THE MOST SACRED BIBLE,

Whiche is the holy scripture, conteyning the old and new testament, translated in to English, and newly recognised with great diligence after most faythful exemplars, by RYCHARD TAVERNER.

Perfect from heaven, and then earth grue care for the Lord Ephesians. Chap. 4.

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CVM PRIVILEGIO ad imprimendum solum.

M. D. XXXIX.

TO THE MOST NOBLE, MOST MYGHTYE, AND MOST
redoubted prynce, kynge HENRY the. VIII. kynge of Englande and of Fraunce,
defensour of the fayth, lorde of Irelande, and in erth supreme hed immediatly un-
der Chryst of the churche of Englande, his humble seruaunt RYCHARD
TAVERNER desireth all Ioye, felycitie, and longe lyfe.



HOw highly all Englande is bounde to your incomparable ma-
iestie for the infinite and manifolde benefites receyued at your
most gracious handes, from tyme to time without ceasing, euē
from the begynning of your most noble raigne: truly no mor-
tal tonge is hable with wordes sufficientlye to expresse, or with
secret thoughtes of hert worthely to cōcepue: Certes, it far passeth bothe the
shlender capacitie of my wyt, and also ꝑ rude infancy of my tong to do either
thone or thother: yea an other Cicero or Demosthenes wer not ynough here-
vnto. Wherfore omittinge or rather leauinge to some other the full Encrompe
and commendacion of your graces most ample dedes, worthy of eternall me-
morie, yet this one thinge I dare full well affirme, that amongest all your ma-
iesties deseruinges, vpon the christen religion (then which surely nothing can
be greater) your highnes neuer did thing more acceptable vnto god, more pro
fitable to ꝑ auaūcemēt of true christianitie, more displeasaūt to the enemies of
the same, & also to your graces enemies, then when your maiestie lycenced and
willed the moost sacred Bible conteynyng the vnspotted and lyuely worde of
God to be in the Englyth tong set forth to your highnes subiectes.

To the setting forth wherof (most gracious & moost redoubted soueraigne
lorde) lyke as certeyn men haue neither vndiligētly nor vnlernedly trauel-
led: So agayn it can not be denied, but ꝑ some faultes haue escaped their hā-
des. Neither speke I this to depraue or maligne their industrie & paynes take
in this behalf: no, rather I think them worthy of no litle praise & thankes for
the same, considering what great vtilitie & profit hath redounded to your gra
ces hole realme by the publyshing and setting forth therof, although it were
not finished to the ful absolucion and perfection of the same. For assuredly it
is a worke of so great difficultie, I meane so absolutely to translate the hole
bible that it be faultieſſe, that I feare it can scarce be doone of one or two per-
sons, but rather requyreth bothe a deper conferrynge of many lerned wittes
togyther, and also a luster tyme and longer leysure.

Wherfore the premisses wel cōsidered, forasmoch as ꝑ printers herof were
very desirous to haue this most sacred volume of the bible com forth as fault
lesse & emendatly, as the shortnes of tyme for the recognising of ꝑ same wold
require, they desired me your most hūble seruāt for default of a better lerned,
diligētly to ouerlooke & peruse the hole copy: and in case I shold fynd any no-
table default ꝑ needed correctiō, to amēd the same, accordyng to ꝑ true exēplars.
Whiche thynge according my talent I haue gladly done.

These therfore, my simple lucubracions & labours, to whō might I better de
dicate, thē vnto your most excellēt & noble maiestie, ꝑ only author & grounde
nexte God of this so highe a benefite vnto youre graces people, I meane that
the holy scripture is communicate vnto the same.

But now though many faultes peraūce be yet left behind vncastigat, either
for lacke of lernig sufficiēt to so great an enterprise, or for default of leasure, I
trust your maiestie & all other ꝑ shal rede the same, wyll pardon me, consyde-
rynge (as I haue alredy declared) how harde & difficile a thinge it is, so to set
forth this worke, as shal be in al pointes faultles & without reprehension.
And thus I cōmit your most gracious & excellēt maiestie to ꝑ tuitiō of ꝑ high-
est, to whō be al honour, glory, & prayse, worlde without ende. AMEN.

These thynges ensuynge are ioyned vnto this present volume of the bible.

An exhortacion to the studye of the holye scripture, gathered out of the Bible.

The summe & content of all the holy scripture bothe of the olde and new testament.

The names of all the bokes of the Bible, with the content of the chapters.

A briefe rehersall declarynge how long the worlde hath endured from the creacion of Adam, vnto this present yere of our Lord M. D. XXXIX.

A table for to fynde manye of the chiefe and principall matters contayned in the Bible.

(2)

An exhortacion to the diligent studye of the holy scripture gathered out of the Bible

Christ vnto the people. Johñ. v.

Serche the scriptures: for they are they that testifye of me.

Paul to Timothy. ii. Tim. iii.

All scripture gyuen by inspiracion of God is profitable to teache, to improue, to amende and to instruct in ryghteousnesse, that the man of God maye be perfecte and prepared to all good workes.

The same to the Rom. xv.

What thynges so euer are writtẽ, are written for our learnynge: that we thorowe patience and comforte of ꝑ scriptures, might haue hope.

Salomon Prou. xxx.

All the worde of God, is pure and cleane, it is a shyld vnto them that put their trust in it. Put nothinge vnto his wordes, lest he reproue the, and thou be found a lyar.

Moses to the people. Deu. xii.

Ye shall not doo euery man what semeth hym good in his owne eyes: But what so euer I commaunde you, that take hede ye doo, and put nought therevnto, neither take ought therefrom.

The Lord vnto Josua. Jos. i.

Let not the boke of this lawe departe oute of thy mouth: But recorde therin daye and nyghte, that thou mayste be circumspecte to doo accordynge to all that is wrytten therin. For then shalte thou make thy waye prosperous, and then shalte thou haue vnderstandynge. Turne therefrom neyther to the ryght hande, ne to the lefte: that thou mayst haue vnderstandynge in all that thou takest in hande.

The same to the people. Exo. xiii.

And thou shalte shewe thy sonne at that tyme, saying: This is done bycause of that whiche the Lorde dyd vnto me when I came oute of Egypte. Therfore it shall be a signe vnto the vpon thyne hande, and a remembraunce betwene thyne eyes, that the Lordes lawe maye be in thy mouthe. For with a stronge hande the Lorde brought the oute of Egypte.

Moses Deut. xxxi.

Se that thou rede this lawe before all Israell in theyr eares. Gather the people together: bothe men, women and chyldren, and the straungers that are in thy cities: that they maye heare, lerne, and feare the Lorde your God, to kepe all the wordes of this lawe.

THE CONTENTES OF ALL THE HOLY SCRIPTVRE aswell of the olde testament as of the newe.

Deut.vi. 1 Tymothe.ii. Ioan.xvi. Rom.xi. Gene.i. Esa.xl. Iere.x. Act.xvii. Rom.xi. Esa.xlii. Iere.x. Gene.i. Deut.xii. Rom.v.

Ryst the holy Writinges of the Bible teach vs that there is one God, almyghtye, that hath neither begynnynge ne endynge: which of his owne goodnes dyd create all thynges: of whome all thinges procede, & without whom is nothyng: which is ryghtous and mercyfull, and which worketh al thynges in all after his wyl: of whom it may not be demaunded wherfore he doth this or that. God.

Then that this very God did create Adam the first man after his owne Image and lykenes, and dyd ordeyne and appoynte hym Lorde of all creatures in erth. Which Adam by the enuy of the deuill, disobeyinge the commaundement of his maker, did first sinne, and brought sin into this worlde, such and so greate, that we which be sprynge of him after the flesshe, are subdued vnto sinne, deathe, and damnacion, broughte vnder the yoke and tyrannye of the deuyll. Creacion of man.

Gene.iii.xvii. xxii.viii. Hebr.ii. And further, y Christ Jesus his son was promised of God the father to be a sauoure to this Adam, Abraham, Isaac, Jacob, Dauid, and the other fathers: whiche shulde delyuer them frome their synnes and tyrannye of the deuyll, wherunto they were all subiect by Adam. Christ promysed.

Exodi.xix.xx. And that in the meane seasō Whyle the fathers loked for saluacion and delyueraunce promysed, because mans nature is such, that he not onely can not, but also wyl not confesse hym selfe to be a synner, and specially such a synner as hath nede of the sauinge health promysed, the lawe was giuen throughe whiche men myghte knowe synne, and that they are synners when they se they do none of the thinges that the law commaundeth, with so glad and wyllynge a minde as God requireth: but rather agaynste their wyles, without affection, and as though they were constrayned with the feare of that hell which the lawe threatneth sayinge: Cursed be he that maynteyneth not all the wordes of this lawe to kepe them. And that this lawe was gyuen to thintente that synne and the malyce of mens hert beinge therby the better knowen, men shuld the more feruently thyrste the commynge of Christe, whiche shulde redeme them frome their synnes. Lawe.

Rom.iii. Gala.iii. Act.xiii. Last of all We are taughte that that Christe Whiche was promysed and shadowed in the olde testament, is sent of the father, at suche tyme as he had determyned with hym self, at suche tyme (I saye) as all wyckednesse flowyshed. And that he was sent not for any mans good workes (for they all were synners) but to thintente he wolde make good his promise and shewe the aboundant riches of his grace, whiche he had promysed. Christe the sauoure promysed.

Luke.ii. Galath.iii. Ioan.i. Rom.v. Esa.liii. Iohn.i. Hebr.ix. In the newe testament therfore it is moste euidently declared that Jesus Christ the true lambe and hoste, is come to reconcyle vs to the father, payinge on the crosse the punyshmente due to oure synnes: and to delyuer vs from the bondage of the deuyll vnto whom we serued throughe sinne, and to make vs the sonnes of God. Such he hath gyuē vs the true pray The lambe the sauioure.

and

and tranquilitie of conscience, that we no longer do feare the paynes of hell:
Fayth. which feare is put away by the fayth, that the father giueth, vs drawyng vs
vnto his sonne. For that faith is the gyft of God wherby we beleue ꝑ Christe
is come in to this worlde to saue sinners: which is of so greate puh that they 1. Timoth. 1
whiche haue it, desyre to performe al the dutyes of loue to al men, after the
example of Chryst. For fayth e ones receyued, God gyueth his holye ghost,
The holye ghost. wherwith he tokeneth and marcketh all that beleue: which is the pledge and 2. Cor. 1. & 5 & Ephe. 1. Roma. viii. 1. Cor. xii. Gala. v. 2. Cor. iii.
Loue. carnest that we shall surelye possesse euerlastyng lyfe, and that gyueth witnes
vnto ourr spirite, and grafteth this faith in vs, that we be the sonnes of God
poureyng therwith the loue in to ourr hertes which Paul describeth and set-
teth out to the Corinthians. By that faith and confydence in Christe whiche
by loue is myghty in operacion, and that sheweth it selfe thorow the workes
Iustyce. of loue stirryng men therto, by that (I say) we are iustyfyed: that is, by that
fayth, Chrystes father (whiche is become ourres also thorowe that Christ our
brother) counteth vs for ryghtous & for his sonnes: imputing not our sinnes
vnto vs thorowe his grace.

To conclude, he came that we being clensed from our synnes, & sanctifyed Tit. ii. 1. Ephe. ii. 2. pe. 4
vnto God the father: that is, halowed vnto the vse of the father to exercyse
Workes. good workes forsaking the workes of the flesh, shuld freely serue him in righ
teousnes and holynesse al our life long thorow good workes which God hath
ordeyned that we shuld walke in them declaring our selues therby to be sure-
ly called vnto this grace: which workes whosoeuer hath not, declareth ꝑ he
hath not fayth in Chryst.

The last iudgement. ❧ This is that Chryst Jesus Whiche after he hath kylled the 2. Ther. ii. 1. Cor. v. Matth. xv
man of synne with the breath of his mouth, shal syt in his maiesty and iudge
al men, geuing vnto euery one the workes of his body, according to that he
hath done, whether it be good or bad. And that shal say vnto them that shal
be on his right hande. Come ye blessed children of my father, inherete ye the
kyngdome prepared for you from the begynning of the world: And vnto the
that shall be on his lefte hande. Depart from me ye curssed, into euerlastynge 1 Corinth. xv
fyre: which is prepared for the deuyll and his aungels. Then shall the ende
come and he shall deliuer vp the kyngdome to God the father.

Lyfe euer-lastynge. ❧ To thintent We shulde knowe this by the goodnes of God 2. Pet. 1. John. xvii. John. xx.
worckynge by his holy spirite, are the holy writinges of the Byble gyuen vs:
That we shulde knowe (I saye) and beleue that there is one God, and Jesus
Christe whome he hath sent: and that in beleuyng we shuld haue euerlasting
lyfe thorow his name.

❧ An other foundacion then this can no man lay. And S. Paul 1 Cor. iii
desyreth that he be holde a curssed which preacheth any other faith & salua
cion, then only by Jesus Christ: though it were an angel of heuen. For Gala. i. Rom. xi
of him, and thorow him, & for him, are al thinges: to whom, with
the father and the holy ghoste, be honour and glory for euer
more. AMEN.

¶ The names of al the bokes of the Byble, and the contēt of the Chapters of euery boke.

☞ The bokes of the olde testament.

Boke.	Chapter.
Genesis, or the fyrst of Moses	L.
Exodus, or the secounde of Moses	xl.
Leuiticus, or the thyrde of Moses	xxvii.
Numeri, or the fourth of Moses	xxvi.
Deuteronomiū, or the .v. of Moses	xxxiiii.
Josua	xxiiii.
Judges	xxi.
Ruth	iiii.
The fyrst of Samuel, or the fyrst of the kynges.	xxxi.
The secounde of Samuel, or the secounde of the kynges	xxiii.
The thyrde of the kynges	xxii.
The fourth of the kynges	xxv.
The fyrst of the Chronycles, or of Paralipomenon.	xxix.
The secounde of the Chronycles, or of Paralipomenon	xxxvi.
The fyrst of Esdras	x.
Nehemiah, or the secounde of Esdras	xiii.
Esther	x.
Job	xlii.
The Psalmes	cl.
The Prouerbes	xxxi.
The boke of the preacher, or Ecclesiastes	xii.
The Balet of balettes of Salomon, or Canticum canticorum	viii.

☞ The Prophetes.

Esay, or Isaiah	lxvi.
Jeremye, or Jeremiah	lii.
The lamentacyons of Jeremye, or Threnseum	v.
Ezechiel, or Jehezekiel	xlviii.
Daniel	xii.
Osras, or Hoseas	xiiii.
Joel.	iii.
Amos	ix.
Abdi, or Abdiah	i.
Jonas, or Jonah	iiii.
Michéas, or Micheah	vii.
Nahum, or Naum	iii.
Abacuc, or Habacuc	iii.
Sophonias, or Zephoniah	iii.
Aggeus, or Haggeus	ii.
Zacharye, or Zechariah	xiii.
Malachye, or Malachiah	iii.

☞ The Apocrypha.

The thyrde of Esdras	ix.
The fourth of Esdras	xvi.
Tobiah, or Tobye	xiii.
Judith, or Jehudith	xvi.
The rest of the boke of Esther	xvi.
The boke of wysedome, or Sapientia	xix.
The boke of Jesus, or Jesus, the son of Syrach, or Ecclesiasticus	li.
Baruch the Prophet, with the Epistle of Jeremye	vi.
The songe of the thre chyldren in the oven.	i.
The storye of Susanna	i.
The storye of Bel. &c.	i.
The prayer of Manasseh	i.
The fyrst of the Machabees	xvi.
The secounde of the Machabees	xv.

☞ The newe testament.

The Gospell of S. Mathewe	xxviii.
The Gospell of S. Marke	xvi.
The Gospell of S. Luke	xxiiii.
The Gospell of S. Johñ	xxi.
The Actes of the Appostles	xxviii.

☞ The Epistles.

Sayncte Paul to the Romaynes.	xvi.
The fyrst to the Corinthians	xvi.
The secounde to the Corinthians	xiii.
To the Galathians	vi.
To the Ephesians	vi.
To the Philippians	iiii.
To the Colossians	iiii.
The fyrst to the Thessalonians	v.
The secounde to the Thessalonians	iii.
The fyrst to Timothye	vi.
The secounde to Timothye	iiii.
To Titus	iii.
To Philemon	i.
The fyrst Epistle of S. peter	v.
The secounde of S. Peter	iii.
The fyrst of S. Johñ	v.
The secounde of S. Johñ	i.
The thyrde of S. Johñ	i.
To the Hebrues	xiii.
The Epistle of S. James	v.
The Epistle of Judes	i.
The Reuelacyon, or Apocalypsis of Sayncte Johñ	xxii.

☞ A playne rehersall of the yeres passed from the begynnynge of the worlde, vnto this yere of our Lorde M.D.xxxix. both after the maner of the reckenyng of the Hebrues, and after the reckenynge of Eusebius, and other Chronyclers.

The ages of the worlde whiche are

After the reckening of the Bible, and of Iosephus,	i.	From the creacyon of the worlde	Noes floude M.cccc.lvi.
	ii.	From Noes floude	Abraham cc.xxi.
	iii.	From Abraham	The departing of Israel.cccc.v.
	iv.	From the departyng of Israel forth of Egypt	Buylayng of the temple cccclxxx.
	v.	From the byuldyng of the temple	The captiuite of Baby. ccc.xl.
	vi.	From the captyuytie of Babylon	The comyng of Christ ccc.lxxx.
	vii.	From the commynge of Christ,	This present yere M.D.xxxix.

which are counted Vnto

After the reckening of Eusebius & other Chronyclers, lyke	i.	From the creacyon of the worlde	Noes floude ii.M.cc.xlix.
	ii.	From Noes floude	Abraham ii.C.xxi.
	iii.	From the byrth of Abraham	Dauid ii.C.xl.
	iiii.	From the begynnyng of the raygne of Dauid	The captiuitye cccc.lxxxv.
	v.	From the Captyuite of Babylon	Christ cccc.lxxxix.
	vi.	From the byrth of Christ,	This present yere. M.D.xxxix.

☞ A table of the principal maters conteyned in the Bible.

☞ A Abhominacion.

ABhominacion before God, are Idols before whome the people do bowe them selues. Deute. vii.b.xviii.f

That man is abhominacion, that forsaketh the true God to serue Idols, and that both despise the truth for prophane doctrines. Esay.xli.f

We ought not to folowe the abhominacions of the Gentiles. Leuit.xviii.b. that is, Idolatryes. Exod.viii.f

That whiche men esteme to be excellent, is abhominacion before God. Luc.xvi.b

The transgressours of Gods commaundements are abhominacion. Leui.xvi.c

Abrogacion.

Abrogacion, that is to abolyshe, or to make of none effecte: And so the lawe of the commaundementes whiche was in the decrees & ceremonyes, is abolyshed. Ephe.ii.b. colo.ii.c Gala.iii.b. roma.viii.b

The sacrifyces, festes, metes, and all outwarde ceremonyes of Moses lawe, are abrogated. Osee.vi.c. Esay.i.c. xl.a.i Sam.xv.c. Jerem.vii.f. Baru.ii. mich.ii.c. vi.c. amo.v.f. Mat.viii.b. and all the ordre of Moses preesthode is abrogated. Hebr.viii.b

Abstinence.

The true abstynence is to withdraw from syn. tobi.i.b. Esai.lviii.a.i. pet.ii.a

To them that kepe abstinence wisdom is geuen. Da.i.d. and bodely healthe. eccl.xxxvii.b

An exemple of abstinence in John baptist. matth.iii.b. luc.i.b.

Abuses.

Abuses ought to be corrected by the princes. roma.xiii.a. An exemple of Ezechias, whiche destroyed the serpent. iiii.re xviii.a. Also of Iosaphat. ii.paral.xx.g. Also of Josias. iiii.reg. xxii.a.g.ii.para.xxxv.a.xxxvi.f

The ministers ought to preache agaynste abuses. Exemple in Johñ Baptist. mat.xxiii.a Also in S. Paul whiche rebuked the abuses of the Corinthyans: for hauyng sectes. i.co.i.b c. also because that they suffered a fornicator among the. b.a. Also because that they accused one an other before vnfaythfull iudges. vi.a b also because that they sat wt the Gentyles in their temples, and ate wt the of theyr sacrifices, viii.c.x.b. Also because that they abused the supper of the Lord. xi.c. Also because that they boasted of the resurrectiõ. xv. and that they prayed in a tonge that no vnderstode. xiiii.b

Acception.

Acception of persons, is to haue respect to the condicyon of the man, or to his nature which thing is not godly. Deut.x.b.ii.par.xix.c.xo.ii b.x b.ephe.vi.b.colos.iii.a. x. Esdras for same thing also, ought not to be in man. Jacob. ii.a Judas.i.c. Mat.xx.c.xxii.a.

Accusacyon

One ought to accuse his brother to the churche, yf he wo not amend after he hath had diuerse monycyon. Matth.xviii.c

No accusacyõ ought to be receyued against the minister, vnder.ii. of three witnesses. i.tim. v.c. We are accused before God, by the malyce of Satan. Job.i.b. Apocalip.xii.c. Also by our owne noughtynesse. Jer.ii.b. Also by our own coscience. rom.ii.c. Also by the scripture. Job. v.g. let vs therfore accuse our selues. 1.xviii.c

Adam

By Adam we are al synners, of whom we haue the inclynacyõ to be cupl. rom.v.b.vi.a And by hym we are subiect to death. i.co.xv.c

Adam was a figure of Christe to come, the which is called Adam. rom.v.c

Adultery

Adultery is the violacyõ of the faythe promysed in maryage, which thynge is forbydden. Exod.xx.c. Leui.xviii.c. Deut.v.b

Adulterers are bounde to deth. deu.xx.xxii.b If the adulterers be not punished by me, God will punyshe them. Jer.v.c.vii.b: An exemple of Dauids sonne, which died for the adultery of Dauid. ii.reg.xii.b

Susanna had leuer dye then to commyt adultery. Dan.xiii.c: He that beholdeth his neyghbours wyfe lustyng after her, hath alredy committed adultery with her. Mat.v.b

Many are adulterers. exi. xxii. c. Jer. xxiii. b. ose. iiii. c. ii. pe. ii. c They ꝑ haue only mynde to do adultery, are punyshed. ge. xii. b. xx. a.

Adulterers haue no part in the kyngdome of God. i. cor. vi. b. heb. xiii. a. Adultery is cause of procuryng of an other mans death. ii. reg. xi. c. matth. xiiii. a. mar. vi. c

Adultery defameth the person. prou. vi. d. Ecc. xviii. d One ought to beware of adulterers. deu. v. b God witnesseth against adulterers. malac. iii. b A special sacrifice for the suspection of adultery. num. v. b. c. d.

One may forsake his wife for cause of adultery. matth. xix. a.

¶ Advocate.

Christ is our advocate toward the father. i. John. ii.

¶ Affliction.

Affliction after the maner of scripture, is called tribulacion, probacion made by fyre, a burning furnace. i. pe. iiii. d. psal. xvi. xxb.

God forgetteth to fede afflictions to them whiche haue trust in any other then in hym. deut. xxvi. d. Jos. xviiii. c and therefore he forsoke the children of Israel, forsakyng their ydolatryes. iudg. x. c We ought to succour them that are afflicted. ecci. vii. d

¶ Aungels.

The aungels stand before God. Job. xxv. a iii. a. dan. vii. c. mat. xviii. d and do ministre to me. psal. ciii. a. heb. i. Also they rebuke sinners. iudg. ii. d. ꝰ do comfort the afflict. gen. xxi. d. lu. xxii. c: ba. vi. c: also they do teache ꝰ ignorant for the example of the aungel whiche taught Elias what he shold say to ꝰ seruantes of Oziah. iiii. kyn. i. a: also of dan. iv. c also of Joseph. matth. i. c. ii. d: also of Cornelius. act. x. a: also of Zacharias. lu. i. a: also of Mayde. lu. i. a: also in exo. xxiii. By the aungels god scourgeth his people. ii. re. xxiv. ge. xix. g. act. xii. d

¶ Antichrist.

Antichrist is not the proper name of a person, but of an office: for many are Antichristes. i. Jo. ii. c: also he calleth him self god, sitting in his seat. Ezec. xv. d. mat. xxiiii. a

Antichrist is spoken of before by dan. xii. c mat. xxiiii. d. apo. xx. c.

Antichrist spiteth against god. dan. vii. c.

Antichrist chaungeth the lawes the dayes and time. da. vii. c. i. tim. iiii. a. ii. tim. iii. a. ii pet. iii. a. Judas. i. c. Antichrist is receyued of many men. Jod. v. g. ii. tess. ii. a.

Antichrist hathe many false myracles. ii. tess. ii. c. apo. xiii. c. Antichrist is he that denyeth the father ⁊ the son. i. John. ii. c.

Antichrist is comm. i. Job. ii. c. iiii. a: for to throw downe, to kyll, and to destroy. Jod. x. c. to hope the ꝰ are bound in prison, to make the people subiect, in his fury, and stryke the with an vncurable wounde. Esa. xiiii. d. vnder the figure of the destruction of Babylo, for to destroy the world. zac. xi. d. dan. xi. c.

Antichrist abhorreth for money. Esaie. v. a prouerb. xvii. c

Antichrist calleth good euil, and the euyll good. Esa. v. c. prou. iii. a. xx. c.

Antichrist is worshipped of the princes ꝰ kynges of the earth. apo. xiii. d.

Antichrist shall be slayne by the spirite of the mouth of Christ. Esaie. xi. a. ii. tessa. i. d. and be stroyed by the syght of the comminge of Christ. apoca. xix. b. xx. c.

Antichrist is called a losty like shepherde and an vnholie Zach. xi. d. the man of syn, and son of perdicion. ii. tess. ii. a.

Antichryste is in concupiscences of women. Daniel. xi. c.

¶ Apostle.

An apostle is an ambassadour, a messager, or one sent: ⁊ after this maner Christ is our Apostle sent of his father. Heb. iii. a

The apostles are the lyght of the worlde. mat. v. b. the salt of the erth. mar. ix. g. bringers of the misteries of God. i. corinth. iiii. a: seruauntes of Christe. i. corinth. iiii. helpers and workers with God. i. cor. iii. d. Witnesses of the passion and resurrection of Christ. Luke. xxiiii. b. Act. i. b. ii. d

Among whiche sayne Paule vocheauth him selfe the lest. i. corin. iiii. b and vnworthy of that name. i. corin. xv. b.

The Apostles are sent as Christe was by his father. John. xx. c: with power to edifye. ii. corinth. v. b. x. c. xiii. c: and as sheepe among wolues. Matth. x. b. to preache the gospell. Marke. iii. b. to all nacyons. Matth. xxviii. b: and to heale the syche. Matth. x. b: and to heare witnesse of Christe. John. xv. b. Act. i. a: whose sayeth Christ proueth. mat. x. c: To whom also he shewed before they: sufferynges and afflictions whiche shulde happen vnto them after his deathe. Matth. ix. b. the whiche thynge came to vnto them. Actes iiii. a. b. b.

¶ Armoure of christen men.

The armoure of christen men, are spirituall, mighty by the power of god. ii. cor. x. b

Let vs arme vs with the gyrdell of truth, let vs be clothed with the brestplate of righteousnesse, and shode with shoes prepared by the gospel of peace. and above all let vs haue the shylde of fayth. Ephe. vi. c: and the helmet of hope of saluacion. i. thessa. v. b. Also the swerde of the spirite, the whiche is the worde of God. Ephe. vi. c. Esaie. lix. c. heb. iiii. c. And for we continually watch in prayer. Ephes. vi. c. i. pete. v. b: abstayninge frō all thynges that be contrary to the lawe of the Lorde. i. corinth. ix. b.

¶ Assumpcion of Christ.

Christe was receyued in a cloude, strengthed bodily in to heauen, lyftynge vp his handes, ⁊ blessing his disciples. marke. xvi. b. Luke. xxiiii. g. Actes. i. a: For to helpeth his mate of captiuitie, and to geue to mannes spirites. ps. Salmon. lxvii. b. Ephes. iiii. b. Hebrues. vii. b: to appeare before the face of God for vs. Hebrues. ix. c. Romane. viii. g. and to prepare vs a place. Michias. ii. a. John. xiiii. a.

Christ ascended in to heuen, sitteth on the right hand of God. i. pet. iii. b. heb. x. c. xii. a. and whiche he shal not come vntyll ⁊ time of the

restitu-

er stitucion of al thinges. act.iii.d: therfore let vs loke for those thinges which ar above where christ is sitting on ꝑ rigde hand of god col.iii.a. Christ is ascended in to heue, because his bodily presence ietted ꝑ apostles to receiue the spirit of cōfort. Jo.xvi.c.xvi.d At the ascention al power was gyuen to christ. i.pe.iii. Ephe.i.c ¶ Almes.

We must do almes to al men ꝑ our owne goodes. tobi.iiii.b. pro.iii.b. lu.xii.d: and specially. mat.vi.a: An exaple to do almes. act. x.a.ii.cor.ix.c.ix.a. To giue for gods sake doth not make a mā poore. pro.xx.d. He that giueth nothing, abideth not in charite. i. Jo. iii.c let vs therfore distribute our bred vnto the poore. esai.xx. he for christ bothe count it done vnto him. mat.xxv.d. ¶ Aulter.

An aulter was commaunded to be made to God, as appereth of Abrahā. gen.xii.b.xiii.d. Also of Isaac. ge.xxvi.f: also of Jacob. ge.xx. d.xxx: wherfore Josias did destroy al ꝑ aulters ꝑ were made to the honour of ymagis. iiii. reg.xxiii.c. ¶ Anoynting.

¶ The anoynting of christ. da.ix.g ¶ The anoynting of christ is ꝑ holy ghost, ꝑ which al faythful men do receyue. i. Jo.ii.b: ꝑ which doth teache vs al thynges for our helth.

¶ B. ¶ Baptysme.

To baptyse is to wete or to wash. Judith. xii.b.matth.iii.b.mar.vii.a. Baptisme is an outward signe, representyng in vs renuing of the spirite, and mortifieng of our membres in Jesus christ, by whiche we are buryed in deth with hym. rom.vi.a. collo.ii.b

They that are baptised in christ, haue put on christ. gal.iii.d By baptysme we are receyued, enrolled and wrytten in the holy bible of christ. act.ii.f. ¶ The disciples did baptyse, but christ dyd not. Joan.iiii.a.

Paul also sayd ꝑ he was sent, not to baptyse, but to preache. i.cor.i.ii. We are baptysed in the name of the father, ꝑ of the son, and of the holy ghost. mat.xxviii.d

The apostles baptised in ꝑ name of christ act.x.g. Paul bilened and receiued the holy ghost, before he was baptised. act.ix.c.

Cornelius the Centurion receyued the holy ghost before he was baptised. act.x.g.

The gelded mā of quene Candace bylieued (and therfore had grace) before he was baptysed. act. viii.c. The scripture somtyme attributeth ꝑ to baptisme, which pertayneth to faythe, ꝑ is to wete to be buryed in christe roma.vi.a. to put on christ. gal.iii.d

The fountayn of the new byrth. tit.iii.b

The washyng away of synnes. act.xxii.d

Saynt Peter shewed that we are saued by baptysme, not by the washyng away of the fylth of the flesh, but by the examinacion of a good conscience in God. i.pe.iii.d

The ceremony of baptisme being ordeined of god, was ministred by John Baptist. Jo. i.c. Mat.xxi. ether is but one baptisme. eph. iiii.a. to baptyse, for to teache. i.cor. i.a. heb. vi.a. To be baptised, is ether, for to byr. ye. e.f luke.xii.f.

¶ Blessednesse.

Beatitude, is an euerlastyng lyfe, whiche consysteth in the onely knowlege of God, ꝑ of christ sent by hym. John.xvii.a

Beatitude conteyneth fulnesse and aboundaunce of all goodnesse. psal.xvii.b.xxvii.d. xxxvi.d. Esa.xlix.c.lxv.c. apo.vii.d

Beatitude is prefigured by the good banquetes of which Esay speketh. xxv.c

The blessed shall se the kyng in his glorye. Esay.xxxiii.d.c. John.iii.a

Beatitude is incomprehensible to mortal men. Esa.lxiiii.d.i.cor.ii.b

Blessednesse is gyuen vs by Christ onely. Luke.xvii.c.

No man is receyued in to blessednesse, except he be purged by fayth. apo.xxi.g

Blessed are they whose synnes are pardoned. psal.xxxii.a. roma.iiii.a

Blessed are ꝑ poore in spirite, mat.v.a. lu. vi. c: rede the hole chapter.

Blessed are they that suffer for ryghtousnesse sake. i.pe.iii.iiii.c

Blessed is mary because she bylieued. lu.i.c

Blessed are they that do heare the worde of God, ꝑ kepe it. lu.xi.d. ¶ To blesse.

To blesse, is to giue thankes or prayse. ge. xlviii.b.i.cor.x.d.xiii.c. lu.ii.c

To blesse, is to encrease, to gyue aboundaunce, and to make goodes to encrease. genes.xxx.d.xxxix.a

To blesse, is to gyue power to encrease. genesis.i.c.ix.a.

To be blessed, is to be delyuered frome all maner curlynges by Christ, that is to saye, from synne, from deth and from hell. ge.xii. a.xxii.d. gala.iii.b.c. psal.vi.c

Blessed are the houses of the ryghteous men pro.iii.d. Blessed are all faythfull men of God. deu.xv.a. Ephe.i.a. esa.lxi.c. psal.xii. ¶ The blessynges of the prestes are curses of God. Malachie.ii.a

Let vs blesse God with al our hertes. psa. ciii.a. eccl.xliii.d. eccl.xxxix.d. Always. eccl. iiii.d. Judith.vii. cōn every place. psal.ciii. d. eccles.xxxii.c.i.tim.ii.

All the creatures of god are g God, ꝑ blessed by the worde of God ꝑ prayer. i.tim.iiii.a

Let vs blesse our persecuters. rom.xii.c.i. corin.iiii.c. luke.vi.c

Blessed is the mā that trusteth in the Lord God. Jer.xvii.b. Cursed are they which are blessed of men. luke.vi.d

¶ Blasphemy.

Blasphemy, is to withstand the truth, whē che a man knoweth, as did the Pharises, attributyng the workes of Christ to the deuil. matth.xii.d. mar.iii.c. luke.xi.c. And to take vpon him above ꝑ might of god, as did pharao. exo.x.c. And Sennacherib. iiii.reg.xix. b. Also Holofernes. Judith.vi.a: Also Nabuchodonosor. Dan.iii.b: Also the high prestes mat.xxvii.c. The blasphemer was stoned. Leuiti.xxiiii.c.

The blasphemye agaynst the holye ghost, shall neuer be forgyuen. Matth.xii.c. Mar. iii.d. Lu.xii.b. ¶ The name of God is dayly blasphemed. Esa.lii.b: for which cause god punisheth the worlde. Esa.v.f. num.xi.g. psal.xcviii. apo.iii.d.

Therfore

Therfore let all blasphemy be put oute of vs. eph. iiii. g. col. iii. b. The names of blasphemy are in the crowne of Antichrist. apoc. xiii. f.

¶ A body.

A body for a thing true & without shadow and after this maner dwelleth in Christ al ꝑ fulnesse of the diuinitie bodily (that is to say, truly) col. ii. c. heb. x. b. A natural body is he ꝑ is led by his affections, not vnderstandyng ꝑ thynges of the spirite of god. i. cor. ii. d. xv. f.

A spirituall body is he that is led by ꝑ spirite of god. rom. viii. b. Synne ought not to dwell in our bodies, to obey the desyres of it. Ro. vi. a. b. But must be destroyed by the spirite of god, in the same chapter.

We are one body and one spirite. eph. iii. c iiii. a. rom. xii. b. i. cor. xii. b.

The churche is the body of Christ. eph. i. b

The body of Christ in the sacrament of ꝑ aulter. mat. xxvi. i. cor. xi. c. mar. xiiii. c. luke. xxii. b.

¶ To byleue.

The scriptures are left vnto vs, that we shold byleue ꝑ Iesus is the Christ, or the anoynted son of God, & that we in byleuing it shold haue euerlastyng lyfe. John. xx. g.

We can not byleue, oulesse we heare preachyng. Rom. x. c. Therfore he that commeth to God, must byleue in hym. heb. xi. b. d.

They that are borne of God, do byleue, & they to whō it is gyue. mat. xiii. b. xvi. c. mar. ix. b. iu. viii. d. Joh. i. b. Joh. iii. a. i. Jo. v. a. Also they ꝑ be gyuen to Christe by the father, and drawen by hym, and also they that haue herd him. Joa. vi. b. and they to whom god hath gyuen wysdome to vnderstande. i. Joh. v. a. and they whom god hath called by his ministers act. xii. g. for he giueth the fayth vnto al me. act. xvii. g. vnto whom god openeth the herte to vnderstand, at the preaching of his word. Act. xvi. c. Also all they that are predestined of God. act. xiii. g. which are planted of god. math. xv. b. mar. xii. c. which are taught of god. Joh. vi. e. vnto whom the doore of the fayth is open. act. xiv. b. by these thynges it appeareth that to byleue, is the gyft of God.

Thorow byleue in Christ, are we iustified from our synnes. act. x. g. xiii. f. gala. ii. d. and made the children of God. Joh. i. b.

He that byleueth in Christ, shall not dye, & is he shall not be condemned, and the wrath of god shal not abyde vpon him. Joh. iii. b. d. v. d. vi. e. xi. c. mar. xvi. d. But he shal haue ioy and honour. i. pe. i. b. ii. b. Esai. xxxv. a.

¶ A bysshop.

A bysshop is an ouerseer, a watcher ouer euyr maner of thynge what so euer it be, of whiche thyng lode the worde minister.

¶ Brethren.

Christ calleth vs brethren. mat. xx. b. heb. ii. c All christen men are brethren. Mat. xxiii. a Among whom Christ is fyrst begotten. roma. viii. f. after whose exemple we ought to gyue our lyues. i. Jo. ii. b. We ought not to hate oure brother. leuiti. xix. b. But forgyue hym mat. xiii. c. lu. xvii. a. for he ꝑ hateth his brother, is in darkenesse. i. Jo. ii. b.

Concorde among brethren is acceptable to god and mi. eccl. xxv. a. Let vs then loue brotherly. Ro. xii. c. i. pe. i. b. ii. c. iii. b. and let vs not begyle our brother in our busines. i. thes. iiii. b. Our brother ought not to be destroyed for meates sake. ro. xiiii. c. Let vs therfore take hede ꝑ we offende him not. i. cor. viii. d.

¶ Beggers.

Beggyng is forbydden. deu. xv. a.

There shalbe, be no beggers in the world yf men kepte the commaundements of god. deut. xv. a.

¶ Borne agayne.

We are borne a newe by the worde of god whiche hath ben preached vnto vs. i. pet. i. d. for yf a man be not borne agayne (that is in doctrine by the holy ghoste) he can not enter in to kyngdom of heuen, and bileue in Christ John. iii. a. Therfore they that are so borne out to put away all malyce, & as newe borne childre desyre the milke of the worde of god. i. pe. ii. a.

¶ Breed.

Breed for all that is necessary to this present life. ge. xviii. a. mat. vi. b. which ought to be eaten with the sweate of our face. ge. iii. b And gyuen to the poore. esa. lviii. c. An exemple in Heliseus. iiii. reg. iiii. g.

The breed of lyfe is the flesh of christ, which ye is gyue vs to eat thorough fayth, byleuing that he gaue him selfe vnto death for the satisfaction of our synnes. Jo. vi. a.

¶ Bloude.

This worde bloude bothe signifye synne, corruptisence, and all that is not the spirite of God. psal. li. Joh. i. Jt is also the lyfe of euery man. leui. xvii. c.

There was nothyng pourged in the olde law without bloud. leu. xvii. c. he. ix. f.

The bloud of Christe asketh remission of our synnes, but the bloud of Abel asked vengeaunce. heb. xii. f. By the bloud of Christ the redemption, & purgacion of our synnes is made. eph. i. b. heb. ix. c. d. x. c. xiii. b. i. pe. i. a. and. i. Joh. i. c. apo. i. b.

¶ Bondage.

God hath deliuered vs from the bondage of the deuyll. deut. v. a. Let vs therfore serue syn no more. ro. vi. b. c. d. The circumcision and other workes of the lawe, are seruile ceremonies & bondage. gal. ii. a. v. a. from which we are deliuered through Christ. heb. ii. d

☞ C.

¶ The commynge of Christe in the flesshe.

The commynge of christ was promysed. genesis. xlix. b. Deutronomie. xviii. c. Da. vii. ix. g. Esai. vii. c. xl. a. Aggeus. ii. b. Zacharie. ii. c.

The commynge of Christe was delyred. Esa. xiv. b. lxi. a. and was fulfylled when the tyme was full come. gala. iiii. a

By the commynge of Christ, we are delyuered from tuyll. Zepho. iii. b. col. ii. b. iii. b. act. iii. b. collos. i. b. and do receyue all goodnesse. Esa. lxii. b. Jere. iii. a. lu. ix. g. xv. b. Joh. iii. b. xii. g.

The comming of Christ against deuil, synne and deth. Mat. iii. a. Though that he be humble, symple, gentle, and without pryde. esa. xl. a. Jere. xiii. b. Zacha. ix. b

☞ D. ¶ The

¶ The commyng of Christ in to vs.

Christ cõmeth in to him ꝑ loueth him, and that hepeth his worde. Joh. xiiii. c. Apo. iii. b.

¶ The cõming of Christ to iudgement.

Christ shal come to iudge good men and euil. act. x. f. rom. xiii. b. ii. co;. v. b. psal. xcv. b. Eccle. xi. eccl. xii. Accompanied w the elders of his people, and with the aungels. mat. xiii. ii. tess. i. dan. vii. of the which day & hour are no vs vncertayn. mat. xxiiii. i. tess. v. ii. tes. ii. a. act. i. b. And it is at hãd. eta. xiii. li. phi. iiii. i. John. ii. ii. pe. ii. heb. x. Apoc. xxii. We must then desire it. heb. xi. g: & wait for it. mat. xxiiii. xii. for in that same day we shal haue the crown of rightousnes. ii. tim. iiii. b. Of which the symilitudes are. math. xxv. a. ii. tessa. ii. a i. tess. iiii. d. ii. pe. iii. b. Judas. i. g.

¶ Couetousnes.

Couetousnesse is the rote of all euil. i. tim. vi. which is ydolatry. eph. v. b. col. iii. It is forbidden vs verye straytly. iu. xii. b. ephe. v. a. hebr. xiii. a.

There is nothynge more wycked then the couetous man: for he selleth his owne soule Eccle. x. b.

He that hateth couetousnesse, shal liue long ꝑou. xxviii. c.

The Lord is angry with vs. for the iniquitie of our couetousnesse. esa. lvii. d.

Cursed be he ꝑ getteth any thyng in to his house by couetousnesse. Abac. ii. c.

Couetousnes hath hurt to his neyghbour, as appereth by Jesabel, which made Naboth to dye for his vineyarde. iii. reg. xi. a. ꝑo. i. b Also by Judas the traytour. mat. xxvii. b.

Couetousnes distameth him ꝑ foloweth it. ꝑou. xv. b. eccle. xxxi. a.

The gouernors of ꝑ people shold be wont couetousnes. ezec. xviii. c

He that pilleth shall be pilled. esa. xx. a

He shal dwel with God, that is wont couetousnes. Esa. xxxiii. b. c.

The couetous man is neuer content. Eccles. v. b.

The couetous man dare not eate his belye full. Ecclesiastes. vi. a

They all study after couetousnes. Jer. vi. c. g. d. esa. lvi. d. lvii. d. Amos. ii. a

Princes, prestes, prophetes, & al the worlde is ful of couetousnes. Esa. lvi. a. Jer. vi. c. g. d. xxii. c. ii. pe. ii. c. and pylers of the people Mich. iii. a.

The coutous people haue not the kyngdom of God. eph. v. b

The couetous people do fal in to the ꝑ ares of the deuil. i. tim. vi. b.

Let vs therfore be without couetousnesse. Heb. xiii. a ¶ Ceremonies.

Bycause of the trust that the Jewes had in ceremonies, God detested them. esa. i. c. esa. i. c. Jeremie. vii. c. Amos. v. f. Michees. vi. b. Zach. vii. b

The ceremonies are cast of for their weyke nesse & vnprofitablenes, but they were somtyme gyuen. Deu. v. a. x. c. for to bryng me to greater trust. heb. vii. c. ix. c. for the ceremoni of christen men are spirituall thynges. i. co. x. g. ephe. v. c. colloss. iii. c.

¶ Charitie or loue.

God is charitie. i. John. iiii. c

The charitie of God is declared vnto vs: for he hath sent his sonne. John. iii. b. and. i. John. iiii. b.

The charitie of God is shed forth in oure hertes. rom. v. a.

God had shewed his charitie, in gyuynge his sonne vnto the deth for vs synners. Roma. v. b.

Nothing ought to feure vs from ꝑ charitie of God. rom. viii. g. can. g. c. All the cõmaundementes do lede vs to charitie. i. tim. i. a. ꝑ. i. co;. xvi. c. and. i. Joh. ii. a. rom. xiii.

The prayses of charitie are written. i. co. xiii. Let vs be rotyd in charitie. eph. iii. b. to beare one with an other. iiii. a. and to growe more and more in it. iiii. d. phil. i. b.

We ought to prouoke one an other to charitie. heb. x. c. i. tessa. iiii. b. i. timo. iiii. c. ii. tess. i. b. The charitie of God is in him that hepeth his worde. i. Joh. ii. a. and in him which hath cõfidẽce in the day of iudgmẽt, for perfite charitie, casteth out al feare. i. Jo. iiii. c. b

The charitie of God, is to kepe his commaundementes. i. Jo. v. a. Charitie coureth all synnes. ꝑo. x. b. i. pe. iiii. b. God loueth vs in a perpetuall charitie. Jere. xxxi. a.

Hypocrites for to folow their inuencions do leue iudgemet and charitie vndone. iu. xi.

¶ Charact or marke

He that worshypped the ymage of Antichrist, or he that beareth his characte in his forhed, or in his hand, shal drinke of the cup of Gods wrath. Apoca. xiiii. c.

A great wounde is vpon them, that beare the charactes of Antichrist. Apo. xv. a.

The deuil, the false prophete, they which beare the characte, and they which worshyp his ymage, are slayne by the swerde that proceded out of the mouth of hym that sytteth on the horse. apo. xix. ¶ Chastitie.

Chastitie is the gyft of God. Sapi. viii. d. which is not gyuen to all men. mat. xix. b.

He that can not lyue chaste, ought to mary. i. cor. vii. a. Chastitie is greatly cõmended of S. paul. i. cor. vii. d. e. f. An example of chastitie in Joseph the patriarche. ge. xxxix. b Also in Sarah. Tob. iii. c. also in Judith. Ju. viii. a. Also in Sulanna, which loued rather to dye then to lese her chastitie. dan. xiii. c.

¶ To chastyse.

God doth chastise vs for our iniquities. Tobi. xi. c. xiii. a. For he doth chastice his. Jere. xxxi. c. Hebr. xii. b. Apo. iii. d. An example in David. ii. Regũ. xviii.

¶ Circumcision.

Circumcision signified the nacion of the Jewes. Gala. ii. b. Eph. ii. c. wherof Christ is called the minister, that is to saye a preacher sent to the Jewes. rom. xv. b.

The carnall circumcision, was the signe by whiche they were receyued in to the people of God. genesis. xvii. b. the whiche saued not. roman. iiii. a. galath. iii. a. for Abraham was rygheous by fayth before he receyued it gene. xv. b.

Circumcision is nothynge: but the fayth

in

in Chriſt which worketh by charitie. i. cor. vii. d. gal. v. a. vi. d. then it is not neceſſarye. gala. ii. a. v. a. but the circūciſion of the hert Jer. iiii. a. ro. Fil. d. deu. x. d. xxx. b. colo. ii. c phi. iii. a: Wherfore Steuen blamed the vncircūciſed in hert. act. vii. g.

¶ Concupiſcence or luſt.

Concupiſcence is that euil inclinacīō and nature, that we haue of the old Adam, which draweth vs to euil. gen. viii. d. which ꝑaule had not knowen to be ſyn, if the law had not ſaid: thou ſhalt not luſt. Ro. vii. b. and that whiche fyghteth agaynſt the ſpirite of God. Gala. v. d.

Cōcupiſcences ought to be mortified. col. iii. d. and ſted. ii. pe. i. a. ii. b. iii. a

All that is in the worlde is concupiſcence of the fleſh, & concupiſcence of the eyes, & the pryde of lyfe. i. Joh. ii. c.

The blaſphemers bringing in new ſectes, do folow their owne luſtes. ii. pe. ii. b.

The prieſtes were ſtoned for their hoorish concupiſcence. dan. xiii.

Concupiſcence is forbydden vs. ero. xx. c. Deut. v. c. vii. d, An example in ꝑaule. act. xx. g.

After that concupiſcence hath conceyued (that is to ſaye hathe delyuered) the bringeth forth ſynne. Ja. i. a. Let vs not therfore couet any euyll thynges. i. cor. x. b. Eccl. xviii. d. Rom. vi. b.

He that coueted an other mans wife, is an adulterer. Math. v. d. Prouerb. vi. c. Eccle. xxv. d.

¶ Confeſſion.

Confeſſion, for gruyng of thankes & praye thynges to God. i. chron. xvi. b. ii. chron. xx. c. iii. Regū. viii. d. Math. xi. b. Plalm. xcv. a cxviii. a.

To cōfeſſe, for to recognīſe. leu. vi. g. Joſ. vii. c. mat. x. b. Who ſo euer therfore ſhal confeſſe Chriſt before men, the ſame will he confeſſe (that is to ſaye recognīſe) before his fa the. lu. xii. b.

Confeſſion, for knowlegynge of our ſynnes to God, askynge for abſolucion of them by Chryſt. dan. ix. a. ꝑſal. xxxii. a. cvi. a. li. a. i. Jo. i. b. iiii. a. c.

ꝑaule confeſſed him ſelf to Timothe, and to all the readers or bearers of his epiſtle, that he was a perſecutor of the church of Chriſt. i. Timo. i. c.

Manye were baptiſed of John, which confeſſed not their ſinnes to God, knowlegyng the frutes to haue nede of & redēption of Chriſt. Math. iii. b.

What our confeſſion of our ſynnes ought to be before men, is ſhewed. act. ii. f. xix. b.

Confeſſion is reconciliacion and agremēt with our brother. mat. v. b. lu. xii. g.

¶ Chriſt.

Chriſt is the ymage of & father. ii cor. iiii. a. col. i. c. heb. i. a. In whom are al the treaſures of wiſdom and of knowlege. And fulneſſe of the diuyne power. colo. i. g. ii. a. b.

Chryſte was preſigured in Jſaac. Geneſ. xxii. b. and in the brazen ſerpente. Numeri. xxi. c.

Chriſt is the propiciacion and reconciliacion for our ſinnes. Ro. v. b. Joh. i. a. x. viii. c the ſauioure of the worlde. Lu. ii. b. i. Joh. iiii. c. Eſa. xxviii. b. xlix. b. &c. xlv. b. Our hope wiſdom, righteouſneſſe, holines, & redēptiō. Colloſ. i. b. and i. Cor. i. b. Our aduocate. i. Joh. ii. a. Heb. ix. Ro. viii. g.

By Chriſt God hath gyuen vs victorye of ſyn, deth, and hell. i. cor. v. g.

By Chryſt, the father hath reconciled all thynges to him ſelfe. coll. i. a.

An exhortacion & we ſhulde go to Chriſte by true fayth. Heb. iiii. b. x. b. xiii. b. phi. ii. a. i. pet. ii. b. Rom. xiii. b. Eſa. xi. a

Chriſt is deed. mat. xxvii. f. for to manifeſt his charitie to vs. Ro. v. b. and to make ſatiſfaction for our ſynnes. rom. iiii. b. vi. b. he. ix. g. Eſa. liii. a. That we beleuyng in hym, ſhold haue euerlaſting life. Joh. iii. b. and & afterward we ſhold lyue to hym, and not to ſynne. i. cor. v. c.

Chriſt is riſen agayn, the fyrſt of all the & ſhal riſe agayn. i. cor. xv. c. b. apo. i. b. col. i. c. for his reſurrection is our iuſtificacīō. Ro. iiii. b.

Chryſt ſhal appere agayn the ſecond time Heb. ix. c. With whom we ſhal appere in glorye. Colloſ. iii. a.

Chriſt is the foundacion of the churche. i. corinth. iii. c. Epheſ. ii. b. Luke in the worde aſcencion.

¶ The chriſten.

The Antiochians were fyrſt called chriſten. Act. xi. b.

The chriſten are taught of God. eſa. liiii. b. John. vi. b.

The purenelle of the chriſten, for & knowlege of the goſpell. Eſaie. xi. b.

The ioy of the chriſte for their illumynacīō thoughe Chryſt. Eſa. ix. a.

The gyuinges of thākes of the chriſte, for the mercy of God, which commeth vnto the by Chryſt. Eſa. xii. a.

¶ The croſſe.

The croſſe is all maner of aduerſitie & tribulacīō, which euery man ought to beare after Chriſt al the dais of his life. Mat. xvi. b mar. viii. d. lu. ix. c. or he ſhall neuer come in to the kingdom of Chriſt. mat. xx. c. mar. x. c

If any man bear not his croſſe, he can not be the diſciple of Chriſt, nor the miniſter of his worde. mat. x. b. eccleſ. ii. a.

ꝑaule reioyſeth hym of the croſſe: that is of the afflictiō which he ſuffred for Chriſt. Galat. vi. b.

The preachyng of the croſſe, is the power of the faythfull. i. cor. i. c.

¶ Churche.

The churche is the body of Chriſt. eph. i. b coll. i. b. The houſe of God. i. Tim. iii. b. the ſpouſe of Chriſt. ꝑſal. xlv. for which Chriſt hath gyuen him ſelfe. eph. v. b

The churche of God is fre from ſyn, deth and hell. Eſaie. xi. b.

In the churche is the remiſſion of ſynnes. Eſaie. xxxiii. b.

Chriſt is the foundacion of the churche. i. cor. iii. c. the head. Ephe. i. b. colo. i. b

The church can not be destroyed by the power of hel. Math.xvi.c

In the church are many administrations. i.cor.xii.a

In the churche al is holy. Zach.xiiii.b

Paul hath giuen one maner of doctrine in al churches. i.cor.xiii.f

The church is edified by Christ. Za.xiiii.a

The faythfull gathered together in one house are a church Ro.xvi.a.colo.iii.b

¶ Children.

Children ought to be chastised. Ec.xxx.a.b pro.xiii.b.xxii.c.xxiii.b.xxx.c

We ought to commaunde children to kepe ꝑ worde of God. Deut.xxxii.g

The payne for disobedient children. deut. xxi.b.pro.xx.c

The office of children towarde their fathers ephe.vi.a.colo.iii.b

They are ꝑ right children of God, which are led by the spirite of God. ro.viii.c. And of Abraham whiche do folow his faith in Christ. ro.iv.b. By which faith we are made the chil of God. gala.iii.b. Joh.i.b. We are then ayers. rom.viii.c. Let vs the be holy. deu.xiii. a. the worlde knoweth not the children of God. i. Joh.iii.a

¶ Cursynge.

God curseth the blessynges of the preestes, and blesseth their cursynges. mala.ii.a: An example in Balam. deu.xxiii.a. Josue.xxiiii.b

We ought to blesse them that curse vs. i.pet.iii.a. An example in Christe. i.pet.ii.b Item in Dauid. ii.reg.xvi.b. also in S. Paul i.cor.iiii.c

Cursynges to them that kepe not the commaundementes of God. deuic.xi.b.xxvii.b. Ieui.xxvi.b

They that are accursed for Christ are happy. math.v.a: but they may not curse their persecutours. Roma.xii.c

¶ The common welth.

The common welth dyd florysh, ꝓsper & go well forwarde, when the ryghteous dyd raygne. Prouer.xxviii.b.xxix.a.b

The common welth is kept by good counsell, and not by tyranny. prouc.xi.b

☞ D. ¶ The deuyll.

The deuill that is to saye an euell speker and accuser.

The inspyers are the seed of ꝑ deuyl. math xiii.a.i. John.iii.b. Holden in captyuyte at his wyll. ii.tim.ii.b

The domination which the deuill had dyd vs is destroyed by Christ. heb.ii.b.i. Joh.iii.b

The deuyll knewe Christ, but Christ forbade hym to preach it. math. viii.b.mar.iii.b b.a. luc.iii.g. viii.b: the same dyd Paul. act. xvi.b.xix.c. For to shew that we oughte not to haue fellowship w the deuils. i.cor.x.c

¶ Disciples.

They are the disciples of Christ, which do bide in the fayth. Joh.viii.b

We are knowē to ꝑ be disciples of Christ, yf we haue loue one to an other. John.xiii.b

He can not be Christes disciple, ꝑ loueth more his father & mother the him. math. x.b

He that will be Christes disciple let him forsake all that he hath. luke.xiv.f

He that will buylde a house, or begin war, whether he haue the gift of God for to endure for Christes sake. Luke.xii.f.xiiii.

¶ Disobedience.

The disobedience of Adam hath made vs synners, & disobedient before God. rom.v.b

The disobedient to the worde of God are accursed. deu.xxviii.b. Jer.xxvi.a.xxix.b.xxx.c. c And shal shortly dye. deu.xxx.b. An exāple of the prophete. i.reg.iii.b. And he that obeyed not vnto the sentence of the Judge, gyuynge iudgement according to the law was slayn. Deut.xvii.c.

Achan beinge disobedient, is stoned. Josu. vii.b. And the Jewes caryed in to captiuite. iiii.reg.xvii.b.c. ¶ Dronkennesse.

A man ought to beware of dronkennesse. Iu. xvi.f.eph.v.b.prou.xxx.a.

The inconueniences of dronkennesse. pro. xx.iii.b.eccl.xxxi.b.c.d.

Noe beyng dronken, is mocked of his son. Gene.ix.c.

Lot being dronke, cōmitted incest or shamfull lechery with his doughters. gen.xix.f.

Benhadab beinge dronken and a contemner of God, is driuen awaye frome God by Achab. iii.reg.xx.c.

Ela being dronken, is slayn of his seruaūt Zambri. iii.reg.xvi.c.

Amnon being dronken, is slayn of Absolō. ii.reg.xiii.f.

Dronkardes shal not possesse the kyngdom of heuen. i.cor.vi.b.

¶ Death.

Deth is ꝓphecied to ꝑ trāsgressours of the worde of God. ge.ii.c. deu.xxx.b. and for ꝑ sin of one mā. ro.v.c. it is ordened ꝑ al shal dye. heb.ix.g. The remembrance wherof is bytter. eccl.xli.a. And the daye incerteyn. lu.xii.c.

A man shold not aske any thyng at ꝑ deed for the confirmacion of ourr fayth: for the the gospell is sufficient for to learne to lyue well. luc.xvi.g. eccl.viii.b. deut.xviii.a.b. Agayn whiche Saul dyd, thynkynge that he wold inquyre of the deed: but they were denils. i.reg.xxviii.a.b.

¶ The deth of Christ.

Christ dyed. Joh.xix.f. shewing vs his loue i. Joh.iii.c. to thintent that the grace of God were in vs. heb.ii.b. He hath swalowed & destroyed deth. to thintent ꝑ we by leuing this, shold be heyres of euerlasting lyfe. Jo.iii.b. ꝑ i.pe.i.b. and. ii.tim.i.c. He hath also destroyed the power of the deuil, for to deliuer vs from the bondage of the law. Jo.xii.c. heb.ii.b. satisfying by his deth only for all our synnes, to thintent we shold no more returne vnto them. Rom.v.b.

Of the effect of the deth of Christ, lohe.xo. iiii.b. heb.ix.b. collos.i.c.ii.co;.v.c. rom.v.b. Apoca.i.b.

To dye w Christ, and to be baptised in his deth, and buried w him, is to be iustified and pourged from syn, & to dye frō syn, makynge it to take an ende in vs. rom.vi.a.b.

They shal dye that byleue not in Christ (ꝑ is to say by ꝑ interpretacīō of S. John) that the wrath of God abydeth vpon the. Jo.iii.b

but

but not to dye, is to haue euerlastynge lyfe. Joh̄. vi. c. They then that beleue in him, shal neuer dye. Joh̄. v. d viii. f. xi. d

E ¶Election

Our election is by grace, and not by worke. Ro. ix. c xi. a

Fewe are elect or chosen. Mat. xx. d xxii b

We are elect of God ꝑ father, thorow his good wyl. i. pet. i. a, before the constitucion of the worlde, that by ꝑ grace ꝑ merite of Christ we shold haue helthe, seruyng al men by charyte. Joh̄. xv. c. Eph. i. a. ii. Tes. ii. d

The elect can not be accused, for as moche as God iustifyeth them. Rom. viii. f

¶Enemyes

Loke in ꝑ loue of vs towarde our enemies.

¶Enuye

Enuy ought to be put out frō all men. gal. v d. i. pet. ii. a. Pro. xiiii. f. ꝑ enuyous men. pro. xxiii. a, for it dryueth vs to pouerte. p. xxviii d, to folye: Sapi. vi. d: and doth persecute his neyghbour: all exemple in Saul, which thrugh enuy persecuted Dauid. i. reg. xviii. d. in ꝑ Philistines, which thorow enuy stopped the welles of the seruauntes of Abraham. Gen. xxvi. c in Rachel agaynst Leah. Ge. xxx. a, in ꝑ children of Jacob agaynst Joseph. Ge. xxxvii. d, in the sacrifycers of the temple against Christ. mat. xxvii. d. Agaynst this sayne Paul sayeth: that charyte enuyeth not. i. cor. xiii. d

¶Euchariſtia.

How Euchariſtia is ordeined of god. i. co. xi. e Wherof loke vpon this worde supper.

¶Excommunicacyon

Excōmunicacyon, is the seperacyon and reiection from the assemble of oure Lorde Jesus Christ, which thinge is wone by the church agaynst open & obstinate synners. Math. xviii.

The maner of Paul for excōmunicacion. i. cor. v. d. ii. Corinth. ii. d.

He that is excōmunicate ought not to be reputed as an enemy, but as a brother. ii. Thes. iii. c

We ought to eschew him that is excōmunicate after the fyrst and secōd correccion. tit. iii. c The reason why Paul dyd excōmunicate. i. Timo. i. d.

They that rebelled Christ, were thrust out of the Synagoge, that is, were excōmunicate Joh̄. ix. e

F ¶Flesh.

Flesh is sometyme taken in a good parte, ꝑ is to wete, for softnesse. ii. cor. iii. a. Eze. xi. d

All that doth not proceede of the spyrite of God, is flesh. Gen. vi. a. Hebr. ix. d. i. Col. ii. d. Ga. v. c. Jo. iii. a. i. Petr. ii. d

Flesshe and blond (that is, all they that folowe their concupiscences) shall not possesse the kyngdome of God. i. corinth. xv. c

The flesh can not please God. rom. viii. d. c The flesh lyghteth agaynst the spyrite. gal. v. c

The workes of the flesh are aduultery, fornicacyon, vnclennesse, wantonnesse, Idolatry. &c Gal. v. c. ii. c & iii. g.

A christen man ought to crucify him self, ꝑ is to saye, mortify his flesh & his concupiscences. Gal. v. d.

The flesh is to wete. Mat. xxvi. d. The flesh is taken for ꝑ body. Jo. i. d. rom. ix. a. i. pe. iii. a

¶Fables

Fables ought to be eschued by ꝑ preachers of ꝑ gospel. i. tim. iii. d. If Israel serue straunge goddes, he shall be put in a fable: that is to saye, into mockynge. iii. reg. ix. d. The Jewes deflynge the commaundementes of God, are as a fable. deu. xxviii. d. The apostles teachyng Christ, folowed not fables. ii. pet. i. c Let vs not here the fables of any preachers. i. time. i. a. Let vs not tary in the fables, nay in the commaundementes of men. tit. i. d

¶Famyne or honger.

Famishmente to them which kepe not the commaundementes of God. leui. xxvi. d. deut xxviii. d. g. xxxii. d. Famine for synnes. iii. reg. viii. d. Of famine. deu. viii. a. ge. xii. c. xxvi. c. iii. g. xlvii. d. ii. re. xvii. c. xxi. a. xxiii. d. iii. re. xviii. a a. iiii. reg. vi. f. viii. d. viii. a. ezech. iiii. d. xii. c. ose. ix. a. act. xi. d. Famyne of the worde of God. ose v. d. viii. d

¶False.

The false prophetes are knowen by their frutes, of whome we ought to beware. mat. vii. c. We ought not to beare false wytnesse. exo. xx. c. xxiii. a

¶The faythfull.

The faithful are called the hoult of God. i. pet. iii. d. The reason why. i. pet. ii. a. Also the temple of the lyuyng God. ii. corint. vi. c. Also beloued of God. Judas. i. a. Babes, litle ones in Christ, children, ponge men, ponge fathers, olde men. i. Joh. ii. d. iii. a. Also truly lyue. Joh. viii. d. sayntes. Ephe. i. a. The faythful know how to vse all creatures without sin. tit. i. d The faythfull ought to haue no alyaunce with the vnfaythfull. ii. cor. vi. c. The faythfulnesse requyred in the ministers. i. corin. iiii. a. That they may teach that, whiche Christ hath commaunded. mat. xxviii. d. That is the Gospel. Marche. xvi. d. The faythfull ought alwaye to be ready to gyue a reason of their fayth. i. pet. iii. c. The conuersacion of the faythfull in good workes. tit. ii. c. d. i. pe. ii. d. pe. ij. c

¶Fornication.

Fornication ought to be eschued. i. cor. v. d vi. i. thes. iiii. a. hebr. xii. d. for the fornicatours synnynge agaynst their owne body, shall not haue the kyngdom of God. i. cor. vi. d. d. heb. xiii. a. We must flee the felowship of fornicatoures. i. cor. v. d. after the exemple of him ꝑ Paul excommunicated. i. cor. v. e. and the Israelites which committed fornication with the doughters of Moab, among which phinehes kylled Zamri. numb. xxv. d. To commit fornication with straunge goddes, is to commit Idolatry, and to forsake God. exod. xxxiii. d. c. deu. xxxi. d. Judges. ii. c. viii. g. God called the fornycacion of the people, and the murmure which they dyd agaynste him mysbelefe. numb. xxiii. d. Signes to knowe the fornication of a woman by. eccl. xxvi. d

¶Fayth.

The defynycyon of fayth. hebr. xi. a

We must gyue fayth to the promyses of God. ii. para. xx. c. For yf we do not put fayth to his worde, it profyteth nothinge to heare it. heb. iii. a

Fayth commeth by de aryuge romane. x. c which is a worde of God in vs. ephesians. i. d and. i. Tes. ii. c. Joh. v. c: of which Christ is ꝑ

authoz

authoz a fruitfulner.i.cor.xii.d.i.tim.i.xii is the gyft of God. Phy.i.d.ii.pet.i.a. The fayth is necessary for him ꝑ cometh to Christ. Hebr.xi.d

The ryghteous lyueth by fayth. Habac.ii.a. The fayth mistryeth. Gen.xv.d.xo.i.xii.d.xii.c v.d.xi.a.act.xviii.xvi. Jos.iii.gal.iii.c.iii.a.d.b. e.i.pe.ii.d. Esa.xxvi. By fayth we lyft up our selues vp against frō our syn.col.ii.d: and are saued. Cph.ii.a.b.ii.timo.iii.d: And we know God.i.Joh.ii.a: and we haue a way in and a trust toward God the father. Eph.iii.b: ꝑ are his childre.gal.iii.d: Blessed of him, by whose power we are kept.i.pet.i.a. By fayth we ouercome the worl, ouercom him ꝑ the worl d. i.Joh.v.d.i.pe.v.c: for it is our shild.eph.vi.c and best plate. i.Tessa.v.b. Paul warneth vs to be stronge in the fayth.i.Corynth.xv.g. Actus.xiii.a.

The fayth where of S. Paul hath so moch spoke is that which worketh by charite, sekyng nothing vs to good workes. Ga.v.a Which is the rocke & foundacyō of the church, against which the powers of hell shal not preuaile. Mat.xvi.c: For the ende of our fayth, is the helth of our soules.i.pet.i.d: as appeareth by the theef which is saued by the same. Luc. xxiii.f. The fayth which Christ requyred in all his myracles, was to beleue that he could gyue that, which was required of him, as appeareth by the leper. Mat.viii.a. and by the two blynde men. Mat.ix.d If the fayth be lyuely, sure, & strong, as a grayne of mustarde sed, nothyng shall be impossible to him that hath it: for he shall ouercome all thynges to the glory of Christ. Mat.xvii.c. All ꝑ is not done of fayth is synne. Rom.xiii.d.

They that haue receiued ꝑ fayth & the holy ghoste, and also tasted the Gospell of God, yf they do forsake it, & blaspheme it, wyllyng to be saued by other lewdnesse the ꝑ of Christ: do abyde the iudgemēt of God, without mercy. Heb.vi.b.x.c.xii.pet.ii.d. He that teacheth the lyuely fayth in Christ, buyldeth the buylding & doctryne of God.i.timo.i.a: of which we ought to desyre ꝑ increase. Iu.xvii.b.y continuallye. col.i.c. Job.xv.a, for she is in euery place allowed. psal. cxxxviii: Though he be proued thorowe dyuers temptations.i. Pet. i.b.

The fayth in tribulacyō, causeth pacience. Jaco.i.a. Let euery man se therfore whether he cōtinue in the same.ii.cor.xiii.b: Fayth washeth vs to obteyne ꝑ which we aske in prayer. Mat.xvi.b Mar.xi.c: & by which we are of the nōber of the sayntes in receyuyng remyssion of our synnes. act.xxvi.c.

¶ Fruite.

The fruite of ryghteousnesse & of syn.ro.vi.d God wyl multiply theyr fruite, that kepe his cōmaundementes. Deuter.xxviii.a.

Our affections thorow the lawe do fructify to death.rom.vii.b: therfore to thintent we should fructifye vnto God, by good workes, we are delyuered from the curse of the lawe. Rom.vii.c.

The fruite of Maryes wombe (which is Christ) is blessed. Luke.i.d.

¶ Fastynge,

Fastynge without ypocrisye. mat.vi.d and that the Lorde requyreth. esay.lviii.b. for he that fasteth without fastynge frome syn, is lyke vnto him which is purifyed for touchynge of vyle dede, and toucheth it a gayne. exod.xxxiii.d. esay. lviii.a. and after like maner, fastynges. and obiections do ꝑfyt nothynge the obstinate people. Jer.vii. b Fastinges without workes of mercy do profyt nothynge. Zach.vii.d. Fastinge ioyned with prayer. Deut.xi.d. Examples. da. ix.a. Act.xiii.a.xiiii.d.ii.cor.vi.b.luc.ii.f. Math. xvii.c.Iob.iii.b. Judges.xx.d.i.reg.vii.d.ii. para.xx.a.ii.Esd.xii.d. Ypocrites do fast god in the teeth with their fastinges. esa. lviii.a

¶ Fathes and mothes.

To honour father and mother, is for to be good vnto them in ministringe vnto theym, thinges necessary for them. mat.xv.a.mat.vii. a. A man ought then to do this. exod.xx.d.levi. xix.a.deut.v.d.in obeyeng them. pro. xxxiii.c. eccl.iii.a.colo.iii.d.eph.vi.a. without cursing or sklynge of them. gode.xxi.d.levi.xx.d. for God dyd punysh the people of Israel, because they disobeyed theyr parents. ezech.xxii.a. but for all that, they must not obey them more then Christ. math x.d. The parentes ought to teach the word of God vnto their childre deut.vi.c ¶ G ¶ To be good.

We can do no good without Christ. Joh. xv.a. for that whiche is done without fayth is synne. roma.xiii.d. We must be good to them that hate vs. Math.v.g.luc.vi. He that doth good, is of God.i.Joh.iii.c. We ought to be good alwayes. Gala.vi.d.tes.iii.c. In doinge good, we do stop the mouthes of wicked men.i.petr.iii.c. There is none that doth good. psal.xiiii. liii.a.roma.iii.d.

¶ Good.

None is good, but only God. luc. xviii.d. Iust.xi.d. God is good to all them that be vpright in hert. psal.lxxiii.a.cxix.a.g to them that trust in him. psal.lxxxvi.a. ¶ God.

God is one, and the father of all, whiche is aboue al, by al, and in vs all: not dwel ing in temples made with mens handes.i. Cor. viii.d.ephes.iii.b.to me.xi.d.act.xvii.f. Je is God that mistryeth for the loue of Christ. ro.viii.g. by whose election we are sanctyfyed. Therfore the holy ghost.i.per i.a. God is a spirite. John.iii.c. That is, the beginnynge and the ende. apo.i.c xxi.c. the heed of Christ i.cor.xi.a. which is wel pleased in Christ his sone. mat.iii.d. which is in Christ, and Christ in God his father. Jo.xiii.d. whome neuer man saw, neither can se nor know, but Christ Jo.i.d.iii c.vi c.i.tim.vi.c. ¶ Goddes.

The Judges are called goddes. ex.xxii.d. The heares of Gods word, are called godes. Jo.x.g. The godes are deuels made by men. deu.xii.d. whose heritage & propertye the psalmiste spreweth. psal.xcv. baruch.vi.d. sapi xviii.d. And they are many in nombre. iii.reg. xviii.g. but to vs is one only God.i.cor.viii. d. wherfore the straunge goddes ought to be cast out, and our onely God worshypped of vs. Jos.xxiiii.f

¶ Giftes of God.

All that we haue is the gyft of God, in the parable of the talentes. Mat.xxv.b. Luc.xix. b.i.cor.iii.d. Jacob.i. Mi.pet.i.d. It is then of God that we be saued. eph.ii.a. It is God of God to vnderstande the scriptures. Lu.xxiiii. g. to whiche Christe openeth oure vnderstandinges. i.cor.xiiii.b. Christ hath gyuen many gyftes to the edifying of his church. eph.iiii.b

Euery man hath his propre gyft of God. i. Cor.vii.d. God requyreth gyftes that be gyuen wyllyngly. exo.xxv.g.

¶ Gospel.

Gospel is as much to say, as glad tydynges Lu.ii.b. the power of God, to the helth of all them þ beleue. rom.i.a.b.i.cor.xv.a: The wysdome of God. Mat.xi.c.i. cor.ii.b. the myny-stracyon of the iyfte & of ryghteousnesse. i.cor. iii.b: euerlastyng lyfe throwe Christ, whiche God hath euerlastyngly promysed. eph.i.a.ii. Tim.i.c. Tit.i.a: The secrete long tyme hyd. col.i.b. rom.xv.b: which thing to opē and declare, Christ is come. Mat.xvi.b: and hath sēt his apostles. Mat.x. to preach it to all creatures. Mat.xvi.b: which thing was done. col. i. to which (notwithstanding) all men obeyed not. rom.xii.c. Esa.liii.a. The similitude of seede. Mat xiii.a: prouyth the same. By the gospel is declared the glory & maiesty of christ ii.cor.iiii.a: which cōmaunded his apostles to preache all þ he had taught them. Mat.xxviii. b. Mat.xvi.b: without takyng any thinge. Mat. x.a: but suche thinges as are necessary to the lyfe. Mat.x.b.i.cor.ix.a.b. The gospel increaseth it self more & more, by good workes. col. i.a: The which Esai shewed before, to be preched in dyuers tonges. Esay.xxviii.c: whiche thing was done. Act.ii.a.b. And by þ preachyng of it, the church is gathered together in al the world. esa.ix.a. And the conscyences made glad Psa.xii.b. The terryble Judgement of God agaynst the despysers of the gospel. ii. Thes.ii.c

The byshop both the office of an euangelyst. ii. Timo.iiii.b. They that let forth the gospel: ought not to be let. Luke.ix.f

By the preachynge of the gospell, yf we do beleue it with the herte, we accomplysh the cōmaundementes of God. Deu.xxx.c

¶ Gentyles.

They are Gentyles or Gethes, whiche are not of the circumcisyon. rom.i.b. Christ is the lokynge for of the Gentyles. Genesis.xlix.b. Esa.ii.b.

The Gentyles are called to Christ, by the preachyng of the apostles. Esay.xlvi. to the glory of God. Esai.xliii.a. psal.xviii.g. lxxvi. and conuerted to hym. Psalm.cxvii. Esay.ii.a. Zachar.viii.b.ix.a.xiii.b: of whom he is also the heed. ii. Esd.xxii.b

Paul monisheth vs not to folow þ workes of the Gentyles. Eph.iiii.b. for they are from Christ, and profeyne nothyng vnto him. Eph. ii. c: bycause they do not folowe ryghteousnesse. Roma.ix. and therfore doth God forsake the Jewes & haue anye communycacyon with them. Leuit.xviii.b. Deuter.vii.a. Josue.xxiii. a. Exod.xxxiiii.b.ii.cor.vi.b. Esai.lxv. and that they do not receyue their customes aboute the dede. Deuteronomi.xiii.c.

Christ prophecyed the enteryng of the Gētiles into the church. ma.viii.b. and that they shuld haue trust in him after that they had herd the iudgement and gospel of helth. mat. xii.b. and put asyde the seruyce of Jhalles. Joh.i.ii.c. for I will to sent vnto them. act.ii. f. xxviii.g. and the dore of fayth opened. Act. xiii.b. whome also Christe calleth his Sheepe. Jo.x.c. chosen by grace. roma.x.b. purysyed by fayth. act.xv.b. conuerted by God. Act. xi. c. knowing the secrete mistery of grace. col.i.b The a mā ought not to esteme the abhominable. act.x.c. but preach the gospel vnto the. mat.xvi.b. as S. Paul dyd. act.xiii.g. for he is their mistar. Act. roma.xv.b. their apostle. roma. xi.b. their teacher. gala. i.c.i. Timo.ii.b. and their master. ii. timoth.i.c

¶ Glory.

The glorye of Christe is declared by the gospell. ii. Cor.iiii.a. which he shewed to the whome he hath chosen. roma.ix.c. All honour and glory to God onelye. apo.iii.b. phi.iiii.b Judas.i.g. to whose glory we ought to do all thinges. i.cor.x.g. whether we lyue or dye. roma.iiii.b. for all that is done to the glorye of Christ, commeth of the holy ghost. i.cor.xii. a. Christ is þ hope of our glory. colo.i.b. whiche the holy ghost doth promise vs after tribulacyons. i.pet.i.b. although they be not worthye of this glorye. rom.viii.b.ii.cor.iiii.b

Let vayne glory be far from vs. gala.v.b phi.ii.a. for they which seke glory, can not beleue in Christ. Jo.v.f.g. as appeareth by þ chiefe of the Jewes. Jo.xii.f. ¶ Glotonye.

Glotonye, is the worke of harlotnes. ro. xiii.b. let vs not therfore be gyuen vnto it, as Esau. hebr. xii.b. But let vs fyt against it, the prayer that is wrytten. eccl. xxiii.a. this which is no corporall thinge, but spirituall. psal. iii. b. xvii. xlvii. xlviii. lxxxviii. cxxvii. i.pet. iii.

¶ Grace.

By the grace of God, commyth our redemcion, the delyuerance from syn, and ouer purgacyon. roma. vii.b. ephe.i.b. tit.iii.a. gala.ii. b. act.xiii.f. by whiche we are saued not by workes. eph.ii.a.b. Joh.i.b. Otherwyse grace were no grace. rom.xi.a. let vs cease therfore from euell workes, & wayt for the euerlasting lyfe. tit.ii.c.b. whiche is gyuen vs by grace. rom.vi. God had purposed before the beginninge of the worlde, for to gyue vs grace thorow Christ. ii. tymo.i.a. Grace ought not to be receyued in vayne. ii.co.vi.a. but we ought for to encrease in the same. ii.pet.iii.b. for ther full iudgement shall he haue which refuseth it. hebr.x.c. whiche thynge they do, that wyll be iustyfyed by their workes. gala.v.a. let vs therfore trust in the same grace onely, which is offered vs, by the gospell. i.pet.ii.c. & we ought to giue thankes after he hath eaten. deute.viii.b. An example in Christ. mat.xvi. c. mark.xiii.c. and in Paul. act.xxvii.f.

¶ Gelousye.

The lawe of gelousye. Numb.v. The gelousye and broken woman. eccle.xxvi.b

☞ H ¶ Heade.

Heade for Princes, powers, and kinges. Exod.xviii.b. i.regū.xv.b. psal.xviii.f. esa.i.b. amos.ix.a. Christ is the heed of the churche, eyde.

Ephe.i.b.iiii.d.b.d.i colof i.c.ii.b. Christe is the heed of man.i.co.xi.a. Man is the heed of the woman.i.cor.xi. Ephe.v. The heed of the serpent is broken by Christ.gen.iii.c.

Herte.

A holy hert, that is to saye, a hert ready and apte to reach. Eze.xi.g.ii.c.vi.viii.d.

The herte of man is cursed. Jer.xvii.b. Gen. vi.c.viii.d God doth know the secretnesse of the hert, doth proue it and behold it. i.ti.xvi. b.iiii.reg.viii.d.act.xv.b.i.tes.ii.a. Job.xi.b apo.ii.b. Eccl.xxiii.c. Jere.xvii.b. God openeth the counsell of the hertes. i.cor.iiii.

Out of the herte proceede cuyll thoughtes. Mat.xv.b.Mar.vii.b. The hert is circumcysed of God, that it should loue none other, nor put trust in any other thinge, but in God only. Deute.xxx.b. The hert is renewed of God. Eze.xi.b.xxvi.f. Jer.xxxi.f.iii.reg.xviii.f

The hert must fyrst be opened of God, before any man can gene herke to the word of God Act.xvi.c. Let vs not saye in our hert, that for our ryghteousnesse God hath geuen vs euerlastyng lyfe. Deu.ix.a. In our hertes let vs syng Psalmes, hymnes & songes. Eph.v.d

God hath written his lawes in the hertes of his faythfull. Hebre.viii.b.x.i. Let vs not folowe the thoughtes of our hertes: but let vs only do that which God hath commaunded Num.xv.b.

Household.

Abraham commaunded his household to kepe the way, iudgement, & ryghteousnesse of God. Gen.xviii.c. He that ruleth not for his household is an infydel. i.Time.v.a.Pr ouerb.xxvii.b.

Holy dayes.

The Lorde hateth the Jewes holy dayes. Esai.i.b. Amos.v.f. Paul rebuketh them for kepe suche holy dayes. Gal.iiii.b.

Of the Jewes holy dayes, loke. Leui.xxiii. a. Exod.xii.i.b. Deu.xvi.a. Exod.xxxiii.c. Le. xvi.f.xxiii.d: in whiche holy dayes it behoued them to offre thinges appoynted. Num.xxviii.a

All dayes are by Christ made vnto vs holy colos.ii.f Math.xii.a. Marc.ii.b.

Hatred.

Hatred is forbydden. Leuit.xix.b.

All Christen men are hated for Christ. Mat. x.c: And they shoulde do good to them that hate them. Exod.xxiii.a. Mat.v.g. Luce.vi.c. An example in Dauid. ii. Regu.iii.a. Item in Christ. Lu.xxiii.a. Item in S. Steuen. act.vii. g. Therfore a man ought to hate no man: for he that hateth his neyghbour, is not in the lyght of the gospel: but a murtherer. i. Joh. ii.b.iii.c

Heresye.

Heresy for a sect. Act.xxvi.a, there must be heresyes. i.cor.xi.b

A man ought to flye fro heresyes. tit.iii.c.

Heritage.

The faythfull people is the heritage of God. Exod.xv.b. Deu.iii.c.ix.b.xxiii.b.xxiiii. a.iiii.Reg.viii f.x.g

The heritage of the kyngdome of heauen, is geuen vs by promyse, not by the workes of the lawe. Galat.ii.c.d. Math.xix.b.

Christ hath bought and regenerat vs, that we should enherite the kyngdome of heauen. ii. Pet.i.b. which is kept for vs in heauen. i. Pe. i.a. Christ is the inheritaunce of all. Hebr.i.e. Luc. xx.c. with whome we are also heyres, belage by layth the children of God. Gala.iii.b.

Honoure.

Honoure to father and mother. Exod.xx.b deute.v.b. is to minister vnto them thinges necessary to lyue by. Matt.xv. i. which thing therbow couetousnes the phariseis had made of none effect, or lytle regarded. mar. vii.a. mat.xv.a. Honoure also is due vnto kynges i.pet.ii.a to the elders, Iewis xix.b. also to the that helpe forth the gospel, by any mynystration i.cor.xvi.c. Let vs honour vnto all men, for Gods sake. i. pet.ii.b. geuynge vnto them that honour belongeth. roma.xiii.c [illegible] not Christe, by detaynge in hym dyshonoureth his father which sent hym. Joh.v.d.

Humilitye.

To humble, for to punysh & slee Iudges. iii.b.iii.d. To humble, is for to submit a mans selfe vnder the myghtye hande of God, and to cast all his care vpon hym. i.pet.v.b. He that humbleth hym (that is thinketh lowly and maketh no estimacion of hym selfe) shall be exalted of God. ii.reg.vi.b. Iu.i.c. Let vs therfore haue humylytye in hert, without preferynge of our selfe aboue any man, by arrogancye. Ephe.iii.a. coloss.iii.b.v.b. Of whiche thing Christ doth warne vs in the parable of the gestes. luc.xxii.b. and of the lytle child math.xviii.a. mar.ix.c. Iu.ix.f. Let the humble christen man vexed with diuers afflictions exercise, for in that is he great before God. Ja. i.b. and therfore shal he be exalted. mat.xxiii. b. luc.xxii.c. An example of the publycane. Iu. xviii.b. the profyte of humylytye. pro.xvi.c

The holy ghost.

The holy ghost is the holy and deuyne power, by which mens hertes are renued from heauen. i.reg.x.c. To thintent they maye. comprehende the thinges of God. i. John. ii.c. & whiche gyueth wytnes vnto our hertes that we are of God. roma.viii.c. by whiche also we do call vpon the father with confydence gal.iv.c. and know that god dwelleth in vs. i. John.iii.b. Of the graces and giftes of the holy ghost. i.cor.xii.a.xiii.c. The holy ghost in the scripture (by a Metaphore) is called with diuers names, accordynge to the graces that are geuen vs. that is to say, water. esay. xliii. also fyre, Jeremy, xxiii. act. ii. also winde act. i. also oyntment. i. Joh. ii. also an exhorter and comforter. Joh. xiiii. b. xvi. c

Health.

God is our helth. Exod. xv. a. Psalm. lxv. at whome we ought to aske it. Jere. xxxi. b. thorowe christ. Jude. i. g. In whose power of whom is our helth. mat. xix. b. which is the creatour & sauiour of the world. Heb. ii. c. b. c. g. i. ii. 4. c i. timothe. iii. c. g. ii. Time. ii. b. the whiche is come for to saue vs. math. viii. b. Iu. xix. b. Jo. iii. b. throw his mercy and not by our workes or merites: to thintent no man should boast him selfe. ephe. ii. a. b. iii. iii. b. And there is helth in none other but in him. act. iiii. b

Helth for bely. app. iiii. xv. b. g. ii. reg. xxiii. b. also. iiii. ar. b. a. An example in Saul which

dyd

dyd alwyde his helde (that is to saye, his power) to God, and not to his owne strength. 2.Esr.xi. dyd put the helpe of me to power. psa.lxi.c

¶ Ypocrysye.

Preachers ought to reprouue ypocrysy of mens workes. Esa. (dout. not) the prophet dyd. esa.xxix.d.c. Ypocrites will rather achue wrongge then tymes. Mala.iii.b. The hope of ypocrytes is vayne. Job.viii.c.xx.d.xxvii.d.

The iudgement, condempcon, and vnhappye of ypocrites. iob.xxvi.d. Against ypocrites that vnly glorifye them selues of the name of God and vexye hym in their dedes. Esa.xxviii.c.

Against these ypocrytes which outwaye the selues by theyr outwarde dedes. Esa.lxvi.d.

A prayer against ypocrysye. psal.xxxix. Of ypocrysye luke.xii.c.xiii.d.xx. Christ graueth eyght curlynges against ypocrytes: especially because they shut vp the kyngdome of heauen. &c. And that they make a iudgement worse then the selues. &c. loke vpon ye texte all together. Mat.xxiii.d.

¶ Idols.

An ydol is nothyng, and hath no godly power in it. 1.cor.viii.d.x.c: And therfore is there none agrement betwene the temple of God & ydols: And for this cause dyd Asa put down the ydols. ii.par.xv.d: and Josias. iiii.re.xxiii. d. Against which lyke in Amos. iii.c. Os.xiii. d: Abac.ii.d. Esa.xl.c.psal.lxxxvi. Note these sortes Abhominacyon, & Reuerencyon of Worshippyng. A man ought to make no ydols. Exod.xx.a.le.xxvi.a. deu.iiii.c.d.v.d: for God hateth them. Deut.xvi. And who so euer marreth them, is cursed of hym. Deu.vii.d.d.f.d.

The Jewes as well as the Gentyles had trust in their ydols, thinkyng to haue help of them in theyr tribulacyons. Deute.xxxii.c. And therfore God commaunded them to be taken downe, broken and burnt. Deutes.vii.a d.c.d.

Micah had made an Image for him selfe, but the chyldren of Dan toke it from hym by force, and worshypped it longe tyme. Judic. xviii.a.d.c.d.f. from whence Idols had theyr beginnyng, and the cursis of Idolatrye. xiii.d. Idolatrers shall not possesse the kyngdome of God. i.Corint.vi.d. Let vs therfore call alwaye all Idolatrye, that we perysshe not as the Jewes dyd. i.Corint.x.d.f. Josh.d: for the prophete bothe alwaye the destruction of the people to Idolatry. Ezech.vi.a.xiiii.d. Jeremy.xiiii.a: and specyally of the preistes. Ezech.viii.d. ¶ Innocencyon.

All iniuncyon against the Lorde God is is accursed. Esay.iii.b: and punished. psalm. lxxxx. other by death. Deute.xxvi. brefely by a plage. Judic.ii.b. The preistes are cast out of the house of God, for theyr Iniuncyons. Zachary.ii.c.

¶ Innocencye

None is innocent before God. Eccl.xxviii. a. Iohne.xviii.c: neuertheles he ꝑ hylleth an innocent in ꝑ sight of man, is accursed. Deu. xxvii. He shal not abyde vnpunished. ii.re.xi.d The iniury ꝑ one doth vnto innocentes. ec. 4. a

The innocencye of Christ. Mat.ii.d. Job diuerly setth his innocencye. iob.xxix.d.

¶ Iniuocacion or callyng vpon.

To them that call vpon the name of God by helth. Joele.ii.c. he setteth not truly vpon the name of God, which beleueth not in him. ii.c.c. and therfore dyd Enoch first call vpon the name of god. gen.iiii.b. Item Abraham. gene.xii.c.xiii.a. also Jacob. gene.xxviii.b. also Moses. exo.xxxii.a. deu.xxvi.a. also Samuell iudic.xv.d.xvi.g. To call vpon or inuocate the name of god ouer any maner for to diuelle or pray for hym. numc.vi.b. God when he is called vpon in tribulacions, doth heare. ii.ec. xxii.a. And those are faythfull which do call vpon hym with a pure and a cleane hert. ii. tim.ii.d. Elias doth mock them that cal vpon the Idol Baal. iii.reg.xviii.c.

¶ Judgement.

God doth Judgement to the fatherlesse wydowe and straunger. deut.x.d. The terrible Judgement of God, against thole which do beleue not the Gospel. ii.theſ.ii.c. and therfore withdrawe the faythfull from the truthe of the Gospel. gal.v.d. Which God doth suffre to be done vnto them which wyl do that, ꝑ they lyke best. psa.lxxxi. god beginneth iudgement at his owne house: for he sendeth tribulacions and afflictions vnto his church. i. pet.iiii.b. ꝑo.xi. for our correction, to thentent that we be not condempned with the worlde. i.cor.xi.g. Idol to iudge is to punysh. gen.xv.c. deut.xxxi.c.i.reg.iii.c. he that heareth Christ, and beleueth his gospell is not iudged. Joh.v.d. and he that beleueth it not is iudged alreadye. Joh.iii.c. because he despiseth the worde of the gospel. matth.xii.c. Joh xii.g. Then shall euery man be iudged accordynge to his faythe. mat.xvi.d

¶ The generall Jugdement.

Of the generall Judgement. psal.xcviii. xcix.c.xcvii.a.xci.c. which is night. rome.xiii.d and shall come as a theefe in the nighte, for it is vncertayn. we must therfore watch. mat. xxiii.d.luc.xvii.f. whiche daye is onely knowen of the father. mar.xiii.d. Luc.xiii.d. Of whiche the signes are. mat.xxiii.c.marc. xiii.c luc.xxi.c. In whiche daye Christ shal appeare with his angels to the end wyth for helthe. matth.xix.c. Hebr.ix.g. and shall make open the counsel of mens hertes. i.cor.iiii.a In the whiche daye also the apostels and saynctes shall iudge. i.cor.vi.a.mat.xix.d. by the feare of whiche dr. Joh did moue the pharisees to the chaunge of hyr. mat.xxi.d. luc.xi.d.

¶ Vnryghte iudgementes.

The iudges ought to do rightewous iudgement. deut.i.d.c.xvi.d. without iudgyng accordynge to the outwarde appearaunce. deut. xxiii.c.xcvi.a. and yet perswading. deu.xxiii. d.xxvii.c. for in iudgement a man shulde not agree to the voyce of many, for to come by ꝑ truth. exo.xxiii.a. The lawe also doth forbyd for to iudge of the man, except he be knowen to be suche a one. Jo.vii.c. for he that iudgeth his brother iudgeth the lawe Ja.iii.c. let vs not Judge them accordynge to the outwarde shewe Jo.vii.c. man defyle the tyme. i. cor.iii.a. The signes and wonders whiche God did before Pharao are called iudgeme-

ere.Ezra.vii.a ꝓ Judgement for law, ryght and ryghte.Deu.xvii.a. ¶Judges.

The office of a Judge.Ex xviii.a. Le. xix.c Deu.i.a: whom me must obey vnder ꝑ peyne of death.Deu.xvii.c A ryghteous iudge ought not to accept persons.Exo.xxiii.A. Exod. xxiii.c no; be mercyfull to the fatherlesse in a ryghteous cause.pro.xxi.a.Eccle.iii.b, but iudge accordyng to the lawe of the people.Deu.xvi.d but many are blynded through giftes.Eccle. v.b. An example in the cyuilyzen of Samuel. 1.reg.viii.A iii.reg.xxi.c.b. Christ is ordeyned of God his father,to be iudge of ꝑ quyck and of the dede,of the good and of the cyuil. act.x.g.m.a.xvii.d.ferd iii.f.To whom it is geuen to geue iudgement.Joan.viii.d.

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We be so sure to fylled with the holy gost, haly power to shew by the word of God,that they (which we do lose ꝑ remyssion of synnes is done by Christ) are absolued (which is to saye) and ꝑ they which do not beleue it, are bounde (which is to saye) Jo.xx.b.mat.xvi.c.Jo.xx.c.

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Kynge Jeroboam bycause he suffered Imagers, and suspected Idolatrye in his realme: enbarynge his people to haue trust in other thynges then in God,is trayteye thesame.iii.Reg.xxiii.b.c.xx.a.b.

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¶Kyngdome.

The reygne of Christ is allmyghty in the blessyng of Juda.gene.xlix.b.and esay.xxxii.a God shall reygne for euermore. Exod.xv.c. And also the reygne of Christe.esay.ii.b.xx. lii.g.Of the kingdome of Christe, read ine. xxii.c.math.xxv.c.act.xiii.b.g.ii.cell.i.b.they are heyppens of the kyngdome of God, whyche he obey vnto their lord.gal.v.b.whyche do begin their wedyng.i.cor.vi.b: and that are corupt by vices.i.cor.xv.f.The kingdom of heuē,or the kingdom of God is the knowledge of the gospel or the church gathered to gether by the gospel.mat.xiii.g. The ministry of whiche they be vnderstanded,to whome it is gyuen.mat.xiii.b.in.xi.b.ꝑ is the preachyng of the which kyngdome,some be chosē themselues that is, vnto christe.math.xx.b.the whyche thinge they can not be except it be gyuen them of God. Hapi.viii.b.the kyngdome of heauen consysteth not in meate or drynke nor yet in wordes but in power whiche doth make subiecte the hertes of men vnto God. 1.cor.i.i.cor.iiii.b.And by the same meanes the kyngdom of God is within the faythfull of whiche Christ is the strongest. Luc. xvii.f. They that go to the kyngdome of heauen with violence,pluche it vnto them.mat.xi.b that is suche as haue so great desyre vnto it, that they dispyse their own lyfe and frendes al. To be the kyngdom of heuen is to possesse, haue and be partaker of it. Jeremy.xii.a

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¶ Meates.

God did shew vnto Peter in a vision, that it is lawful vnto the faythful for to eate of all maner of meates.act.x.b.ro.xiiii.a

Meates are ordeyned of God, for to take the in the gyuyng of thankes.i.tim.viii.a

The meat is sanctified by the worde of god and prayer.i.tim.iiii.b

For the cloyte of meates, a man ought not to offend his brother.ro.xiiii.b ¶ To teach that men are bounde to abstayn frō certeyn meates is the doctrine of deuils.i.tim.iiii.a

☞ N.

¶ The name of God.

The name of God ought not to be take in vayn.exo.xx.a.deu.v.b ¶ Be callers vpon the name of god,ought to feare the iudges frō all iniquite.i.tim.i.c:as Enos did,i whose time men began to cal vpō the name of god.gr.iiii.b ¶ Ther is none other name gyue vnto men wherby they can be saued.but the name of Jesu christ act.iiii.b:the which we pray it may be declared,celebrate,& glorified euerlastingly more and more.mat.vi.b.psal.x.as Dauid did.ii.re. vii.b:for the loue of which.god will not forsake the people that knowlege their sinne.i. reg.xii.b

The name of God is blaspheme through our euyll liuyng.rom.ii.b.i.tim.vi.a

He that blaspheme the name of God, is bounde to death.leu.xxiiii.b: for it is he only that shold be called vpon.Jer.xiii.b.phi.ii.b In exemple in Abiathar.gen.xii.c.xiii.a:Also in Isaac.gr.xxvi.c:also in Moses. deu.xxxii.a. Who so euer therfore doth cal vpon the name of God shal be saued.Joel.ii.g.

¶ Newe.

The new testament is the remission of synnes by the blood of Christ.mat.xxvi.c.mar. xiiii.c.lu.xxii.b:by which God hath promised to gyue newe lawes in our hertes, and not to haue remembraunce of our synnes. Hebr.viii.b.x.c.genesis.iii.c: of the which Paule hathe receyued the dispensation.ii. corinth.iii.b

He ought to be a newe creature that beleeueth in Christ.ga.vi.b: and walke in the newnes of lyfe.ro.vi.a:doinge all his workes by the spirite of god.rom.viii.b

Let vs therfore be on the newe man, which he hath create in vs.Ephesians.iiii.c: to thintent that we maye lyue in ryghtousnesse and holynesse.

¶ Neyghbour.

Who so euer hath necessitie or nede of our help,is our neighbour, and we ought to help as Christ teacheth vs by the parable of the Samaritane.lu.x.reading cure and charge of hym

eccl.17.b, Wout delpysyng of him. mala. ii. b and iclaundzing him. eccl. xix. b: and iudging him. Ja. iiii. b: but pleasing him vnto his edifying. rom. xv. a. And louyng him as our self leu. xix. c. mat. xxii. b: for in so doing the law is fulfylled. roma. xiii. c.

☞ O

¶ Oblacion, or offryng.

Christ is onys offred in an oblacion for our synnes, and for our sanctifying. heb. ix. g: he nedeth therfore nomore to be offred. he. 7. x. c

Christe hath gyuen hym selfe for vs vnto God, an oblacion and sacrifice. eph. v. a. By which we are sanctified. heb. x. c

Of the oblacions of the old testament lohe leu. vi. c. ix. a. xxii. c. num. viii. a. xv. c. xvii. a

¶ Obedience.

A mā must obey vnto the voice of god. xvi. xv. g. deu. xxx. b: for ꝑ obeyeth it is blessed. deu. xi. d: & he that obeyeth it not, is cause of. An exēple in Saul. i. re. 28. c. Itē of Acan. Jo. vii. b: let vs then be chyldzen of obedience. i. pe. i. c: specially to God more then man. act. v. c: also to our parentes. ero. xx. b. leu. xix. a. deu. v. b. eob. xiii. a. An exēple in Christ. lu. ii. g phil. ii. b: also to our superiours. eccl. xxii. a. heb. xiii. c. An exēple in ꝑ Israelites. deu. 34. d.

God had leuer that we obeyed his cōmaundementes, then to do sacrifice vnto him. i. re. xv. c. eccle. iiii. d: whiche we do when we are chosen of God. i. pet. i. a

☞ P ¶ Prayse.

Gyue prayse vnto God. apo. xix. a. God is our prayse, whom we sholde laude, knowleging ꝑ al that we haue cōmeth of hym. ero. xv. a. deu. x. d. An exēple in the Israelites. Jo. xxii. b. Also in Anna. i. reg. ii. a. Also in Salemon. iii. reg. viii. b. Also in Dauid. ii. reg. vii. c. xxii. a: Also in the apostles. lu. xxiiii.

A mā ought to offre the sacrifyce of prayse vnto god thorow Christ. heb. xiii. c Prayse shal be vnto euery mā frō god. i. cor. iiii. a

Prayse is discōmendable in a mans owne mouth. pro. xxvii. a: for he that prayseth him selfe is not commended, but he that is prayseth of God. ii. cor. x. d

¶ Prayer.

¶ The prayer that Christ teacheth vs mat. vi. b. luke. xi. a

¶ The prayer of the christen ought to be cōtinuall and feruent, which thing Christ sheweth vs by a similitude. lu. xi. a. 17. a: where vnto also he dothe exhort vs. mat. vii. a: also ſ. Paul. ro. xii. c. ephe. vi. c. coll. iiii. a. i. tess. v. d. And ſ. Peter lyke wyse. i. pet. iiii. b: for the continual prayer of the ryghteous is very acceptable to god. Ja. v. d. An exēple i Elias iii. reg. xviii. a. And therfore sholde we prayse purely in euery place, Wout wrath or dissencion. i. tim. ii. c. Job. iiii. c. psal. cxiii.

¶ Peace.

Peace doth signifye the ioye of conscience and fyrmelle agaynst the deuyll our aduersarye: and generally the abundance of all spirituall goodnes: bycause our synnes are forgyuen vs by Christ, of which thing lohe esa. lii. Jer. xxiii. ezec. ii. the which thyng also ſ. Paule dothe wisshe vnto them that he wryteth vnto. ro. xv. c. ephe. i. a. ii. tess. i. d. Of wh the God is the author. i. tess. v. d. i. cor. xiiii. & And Christ the preacher. ephe. ii. b.

Christ deliuereth peace to his apostles. lu. 24. f. Jo. xiiii. d. xvi. f. xx. c: which thyng can not be cōprehended by mans reason. phi. iiii. b.

We ought to haue peace with all men. ro. xii. d. heb. xii. ephe. iiii. a. i. pe. 3. b: with them ꝑ do cal vpon the name of the Lorde. ii. tim. ii. d. And with the ministers of ꝑ word of God i. tessa. ii. c. ꝑ for the Lorde hathe called vs to peace and vnitie. coll. iii. b.

¶ Poore.

We shall haue alwayes poore among vs. mat. xxvi. b. deu. xv. b: to whom me ought to do good. lu. xiiii. c. rom. xii. b. xv. f. i. cor. viii. b. ix. a. b. c. Let vs then haue pitie vpon them. pro. xxi. b: for ꝑ which is done vnto ꝑ poore is done vnto Christ. mat. xxv. b.

¶ Pacience.

Pacience is praysed. pro. xvi. d. and necessary for christen men. heb. x. g: for it engendreth tryall. ro. v. a. An exēple in the prophetes. Jac. v. c. Itē in Job. xii. a. Itē in tobi. ii. b. Itē in Paule. i. cor. iiii. c: also in the Tessa. ii. tess. i. b. We ought thē to be pacient in suppoſting one an other, & not hastly to reuēge. i. tess. v. c. coll. 3. b. i. b. Ja. v. b: for he ꝑ hath charitie is pacient. i. cor. xiii. & doth exercise him self in good workes. James. i. a

¶ Persecucion.

Persecucion to them that will lyue after ꝑ worde of Christ. ii. tim. iii. c: wherof Christ doth warne vs. mat. x. b. c: for it withdraweth (yf the layed be not lyuely) from the worde of God. mar. iiii. b. But he that is persecuted in our city, let him flie in to an other. mat. x. c. knowynge that the persecucions come of God. psal. xxxix. from which he can deliuer men. An exemple in saynt Paule. ii. tim. iii. c. A man muste then take them pacientlye. i. cor. iiii. c: and pray for his persecuters. mat. v. g. roma. xii. c.

¶ Perseuerance or continuance.

Perseuerance in ꝑ truth, is gyuē of Christ vnto the layefull. i. cor. x. a. To which he doth counsel vs. Jo. xv. ꝑ or he that continueth vn to the ende (although he be greatly persecuted) shal be saued. mat. xvi. c. xxiiii. b.

¶ Pestilence.

God doth sende pestilence, when me disobeye his worde. deut. xxviii. b. leuiti. xxvi. d. iiii. reg. viii. d.

Dauid byd chose pestilence, to thintent ꝑ he myght dye with other. ii. reg. xxiiii. c: the which ceased after ꝑ he had knowleged his synne. ii. reg. xxiiii. c.

¶ Priest.

Lohe vpon the worde sacrifiar hereafter in the letter. S.

¶ Predestinacion.

¶ The predestinate are sayntes or holy people made lyke to ꝑ ymage of ꝑ son of God: & called, iustified & glorified by him. ro. viii. f.

God had predestinat before the making of the worlde, for to redeme vs by ꝑ bloud of (us ion, for to saue, and make vs his chyldzen by adop-

adopcion, accordyng to ꝑ purpose of his wil for to declare his mercy more clerely vnto ꝑ worlde, by which he hath reconciled vs vnto him selfe by the meanes of his dere son Jesus Christ. eph. i. a. ii. tim. i. c. i. pe. i. ꝑ iohn. to. ix. c. xi. a. olee. ii. b. i. cor. i. b. ga. i. c. i. pe. v. c. ꝑ. xvi. a. b. rr. b. Amos. iii. b. Jer. x. iame. iii. e. rcc. vii. b. xi. b. i. rr. ii. a. b. b. x. d. iii. rr. xii. b. Jo. vi. d. xiii. b. mat. i. c. esa. lxii. a. ii. esdr. iii. a: the chyldren of God do wayt for their helth by Jesus Christ. i. cor. ii. d

¶ Preachers.

To preache is to declare and expounde ꝑ word of God. i. pe. iiii. c: which thing no man ought to do, except he be sent. ro. x. c

Preachers of the word of god are promised esa. xxx. c. Anna a prophetesse preacheth that Christ is come. lu. ii. f. Thole preachers ꝑ preache any other thyng then the gospell of Christ, are to be refused. ii. Joh. i. c. ꝑ wicked nesse of whom is set out. ii. pe. ii. a. b. c

¶ Praye.

Christ prayeth for vs. Jo. xvi. f. 17. b. heb. 7 d. ix. f: for he knoweth ꝑ he is herd of his father. Jo. xi. c: he ꝑ wil pray, ought to forgyue mat. vi. c A mā must pray w voyce and with mind. i. cor. xiii. c: and w great trust. psa. xcv for yf two or three be assembled togither in the name of Christ, they shal obteyn al ꝑ they requyre. Jam. i. a. mat. xviii. c: so ꝑ they praye in fayth, & knowlege their synne. j. rr. g. b. c. f

¶ Princes.

Princes are the ministers of God. ro. xiii. a. b: which ought to be wise, discrete & expert deu. i. b: to whom Ezechiel maketh an exhortacion. ezec. xxii. f. xlv. c: also sopho. iii. a: also Amos. vi. a. mich. iii. a. c Euill princes haue euil ministers. pro. xxix. b. eccl. x. a

Christ is the prynce of pastours. i. pe. v. b: and the herd of all principalitie. col. ii. b

The prince of this worlde is the deuil, whi che is vanquyshed and ouercome by Christ. Joh. xii. e. eph. ii. a. ¶ Prophesye.

Prophesye is the gyft of God giue by the holy ghost: and not by the wyl of any man. ro. xii. b. i. cor. xii. b. ii. pe. i. b: the which spirite beareth witnesse of Christ. apo. xix. c: the which is sometyme gyue to euil me. mat. vii. d: an exple: in Saul. i. rr. 18: also of Cayphas Jo. xi. g: for the ꝑ wil not bileue. iii. rr. 22. d

There are two signes of true prophesie: ꝑ one, yf the thing which the prophet hath shewed before do come to passe. deu. xviii. c: the other yf he do not withdrawe the people frō the true worshyppyng: which is to serue in spirite and truth one god only. deu. xiii: such prophetes can not speke but such thinges as God hath put in their mouth. iii. rr. xxii. c: ꝑ are not without auctoritie. mich. iii. yea and that in the syght of kynges. iiii. rr. b. c

To prophesye, for to teach in expoundyng ꝑ misteries of ꝑ holy scripture. i. cor. xi. a. xii b. xiiii. f. Paul doth put difference betwene a prophete and a true teacher: for a prophet is he ꝑ teacheth the thyng which god hath opened vnto hym by his spirit, to the edifieng of the churche. eph. iiii: but a teacher is he, ꝑ teacheth the only word of god: hauing first ben taught it by men, which thyng for all ꝑ, he can not do without the gyft of God: for it is one and the same spirit, which worketh all thynges in all men. i. cor. xii. d

Sometime prophetes haue ben called seers. i. rcg. ix. b: by whom God was wont to answere ghost that asked counsel at them. i. rr. xxviii. a. and to withdraw them from their ydolatrye. iiii. rcg. xvii. b. Foure hundred false prophetes dyd counsell kyng Achab to make warre agaynst Ramoth Galaad: but Micheas the prophet of the Lorde being but one man alone, dyd counsel the contrary. iii. rcg. xxii. a: A man ought not them to beleyue prophecies. i. tess. v. d: but rather praye for to haue suche a gyft. i. cor. xiiii. a Against the the lying prophetes. ezec. xiii. c.

Jeremye complayneth of false prophetes. Je. xiiii. b: of whom a mā ought to take hede. mat. vii. d: for their doctryne is ful of lyes & couetousnes. Je. g. bicause they preach for no thyng but for lucre or gayne. iii. rcg. xxii. b.

¶ Prouydence.

The prouidēce of god toward his seruauntes. psal. cxlv. b. pro. xv. a. xix. c. mala. iii. d: A mā may not then denye the prouidēce of god ecc. v. b: for Elias reproueth the ꝑ deny it. xi. g. By the prouidēce of god al thinges happen vnto vs. eccl. xi. b. An exple in the Samaritanes, whiche wolde not beleue the lepers ꝑ shewed the the great hunger to come by the prouidence of God. iiii. rr. vii. b. c. Also by ꝑ prouidence of God, Abimelech dyd not lye w Sara. ge. xx. b. Also by ꝑ prouidence of God the people of Israel dyd lacke nothyng. deu. ii. b. Also by the prouidēce of God. Elay dyd send Dauid in to the host of Saul. i. rr. 71. b for other exples of gods prouidence, lohe. i. rcg. xix. c. xxvi. d. xxix. b. xxx. c. Also. ii. regum xxvii. g. iii. regum. viii. c. xvii. a. iiii. rcg. b. a. viii. a.

There is nothing that comforteth a fayth ful man more than to consyder that nothing happeneth vnto hym, without prouidence of God, yea euen vnto the fallyng of one heare of his herd. mat. x. b. And he that bileueth not the the prouidence of God, is not worthy to lyue. psal. ciiii.

¶ Prudence.

Prudence is sometyme taken in the scripture, for a certeyn subtelte, by the which the carnall man doth gouerne hym selfe warely in his busynesse. Luke. xvi: which sayne Paul calleth worldly wysdom, which is death before God. Roma. viii. a. Baruc. iii. c: by the whiche a man holde not gouerne hym selfe. prouerr. iii. a. wherof also Jonadab was full. ii. regū. xiii. a.

Item, prudence is taken for an abuystement, by wyche anye man taketh hede to ouerpasse the same thynge to the whiche he is called: To thintent that he myght serue the glorye of God, and the profyte of his neyghbour. And this to do, Christ dothe warne vs. mat. x. b. Item. i. peter. i. pe. iiii. b. Prudēce of wisdom or sapience are ioyned commonly togither in ꝑ scripture, wherof wisdō or sapience doth cause one to vnderstād those thyngs which be of god. i. cor. i. ii. a: & prudence to pertayne

or cõtinue stil in ꝑ same. eph. i. p;o. riiii. d: to which we are exho;ted. p;o. i. a. 3. b. vii. a. ii. a. xvi. b. An exple in Dauid. i. re. xviii. b. c

¶ Psalmes.

We must sing vnto God in psalmes, hymnes & spiritual songes, with gruing of thankes in the spirite & hert. Jud. v. a. i. co;. riiii. c eph. v. d. col. iii. c. psal. viii. d. x. a. Judit. xvi. a.

¶ Publycanes.

Publicanes are those ꝑ do gouerne the cõmune treasures, specially tolles or tares, the which were somtyme in great reputacion among ꝑ Romayns, but odious to ꝑ pharisis bicause they did gather tribute of the Jewes in the names of the emperour of Rome. And therfor did they cast in the apostles teeth ꝑ Christ did eate with the Publycanes. lu. v. c. And bicause he was their frend. lu. vii. c. Of publycanes, lohe. mat. xviii. b. xxi. c. lu. iii. c

¶ R ¶ Rygh̃tous.

No mã is rightous in the sight of god. iob. iiii. b. ix. a. xv. b. eccl. vii. a. What ma is reputed righteous, bicause he beleued. ge. xv. a. he ꝑ is righteous, not hauing perfyte charite, is not of god. i. Jo. iii. b. ¶ To the righteous is no law gruē: so; he doth al thing freely by ꝑ spirite of god. gal. v. b. i. tim. i. b ¶ Be righteous liueth by fayth. ro. i. c. deu. x. g. vpon whom the eyes of ꝑ Lo;d do lohe. i. pet. iii. b. whose prayer also is very acceptable. Ja. v. b. p;o. xv. b. ¶ The righteous are with moch ado saued, in this wo;ld, that is, escape tribulaciõs so; ꝑ name of Christ. i. pe. iiii. b: by which he as p;ouid. eccle. ii. a. xxvii. a. p;o. xvii. a.

¶ Mans rygh̃teousnesse.

There is no righteousnesse in mã. no not in the most holye. Job. iiii. d ix. a. xv. b. esaie. xliii. b: let vs not then attribute it vnto oure righteousnes ꝑ god gyueth vs the inheritãce of ꝑ euerlastyng life. deu. ix. a: so; they ꝑ will establish their owne righteousnes by wo;kes, are not subiect to the iustice of god. rom. x. a

¶ Be righteousnes of god is made knowē vn to vs by wo;kes. Job. xxvi. a. xxxviii. a Christ is our righteousnes. i. co;. i. b. esa. xlii. b. xlv. b. Jo. b: ꝑ which is gruē vs of god thoro̅w Christ. phi. iii. c: the which also we hold wait so; by fayth. gal. v. a. ¶ They are free frõ iustice, ꝑ is to say haue no righteousnes, which are seruantes to syn. ro. vi. f. so; there is no felowship betwene righteousnes & vnrighteousnesse. ii. co;in. vi. c. so; the wo;ath of mã doth not ꝑ righteousnes of god. Ja. i. c: the frute wherof ought to be sowen in peax. Ja. iii. b ¶ Rulers.

Euill rulers passe not vpõ the causes of ꝑ poo;e. p;o. xxix. b. And so; all ꝑ men must be obedient vnto the. Ber. ii: notwithstanding that they be infideis. i. pe. ii. c. col. i. d. eph. ii. b. But so ꝑ they commaund nothing against god. act. v. c. Of the obedience due vnto the rulers, lohe. ro. xiii. a. b. c: to whõ Christ paid tribute. mat. xvii. d. What ꝑ rulers holde be. ro. xviii. b. deu. xvi. d: that is to say, suche as Jethro said vnto Moyses. exo. xx. d. deu. i. c to the which we owe true;er. exo. xxii. d. p. xvi. b. xvii. d. xix. b. xx. a: and not to detracte or speke euil of them. exo. xx. d. not to esteme their office light. eccl. 7. a. ¶ Rabi.

Rabi in hebrue, signifieth (my master. Jo. i. which thing one shold not desire to be called. mat. xxiii. a.

¶ Reason.

A mã shold not trust to ꝑ iudgement of his owne reasons. deu. xii. a. p;o. x. a. xii. c. xiiii. b

A reason ought to be gyue to al the ꝑ w be maund. of ꝑ hope ꝑ we hope in christ. i. pe. x. c

A reason shall be gyuen by euery one of vs before ꝑ iudgemẽt seat of Christ. ro. xiiii. b.

¶ Redempcion.

The redẽption which shold be made by ꝑ bloud of Christ, was ordeyned before ꝑ making of ꝑ worlde. i. pe. i. b. Of our redẽpcion lohe. eph. i. b. he. ix. c. Christ is the redemer of al me. i. co;. i. b. i. tim. ii. b. the which hath gyue his life so; the redẽpcion of many. mat. xx. b. mar. x. c: which was p;efigured in the deliuering of the childre̅n of Israel. exo. xv. c. deu. ix. b. ii. reg. vii. b.

¶ Refuge.

God is our refuge. ii. reg. xxii. a. psal. x. b. xxvi. a. xciiii. b. cxliii. a. Je. xvi. b. ¶ The cities of refuge. Jos. xx. g. num. v. a. deu. iiii. a. xix. a

¶ Rule.

We holde ceutinue in one rule, thinkyng, lohing & bileuing one thing, that is to saye, ꝑ we can not haue the euerlasting lyfe ꝑ is p;o mised vs by any outwarde wo;he. phil. iii. b: this is the rule of Christ: and be ꝑ foloweth it, the pear of god shall rest on him. gal. vi. b. ii. co;in. x. b.

The rule so; an elle, a yarde, o; a perche, ought to be true & iust. leui. xix. g.

¶ Religion.

Religion, so; obstruyng of thynges o;deyned of God. exo. xii. b. leui. vii. b. xvi. g. num. xix. a. Relygyon so; the secte of the Pharisees, whiche were proude ypocrytes & full of ceremonyes, of whiche sayut Paule was at the fyrst. Act. xxvi. b.

Cornelius being capitayne of the Italia̅ armye, is called a religyous man, and yet he had made no monasticall vowes. act. x. a.

¶ The true relygion of the christen, stadeth in visytynge of the fatherlesse & widowes in their tribulacions, & in kepyng a mans selfe pure frome the wyckednesse of this wo;lde. James. i.

¶ Remission.

The remission of synnes, thoro̅w Christ onely. Act. ii. f. Coll. i. f: which hath ben p;eached by the apostles, as Dauid had shewed before. psal. xix.

¶ Rest.

No rest vnto them whiche obeye not to the commaundementes of God. deu. xxviii. g.

Rest is promised to them which beare the yoke of Christ. mat. xi. b

We shal entre in to the rest of God, yf we bylene in hym. he. iiii. a. apo. xiii. c: so; after tribulacion, God gyueth rest. ii. thes. i. c.

To rest, so; to dwel in peax thout busines psa. xv. To rest o; slepe so; ꝑ natural debt. iiii. re. iiii. psa. iiii. i. co;. xv. i. thes. iiii. act. vii.

¶ Resurrection.

We ought to bileue ꝑ resurrectiõ of christ as he him selfe hath shewed it. luke. xxiiii. a.

Ro. f.

Rom.x.b. Joh.xx.c. Mat.xxviii.a. And Dauid tolde it before. Psal.xvi.xix.xcv.ii.b.c The vertue & strength of the resurrection of Christ Mat.vi.a.i.cor.xv.c.rom.iiii.b.vi.a.i.petri i.a. The whiche thynge hath bene wytnessed by sygnes & myracles. act.iiii.g The will of the father, is to rayse vp them þ beleue in hym. Jo.vi.b. The which thyng Job knewe.xiiii.b. Also Dani.xii.a. Also Judas Machabeus.ii. Mach.xii.g. What, how, and why it shalbe Luke.i.cor.xv.b. Phil.iii.b.i.tes.iiii.b. and how the faythfull beleue it. Luke.ii.cor.v.a.

¶ Merybuchon, or gruynge.

God gyueth vnto euery man accordyng to theyr faith & rygh teousnesse. i.reg.xxvi.b.ii.reg. xxii.b. ¶ Mercyfull.

God is ryche. rom.x.c. which maketh rych, and maketh poore. i.reg.ii.b. God hath chosen the poore of this world, rych in faith. Jac. ii.a The faythfull are made ryche by Jesus Christ. i.cor.i.a. ii.cor.viii.b. Of ryches. Luke i.tim.vi.b. Ryches vngotten do perysh. pro. xxiii.b. The temporal ryches, which Christ calleth the wicked mãmon (as the cause of al iniquyte) men ought for to gyue vnto the poore. Luc.xvi.c: for a man can not serue God & ryches. Mat.xvi.c. lu.xvi.c

¶ Rome.

Rome þ proper name of the concubine Nachor. Ge.xxi.b. Dauid prophecyed of Rome. Nume.xxiiii.b. The Romaynes condemned no man, without he were harde. Actũ.xxv.c. And dyd not let Paul to preache the gospell, vnto al them þ came to hym in his houle. act. xxvi.c.g. ☞ 9 ¶ Soule.

Soule, for euery lyuynge man. rom.xiii.a.i. Pet.iii.d and for the lyfe. Leu.xvii.c. Nu.xi.b Josu.ii.c. Christ is the bysshop of our soules. i.pet.iii.d: of whom the myny sters shall gyue accompte. Heb.xiii.c. The soules of them þ were slayne for the worde of God, were shewed to Johñ. Apo.vi.c.

¶ Supper.

The supper of our Lorde, is a holy memory & gruyng of thankes, for þ death of Christ Mat.xxvi.c. Mar.xiii.c. Lu. xxii.i.cor.xi.c.x.b

The supper ought to be done in charyte. i. Cor.xi.b: for who so euer cõmeth thereto vnworthely (that is vnto our faith) dãneth hymself i.cor.xi.g. Wodely punyshment cõmeth to them þ taketh the supper vnworthely. i.cor.i. xi.g. The vse of the supper was in the tyme of S. Paul somwhat corrupt, for which cause many were punyshed. i.cor.xi.c.g.

¶ Strength.

God is our strength. exod.xv.a.ii.reg.xxii.a Joel.xxii. ex the which Hannah cõfessed. i.re.ii.g Pharao resysted the strength of God. that þ power of God myght the better be knowen. exo.ix.c.rom.ix.b. ¶ Swerde.

God is sayd to whet his swerde, when he wil punish. Deu.xx.f. The swerd is set of god, agaynst the that worship vaine. Deu.xxxii.b: & kepe not his cõmaundemẽtes. Le.xxvi.b. He þ sweareth by the swerd, shal perish by the swerd Mat.xxvi.c. Apo.xiii.c. The ryght of þ swerd. Ge.x.a. exo.xxi.b. Le.xxiii.c. Deu.xx.b. wherfore þ rulers do beare the swerd, Luke.xo.xii.b

The swerde of the spirite cut tyng on both syders, is the word of God, which a mã ought to take for to ouercome our enemys. Heb. xiii.c. Apo.xix.c. eph.vi.c. The swerd, death, and debates shewed before to them which shall mayntayne the gospel. mat.x.b.

¶ Sacrifice or host.

Christ is þ sacrifice. Le.vii.b.g.a. offred ones for vs. c.b. which must be offred vnmoze: for wherough hym are our conscyences purged but hym which thyng no sacrifice could a. Heb. x.a. The sacrifyces and offeryngs which pe figured Christ ceased at the comming of hym. Heb. xiii.a.x.c. They which wyllyngly doo forsake þ gospel, can by no sacrifice be pourged from their sinnes. Heb. vi.b.x.c. Good conuersacions is called a sacrifice or an host. Phi.ii.c. To gyue vnto the poore, is a sacrifyce acceptable to God. Hebr. xiii.c. phi. iii.b. Let vs offer vnto God through Christ. the sacrifyce of thankesgeuyng. Hebr. xii.c. Luke vp. the sacrifices of the olde testament. leui. iii.a b.b.d. vi.a. num. xv.c. xvi.a. ¶ Swere

An oth is a confirmation of thynges, which are in question amonge men by the callynge vpon of the name of God. Hebr. vi.c. which thynge ought to be vnto God. numeri. xxx.a. deut. vi.b.x.b. without swearynge by the name of straunge goddes. exo. xxiii.c. and for þ profyt of our neighbour. An example in Paul. ii.cor. i.b. And to the iudge that receyueth the oth of suche a one, to whome a mã hath giuen any thinge to kepe. i.reg. xxii.b. Our Lorde also hath sworne by hym selfe. gen. xxii.c. But a mã must not sweare in vaine. deut. v.b. nor forsweare him self. leu. xix.c. for cursed be he that sweareth by the name of God and lyeth. Za.v.a. We shulde then be so true one of vs to an other and carefull to say the truth: that our communication shuld be yea, yea, nay, nay. Mat. v. i. Jam. v.c. ferie. xxvii.b. ¶ Strife.

Stryfe is a worke of the flesshe. gene. v. b. Sowers haue them rule. exod. ii.c. Of them that moue strife. prou. x.b. xv.b. xviii.c. xxiii.a. xxiii.b. xvi.c. A man is bound to pacyfye strife and debates. An example in Moyses. exo. ii.b

¶ To slaye.

Manslaughter is forbydden. gene. ix.a. xx. xx.c. deut. v.b. The proude man was slayn c. which disobeyed the iudgement of the iudges that iudged according to the law of god deut. xvii.c. He that sleeth aman ought to be slayne. leu. xxxiii.b. num. xxv.b. He that sleeth with the swerd, ought to be slayne with the swerd. gen. ix.a. mat. xxvi.c. apo. xiii.c. God cõmaundeth to slay the prophete which shewe myracles both withdrawe the people from his word: whether it be brother, son, doughter or wyfe. Deutro. xiii.a.b. He that sleeth his brother secretly is accursed of God deut. xxvi.b. God byldeth and quyckeneth what him lust. deut. xxxii.c.f. Men kyl those that may be a instructiõ vnto the people. deu. vii.c. He sleeth his brother that is angry with him or by worde or synne do hurte him. mat. v.c. i. Jo. iii.c. ¶ Synne.

All that is done without faith is synne, &

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or cõtinue stil in ꝑ same. eph. i. pro. riiii. d: to which we are erhorted. pro. i. a. 3. d. vii. a. ix. a. rvi. d. Anexple in David. i. re. rviii. b. c

¶ Psalmes.

We must sing vnto God ỽ psalmes, hymnes & spirituall songes, with gryng of thankes in the spirite & hert. Jud. v. a. i. cor. riiii. c eph. v. d. col. iii. c. psal. viii. d. r. a. Judit. rvi. a.

¶ Publycanes.

Publicanes are thole ꝑ do gouerne the cõmune treasures, specially tolles or tares, the which were somtyme in great reputacion among ꝑ Romayns, but odious to ꝑ pharisis bicause they did gather tribute of the Jewes in the names of the emperour of Rome. And therfore did they cast in the apostles teeth ꝑ Christ did eate with the publycanes. lu. v. c. And bicause he was their frend. lu. vii. c. Of publycanes, lohe. mat. rviii. b. rri. c. lu. iii. c

R ¶ Rygh tous.

The mã is righteous in the light of god. iob. iiii. b. ir. a. rrv. b. eccl. vii. a. Abrahã is reputed righteous, bicause he bileued. ge. rv. a. he ꝑ is righious, not hauing perfyte charite, is not of god. i. Jo. iii. b. ¶ The righteous is no lawe giuer: for he doth al thing freely by ꝑ spirite of god. gal. v. b. i. tim. i. b ¶ The righteous lyueth by fayth. ro. i. c. heb. x. g. vpon whom the eyes of ꝑ Lord do lohe. i. pet. iii. d. whose prayer also is very acceptable. Ja. v. d. pro. rv. b. ¶ The righteous are with moch ado saued, in this worlde, that is, escape tribulaciõs for ꝑ name of Christ. i. pe. iiii. b: by which he is proued. eccle. ii. a. rrvii. a. pro. rvii. a.

¶ Mans ryghteousnesse.

There is no righteousnesse in mã, no not in the most holye. Job. iiii. d. ir. a. rrv. b. esaie. xliii. b: let vs not then attribute it vnto our righteousnes ꝑ god giueth vs the inheritaũce of ꝑ euerlastyng life. deu. ix. a: for they ꝑ wil establish their owne righteousnes by workes, are not subiect to the iustice of god. rom. x. a

¶ The righteousnes of god is made knowe vnto vs by workes. Job. xv. a. xx. a ¶ Christ is our righteousnes. i. cor. i. d. esa. xlii. b. xlv. b. 53. b: ꝑ which is giue vs of god thorow Christ. phi. 3 c: the which also we hold wait for by fayth. gal. v. a. ¶ They are free frõ iustice, ꝑ is to say haue no righteousnes, which are seruantes to syn. ro. vi. ꝑ for there is no felowship betwene righteousnes & vnrighteousnesse. ii. corin. vi. c. ꝑ for the wrath of mã doth not ꝑ righteousnes of god. Ja. i. c: the fruite wherof ought to be sowen in peace. Ja. iii. d ¶ Rulers.

Euill rulers passe not vpõ the causes of ꝑ poore. pro. xxix. b. And for all ꝑ men must be obedient vnto the. Rom. xiii: notwithstanding that they be infidels. i. pe. ii. c. col. 3. d. eph. vi. b. But so ꝑ they commaund nothing against god. act. v. c. Of the obedience due vnto the rulers, lohe. ro. xiii. a. b. c: to whõ Christ paid tribute. mat. xvi. b. What ꝑ rulers holde be. ro. xviii. d. deu. 16. d: that is to say, suche as Jethro said vnto Moyses. exo. xx. d. deu. i. c to the which mẽ owe reuerence. exo. xxii. d. 3. xvi. b. xvii. d. xix. b. xx. a: and not to detracte or speke euil of them. exo. xx. d: nor to esteme their office light. eccl. 7. a. ¶ Rabi.

Rabi in Hebrue, signifieth (my master. Jo. i.) which thing one ought not desire to be called. mat. xxiii. a.

¶ Reason.

A mã ought not trust to ꝑ iudgement of his owne reason. deu. xii. a. pro. 3. a. xii. c. xiiii. b

A reason ought to be gyue to al the ꝑ w be maund. of ꝑ hope ꝑ we hope in christ. i. pe. 3. c

A reason shall be gyuen by euery one of vs before ꝑ iudgemẽt seat of Christ. ro. xiiii. b.

¶ Redempcion.

The redẽption which shold be made by ꝑ bloud of Christ, was ordeyned before ꝑ making of ꝑ worlde. i. pe. i. d. Of our redẽpcion lohe. eph. i. d. he. ix. c. ¶ Christ is the redemer of al mẽ. i. cor. i. d. i. tim. ii. d. the which hath giue his life for the redẽpcion of many. mat. xx. d. mar. x. c: which was prefigured in the deliuering of the children of Israel. exo. xv. c. deu. ix. d. ii. reg. vii. d.

¶ Refuge.

God is our refuge. ii. reg. xxii. a. psal. x. d. xvi. a. xciiii. d. cxliiii. a. Je. xvi. d. ¶ The cities of refuge. Jos. xx. g. num. 35. a. deu. iiii. a. xix. a

¶ Rule.

We sholde continue in one rule, thinkyng, loking & bileuing one thing, that is to saye, ꝑ we can not haue the euerlasting lyfe ꝑ is promised vs by any outwarde worke. phil. iii. d: this is the rule of Christ: and he ꝑ foloweth it, the peace of god shall rest on him. gal. vi. d. ii. corin. x. d.

The rule for an elle, a yarde, or a perche, ought to be true & iust. leui. xix. g.

¶ Religion.

Religion, for obseruyng of thynges ordeyned of God. exo. xii. d. leui. vii. d. xvi. g. num. xix. a. Religyon for the secte of the Pharisees, whiche were proude ypocrytes & full of ceremonyes, of whiche sayut Paule was at the first. Act. xxvi. b.

Cornelius being capitayne of the Italian grupe, is called a religyous man, and yet he had made no monasticall vowes. act. x. a.

The true religion of the christen, stãdeth in visityng of the fatherlesse & widowes in their tribulacions, & in kepyng a mans selfe pure frome the wycheduesse of this worlde. James. i.

¶ Remission.

The remission of synnes, thorowe Christ onely. Act. ii. f. Coll. i. f: which hath ben preached by the apostles, as David had shewed before. psal. xix.

¶ Rest.

No rest vnto them whiche obeye not to the commaundementes of God. deu. xxviii. g.

Rest is promised to them which beare the yoke of Christ. mat. xi. b

We shal entre in to the rest of God, yf we byleue in hym. he. iiii. a. apo. xiii. c: for after tribulacion, God graunte rest. ii. thess. i. c.

To rest, for to dwel in peace thout busines. psa. xv. To rest or slepe for ꝑ natural death. iiii. re. iiii. psa. xiii. i. cor. xv. i. thess. iiii. act. vii.

¶ Resurrection.

We ought to bileue ꝑ resurrectiõ of christ as he him selfe hath shewed it. luke. xxiiii. a.

Rom.x.b. Joh.xx.c. Mat.xxviii.a. And Dauid to/ be it before. Psal.xvi.xix.act.ii.b.c The vertue & strength of the resurrection of Christ Ose.vi.a.i.cor.xv.c.rom.viii.b.vi.a.i.petri.i.a. The whiche thynge hath bene wytnessed by tygnes & wyracles.act.iiii.g The will of the father, is to call vp them ℔ beleue in hym. Jo.vi.b. The which thyng Job knewe.xiiii.b. Also Dani.xii.a. Also Judas Machabeus.ii. Mach.xii.g. What, how, and whē it shalbe lohe.i.cor.xv.b. Phil.iii.b.i.tes.iiii.b. and how the faythfull delyre it. Iohe.ii.cor.b.a.

¶ Merybuyeon, or graynge.

God gyueth vnto euery man accordyng to/ theyr faith & rygh teousnesse. i.reg.xxvi.b.ii.re. xxii.b. ¶ Mycyfie.

God is ryche. rom.x.c which maketh rych, and maketh poore. i.reg.ii.b. God hath chosen the poze of this worlde, rych in faythe. Jac. ii.a The faythfull are made ryche by Jesus Christ. i.cor.i.a. i.tim.vi.b. Of ryches Iohe i.tim.v.b. Ryches cupi gotten do perysh. pro. xiii.b. The temporal ryches which Christ calleth the wicked mámon (as the cause of al iniquyte) men ought for to gyue vnto the poze. Luc.xvi.a: for a man can not serue God & ryches. Mat.xvi.c. lu.xvi.c

¶ Rome.

Rome ℔ preper name of the concubine Nethor. Ge.xxii.b. Valá prophecyed of Rome. Nume.xxiii.b. The Romaynes cõdemned no man, without he were harde. Actũ.xxv.c. And dyd not let Paul to preache the gospell, vnto al them ℔ came to hym in his houle. act. xxvi.c.g. ☞ 9 ¶ Houle.

Houle, for euery lyuynge man. rom.xiii.a.i. Pet.iii.b: and for the lyke. Leu.xvii.c. Nu.ii.b Josu.ii.c. Christ is the bysshop of our soules. i.per.iii.b: of whom the mynysters shall gyue accompte. Heb.xiii.c. The soules of them ℔ were slayne for the worde of God, were shewed to Johñ. Apo.vi.c.

¶ Supper.

The supper of our Lorde, is a holy memory & grayng of thankes, for ℔ death of Christ Mat.xxvi.c. Mar.xiiii.c. Lu. xxii.i.cor.xi.c.f.b

The supper ought to be bene in charyte. i. Cor.xi.b: for who so euer cõmeth thether vnworthely (that is wout faith) dameth hymself i.cor.xi.g. Bodely punyshment cõmeth to them ℔ taketh the supper vnworthely. i.cor. xi.g. The vse of the supper was in the tyme of S. Paul somwhat corrupt, for which cause many were punyshed. i.cor.xi.e.g.

¶ Strength.

God is our strength. exod.xv.a.ii.reg.xxii.a Jos.xxii. ye the which Micheas cõfessed. i.re.ii.a Pharao resysted the strength of God. that ℔ power of God myght the better be knowen. exo.ix.c. rom.ix.b. ¶ Swerde.

God is sayd to whet his swerde, when he wil punish. Deu.xx.f. The swerd is set of god, agaynst the that worship goods. deu.xxxii.b: & kepe not his cõmaundmẽtes. Le.xxvi.b. He ℔ dyeth by the swerd, shal perish by the swerd Mat.xxvi.c. apo.xiii.c. The ryght of ℔ swerd. Ge.xl.a. exo.xxi.b. Le.xxiii.c. deu.xx.b. wherfor ℔ rulers to beare the swerd, Iohe.xo.xiii.b

The swerde of the spirite cut tyng on both syders, is the word of God, which a mã ought to take by to ouercome ouer enemyes. Heb. xiiii.c. Apo.xix.c. eph.vi.c. The swerd, death, and debates betwen brethre to stirre which shall mayntayne the gospel. mat.x.b.

¶ Sacrifice of God.

Christ is ℔ sacrifice. he.7.8.9.a. offred ones for/ ye.z.b. which will be offred nomore: for/ through hym are our conscience purged frõ synne which thyng no sacrifice could a. Heb. x.a. The sacrifyces and offeringes which pur figured Christ ceased at the comming of hym. Heb. viii.a. ix.c. They which wyllyngly bee forlohe ℔ gospel, can by no sacrifice be pourged frome their sinnes. Heb. vi.b.x.c. Good conuersacions is called a sacrifice of an holie Phi.iii.c. To gyue vnto the poore, is a sacrifice acceptable to God. Heb. xiii.c. phi.iii.b. Let vs offre vnto God through Christ, the sacrifice of thankesgeuinge. Heb. xiii.c. Lohe vpõ the sacrifices of the olde testamẽt. leu. iii.a b b.d.vi.a. num. xv.c. xvi.a. ¶ Swere

An oth is a cõfirmation of thinges, which are in question amonge men by the callynge vpon of the name of God. Heb. vi.c. wherin thynge ought to be vnto God. numer. xxx.a. deut. vi.b.x.b. without swearynge by the name of straunge goddes. exo. xxiii.c. and for ℔ profyt of our neighbour. An example in Paul. ii.cor.i.b. And to the iudge that requyreth the oth of suche a one, to whome a mã hath gyuen any thinge to kepe. exod xxii.b. Our Lorde also hath sworne by hym self. gen.xxii.c. But a mã must not swere in vaine deut. v.b. nor forswear hym self. leu. xix.c. for cursed be he that sweareth by the name of God and lyeth. Za.v.a. We shulde then be so true one of vs to an other and carefull to say the truth: that our communicacion shuld be yea, yea, nay, nay. Mat. v.f. Jam. v.c. i.petri. xxvii.b. ¶ Strife.

Strife is a worke of the flesshe. gene. v.b. Heretikes haue their rule. i.tim. vi.c. Of them that moue strife. prou. x.b. xv.b. xviii.c. xxvi.a. xxiii.b. xvi.c. A man is bound to pacyfye strife and debates. Ensample in Moses. exo. ii.b

¶ To slaye.

Manslaughter is forbydden. gene. ix.a. xx. c. deut. v.b. The proude man was slayne c. which disobeyed the iudgement of the iudges that iudged according to the law of god deut. xvii.c. He that sleeth aman ought to be slayne. leu. xxxiii.b. num. xxv.b. He that sleeth with the swerd, ought to be slayne with the swerd. gen. ix.a. mat. xxvi.c. apo. xiii.c. God cõmaundeth to slay the prophete which thorowe wyracles doth withdrawe the people frome his word: whether it be brother, sonne, doughter or wyfe. Deutero. xiii.a.b. He that sleeth his brother secretly is accursed of God deut. xxvi.b. God byholdeth and ponysheth what him lust. deut. xxxii.c.f. Men kyl those that may be a lettynge vnto the people. deu. vii.c. He sleeth his brother that is angry with him or by worde or synne do cause him mat. v.c.i. Jo. iii.c. ¶ Synne.

All that is done without fayth is synne, a

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to ys all iniquite. roma.xiii.b.i. Joh.ii.a.v.b And he that beleuyth not the gospel is a synner. i.pet. iii.a. There is none fre from syn, and therfore all haue nede of Christ to sa ue them ii.ti. viii.c. pro.xx.b. Esai.xii.g. iii.c. Ec. viii.c rom.iii.c.i. Jo.i.c Christ is wythout synne. i. Joh. iii.a.i.pet.ii.b: But God layinge all oure synnes vpon him, hath made him syn (that is to saye, a sacrifyce for the satisfaction of oure synnes) and euen so by syn (that is by the sacrifice offred vpō the tre of the crosse) he hath taken away, condemned & dont awaye our syn. ii.cor.v.b.ro.viii.a.i.pe.ii.b Synnes are not imputed to them that be ne. psal.xxxii. for they are pourged thorow faythe. prouer.xv.b.

Synnes be forgyuen by God only. exo.xxx. a.xxii.c. Mat.ix.a. The syn irremyssible is not able to be forgyue, is the syn ag ainst the holy ghost. Mary xii.c for whiche ca man ought not to pray. i. Joh.v.b which shal not be forgyuen in this worlde, neither in the world to come: that is to saye, neuer. Marc iii.b.

Mystery is gyue vs of God thorow Christ ag ainst syn, vyll, and death. i. cor. xv.g.

Paul doth warne vs for to wake from the slepe of syn, and to put it away, that it raigne not in our mortall body, and that thorowe the deceyte therof, our hert be not hardned in vnbeleefe. ro. vi.b. Ephe.v.c Heb.iii.c.xii.a. Jo.i.a

He that hath synnes hath Christ to his aduocate. i. Joh ii.a: To whom we should confesse oure synnes. i. Joh.i.b: for God may make vs without syn & spot. Judas.i.g: An exemple of the prodygal sonne. Lu xv. calle of the synner. Lu. vii.b: also of the theefe. Mat. xx vi.

Stone.

God gyueth water out of the stone. Exod. xvii.b. Nu.xx.b. Christ is the stone or offence to them which stumble (that is, are offended at the worde, not beleuyng it) i.pet ii.b.

Christ is the stone vpon which the Jewes hyd lode vpon thorowe layth, beleuynge that he should afterward come, out of whom they hyd drawe out the spirytuall hyrnhe. i. Cor. x. a.

The stone, that is to say, the faith that one hath in Christ, is the foundacyon of the churche Mat. xvi. c.

Sabboth or rest.

The Sabboth or daye of rest, touchyng the obseruacyon therof, after the letter was very streytly commanded to the Jewes. Exo. xvi. c xx b. xxxi. a. j. Esa. lvi. a. Jer. xvii. a. Nu. b.b. Jer. xvii. c: because that God hyd rest vpō the seuenth day: that is, ceased from the makyng of any mo newe creatures. Gen. ii. c. exo. xx. b: Also in the remembrance of the rest, that he had gyuen to the chyldren of Israel, in deliuerynge them out of the captiuite of Egypt. Nu. b.b. Also that the seruauntes & beastes might rest. Exod. xxiii. b

This tabtical ceremonie is ceased: for we must no longer obserue dayes. Galath. iii. b. Mat. xii. a: but the spirite of truthe chargeth vnder this Sabbathe, ought alwayes to be amonge vs: That is to reste and to withdraw our selues from the workes of our mynde as hyr. Esa. lvi. a. Heb. iv. b. the which thyng ought to be perpetuall with vs. Esay. lxvi. g. Heb. c. iii. b. in applying our selues vnto the workes of fayth, that is to helpe one an other by charitye. Mat. xii. a. luke. vi. a.

Sacrament.

Sacrament somtyme for a mystery, a thyng secrete vnknowen or hid: the whiche for all that, is opened in a certayne tyme when it is the pleasure of God. i. cor. iii. a. col. i. d. ephe. i. b. iii. a. v. g. i. tim. iii. d

Sacrifice.

Sacrifice in the scripture hyngyfyeth generally al that was offred on the aulter: whereof is spoken. exo. xxix. f. i. ii. b. d. c. d. f. xxiii. c nu. b. vii. c. ro. a. xvi. c. xxv. xxvii. a. xxii. c. xxxv. xviii. g. deute. xviii. a. Josue. xii. b. Also the scripture calleth somtyme synne sacrifyce: as appeareth. ose. iii. And after that maner the death of Christ (because it was a sacrifice) is called synne. roma. viii. a. Item also to eate the sacrifices of the dead, is to eate of the thinges presented and offred vnto vdols, Images and dead thynges. Psal. cvi. c. as it is. i. cor. viii. a. i. b. c. Sacrifices dyd not let the punishment of Chri. i. reg. iii. c: for god regardeth not the sacrifices of the wicked. eccl. xxxiiii. c. but rather mocketh them. Ose. v. b. esay. i. c. God requyreth of vs the sacrifice of rygh teousnes psal. xlix. b. and of thankes gevynge. psal. l. b mich. vi. b. Peter. i. c to loue God and a man neighbour, is a thynge that passeth all sacrifyces. mat. ix. b. xii. b. xii. a marc. xii. c. luc. x. f. The sacrifice of the faithful, mala. iii. a

Preistes.

Of preistes, lohe i. iii. g. b. xvi. a xii. c. xxvi. a. exod. xxx. g. i. par. ii. a. God was the heritage of the preistes. deut. xviii. a. The order of the Judaicall preisthode is translated: that is to say, abolished, ceased, and fulfilled, in such wise as there must now be no more. heb. vii. b. for we are al preistes to God, that we should offer our own selues, a spirituall sacrifice and as Christ offred him self, which thyng wyll be acceptable vnto god thorough Jesus Christ. i. pet. ii. apo. i. b. v. c. The preistes of Baal. iii. reg xviii. c. The hieraunces of preistes. Ezech. xvi. f. their countenaunce. mal. i. c. esa. g b. Their transgression. dani. iii. b. d. Their counceyle agaynste Christ. mat. xxvi. a. iu. 19 ii. Their enuy. mat. xvii. c. their cupill wyll. mat. xx. b. their maner: for they haue bene alwayes far frome charyte, as Christ sheweth in the parable of the Samaritan. luke. x. f. And therfore they shall be destroyed accordynge to the prophecye of Aias. ii. pena. xv. c. for Christ is oure onely preist. After the order of Melchisedech, euermore tarynge in heuen. for to praye for vs to god his father. Heb. b. vi. viii. ix. a. psal. ci.

Chaynt or holy.

The word saynt or holy, is taken diuersly in the byble: that is to say, for the holy place of the temple in the which the people of the Jewes ought to praise god. psal. xx. xxi. ci.

Sayntes is taken also for all them that are ryght in herte by the fayth of Jesus Christe, whereby they be sanctyfyed. Jo. xvii. roma. i. i. cor. i. ii. cor. ii. ephe. i. b. phi. i. Here and there amonges the psalmes. As in the psal. cxlix. al faythfull men then are sayntes. deute. xxxi. c

Ange

Nu.xv.d.Ec.xii.a.co.viii.f.xvi.a.d.eph.i.a.phi. iiii.b.phi.i.a.hebr.iiii.a

Of whom Christe be inge set on the ryghte hande of his father, is the mynister. Heb.viii. And for whom we are bounde to praye is conteynuall prayer & frement in spyrite. Ephe.vi.c.

The sayntes do praye for theyr hymnes.psa. xxxii. To whom god is merciful, although he punyth them sometyme.psal.lxxxix.Let be that he sayntes in our conuersacyon.i.Pet.i.c.for God is holy.Leui.xi.g.xix.a.xx.d.xxi.b.Luke how we ought to helpe the sayntes.Ro.xii.c i.co.xvi.a.ii.co.viii.a

Satan.

Satanis an aduersarye.Mat.viii.b

Satan doth blynde the hertes of the vnbyleuers, that they shold not beleue & gospel. ii.co.iii.a.takyng paynt for to withdraw the sayntfull from the knowledge of it.i.Tessa. ii.b.Lore of Satan.Job.i.d.xli.a.Luke.xxii. c.i.Zozioth.v.d.

Scandalon, in Englyth
Slaunder or offence.

Scandalon is a greke woorde, which signifyeth a hyndrance or lettynge or trauilsome vnto spyrytual thynges:for euen as he yrketh a gaynst a stone, is let: so may some man plush backe, and withdrawe his neyghbour, techyng in matters of fayth any thyng contrary to the word of God, by the which he is slaundred, that is to saye, let or plucked backe from the truthe, wherof is spoken Mat.xviii.a.A man may also offende or slaundre his brother, as touchyng chastite:that is to saye, when a man doth not thynke vpon the necessite of hym, or that he troubleth the comen peace, or giueth euyll exampile, wherof ye maye se.i.co.viii.d Math.xviii.d. To slaundre or offende also, is to gyue an occasyon of fallyng, throwe tribulacyon or any other meanes, how so euer it be, which thyng Christ shewed before to his Apostles.Mat.xvi.c.

Scerui amicus.

We are all the seruauntes of God, by grace: that by the helpe of him, we shulde do ye workes of ryghteousnesse. Johñ.viii.d. roma. vi.d which thyng Christ shewyth in two parables Lu.xii.e.f. Howe seruauntes ought to behaue them selues towarde theyr maysters.eph. vi.a.col iii.d. Schysme.

The schysme and breuyarie, by which a man is sad, ye he hath offended God, maketh hym wyllyngly to chaunge his lyfe: but the sadnesse whiche springeth of worldly affections bryngeth death.ii.co.vii.c. Scycle.

Scycle whereof is spoken.Ge.xxiii.Exo.xxxix after Iosephus myndc.xiii.haymars, whiche amounteth as Budeus sayth to.xx.shillinges sterlynge. Scr Tree:

A tre by a similytude, is euery man.i.Mat. vii.c.xii.c.Mar.viii.c.Lu.vi.f. If he be sayntfull he is a good tree, bryngynge forth good fruite, as well in doctryne as in wyshe.Math. vii.c.But yf he be vnsaynt the frute of fayth, he is wyshed, Judas.i.d. Scythes.

The sythes were sactified to God.Le.27.d

God rebuketh ye mynysters, straungers, fatherlesse, and wydowes should be neglected with the sythes.Deu.xiii.d.

The sythes were as well taken of the people, as of the ministers.Deu.xii.d.xviii.c.The pharisees leuing mercy, sayth o' ye principall worthes of the lawe, iudgement, were bydynge to pay the sythes.Math.xxiii.c.

Teachers.

Teachers in the church of Christe.i.co.xii. d.ephe.iiii.b.The chrystyan is taught of god Joh.vi.c.heb.viii.d.i.Joh.d.d.xii.a.iiii.d.We ought to teach the worde of God one to an other.deu.v.d.xi.c.i.tessa.d.c.Against the vnresistionary doctours or teachers.i.ti.vi.d.Which is the holsome learning.tit.ii.a.and which the he wryte.i.Timoth.iiii.a.They that bryngo other lernyng then Christes, are not to be receyued.ii.Joh.i.c.against them speaketh Paul.ii.tim.iii.b.he that teacheth anye other thynge then the worde of God, is accursed.Gala.i.b.i.co.xv.a. Trust.

He that trusteth in god is blessed. Je.xvii. b.psa.xvi.c.The Israelites trustynge in their own strength, were vanquysshed of the Jamites.iudge.xx.c.d.Let vs haue trust that we shall be saued by the bloude of Christe. hebr.x.b.to whome we oughte to go, with great confydence.heb.iii.b.The Jewes haue trust in their Images, in tyme of tribulacion.deut.xxxii.e.God taketh awaye all trust from the transgressours of his commaundementes.deut.xxviii.g.

The fine trust is, to beleue that God will neuer forsake his.psal.xxxv.c. Exampies of trust, in Asa.ii.chro.xviii.c.chro.xviii.b.in Judas Machabeus.i.mac.iii.b. Thefe

A man must not pob.exod.xx.c.leui.x.b.for theues are accursed.Zach.v.a. And therfore they shal not haue the kingdome of God.ii. co.vi.b.Let theues therfore labour with their handes for to helpe the poore.eph.iiii.f

All the herdmen are theues and brybers whiche wyll bryngo men by any other waye vnto heith then throwgh Christ.Jo.x.a.That one shulde not haue any conuersacion with them.pso.xxiii.b.

Tabernacles.

A tabernacle, tent, or pauylyon, is the habytacion or place, wherin men of warre do vse to lye: whiche doth signifye that the people of God be in suche wyse dwelt in the church that they haue allwayes battayle agaynst fyue the worlde and the deuil.i.Joh.ii.c.whiche thynge belongeth to the mortifyenge of the olde man.psal.xv. Item for the bodye in whyche the soule dwelleth.ii.pet.i.c.whyche thyngr.S.Paule calleth an earthly mansyon.ii.co.v.a.also the tabernacles of God, are the goodly congregacions of people, in the holy church of Christ.num.xxiiii.psal.lxxxiii. proverb.xiii. The allegoryc of the two tabernacles of Moyses.heb.ix.b. Of the materiall tabernacle lohe.exo.xxv.a.xxvi.a. xxx.a. xxvi. Temple.

Temple in the olde testament was a certayne place, where God requyred to be prayed vnto.for whi ye honoured.i.Re.vi.a.viii.a But S.Paul sayth that god doth not dwell in the temples made of mens handes.act.vii. i.xvi.f.iii.Reg.viii.c.esa.lxvi.a.because energe

Chrysten man is the holye temple of God. 1. cor. iii. c. ii. cor. vi. c. eph. ii. d. God shal destroy hym that doth polute or violate his temple. 1. cor. iii. d: For our membres are the temple of the holy ghost. 1. corin. vi. g.

¶ Temptacyon.

To tempte is to prouse. Gen. xxii. g. Exo. xv. f. xvi. a. d. cu. viii. g. Temptacyon for afflyccyō Deu. viii. c. Iob. ii. c. vii. a. The rygheous are proued though temptacyons. Eccle. xxvii. a. Iudit. viii. d. Bar. ii. g. An example in Ezechias, which was forsaken of the Lord for to prouse hym. ii. par. xxxii. Item of Elias, the which being famished, was sent to a woman ꝑ was lykewyse famished, for to be nouryshed of her. iii. reg. xvii. b. c. Item of Iob. iii. a.

In the tyme of temptacyon, a man ought to cōmyt hym self holy vnto God. psa. xxx. A mā ought not to tempt God. Deu. vi. c. Mat. iiii d. that he perysh not, as the Iewes vyd. xi. co. i. b. exod. xvii. a. b. num. xiii. b. Christ tempted of the deuyl. Mat. iiii. a: That he myght help them that be tempted. Heb. ii. d. iiii. d.

Euery man is tempted of his owne concupiscence & not of God. Iac. i. d: but God wyl not suffer vs to be tempted above that we may beare. i. cor. x. c: for he wyll ordeyne vs frō temptacyon and affliction. ii. Pet. ii. b.

Christ commaunded his to watche & praye, that they fall not in to temtacyō. Mat. xxvi. b. To entre the in to temptacyon, is to cōmyt a thyng agaynst the fayth & trust whiche we ought to haue in God. Hath. vi. b.

¶ Testament.

The olde testament (that is to saye ꝑ couenaunt, made chefly with the Iewes. com. ix. a) was confirmed by blood. Exo. xxiii. c. Heb. ix. c: but they had a vayle before their hertes, so that they coulde not vnder stand it. ii. cor. iii. d

The newe testament is promysed to ꝑ true beleuers. Ie. xxi. f. hab. ii. g: & confirmed by the bloud of Christ. Mat. xxvi. Mar. xviii. b. Lu. xxii. b: of which he is the mediatour. Heb. ix. b.

The newe testament consysteth not in the letters and ceremonyes, but in ꝑ spirite, which is gyuē thorow fayth, and which doth write his lawes in our hertes. ii. cor. iii. b.

¶ Tribulacyon.

Tribulacions to come vnto them, which belyue in Christ. i. pet. i. b. iii. d. Io. xvi. a. i. ioh. iii. b. The which neuertheles we can not endure, without the grace of God. phi. i. b: for by them we are proued. i. per. iiii. c. and so entre in to ꝑ kingdom of heuē. act. xiiii. d. ii. tes. i. g

Tribulacyon doth regenderate pacyence. rom. v. c. b. a: and the weyght of glory. ii. cor. iiii. b for thorow tribulacyon God doth constreyne vs. for to returne vnto the chaunge of lyfe. Esa. xxvi. c. i. petri. b. c. In the tyme of tribulacyon, a man ought to prayse God. psa. xl. xxi. An example in Paul & Silas. act. xvi. e. And to glory in the. gal. vi. a. ro. v. b. viii. a. xii. rom. ii. b: putting his trust in god. esa. viii. c: for it is he only which helpe myne vs. i. per. v. c. ii. b

The prayer of him ꝑ is in tribulacīō. psa. xl.

To ꝑ persecuters & troubles, eternal payne, & to the ꝑ be troubled, rest. ii. tes. i. c: wherfore no tribulation ought vs to parte vs from the lone of God. rom. viii. g.

¶ Truth.

Christ is truth. Iohn. xiiii. f. and his gospell. ii. pet. i. c. by which we ought to serue God without fayntynge (that is to saye with out ceasynge in any other, vnder the colour of the scripture of hym) Iosue. xxiii. c. i. reg. xii. b. Truth ought to be in the iudges. exo. xviii. c. for a man ought to do nothing agaynst it. mich. vi. d.

V ¶ Vnbeleue.

The hertes of the vnbeleuers be so blynded, that they se not the lyght of the gospel. ii. cor. iiii. a. For which thinge they shall fall in to the terrible iudgemente of God. ii. tes. i. c. whiche is euerlastyng payne. ii. tes. i. c. i. petr. iii. d. and therfore we ought to haue no part with them. ii. ca). vi. c. The wordes of vnbeleuers touchinge the knowledge of god Iob. xxi. d. exod. v. c.

¶ Vengeaunce.

Vengeaunce belongeth vnto God. deut. xxi. f. rom. xii. d. Vengeaunce is forbidden prouer. xx. c. eccle. xviii. c. xxiii. d. xxviii. a. Christ taketh vengeaunce of hym that disobeyeth his brother. i. tessa. iii. d. and that doth despyse Christe. heb. x. a ¶ Vertue or power.

The vertue or power wherwith God doth saue vs, is the gospel. rom. i. d. The power of God is the helth to the faythfull. i. cor. i. c and keperth them in fayth. i. petr. i. a. To be clothed with the vertue from above, is to receyue the holy ghost. lu. xxiii. g. Act. i. d.

¶ Vrygyns.

What S. Paul wolde that men shuld do as concernyng vrygynes. i. cor. viii. e. f. g

Loke vpon the lawe of vrygynes & of vrygynyte. leuitici. xxi, c. exodi. xxii. c. in gres. xi. g. xxi. d. d. num. xxi. deut. xxii. c ¶ Vine.

Christ is the true vyne. ioh. xv. a.

¶ To visite.

To vysyte for to remembre. exod. xx. a. xxxi. lu. i. g. To visite for to take care. esa. xiii. d. To vysyte to take vengeaunce. esay i. c.

¶ Vnyte.

Vnitye is commaunded vnto vs. phi. ii. d ii. a. i. pet. iii. d. The vnyte of christen people commeth of Christ. ioh. xvii. d. Whiche was in the primatyue churche. act. xviii. f. whiche is prayed eph. 4. a. We are al one in Christ ga. iii. d ¶ Vocation or callynge.

Vocation what it is. rom. xi. d. We are called of God. rom. ix. a. ii. timot. i. c. ii. petr. i. a. as appeareth in the parable. mat. xx a.

The callynge of the gentyles and of the Iewes. rom. xv. c. God hath predestinate those whom he calleth. rom. viii. f. gala. i. a. and they heare when they be called. Iob. x. i

God hath called vs vnto his glory through Iesus Christ. i. pet. v. c. ¶ Voyce.

The voyce of God ought to be heard. exo. xv. g. deu. xii. a. xxvii. b. xxx. d. One coulde not heare the voyce of Anna when she prayed. i. reg. i. b. Men ought to shonne the newnesse of voyces and vnprofytable questions. i. tim. vi. b. d ¶ Vowes.

Vowes commonly are prayers. psal. lxi. prayes and gruyng of thynges. psal. lxv.

Vowes

Vowes are taken many tymes for ꝑ gyftes that me were wõt for to offre: that is to saye, certayne outwarde thynges and ceremonyes, as to shaue theyr heere, and to take no wyne, whiche thynge the Nachabytes had vowed. Jerem. xxxvi. a.

To vow vnto God, is chiefly taken for to sanctify or consecrate, as Leui. xvi.

Hezekiah wyllynge for to offre his vowe, went vp in to ✠ple. i. Reg. i. c

¶ Vsurye.

God forbyddeth to gyue in vsury, anye maner of thing, what so euer it be. Deut. xxiii. c

Nehem. tok kepte the people, whiche wolde haue gyuen them siluer to vsury. Nehem. v. b

God doeth forbyd vsury to be vsed vpõ his poore people. Exo. xxii. b. A mã ought to norysh his poore brother, without takynge vsurye of him. Leuit. xxv. b. He that gyueth not his money vnto vsury, and taketh no gyfte of the poore and nedy man, shal dwel in the tabernacle of God. psa. xv. To lend for vsury is agaynst iustyce. Ezec. xviii. b Vsurye doth displeasure God. Ezechi. xxii. c.

☞ V V ¶ Worshyp.

To worshyp one God only. Exo. xx. a. Deu. v. a. x. b. psal. lxvi. a. lxxxvi. b. Esa. lxvi. g. Mat. iii. b. ac. xviii. f. i. cor. i. xiii. c. apoc. xiii. b. xvii. b. In spirytc and trueth. Joh. iii. b. Without voole. i. ix. a 24. b. Le. xix. a. xxvi. a. Hem. xviii. c

Let vs worshyp with the herte, and not with lyppes. Esa. xxix. b. Mat. xv. b. Mar. vii. a. And in all places, Jos. iii. b. psal. cxi. b. i. par. xvi. b Mlay. i. b To worshyp is sometyme take for to be reuerence by certayne outward tygnes, as: Gen. xviii. a xix. a xxiii. a. xlvi. b. Exo. xx. c xxi. b. Mat. ii. a To worshyp, is to gyue thãkes to God. Ju. viii. b. exo. iii. b. Gen xxiii. b

The Aungell wolde not be worshypped of Joh. Apoc. xix. b. xxii b All they that are not wrytte in the boke of lyfe, do worshyp ꝑ beast apo. xiii. a. c. for which they are punished. apo. xvi. c. ¶ To walke.

To walke or to tred in the scripture, is put for to lyue, or to contynue in a stronge fayth. psal. xv. lxxxiii. c. rom. viii. a: therfore is it sayd of Enoch ꝑ he walked before God. Gen. v. b. Also of Abraham. Gen. xvii. a. To walke in the waye of the Lorde, is to kepe his commaũdementes. iii. exo. iii. b. which God teacheth. Deu. viii. b, and requyreth. Deu. x. xi. c

To walke in ꝑ lyght, is to beleue in Christ Joh. xii. g To walke in the truthe is ꝑ loue God with all our herte, and with all our soule. iii. exo. ii. a. To walke after the maner of man, is to be carnall, and to lyue in stryfe & discencion. i. cor. iii. a. To walke in the spirite, is to mortifye the dedes of the flesh. Gala. v. c

¶ Weake.

The weake in the fayth, should not be dispayred of the stronge. ro. xiii. a. xv. a. i. tes. v. c.

To the weake Paul became weake. i. cor. ix. b. whom a man ought not to offende by eatyng of meate. i. cor. viii. c. b. God choseth ꝑ weake thinges, for to confounde the stronge. i. Cor. i. b. An example in Paul. ii. cor. xii. b.

¶ Wronge.

We ought rather to suffre wronge, that to

strike againste our brother. i. cor. vi. b. for christ forbyddeth the reuengynge of wronge. mat. v. f. and therfore shulde we obeye. ii. ecci. x. a without honoure any vnjuste of it. Ioui. xix. b An example in Joseph. gene. l. c. God punysheth the wronge done vnto his. ii. ex. viii. b. c

¶ Wyath of God

The wyath of God vpon many for the sin of one only. Jos. xxii. b. by the whiche Phatoo was destroyed. gen. xv. b. for the wyath of God is vpon the vnbeleuers. col. iii. b. tob. ii. b. An example in the Jewes. i. ecc. ii. b. iud. ii. b. num. xi. a. deut. ii. c. exo. xxiii. c. The riche men of it is wolde, he heape vp for them sel̃es the wyath of God. Jam. v. a. By nature we are the children of wyath. Ephe. ii. a. but thorowe Christe we are deliuered from the wyath to come. i. tes. v. c.

¶ Wyath or passion of man.

Let vs cast asyde wyath frome vs. roma. xii. b. ephe. iiii. g. col. iii. b. ecc. viii. b. xi. b. proue. xxvii. a. for he that is angry with his brother kylleth hym. mat. v. c. If any man be angrye agaynste his brother after he hath prayed, he ought to reconcyle him self. i. tim. ii. c. for the wyath of man foloweth not the rightwisnes of God. Ja. i. c. Let wyathfull men be euer come with sweetnes. prou. xv. b. with whom we shulde make none alyaunce. exo. xxii. b. ne clyue with them. ecc. viii. b ¶ The worlde.

The worlde made by the worde of God Joh. i. a. in the which we haue nothynge i. cor. ix. f. And which passeth away with the concupiscences therof. i. i. a. i. John. ii. c. The worlde is ful of wyckednes. i. Jo. v. b. d. That is to saye, the lust of the flesh, the desyre of ꝑ eyes and pryde of lyfe. i. Joh. ii. c. The frendshyp of which is enimytie to God. Jam. iii. a for he that louyth this worlde loueth not God. i. Joh. ii b. and knowyth him not. Joh. i. a. xvii. b. Let not vs then loue the world nor that which is in it. i. Jo. ii. b. The worlde hateth ꝑ faythful̃ why. Jo. xv. g. i. Jo. iii. c. The which thorow fayth we ouercome. ii. i. Jo. v. a b. Also they shall iudge it. i. cor. vi. a

¶ The word of God. The worde of God ought to be louyd here. Deu. v. b. xi. c xxiii g. The profit of ꝑ worde of god. psa. xix. a. An exhortacion for to heare ꝑ worde of god. esa. lv. a We ought not to be but seruaũdig to ꝑ worde of God without any addynge vnto it, or dymynysshyng frõ it. deu. iiii. a xii. b. xiii. b. The worde of God abydeth euermore ꝑ is the gospel which is preched vnto vs. esa. xl. i. pe. i. b. The which is the worde of truth. eph. i. c. Of eternal life. ac. v. b. d. ꝑ is rechiã. i. co. v. b by which we do ouercome the wicked. i. Jo. ii. b. And haue a meane & maner of lyuyng. ephe. viii. b. xviii. b. The worde of God is an offence or stumbling blocke to the vnbeleuers. ro. xi. b Men ought to shon those, that do withdraw men from the word of God. roma. xvi. c. The worde of God, which Christe calleth an holy thing and precyous stones, ought not to be preached nor told to dogges, that is to say, ad verseryes nor impugners: nor to swine, that is mockers & dispisers of it. mat. vii. a. pro. xxiii. b. xxv. c. but yet they shall not escape vnpu-

nyshed

vttered. Mat.12.b. Heb.11.a. esa.28.a. 30.c. deu.8. b.11. reg.xiii.c. The worde of God abydeth not in vs, yf we beleue not in Christ. Joh.v.f. Let vs praye thē that it may dwell in vs. col. 3. and yf it may be preached & hadred ouer al. 2. thes.iii.a, by what occasiō so ever it be. 1. tim. 4.a: For it is þ lyght to lyt by. psa.cxix.i.pe.i.b the fountayne of wysdome. esa.lv.a. eccli.i.a: þ sode of the soule. Mat.4.a. Jer.xv.c the helmet of health & swerde of the spyrit. Eph.vi.c

¶ Whore.

There ought to be no whore here nay here in the people of god. deu.24. þ man þ hath the eye vpō an harlot. pro.23.c. for he that ioyneth hym self vnto an harlot is one body with her. 1. co.vi.b. The hores & the publycanes do entre in to the kingdom of God, and beleue þ gospell: but the Phariseres beleue not. math.21.c

The vysion of the great whore, & wyld the hanges of þ rych haue not fornicacion. apoc. xvii.a

¶ Wysdome.

The wysdome of God is eyther a profoundnes. which is Christ. 1. co. 1. b: In whom the treasures of wysdom & of knowledge are hyd. coll.ii.a. Of wysdom, lohe Jaco.1.a.3.b. Job. 28.a.32.b. pro.1.a.8.c 4.a.8.9.14.a. dan.2.b.1. Cor.i.a. We ought to be fylled with all wysdome in goodnesse, and to be humple in euyll. Rom.xv.c. ¶ Wytnesse.

A man ought to beare no false wytnesse. exx. xx.c. deu.v.b The wytnesse which God hath made vs of his sonne, is that by hym only we haue euerlastyng lyfe. 1. Jo.v.c At the wytnesse of two or three wytnesses, the Idolater was stoned. deu.17.a The punishmente of a false wytnesse. deu.xix.b. prouerb.xiix.xxi.d

The holy ghost is a wytnesse þ we be conuerted, & our synnes forgyue by Christ. act.v.f The wytnesses of the resurrecti. lu.24.g. Jo. xv.b.26.c.i.b.i.c.f. ¶ Watche.

Christ cōmaundeth all me to watche. Mat. 24.b.26.c. mar.13.b.14.b. 1. Thes.v. 1. 2. pet.3 a: at all tymes. Mat. 25.a. co. 1. 1. cor. xv. 58. 1. tes.v.a. 1. pe.4.b. 5.c. col.4.a: after the exaple of Paul. 1. cor.6.a ¶ Wydowe

A mā ought to do no hurt vnto wydowes. Exod.22.b. deu.24.b: but rather to succour them. deu.xiiii.b. and to leue them the leasinges of their corne, grapes & olyues. Deu.24.b Ihout taking of their clothes to pledge. Jo⁹ same chapter.c. Of wydowes lohe. Deu.c. b.26.a.27.c. 1. Time.v.a.b. 1. cor.7.b. 26.b.a

The Phariseres deuer the goodes of prayers, yea vnder the wydowes. Mat.23.b. Mar.12. b. Lu.xx.g. ¶ Wyne.

Wyne reioyseth the hert of mā. Judit.9.b psal.104.b. Eccl.3.d mā ought not to drinke ouer much wyne. Eph.v.b. pro.xx.a. 1. tim.3.c. v.d. 1. ti.ii.a.

The wyne of cōpunction, what it is. psal. lx.a ¶ Weye.

Christ is the way, by whiche men go to the father. Joh.xiiii.a. The waye of God is rygh teous. deu.xxxii.a. esa.xl.b. 2. roma.ii.b. wherfore we ought to folowe 1. 1. pe.xxi.c. which thynge the ydolatres do not. exo.v.b.c. deu. ix.c ¶ Will.

God hath made all thynges by his owne will. epist.i.b. apo.iii.b. The which is immutable. prouer.xix.c. and which no man can withstande. gene.i.c. By exemple of Achab. ii. par. xviii.g. Also of Balam. nu.xxi.b. The will of God ought to be done and knowen. Roma. xii.a. ephe.v.b. For he that doth it a christen man. Mat.vii.c. By exemple of Josue & Caleb. nu.xxiii.b. It is the will of god that we be sanctifyed and purged of our synnes by christ heb.ii.c. To this intent that we be holy. 1. pet. iii.a.b.c. and that with wel doynge we stop the mouthes of þ wicked. 1. pe.ii.c. We ought to pray that the will of God be done. math. vi.a. After the example of Christe Joh.vii.b math.xxvi. Also of Paul. ii. cor.i.b. heb.xiii.b Also of Epaphras. colo.iiii.c All ought to be commytted to the wil of God. Jam.iii.b. an exemple in Joseph. gen.xlv.b.f.c. Also of Paul ro.xv.g. 1. cor.xvi.b xvi.g. A man ought not to do his owne will. eccl.xviii.b. but the will of God: for he that doth that, abydeth euermore. 1. Joh.ii.c.a no be that doth it not shall be beaten. Lu.xii.f. ¶ Wages.

A man ought not to withholde the wages of the labourer. deut.xxb.b.xxiiii.c. One and the same wages is geuen to the lytle and to the tall. math.xx.a. The wages promysed to them that suffer for christe. math.v.b.b. If they contynue in the fyre of tribulation. 1. co. 3.b.b

☞ Z ¶ Zele.

Zele, for bengeaunce. deut.xxxii. The zele of God against the euell men. deut.xxix.b. The zele of Moyses against the ydolatres xxiii.f. The zele of Jehu for þ house of god, who he slew all the prestes of Baal. iii. reg.x.b c. The zele of Phinees, which slew them. ii. that played the harlots. nu.xxv.b. The zele of Elias. iii. reg.xviii.d

☞ An ende of the table of the principall maters conteyned in the byble.

The treacyon of the Worke.

By the worde all thynges be create of God, of mans creation, rule and ministracion.

CAPITVLO. I.



In the begynnynge + created God heuen & erth. The erth was voyde and emptye/ and darkenes was vpon the depe, and the spirite of God was borne vpo the waters. And God sayd: let there be lyght: and there was lyght. And God sawe the lyght that it was good: & diuyded the lyght from the darknesse/ & called the lyght the day/ and the darknesse the nyght: and + euenyng & morning was made one daye.

God also sayd: let there be a fyrmament betwene the waters/ & let it diuyde the waters a sonder. Then God made the fyrmament/ and parted the waters whiche were vnder the fyrmament, from the waters above the fyrmament: And so it was done. And god called the fyrmament heauen: And the euenynge and morninge was made the seconde daye.

And God sayd: + the waters vnder heauen be gathered togyther in one place, that the dry lande maye appere: And so it was done. And God called the drye lande the erthe/ and the gatherynges togyther of waters called he the see. And God sawe that it was good.

And God sayd: let the erth bring forth grene grasse and that bereth seed/ and fruytfull trees beryng fruyte euery one in his kynde/ whose seed is in them selues vpon the erth: And it was done. And the erth brought forth herbe & grasse that bare seed euery one in his kynde/ and trees beryng fruyte/ and hauyng seed in them selues/ euery one in his kynde: And God sawe that it was good: and the euenynge and morninge was made the thyrde daye.

Then sayd God: + be there lyghtes in the fyrmamente of heauen/ to diuyde daye from nyght that they maye be for tymes/ & dayes/ and yeares. And + let them be lyghtes in the fyrmament of heauen, to shyne vpon the erthe: And so it was done. And God made + two greate lyghtes: A greater lyght to rule the daye/ & a lesse lyght to rule the nyght: and made sterres also: And God set them in the fyrmament of heauen to shine vpon the erth/ and rule the daye and the nyght: and to diuyde the lyghte from darknesse: And God sawe that it was good: and the euenynge and morninge was made the fourth daye.

And God sayd: + let & waters bringe forth creatures that moue and haue life, and fowles for to flee ouer the erthe vnder the fyrmament of heauen. And God created great whales and all maner of creatures that lyue and moue which & waters brought forth in their kindes/ & all maner of feathered fowles in their kyndes: And God sawe that it was good: and blessed them sayenge: Encrease and multyplye & fyll the waters of the see: and let the fowles multyplye vpon the erthe. And the euenynge and morninge was made the fyfth daye.

And God sayd: let the erthe bringe forthe diuersite of creatures in their kyndes: catell and wormes & beastes of the erth in their kyndes/ and so it was done. And God made the beastes of the erthe in their kyndes/ and catell in their kyndes/ and all maner wormes of the erthe in their kyndes/ and god sawe that it was good.

And God sayd: let vs make man to our symylytude and ouer our lykenesse: and let them haue rule ouer the fyshe of the see, and ouer the fowles of the ayre/ and ouer catell/ and ouer all the erthe/ and ouer all wormes that crepe on the erthe. And God created man after his lykenesse/ euen the lykenesse of God created he hym: male and female created he them.

And God blessed them, and sayd: Growe and multyplye, and fyll the erthe/ and subdue it/ and haue dominyon ouer the fyshes of the see/ and fowles of the ayre/ and ouer al the beastes that moue on the erth.

And God sayd: Se, I haue geuen you all herbes that beare seed vpon the erthe/ and all maner trees that haue fruyte in them & beare seed: to be meate for you and for all beastes of the erth/ and vnto all fowles of the ayre/ & vnto all that moue on the erthe, and wherin is lyfe/ that they maye haue all maner herbes & grasse for to eate/ and so it was done. And + God beholde all that he had made/ and lo, they were exceadynge good: and the euenynge and morninge was made the sixt daye.

+ deut.xvii.a Eccle.xxxvi.a Marc.xv.b. 1.Tim.iii.a

The chapter before is repeted agayne: the beholdynge of the Godhed: the foure floodes of paradyse. The temptacion of man in paradyse: the tree of knowlege of good & euyll: the creacion of Eue: the institucion of mariage.

CAPI. II.

Thus was heuen and erth fynished with all theyr + furnyture/ and in the seuenth daye God ended his worke whiche he had made/ and rested in the seuenth daye from all his workes that he made. And blessed the seuenth day/ and + sanctified it: for in it he rested from all his workes whiche he had created and made.

These are the generacions of heuen and erth when they were created, in the tyme when the Lorde God created heuen and erth and all the thinges of the felde before they grewe in the erth. And all the herbes of the felde before they sprange/ for the Lorde God had yet sent no rayne vpon the erth, neither was there yet any man to tylle the erth. But there arose a myste out of the ground/ and watered all the lande. Then the Lorde God + shope man/ of the moulde of the erthe/ and breathed in to his face the breth of lyfe. So + man was made a lyuynge soule.

The Lorde God also planted a garden of pleasure from the beginning/ and there he set man whom he had formed. And the Lorde god made to growe fruyte of the erth, all maner trees beautyfull to the syght, and pleasaunt to eate/ and the + tree of lyfe in the myddes of the garden: and also the tre of knowinge of good and euyll.

+ The formacion of heuen & the starres & planetes &c.

+ Sabbatizeth i. this place is as much to saye, as to be at rest & to cease & to geue a thig to his owne vse as Exo.xxi.d and xx.b.

+ Sapi.x.b Ecclesi.xxxvi.b + 1.Cor.xv.b.

This garden is called Paradyse.

+ Ioan.viii.c Apocal.ii.b.

Eden signifieth pleasures

And there sprange a ryuer out of Eden to water the garden, and thence deuyded it selfe/ and grewe in to foure principall waters. The
* Gen. xxiiij. name of the one is * Physon/ he it is that compasseth all the lande of Heuyle/ where golde groweth. And the golde of that countrey is precious/ there is founde Bdellion/ & a stone called Onix. The name of the seconde ryuer is Gihon, whiche compasseth all the lande of Inde.
C And the name of the thyrde ryuer is Tigris/ whiche commeth on the East syde of the Assyrians. And the fourth ryuer is Euphrates.

And the Lorde God toke Adam, and put hym in the garden of pleasure, to dresse it and to kepe it. And the Lorde God commaunded Adam sayinge: Of all the trees of the garden eate: But of the tree of knowlege of good and bad eate thou not: For the same day thou eatest of it, thou shalte dye the deathe.

And the Lorde God sayd: It is not good that man be a lone. I wyll make hym an helpe to beare hym company. And after the Lorde God hadde made of the erth all maner beestes of the felde and all maner foules of the ayre, he brought them vnto Adam to se what he would
D call them. And as Adam called all maner lyuynge beestes, so are they; names. And Adam gaue names vnto all maner catteil/ and vnto the foules of the ayre/ & vnto all maner beestes of the felde. But there was no help founde vnto Adam to beare hym company.

Then the Lorde God cast a slomber on Adam and he slepte. And he toke out one of his ribbes/ and in stede therof, he filled vp the place with flesshe. And the Lorde God made of the ribbe which he toke out of Adam * a woman
* Gen. xviij. a. 1. Cor. xi. b. and brought her vnto Adam. Then sayd Adam: This is nowe a bone of my bones/ and flesh of my flesshe. This shal be called Woman: because she was take of man. * For this cause
* Gene. ii. b. Matt. xix. a. Mar. x. a. Ephe. v. b. 1. Cor. vi. b. shall a man leue father and mother, and cleue vnto his wyfe/ and they shall be one flesshe. And they were both of them naked/ both Adam and his wyfe, and were not ashamed.

C The serpent deceyueth the woman. The serpent is cursed. Christ our sauyour is promysed. Adam is cast out of Paradyse.

CAPI. III.

E But the serpent was more subtyle then all the beestes of the erth, whiche the Lorde God had made: & sayd vnto the woman: why? hath God commaunded you not to eate of all maner trees in the garden? The woman sayd vnto the serpent/ of the fruyte of the trees in the garden we eate/ but of the fruyte of the tree that is in the myddes of the garden (sayd God) ye eate not/ & ye that ye touche it not/ lest ye dye. Then sayd * the serpent vnto the
* ii. Cor. xi. a. to haue their eyes open, to be knowe and vnderstande. woman: not so, ye shal not dye: for God doth knowe that when so euer ye shalde eate of it, your eyes shalde be opened/ and ye shold be as gods, and knowe bothe good and euyll. And
B the * woman sawe that it was a good tree to eate of, and fayre vnto the eyes/ and a pleasaunt tre for to gyue vnderstandyng. And toke of the fruyte of it & ate, and gaue vnto her husbande also/ & he ate. And the eyes of bothe them were
* Gen. xxvij. b. opened/ that they vnderstode they were naked. Then they sowed fygge leues togyther, and made them apurns.

And they herde the voyce of the Lorde God as he walked in the garden in the coole of the daye. And Adam hyd hym selfe and his wyfe also from the ‡ face of the Lorde God/ among ‡ That is, his presence. the trees of the garden. And the Lorde God called Adam/ and sayd vnto hym: where arte thou? And he answered: Thy voyce I herde in the garden/ but I was afrayde/ because I was naked, and therfore hydde my selfe. And he sayd: who tolde the that thou were naked? hast thou taten of the tree, of whiche I bad the that thou shouldest not eate? And Adam answered: The woman whiche thou gauest me C a companyon, gaue me of the tree, and I ate. And the Lorde God sayd vnto the woman: wherfore dyddest thou so? The woman answered: The serpent deceyued me and I ate.

And the Lorde God sayd vnto the serpent: because thou hast doone this, cursed be thou aboue all catteil and beastes of the erthe: vpon thy belye shalte thou go: and erthe shalte thou eate all dayes of thy lyfe. I wyll put enmytie betwene the and the woman/ and betwene thy seed and her ‡ seed. And that seed ‡ There appeareth that Christ should be borne of the woman, which should bruyse the serpentes head, and deliuer vs from sinne, where God sayd, that he shall shall tread the on the head/ and thou shalte treade it on the hele.

And vnto the woman he sayd: I wyll encrease thy sorowes/ and make the ofte with childe/ and with payne shalte thou be deliuered. And thou shalte be vnder the power of thy husbande, and he shall rule the.

And vnto Adam he sayd: Because thou hast obeyed the voyce of thy wyfe/ and eaten of the tree of it, which I commaunded the not to eate: Cursed be the erth in thy worke. In sorowe shalte thou eate therof all dayes of thy lyfe: And it shal beare thornes and thystels vnto the, and thou shalte eate the herbes of the felde. In the sweate of thy face shalt thou eate breed, till thou returne vnto the erthe whence thou were taken: for * erth thou art/ and vnto erth shalte thou returne.
* Gen. iij. b.

And Adam called his wyfe Eue/ because she was the mother of all that liueth. And the Lorde God made Adam and his wyfe garmentes of skynnes/ which he put on them. And the Lorde god sayd: Lo, Adam is become as one of vs in knowlege of good and euyll. But now lest he stretche forth his hande, and take also of the tree of lyfe, and eate and liue euer. Then the Lorde God cast hym out of the garden of pleasure/ to tylle the erth where he was taken. And he cast Adam out/ and dyd sette at the entrynge of the garden of pleasure Cherubin with a fyery swerde mouyng in and out, to kepe the waye to the tree of lyfe.

C Cayn slayeth his righteous brother Abell. Cayn is reproued and is cursed. The generacion of Enoch/ Methusalah/ Tubal/ Lamech/ Seth and Enos.

CAPI. IIII.

A Adam laye with Eue his wyfe, whiche conceyued and bare Cayn, and sayd: I haue obteyned a man of the Lorde. And she proceded forth/ and bare his brother Abel:

And Abel became a shepeherde, and Cayn a plowman.

And it happened in processe of time, that Cayn brought of the fruite of the erth an offrynge vnto the Lorde. Abel brought also of the fyrst borne of his shepe, and of the fatte of them. And the Lorde loked vnto Abel and his offrynge, but vnto Cayn and his offrynge loked he not. And Cayn was wroth exceedingly, and lowred. And the Lorde sayd vnto hym: Why art angry, and why lowrest thou? Wottest thou not yt thou doest well thou shalt receyue it? But yt thou doest euyll, forthwith thy synne lyeth open in the doore. Notwithstandynge let it be subdued vnto the, and rule thou it. And Cayn talked with Abel his brother.

B And as sone as they were in the felde, Cayn fell vpon * Abel his brother, and slewe hym. And the Lorde sayd vnto Cayn: Where is Abel thy brother? And he sayd: I can not tell, am I my brothers keper? and he sayd: What hast thou done? The voyce of thy brothers bloode cryeth vnto me out of the erthe. And now cursed be thou vpon the erth, which opened her mouth to receyue thy brothers bloode of thyne hande. For when thou tyllest the grounde, she shall henseforth not gyue her power vnto the. A vacabunde and a * rennagate shalte thou be vpon the erth.

* Hapt. 1. a. 1. Johñ. iij. d. Hebr. xij. f. Math. xxiij. b Jude. 1. b

* Prouer. xxviij.

Cayn despayreth.

And Cayn sayd vnto the Lorde: My synne is greater then that it may be forgyuen. Beholde thou castest me out this daye from the erth, and from thy syght must I hyde my selfe, and I muste be wandrynge and a vacabunde vpon the erthe: Wherefore who soeuer fyndeth me, wyll hyll me. And the Lorde sayd vnto hym: Not so, but who so euer sleeyeth Cayn C shall be punysshed seuen folde. And the Lorde put a marke vpon Cayn that no man yͤ founde hym, shold kyll hym. And Cayn went out from the face of the Lorde, and dwelte in the lande Nod, on the east syde of Eden.

And Cayn laye with his wyfe, which conceyued and bare Henoch. And buylded a cite, and called the name of it after the name of his sonne, Henoch. And Henoch begate Irad. And Irad begate Mathusael. And Mathusael begate Mathusael. And Mathusael begate Lamech. And Lamech toke hym two wyues: the one called Ada, and the other Zilla. And Ada bare Jabal, of whome came they that dwelte in tentes, and had cattell. And his brothers name was Jubal, of hym came all that exercyse them selues on the harpe and on the organs. And Zilla also bare Tubalcayn a D worcher in metall, and father of all that grane in brasse and yron. And Tubalcayns sister was called Noema.

Then sayd Lamech vnto his wyues Ada and Zilla: heare my voyce ye wyues of Lamech, & herke vnto my wordes, for I haue slayn a man and wounded my selfe, and haue slayne a yong man, and got my selfe stripes: for Cayn shall be auenged seuen folde, but Lamech seuenty tymes seuen folde. Adam also laye with his wyfe yet agayne, and she bare a sonne, & called his name Seth. For God (sayd she) hath gruen me an other sonne for Abel whom Cayn slewe. And Seth begate a son, and called his name Enos. And in that tyme began men to * call on the name of the Lorde.

* To call vpō the name of ỹ lorde, is to reuerence al thinges of hym

A * is not in hym, geuing hym the honour & worshyp that belongeth to hym as in. ge. xxiij.

* 1. Para. i. a

¶ The genealogye of Adam vnto Noe.

CAPI. V.

THis is the boke of the generacyon of Adam. In the day when god created man and made hym after the symylitude of God. Male and female made he them, and blessed them, and called they; names man, in the day when they were created. And when Adam was an hundred and thyrty yere old, he begat a sonne after his symylitude and symylitude: and called his name * Seth. And the days of Adam after he begat Seth, were eight hundred yere, and begate sonnes and doughters. And all the dayes of Adam whiche he lyued, were. ix. hundred and thyrty yeres, and then he dyed.

Seth was an hundred and. v. yeres olde and begate Enos. And after he had begot Enos he lyued. viij. C. and. viij. yeres, and begate sonnes and doughters. And al the days of Seth were ix. hundred and. xij. yeres, and dyed. And Enos was. xiij. yere and. v. yere old and begat Kenan. And Enos after he begate Kenan, lyued. viij. hundred and. xv. yeres, and begate sonnes and doughters: and all the dayes of Enos were. ix hundred and. v. yeres, and then he dyed. And Kenan lyued. lxx. yeres & begat Malaliel. And B Kenan after he had begot Malaliel lyued. viij. hundred & xl. yeres, and begat sonnes & doughters: and all the dayes of Kenan were. ix. hundred & x. yeres, and then he dyed. And Malaliel lyued. lxv. yeres & begat Jared. And Malaliel after he had begot Jared lyued. viij. C. and. xxx yeres, and begate sonnes & doughters: and all the dayes of Malaliel were. viij. hundred. xij. thyrty and. xv. yeres, and than he dyed.

And Jared lyued an hundred and. lxij. yeres, and begat Henoch: & Jared lyued after he begat Henoch. viij. hundred yeres, & begat sonnes and doughters. And al the dayes of Jared were ix. hundred & lxij. yeres, and then he dyed. And C Henoch lyued. lxv. yeres & begate Mathusala. And * Henoch walked with God & lyued after he had begot Mathusala. iij. hundred yeres, and begat sonnes and doughters: And all the dayes of Henoch were. iij. hundred & lxv. yeres/ and Henoch lyued a godly lyfe, and was no more seene, for God toke hym away.

* Ecclesiast. xliiij. a.

D

And Mathusala lyued an hundred & lxxxvij. yeres, & begat Lamech: And Mathusala after he had begot Lamech, lyued. vij. hundred and lxxxij. yeres, and begat sonnes and doughters. And all the dayes of Mathusala were. ix. hundred. lxix. yeres, and then he dyed.

And Lamech lyued an. C. lxxxij. yeres & begat a son, and called hym Noe, saynge. This same shall comforte vs in our workes & labowre of our handes which we haue about the erth that the Lorde hath cursed. And Lamech lyued after he had begat Noe. v. C. lxxxv. yeres, and begate sonnes and doughters. And all the dayes of Lamech were. vij. hundred. lxxvij. yeres, & then he dyed. And when Noe was fyue hundred yeres olde, he begate Sem, Cham, and Japheth.

¶ The cause of the flood. The maner of mans lyfe, & the propertyes of the arke.

CAPI. VI.

A The sonnes of god are the sonnes of Seth which had inherit and no regarded them in the stocke of God. The sonnes of men are the sonnes of Cayn: ennuid of hym to all wickednesse.

And it came to passe when men began to multeply vpon the erth, and had begot them doughters / the ✠ sonnes of God sawe the doughters of men that they were fayre and toke vnto them wyues, whiche they best lyked among them all. And the Lorde sayd: My spirite shall not alwaye stryue with man, for he is flesh. Neuertheles I will graue them yet ✠ space an hundred and.xx. yeres.

✠ 1. Pet. iij. d.

There were graunts in the worlde in those dayes. For after that the children of God had layn with the doughters of men, and had begotten them children / the same children were the myghtyest of the worlde / and men of renowme. And when the Lorde sawe that the malyce of man was encreased vpon the erth / and that all the ymagynacyon and thoughtes of his ✠ herte was onely cupll continually / he ✝ repented that he had made man vpon the erthe, and sorowed in his herte. And sayd: I will destroye mankynde whiche I haue made out of the erthe: bothe man, beest, wormc and foule of the ayre / for it repenteth me that I made them. But Noe found grace in the syght of the Lorde.

✠ Gen. vnto d. ✝ Heb. d.t.

B

✠ These are the generacions of Noe. Noe was a ryghtous man and perfyte in his tyme / and walked with God. And Noe begate thre sonnes: Sem, Cham, & Japheth. And the erth was corrupt in the syght of God, and was full of myschefe. And god loked vpon the erth / and lo it was corrupte: for all ✠ flesshe had corrupt his waye vpon the erth.

✠ Gen. 5. chapt.

All flesshe, that is all the ✠ lyfe flesshy as in the.vii. of the Hebrue.

Then sayd God to Noe: ✠ the ende of all flesshe is come before me, for the erth is full of their myschefe. And lo, I will destroye them with the erth. Make the an arche of pyne tree, and make chambres in the arche / and pytche it within and without with pytche. And of this facyon shalte thou make it.

C

The ende of all flesh, that is, the ende of all men is come before me.

The length of the arche shall be thre hundred cubytes / and the breede of it. l. cubytes / and the heyth of it. xxx. cubytes. A wyndowe shalt thou make about in the arche / and within a cubyte compasse shalte thou fynysshe it. And the doore of the arche shalt thou set in the syde of it: and thou shalt make it with thre lofte, one aboue an other. For beholde, I will bryng in a floode of water vpon the erth to destroy all flesshe vnder heuen, wherin breth of lyfe is: and all that is in the erth shall perysshe. But I will make my leagge with the, that both thou shalte come in to the arche and thy sonnes / thy wyfe and thy sonnes wyues with the.

D

And of all that lyueth & hat so euer flesshe it be / shalte thou bryng in to the arche of euery thynge a payre, to kepe them alyue with the. And male and female it shall they be / of byrdes in their kynde, & of beestes in their kynde / and of all maner of wormes of ✠ erth in their kynde: a payre of euery thynge shall come vnto the to kepe them alyue. And take vnto the of all maner of meate that may be eaten, and laye it vp in store by the, that it may be meate both for the and for them: And Noe dyd accordynge to all that god commaunded hym.

¶ The entryng of Noe and suche as were with hym in to the arche. The cryenge of the floode wherwith all thynges dyd perysshe.

CAPI. VII.

And the Lorde sayd vnto Noe: Go in to the arche both thou and all thy household. For the haue I sene righteous before me in this generacion. Of all clene beestes take vnto the. vii. of euery kynde / the male and female / and of vnclene beest / a payre / the male and his female: lykewyse of the byrdes of the ayre. vii. of euery kynde / male & female to saue seed vpon all the erth. For seuen dayes hence will I sende rayne vpon the erth. xl. dayes & xl. nyghtes / and will destroy all maner of thinges that I haue made from the erth.

A

And Noe dyd accordynge to all that the Lorde commaunded hym: and Noe was syxe hundred yere olde when the ✠ floode of water came vpon the erth: and Noe wente and his sonnes, and his wyfe, and his sonnes wyues with hym in to the arke for the waters of the floode. And of clene beestes / and of the beestes that were vnclene / and of byrdes and of all that moueth vpon the erthe came in by couples of euery kynde vnto Noe in to the arche, a male and a female as God commaunded Noe. And the seuenth daye the waters of the floode came vpon the erth.

B

✠ Wat. xxiij. d. Luc. xvij. i. Pet. iij.

In the. vj. hundred yere of Noes lyfe / in the seconde moneth / the. xvij. daye of the moneth, were all the fountaynes of the great depe broken vp, and the wyndowes ✠ of heuen were opened / and there fell a rayne vpon the erth. xl. dayes and. xl. nyghtes.

The wyndowes of heuen are ouerflowynges that is, all waters about the erth descendynge and entrynge the floode.

C

And the selfe same daye wente Noe, Sem, Cham and Japheth Noes sonnes, and Noes wyfe and the thre wyues of his sonnes with them in to the arche: bothe they and all maner of beestes in their kynde / and all maner of catell in their kynde / and all maner of wormes that moue vpon the erth in their kynde / and all maner of byrdes in their kynde / and all maner of soules what so euer had feders. And they came vnto Noe in to the arche by couples / of all flesh that had breth of life in it. And they that came male and female of euery flesh accordyng as God commaunded hym: and the Lorde shut the doze vpon hym. And the ✠ floode came. xl. dayes and. xl. nyghtes vpon the erth, & the water increased & bare vp the arke / & it was lyfte vp ouer the erth. And the water preuayled and increased exceedingly vpon the erth: & the arche was borne vpon the toppe of the waters. And the waters preuayled aboue measure vpon the erth / so that all the hye hylles whiche are vnder all the partes of heuen were couered. xv. cubytes hye preuayled the waters / so that the hylles were couered.

✠ Gen. xxi. Sapien. xi.

D

And all flesshe that moued on the erth / both byrdes, catell and beestes perysshed / with all that moued on the erth, and all men: so that all that had the breth of lyfe throughout all that was on dryze lande dyed. Thus was ✠ destroyed all that was vpon the erth / both man, beastes, wormes and soules of the ayre / so that they were destroyed from the erth: onely Noe was reserued, and they that were with hym in

✠ Sapien.

the arche. And the waters prenayled vpon the erth an hundred and lxxv dayes.

¶ After the sending forth of the rauen and the doue. Noe went forthe of the arche. he offereth sacrifyce. The malyce of mans herte.

CAPI. VIII.

AND God remembred Noe and all the beestes, & all the cattell that were with hym in the arche. Then God brought * a wynde vpon the erth/and the waters ceased: and the † fountaynes of the depe and the wyndowes of heuen were stopt, and the rayne of heauen was forbydden, and the waters returne dfrome the earth, and abated after the ende of an hundred and. l. dayes.

And the arche rested vpon the mountaynes of Ararat, the. xvij. daye of the. vij. moneth. And the waters wente awaye, and decreased tyll the. x. moneth. And the first daye of the. x. moneth, the toppes of † mountaynes appered.

And after the ende of. xl. dayes Noe opened the wyndowe of the arche which he had made/ and sent forth a rauen, which went out, neuer goynge and comynge agayne, tyll the waters were dryed vp vpon the earthe.

He sent forth also a doue from hym, to wyt whether the waters were fallen from the erth. And whan the doue couldе fynde no restynge place for her fote, she returned to hym agayne vnto the arche, for the waters were vpon all the earth. And he put out his hande, and toke her, and pulled her to hym into the arche.

And he abode yet. vij. dayes more, and sent out the doue agayne out of the arche, and the doue came to hym agayn about euentyde, and beholde/ there was in her mouth a lefe of an olyue tree, whyche she had pinched: wherby Noe perceaued that the waters were abated vpon the earthe. And he taryed yet. vij. other dayes, and sente forth the doue, whiche from thence forth came no more agayne to hym.

And it came to passe, the sixte hundred and a one yere, and the first daye of the first moneth, that the waters were dryed vp vpon the erth. And Noe tooke of, the hatches of the arche, and loked: and beholde, the face of the earth was drye. So by the. xxvij. daye of the second moneth the earth was drye.

And God spake vnto Noe, sayenge: Come out of the arche, bothe thou and thy wyfe and thy sonnes & thy sonnes wyues with the. And all the beastes that are with the, whatsoeuer flesh it be, both foule and cattell, and all maner wormes that crepe on † erth, bryngе out with the, & let them moue, * growe & multiply vpō the erth. And noe came out, & his sonnes, & his wyfe, and his sonnes wyues with hym. And all the beastes, & all the wormes, & all the fowles, and all that moued vppon the earth, came also out of the arche, al of one kynde together.

And Noe made an aulter vnto the lorde, & toke of all maner of clene beastes, and all maner of cleane fowles, and offred sacrifice vppon the aulter. And the Lorde † smelled a swete sauour, and sayde in his hert: I will henceforth no more curse the erth for mannes sake, for the ymagination of mannes hert is euyll, euen frō the very youth of hym. Moreouer I will not destroye hence forth all that lyueth as I haue done. Neyther shall sowynge tyme and harueste, colde and hete, somer and wynter, daye and nyght hre cease, as longe as the earthe endureth.

¶ God blesseth Noe and his sonnes, and forbiddeth the shedynge of mannes bloude. The lawe of the swerde. he maketh a couenaunt with he will destroy the worlde no more by water/ and geueth the rayne bowe as a token and confirmation of the same. Noe is dronken/ and Cham getteth his fathers curse.

CAPI. IX.

AND God * blessed Noe and his sonnes and sayde vnto them: Increase & multiplye and fyll the earthe. The feare also and drede of you be vppon all beastes of the earth, and vpon all foules of the ayer, and vpon all that crepeth on the earth, and vpon al fyshes of the see, whiche are gyuen vnto your handes. And all that moueth vpon the earthe shall be your meate: Euen as the grene herbes so gyue I you al thinge. Only the * flesh with his lyfe, which is his bloud, se that ye eate not.

* For verely the † bloud of you, wherin your lyues are, will I require: Euen of the hande of all beastes will I require it, and of the hand of man, and of the hande of euery mans brother, will I require the lyfe of man: so that he which sheddeth mannes bloude, shall haue his bloude shed by man agayne: for God * made man after his owne lykenesse. Be that ye encrease, and ware, and be occupyed vppon the earthe, and multiplye therin.

Furthermore God spake vnto Noe and his sonnes with hym, sayenge: Se, I make * my bonde with you and your seed after you, and with all lyuynge thinge that is with you: both foule and cattell, and all maner beastes of the earthe that is with you, of all that cometh out of the arke, what so euer beaste of the earth it be. I make my bonde with you, that henceforth all flesshe shall not be destroyed with the waters of any floude, & that henceforth there shall not be a floude to destroye the earthe.

And God sayde: * This is the token of my bonde which I make betweme me and you, & betweme all lyuynge thinge that is with you for euer: I will set my bowe in the clowdes, & it shall be a tyme of the appoyntement made betweme me and the earthe: so that whan I bringe in clowdes vppon the earthe, the bowe shall appere in the cloudes. And than will I thinke vpon my testament which I haue made betweme me and you, and al that lyueth what soeuer flesshe it be. * So that henceforth there shall be no more waters to make a floude, to destroye all flesshe.

The bowe shalbe in the cloudes, and I will loke vpon it, to remembre the euerlastinge testament betweme God and all that lyueth vpon the earthe, what so euer flesshe it be. And God sayd vnto Noe: This is the tyme of the testament which I haue made betweme me and all flesshe that is on the earthe.

The sonnes of Noe that came out of the arche, were Sem, Cham, and Japhet. And Cham

* Gene. 1.8 † Gene. viij. b.

* Gene. 1.d

* Gene. 1.d

† Gene. 1.d

* Gene. 1.d b.

* Gene. 1.d

* Gene. 1.d

† The Lorde smelleth of mannes the workes of the wordes of the earth

* Gene. 1.d b.

full/as in Gen. xxvi. Le viiiij. iij.

* Gen. 1.d/ 2. viij. b

* Gene. 1.d

* Leuit. xvij. c. xvij. b † The lawe of the swerde

* Gene. 1.d

B

Gene. viij. d

* The rayne bowe.

L

* Gen. viij. b

Cham is the father of Canaan. These are the. iii. sonnes of Noe, and of these was all the worlde overflowed.

And Noe begynge an husbande man, went forth and planted a vyneyarde, and dranke of the wyne and was droncke, and laye vncouered in the myddest of his tent. And Cham the father of Canaan sawe his fathers pryuytees, and tolde his two brethre that were without. And Sem and Japheth toke a mantell, & put it vpon both their shulders and went backwarde, and couered their fathers secrets, and their faces were backewarde, so that they sawe not their fathers nakednes.

Cham is accursed

As soone as Noe was awaked frome his wyne, and wist what his yongest sonne hadde done vnto hym, he sayde: & Cursed be Canaan, and a seruaunt of al seruantes be he to his brethren. And he sayde: Blessed be the Lorde God of Sem, & Canaan be his seruaut. God increase Japheth that he maye dwell in the tentes of Sem. And Canaan be their seruant.

And Noe lyued after the flood thre hundred and fyftye yere: so that all the dayes of Noe were. ix. hundred & fyfty yere, & than he dyed.

¶ The genealogye or Japheth, Sem and Cham.

CAPI. X.

A

*Paralip.

These be the generations of the sonnes of Noe: of Sem, Cham, and Japheth, vnto whome begate them children after the flood.

The sonnes of Japheth were: Gomer, Magog, Madai, Iauan, Tubal, Mesech and Thyras. And the sonnes of Gomer were: Ascenas Riphat and Togarma. And the sonnes of Iauan were: Elysa, Tharsis, Cethim and Dodanim. Of these came the Iles of the gentyls in their countreys, euery man in his speche, kynred and nacyon.

The sonnes of Cham were: Chus, Misraim, Phut and Canaan. The sonnes of Chus were Seba, Heuyla, Sabta, Raema & Sabtecha. And the sonnes of Raema were Saba and Dedan. B *Chus also begat Nemrod whiche began to be myghty in the earth. He was a myghtye hunter in the syghte of the Lorde. *Paralip.

Wherof came the prouerde: he is as Nemrod that myghty hunter in the syght of the Lorde. And the begynnynge of his kyngdome was * Babel, Ereth, Achad and Chalne in the lande of Synear: Out of that lande came Assur, and buylded Ninyue, and the stretes of the cyte, & Calah, and Resen betwene * Ninyue & Calah. That is a great cyte. And Misrim begate Ludim, Enamim, Leabim, Naphtuhim, Pathrusim and Casluhim: from whence came the Philystins, and the Capthorytes. *Genesis. *Jonas.

C

Canaan also begat Sidon his eldest sonne & Heth, Jebusi, Emori, Gergesi, Hum, Arki, Sini, Aruadi, Zemari and Hamathi. And afterwarde spronge the kynredes of the Cananytes. And the coastes of the Cananytes were frō Sydon tyll thou come to Gerara and to Asa, and tyll thou come to Sodoma, Gomorra, Adama, Zeboim, euē vnto Lasa. These were the children of Cham in their kynredes, tonges, landes and nacions.

And Sem the father of al the children of Heber, and the eldest brother of Japheth begate children also. And his sonnes were Elam, Assur, Arphachsad, Lud and Aram. And the children of Aram were: Vs, Hul, Gether & Mas. And * Arphachsad begat Sala, and Sala begat Eber. And Eber begat two sonnes. The name of the one was Peleg, for in his tyme the earthe was deuyded. And the name of his brother was Jaketan. D *Paralip.

Jaketan begate Almodad, Saleph, Hyasmoneth, Jarah, Hadoram, Usal, Dicla, Obal, Abimael, Seba, Ophir, Heuila and Jobab. All these are the sonnes of Jaketan. And the dwellynge of them was from Mesa vntyl thou come vnto Sephara a mountayne of the east lande. These are the sonnes of Sem in their kynredes, languages, countreyes and nacyons. These are the kynredes of the sonnes of Noe, in their generacions and nacyons. And of these came & people that were in the worlde after the floude.

¶ The buyldynge of the tower of Babell. The confusyon of tongues. The generacion of Sem the sonne of Noe vntyl Abraham whiche goeth with Lot vnto Haran.

CAPI. XI.

And al the worlde was of one tongue, and one language. And as they came frome the east, they founde a playne in the lande of Synear, and there they dwelled. And they sayde one to another: come on, let vs make bryche and burne it with fyre. So bryche was their stone, and slyme was their morter. And they sayd: Come on, let vs buylde vs a cyte and a towre, that the toppe maye reache vnto heuē. And let vs make vs a name afore we be scattered abrode ouer all the earth. And the Lorde came & downe to se the cyte & the towre which the children of Adam hadde buylded. And the Lorde sayde: See, the people is one, and haue one tongue amonge the all. And this haue they begon to do, and wil not leaue frome all that they haue purposed to do. Come on, let vs descende, and myngle their tonge euen there, that one vnderstonde not what an other sayeth. Thus the Lorde scattered them from thence vpon all the earth. And they lefte of to buylde the cyte. Wherfore the name of it is called Babel, because that the Lorde there confounded the tongue of all the Worlde. And because that the Lorde frome thence scattered theym abrode vppon all the earthe.

God sheweth hym selfe sometyme sent amongmen by his wonderful worke: as is playn. xviii. and xix. capi.

B

These are the generacions of Sem: Sem was an hundred yere olde and begat Arphachsad. ii. yere after the floude. And Sem lyued after he hadde begote Arphachsad. v. hundred yere and begat sonnes and daughters.

And & Arphachsad lyued. xxxv. yere and begate Sala, and lyued after he had begat Sala. iiij. hundred yere and. iij. and begate sonnes and daughters. And Sala was. xxx. yere olde and begat Eber, and lyued after he hadde begot Eber. iiij. hundred and thre yere, & begat sonnes and daughters. When Eber was xxxiiij. yere olde, he begat Peleg, and lyued after he had begot Peleg foure hundred and. xxx yere, and begat sonnes and daughters. C

& there the whole yere was deuyded. Japheth inherited the northe parties beyonde the sea. Cham the south. Sem the myddle of & earth.

And

And Peleg when he was. xxx. yere olde begat Regu, and lyued after he had begot Regu. ii. hundred and. ix. yere, and begate sonnes & daughters. And Regu whe he had lyued. xxxii yere begat Serug, and lyued after he had begot Serug. ii. hundred and. vii. yere, and begat sonnes and daughters.

And when Serug was. xxx. yere olde he begat Nahor, and lyued after he had begot Nahor. ii. hundred yere, and begate sonnes and daughters. And Nahor whe he was. xxix. yere olde, begat Terah, and lyued after he had begot Terah, an hundred and. xix. yere, and begat sonnes and daughters.

And when Terah was. lxx. yere olde, he begat Abram, Nahor and Haran.

And these are the generacions of ✣ Terah. Terah begat Abram, Nahor and Haran. And Haran begat Lot. And Haran dyed before Terah his father in the lande where he was borne, at Ur in Chaldea. And Abram and Nahor tooke them wyues. Abrams wyfe was called Sarai. And Nahors wyfe Melca the doughter of Haran, whyche was father to Melca and to Iesca. But ✣ Sarai was baren, and had no chylde.

Than toke Terah Abram ✣ his sonne and Lot his sonne Harans sonne, and Sarai his daughter in lawe, his sonne Abrams wyfe. And they wente with hym frome Ur in Chaldea, to go into the lande of Chanaa. And they came to Haran and dwelled there. And when Terah was two hundred yere olde and fyue, he dyed in Haran.

¶ Abram is blessed of God, and goeth with Lot into Canaan. And God promyseth to gene the same lande to his sede. And afterwarde goeth Abram into Egypte and coueteth Sarai his wyfe to saye that she is his sister. And he was taken aware of Pharao for which the Lorde plageth hym.

CAPI. XII

Then the Lorde sayde vnto Abram, Get ✣ the out of thy countreye and frome thy kynred, and oute of thy fathers house, into a londe whyche I will shewe the. And I wyll make of the a myghtye people, and wyll bielle the, & make thy name greate, that thou mayst be a bielsynge. And I wyll bielle them that bielle the, and curse them that curse the. And in the shall be bielled all the generacions of the earthe.

And Abram went as the Lorde bad hym, & Lot wente with hym. Abram was. lxxv. yere olde, when he went out of Haran. And Abram toke Sarai his wyfe, & Lot his brothers sonne, with all ✣ their goodes which they hadde goten, and ♁ soules whyche they had begoten in Haran. And they departed to go into the lande of Chanaan. And when they were come thyther, Abram went forth into the lande tyll he came vnto a place called Sichem, and vnto the oke of More. And the Cananytes dwelled then in the lande.

Then the Lorde apeared vnto Abram, and sayd: vnto ✣ thy seed will I gyue this lande. And he buylded an auiter there vnto the lorde whyche apeared to hym. Then departed he thence vnto a mountayne that lyeth on the eastly syde of Bethe..... pytched his tente: Bethel beynge on the west syde, and Ay on the east: and he buylded there an auiter vnto the Lorde, and called on the name of the Lorde. And than Abram departed, and toke his iourney southwarde.

After this there came a derth in the lande. And Abram went downe into Egypte, to sojourne there, for the derth was sore in the lād. And when he was come nye vnto to entre into Egypte, he sayd vnto Sarai his wyfe. I know that thou arte a fayre woman to loke vppon. It will come to passe therfore when the Egyptians se the, that they will saye: she is his wyfe. And so shall they slee me, and saue the. Saye ✣ I praye the therfore that thou art my ✣ Gen. 19. a. b
syster, that I may fare the better by reason of the, and that my soule may lyue for thy sake.

As soone as he came into Egypte, the Egyptians sawe the woman that she was very fayre. And Pharaos lordes sawe her also, and praysed her vnto Pharao: So that she was taken into Pharaos house, whyche entreated Abram well for her sake, so that he had shepe oxen and he asses, men seruaunts, mayde seruaunts, she asses and camels. ♁

But God plaged Pharao, & his house with great plages, because of Sarai Abrams wyfe. Then Pharao called Abram and sayde: Why hast thou thus dealt with me? Wherfore toldest thou me not that she was thy wyfe? Why saydest thou that she was thy syster, and causedest me to take her to my wyfe? But now lo, there is thy wyfe, take her and get the hence. Pharao also gaue a charge vnto his men ouer Abram, to lede him oute, with his wyfe and all that he had.

¶ Abram and Lot departeth out of Egypt. And Abram deuyded his lande and tarrii with his brother Lot. Yet again is promysed to Abram the lande of Canaan.

CAPI. XIII.

Than Abram departed oute of Egypte, he and his wyfe, and all that he had, and Lot with hym vnto the south. Abram was very ryche in catell, syluer, and golde. And he went on his iourney frome the south euen vnto Bethel, & to the place where his tente was at the fyrste tyme, betwene Bethel and Ay, and vnto the place of the auiter which he made before. And there called Abram vpon the name of the Lorde. ♁

Lot also whyche went with hym had shepe, catell and tentes: so that the lande was not able to receaue them that they myght dwell together, for the ✣ substaunce of them ryches was so greate, that they coulde not dwell together. And there ros a stryfe betwene the herdmen of Abrams catell, and the herdemen of Lots catell. Moreouer the ✣ Cananytes and the Pheresytes dwelled at that tyme in the lande. Than sayd Abram vnto Lot Let there be no stryfe (I praye the) betwene the and me, and betwene my herdmen and thyne, we be ♁ brethren. Is not all the hole lande before the? Departe, I praye the, frome me. If thou wylt take the lefte hande, I wyll take the ryght;

✣ Gen. 12. a
✣ Gen. 13. b
♁ The Hebrue worde signifieth both brethren and frendes

wayde bro-
ther all neue
wo/ coſyns
& neyghbou
rers/& all that
be of one
flocke.
Ro.12.a. Joh.
10.d.

C

D

* Gen.xvii.g
Gene.xxvi.a.
Gen.xx.b
Deu.xi.a

* Sthā is
the name of
a vale where
Abram, Abi-
ham and his
wyfe with
Isaac &c.
were buried/
as in Gene.
xxiii.d.

A

* Bela is
that cite
that Lot de-
syred for his
refuge whē
he came out
of Sodome
as in
Gene.xix.c

‡ Raphaims
are counted
in the ſcrip-
ture for gy-
auntes/as in
ii.Reg.xxi
Gla.xv.b
which lyued
of theft &
robbery.

B

tyght: or yf thou take the tyght hande I wyll
take the left. And Lot lyft vp his eyes, and be-
helde all the contreye aboute Jordane, which
was a pleſaunt cōtrey of water euery where
before the Lorde deſtroyed Sodome and Go-
morra, euen as the garden of the Lorde, & as
the lande of Egypte tyll thou come to Zoar.

Than Lot choſe all the coſtes of Jordane &
toke his iourney from the eaſte. And ſo depar-
ted the one brother frō the other. Abram dwel
led in the lande of Canaan: and Lot in the cy-
tes of the playne, and pitched his tent toward
Sodome. But the men of Sodome were wic-
ked, & ſynned exceedingly againſt the lorde.

And the Lorde ſayd vnto Abraam after that
Lot was departed from hym: Lyfte vp thyne
eyes, and loke frome the place where thou art
northwarde, ſouthwarde, eaſtwarde, & weſt-
warde, for all * the lande whiche thou ſeyſte
will I geue vnto the and to thy ſeed for euer.
And I will make thy ſeed, as the duſte of the
earth: ſo that yf a man can nombre the duſt of
the earth, than ſhall thy ſeed alſo be nombred
Ryſe and walke aboute in the lande, in the
length of it and in the breedth, for I will geue
it vnto the. Than Abram toke downe his tēte
and went and dwelled in the vale of Mamre
which is in * Ebron, and buylded there an al-
ter vnto the Lorde.

¶ Lot is taken priſoner. The victory of Abram o-
uer the Poſſeſſyōners. Lot is deliuered by Abram.
Melchiſedech offereth gyftes vnto Abram. Abram
payeth tythes vnto Melchiſedech. Abram holdeth
nothynge of the kynge of Sodomes goodes.

CAPI. XIIII.

AND it chaunced within a whyle, that
Amraphel kynge of Synear, Arioch
kynge of Ellaſar, Kedorlaomor kynge
of Elam and Thydeall kynge of the nacyons,
made warre with Bera kynge of Sodome, &
with Birſa kynge of Gomorra, and with Sy-
nead kynge of Adama, and with Semeabar
kynge of Zeboim, and with the kyng of * Be-
la, whiche Bela is called Zoar. All theſe came
togyther vnto the vale of Siddim, whiche is
now the ſalt ſee. Twelue yere were they ſubie-
cte to kynge Kedorlaomor, and in the xiij.
yere rebelled. Therfore in the. xiiij. yere came
Kedorlaomor and the kynges that were with
hym, and ſmote the ‡ Raphaims in Aſtaroth
Karnaim, and the Suſyms in Ham, and the
Emyms in Save Kariathaim, and the Horey
ms in their owne mounte Seir, vnto the
playne of Pharan, which bordereth vppon the
wyldernes. And then turned they and came
to the well Miſphat, whyche is Cades, and
ſmote all the contrey of the Amalechytes, and
alſo the Amorytes that dweite in Haſezon
Thamar.

Then went out the kynge of Sodome, and
the kynge of Gomorre, and the kynge of Ada-
ma, and the kynge of Zeboim, and the kynge
of Bela now called Zoar. And ſette their men
in arraye to fyght with the in the vale of Sid-
dim, that is to ſaye, with Kedorlaomor the
kynge of Elam, and with Thydeall kynge of
the Nacions, & with Amraphel kynge of Sy-
near. And with Arioch kynge of Ellaſar: foure
kynges againſte fyue. And that vale of Sid-
dim was full of tyme pyttes.

And the kynges of Sodome and Gomorre
fled, and fell there. And the reſydue fled to the
mountaynes. And they toke all the goodes of
Sodome and Gomorre and al their vytalles,
and went their waye. And they toke Lot alſo
Abrams brothers ſonne and his goodes (for he
dwelled at Sodome) & departed. Then came
one that had eſcaped, & tolde Abram the He-
brewe which dwelled in the valey of * Mam-
re the Amoryte, brother of Eſchol and Aner:
which were confederate with Abram. When
Abram herde that his brother was taken, he
harnelled his ſeruauntes borne in his owne
houſe thre hundred and eyghtene, & folowed
tyll they came at Dan. And ſette hym ſelfe and
his ſeruantes in arayre, and fell vpon them by
nyght, and ſmote them, & chaſed them awaye
vnto Hoba: which lyeth on the left hande of
Damaſcos, & brought agayne all the goodes,
and alſo his brother Loth, and his goodes, the
women alſo and the people.

And as he returned agayn from the ſlaugh-
ter of Kedorlaomor & of the kynges that were
with him, than came the kynge of Sodome
to mete him in the vale of Save, which now
is called kynges dale.

Then * Melchiſedech ‡ kynge of Salem
brought forth breed and wyne. And he beynge
the prieſt of the moſt hyghest God, bleſſed him
ſayenge: & Bleſſed be Abram vnto the moſte
hyghest God, poſſeſſor of heauen and earthe.
And bleſſed be God the moſte hyghest, which
hath delyuered thyne enemyes into thy han-
des. And Abraham gaue hym tythes of all.

Then ſayde the kynge of Sodome vnto A-
bram: Gyue me the ◦ ſoules, & take the goo-
des to thy ſelfe. And Abra anſwered the kynge
of Sodome: I lyfte vppe my hande vnto the
Lorde God, moſt hyghe poſſeſſor of heauen &
earth, that I will not take of all that is thyne
ſo moche as a thred or a ſhoulachet, leſt thou
ſhuldeſt ſaye, I haue made Abraham ryche.
Saue onely that whiche the ponge men haue
eaten and the partes of the men which wente
with me, Aner, Eſchol & Mamre. Let them
take their partes.

D

* Heb. he

‡ The Je
ſuppoſed
Melchiſe
to be Sem
the ſonne
Noe bein
be lyued a
the floude
hundred
& after th
death of
Abraham
gaues
dence
kynge of
Salem.

◦ Wiſſhed h
Abram/ th
is prayſed
Abram an
prayſeth h
the moſt
hyghest G
as it is in
Gene.xiv.
Heuen an
erth & wa
as Gen
xiv.c. and
Deuter.x.
* The wo
of the Ly
conteyn
be ſhewed
any thyng
vnto holy
ſcripture
it is with
boures pa
of the ſcrip
ture/ eſpe
ſpecially
the Pro
res and
maner
ſpeache
the hebr
wes.

¶ The lande of Canaan is yet agayne promyſed to
Abram. God promyſeth hym ſeed. He beleueth and
is iuſtifyed. The prophecye of the bondage wherin
the children of Iſrael ſhulde be vnder Pharao/ and
of their deliuerance frome the ſame.

CAPI. XV.

AFter theſe deades, the * worde of God
came vnto Abram in a viſyon ſayenge:
Feare not Abraham, I am thy ſhylde,
and thy rewarde ſhall be exceadynge greate.
And Abram anſwered: Lorde God what wilt
thou geue me: I go chyldleſſe, & the ſtewarde
of myne houſſe, this Eliezar of Damaſko hath
a ſonne. And Abram ſayde moreouer: Se, to
me haſt thou geuen no ſeed: lo, a lad borne in
my houſſe ſhall be myne heyre.

And beholde, the worde of the Lorde ſpake
vnto Abram, ſayenge: He ſhall not be thyne
heyre, but one † that come out of thyne owne
body ſhalbe thyne heyre. And he brought him

out

out of the wics, & said: lohe by vnto heuen and tell the ✠ sterres if thou be able to nobre them. And sayd vnto hym: euen so shall thy seed be.

And Abram ꝺ beleued the Lorde, and it was counted to hym for ryghteousnes. And he sayd vnto hym: I am the Lorde that brought the out of Ur in Caldea to gyue the this lande to possesse it.

And he sayd: Lorde God / whereby shall I knowe that I shall possesse it? And he sayd vnto hym: Take a cowe of thre yere olde / and a she gote of thre yere olde / and a thre yere olde ram / a turtyll doue and a yong pigeon. And he tohe all these and diuyded them in the myddes, and layde euery pece one against an other. But the foules diuyded he not. And the byrdes fell on the carcases, and Abram droue them away. And when the sonne was downe, there fell a slomber vpon Abram. And lo, feare and greate darknesse came vpon hym.

And he sayd vnto Abram: knowe this of a surety, that thy ✠ seed shall be a straunger in a lande not theyrs. And they shal make bondmen of them and entreate them euyll ꝺ iiij. hundred yeres. But the nacion whome they shall serue will I ꝺ iudge. And afterward shall they come out with great substaunce. Nenertheles thou shalte go vnto thy fathers in peace, and shalte be buryed when thou art of a good age: and in the fourth ○ generacion they shall come hyther agayne / for the wyckednesse of the Amorytes is not yet full.

When the sonne was downe and it was dared darke: beholde, there was a smokynge furnesse / and a fyre brande that ꝺ went betwene the sayd peces.

And that same daye the Lorde made a couenaunt with Abram saying: vnto thy ✠ seed will I gyue this lande, from the ryuer of Egypte, euen vnto the greate ryuer Euphrates: the Kenites, the Kenyzites, the Cadmonytes / the Hethytes, the Pherezytes, the Raphaims, the Amorytes, the Canaanytes, the Gergesytes and the Iebusytes.

¶ Sarai giueth Abram leue to take Agar her mayde to wyfe. Agar despyseth her maystres: for whiche she was eyll intreated of Sarai, and therfore runneth away. The aungell meteyngh her, commaundeth her to turne agayne and bothe promyseth her seed. And nameth her fyrst childe Ismael.

CAPI. XVI.

SArai Abrams wyfe bare hym no chyldren. But she had an handmayde an Egyptian, whose name was Agar. Wherfore she sayd vnto Abram: Behold, the Lorde hath shut me vp that I can not beare. I praye the ꝺ go in vnto my mayde / peraduenture I shall be multyplyed by meanes of her. And Abram herde the voyce of Sarai. Then Sarai Abrams wyfe tohe Agar her mayde the Egyptian (after Abram had dwelled .x. yere in the lande of Canaan) and gaue her to her husbande Abram to be his wyfe.

And he went in vnto Agar, & she conceyued. And when she sawe that she had conceyued: her maystres was despysed in her syght. Then sayd Sarai vnto Abram: Thou doest me vnryght, for I haue gyuen my mayde in to thy ꝺ bosome: and now bycause she seeth that she hath conceyued I am despised in her syght: the Lorde iudge betwene the and me. Then sayd Abram to Sarai: beholde, thy mayde is in thy hande, do with her as it pleaseth the.

And bycause Sarai sared toule with her, she fled from her. And the aungell of the Lorde founde her beside a fountayne of water in the wyldernes: euen by a well in the way to Sur. And he sayd: Agar Sarais mayde, whence comest thou, and whyther wylte thou go? And she answered: I flee from my maystres Sarai. And the aungell of the Lorde sayd vnto her: returne to thy maystres agayne, and submytte thy selfe vnder her handes.

And the aungell of the Lorde sayd vnto her: C
I will so encrease thy seed, that it shall not be nombred for multitude. And the Lordes aungell sayd further vnto her: Se, thou art with chylde, and shalte bere a son, and shalte call his ✠ name Ismael, because the Lorde hath herde thy tribulacion. He will be a wyld man, & his hand wyl be against euery man, and euery mans hand against him, and yet shal he dwell fast by all his brethren. And she called the name of the Lorde that spake vnto her: thou art the God that seest on me / for she sayd: I haue of a surety seene here the ꝺ backe parties of hym that seeth me. Wherfore she called the well, the well of the lyuing that seeth me, which well is betwene Cades ꝺ Bared. And Agar bare Abram a son, and Abram called his sons name which Agar bare Ismael. And Abram was .lxxvi. yere old when Agar bare hym Ismael.

¶ Abram is called Abraham, and Sarai is named Sara. The lande of Canaan is here the fourth time promysed. Circumcision is here instituted. Ismael is promysed. Abraham prayeth for Ismael.

CAPI. XVII.

WHen Abram was nynty yere olde and .ix. A
the Lorde appered to hym, sayeng: I am the almyghty God, walke ✠ before me and be vnreproued. And I wyl ✠ make my bond betwene the and me, and wyl multiply the exceedingly. And Abram fell on his face. And God talked moreouer with hym sayenge: It is I beholde my ꝺ testament is with the, that thou shalte be a father of many ✠ nations. Therfore shalte thou no more be called Abram, but thy name shall be Abraham: for a father of many nacions haue I made the, and I will multiply the exceedingly, and will make nations of the: yea & kynges shal spring out of the. Moreouer I will make my bond ✠ betwene me and the, and thy seed after the in their tymes to be an euerlastynge couenaunt, so that I will be God vnto the and to thy seed after the. And I will gyue vnto the & to thy seed after the, the lande wherin thou art a straunger: euen all the land of Canaan for an euerlastynge possession, and will be their God.

And God said vnto Abraham: Se thou kepe my couenaunt / both thou & thy seed after the in their tymes: This is my testament betwene ye & you, and thy seed after the, that ye circumcyse all your men children. Ye shall cut of the foreskynne of your fleshe / and it shall be a ✠ token of the bonde betwene

Before after the manner of the Hebrewes is taken for companying with a woman / and it is also taken for faith as Ge. xvi. of Loue rus.

They se the backe parties of God that by reuelacion or any supernatural haue knowledge of God

✠ Gen. xxvi. d. Iudic. xi. b. 1. Reg. xxii. Luc. i. d.

✠ Gen. v. c. d. ✠ Gen. xx. d. ¶ Testament is sometime taken for the more parte for a couenaunt bargayned of twayne.

✠ Gen. xxxiiij. d.

B

✠ Gen. xvij. b

me and you. And euery manchylde whan it is viij. dayes * olde, shall be circumcised amonge you in your generacions, & all seruauntes also borne at home or bought with money though they be straungers and not of thy seed. The ye shall circumcise, & he also that is bought with money, must nedes be circumcised, that my testament may be in your flesshe for an euerlastyng ◦ bond. Where there be any vncircumcised man chylde, that hath not the foreskyn of his flesh cut of, his soule shal perish from his people: because he hath broken my testament. And God sayd vnto Abraham. Sarai thy wyfe shall no more be called Sarai, but Sara shall her name be. For I wyl blesse her, & geue the a sonne of her. I wyl blesse her, so that people, yea kynges of people shall spryng of her. And Abraham fell vpon his face and laughed, and sayd in his herte: shall a chylde be borne vnto hym that is an hundred yere olde? and shall Sara that is .lxxxx. yere old beare? And Abraham sayd vnto God. O that Ismael myght lyue in thy syght.

Then sayd God: Sara thy wyfe shal * bere the a sonne in deede, and thou shalt cal his name Isaac. And I wyll make my bonde with hym, that it shall be an euerlastynge bonde vnto his seed after hym. And as concerning Ismael also I haue herd thy request: lo, I wyll blesse hym, encrease hym, and multiplye hym exceedyngly. Twelue * princes shall he beget, and I wyll make a great nacion of him. But my bond wyl I make with Isaac, whom Sara shall bere vnto the euen this tyme twelue moneth.

And god lefte of talking with hym, & departed vp from Abraham. And Abraham toke Ismael his son, & all the seruauntes borne in his house and al that was bought with money, as many as were men children among the men of Abrahams house, and circumcised the foreskynne of their flesshe, euen that selfe same daye, as God had sayd vnto hym. Abraham was foure score and .xix. yere old, when he cut of the foreskynne of his flesshe. And Ismael his sonne was .xiij. yere olde when the foreskynne of his flesh was circumcised. The selfe same day was Abraham circumcised and Ismael his sonne. And all the men in his house, whether they were borne in his house or bought with money (though they were straungers) were circumcised with hym.

¶ There appered vnto Abraham. Sara is promised to hym a sonne, at whiche Sara laughed. The destruction of the Sodomytes is declared vnto Abraham. Abraham prayeth for them.

CAPI. XVIII.

AND the Lorde appered vnto hym in the thycke groue of Mamre as he sate in his tent dore in the heate of the day. And he lyfte vp his eyes and loked: and lo, three men stode not farre from hym. And when he sawe them, he ran to mete them from the tent dore, and fell to the ground & sayd: Lorde yf I haue found fauour in thy sight: passe not by thy seruaute. Let a lytle water be fet and wasshe your fete, and rest your selues vnder the tree: And I wyll set a * morsell of ◦ breed to comfort your hertes withall. And then go your wayes / for euen therfore are ye come to your seruaunt. And they answered: do as thou hast sayd. And Abraham went apace in to his tent vnto Sara and sayd: Make redy apace three peckes of fyne mele, knede it & make cakes. And Abraham ran vnto his beestes & fet a calfe that was tender & good, and gaue it vnto a yong man which made it redy apace. And he toke butter and mylke and the calfe which he had prepared / and set it before them, and stode hym selfe by them vnder the tree: and * they ate.

And they sayd vnto hym: Where is Sara thy wyfe? He sayd: In the tent. And he sayd: I wyl come agayne vnto the as soone as the frute can lyue. And lo, Sara thy wyfe shall haue a sonne. That herde Sara out of the tent dore whiche was behynd his backe. Abraham & Sara were both olde and well stryken in age / and it ceased to be with Sara after the maner as it is with wyues. And Sara laughed in her selfe sayeng. Now when I am waxed old, shall I gyue my selfe to * lust / and my lord olde also? Then sayd the Lord vnto Abraham: Wherfore doth Sara laugh sayeng: shall I of a surety bere a chylde now when I am olde? is the thyng to hard for the Lord to do? In the tyme * appointed wyl I returne vnto the, as soone as the frute can lyue / and Sara shall haue a sonne. Then Sara denyed it, sayenge: I laughed not / for she was afrayde. But he sayd: yes thou dyddest laugh. Then the men stode vp from thence and loked towarde Sodome. And Abraham went with them to bryng them on the way. And the Lorde sayd: Can I hyde from Abraham that thyng which I am about to do, seyng that Abraham shal be a * great and a mighty people / and all the nacions of the erth shall be blessed in hym? For I knowe hym that he wyll commaunde his children and his household after hym, that they kepe the waye of the Lorde / to do after ryght and conscyence / that the Lorde may bryng vpon Abraham that he hath promysed hym.

And the Lorde sayd: The crye of Sodome and Gomorre is great / and their synne is exceadynge greuous. I wyll go downe and se whether they haue done all together accordyng to that crye which is come vnto me or not, that I may know. And the men departed thence and went towardes Sodome. But Abraham stode yet before the Lorde, and drewe nere and sayd. wylt thou destroy the ryghtous with the wicked? Where be .l. ryghtous within the cite, wylt thou destroy it, and not spare the place for the sake of .l. ryghtous that are therin? That be farre from the, and thou wouldest do after this maner / to slay the ryghtous with the wycked / and that the righteous shulde be as the wycked: that be farre from the. Shulde not the iudge of all the worlde do accordynge to ryght? And the Lorde sayd: Yf I fynde in Sodome fyfty ryghtous within the city, I wyll spare all the place for their sakes.

And Abraham answered and sayd: behelde I haue taken vpon me to speake vnto the Lorde, and yet am but * dust and asshes. What though there lacke .v. of .l. ryghtous / wylte thou destroye all the cite for lacke of .v? And he sayde:

* Gene. xvij. a Luc. ij. b. Le. xij. a

◦ The scripture vseth to cal ✝ signe of a thyng by the name of the thyng ✝ it self: only to kepe the thing signified the better in memory, as here he calleth circumcision his bonde, which is but a token therof, and as Peter calleth baptisme Christ. 1. Pet. iij. b.

* Ge. xvij. b Exo. 4

* Gen. xvij. b

* Iubi. xij. b ◦ By breed is ✝ scripture vnderstande al maner of foode and meate for mans carynge as 21. Mat. xv. b

* Gen. xvij. b

* Gen. xix. b

If I fynde there.xl. and.b. I wyll not destroye them. And he spake vnto hym yet agayne and sayd: what yf there be.xl. founde there. And he sayd: I wyl not do it for fourtyes sake. And he sayd: O let not my Lorde be angry, that I speake. What yf there be founde thyrty? And he sayd: I wyl not do it, if I fynde.xxx. there. And he sayd: Od, sr, I haue begon to speake vnto my Lorde / what yf there be.xx. founde there? And he sayd: I wyl not destroy them for xx. tyes sake. And he sayd: O let not my Lorde be angry that I speake yet ones moze only. What yf ten be founde there? And he sayd: I wyll not destroye them for. x. sake. And the Lorde wente his waye as soone as he had lefte talkynge with Abraham. And Abraham returned vnto his place.

¶ Lot receyued two aungelles in to his house. The filthynesse of the Sodomytes. Lot is delyuered and wyfe & two doughters out of the cyte Zoar. Lottes wife is turned in to a pyller of salt. Sodome is destroyed. Lot is dronken and lyeth with his doughters, whiche conceyued chyldren by hym.

CAPI. XIX.

1 And there came.ii. aungels to Sodome at euen. And Lot sate at the gate of the cyty. And Lot sawe them / and rose vp to mete them / and he + bowed hym selfe to the grounde with his face. And he sayd: Se lordes, turne in I pray you in to your seruauntes house and tary all nyght and washe your fete / and ryse vp early and go on your wayes. And they sayd: nay / but we wyl abyde in the stretes all nyght. And he + compelled them excedingly. And they turned vnto hym & entred in to his house, & he made them a feest & dyd bake vnbete cakes / and they + ate. But before they went to rest, the men of the cyty of Sodome compassed the house rounde about / both olde & yonge / all the people fro all quarters. And they called vnto Lot and sayd vnto hym: where are the men which came in to thy house to nyght? bryng them out vnto vs that we may do out full with them.

Gen.xxviii.a

Iud.xix.a

Gen.xix.b

And Lot went out at the doore vnto them & shut the doore after hym and sayd: nay for gods sake brethren, do not so wyckedly. Beholde I haue two doughters whiche haue knowen no man, them wyl I bryng out vnto you: do with them as it semeth you good: Only vnto these men do nothyng, for therfore came they vnder the shadowe of my rofe. And they sayd: come hyther. And they sayd: Camest thou not hyther to sogourne / & wylt thou be now a + iudge? We wyl surely deale worse with the than with them.

Gen.xix.d. Deut.xxi.d. 2.Pet.ii.b.

And as they preased sore vpon Lot & began to breake vp the doore / the men put forthe theyr handes and pulled Lot in to the house to them and put to the doore. And they smote the men that were at the doore of the house with blyndnesse + bothe small & great: so that they could not fynde the doore. And the men sayd moreouer vnto Lot: If thou haue yet here any sonne in lawe, or sonnes or doughters, or what so euer thou hast in the cyte / bryng out of this place: for we must destroye this place / because the cry of them is greate + before the Lorde, whiche hath sent vs to destroye it.

Deut.xxi.a 2.Reg.vi.b.

And Lot went out & spake vnto his sonnes in lawe, which shulde haue maryed his doughters / and sayd: aryse vp & get you out of this place / for the Lorde wyll destroye the cyty. But he semed as thoughe he had mocked vnto his sonnes in lawe. And as the morning aboue the angels caused Lot to spede him saying. Aryse vp / take thy wyfe and thy two doughters, and that that is at hande, lest thou perysshe in the synne of the cyty. And as he prolonged the tyme the men caught bothe hym, his wyfe, and his two doughters by the handes, because the lorde was mercyfull vnto hym / and they brought hym forth and set hym without the cyty. When they had brought them out / they sayd: Saue thy lyfe, and loke not behynde the, neyther tarye thou in any place of the countrey, but saue thy selfe in the mountayne, lest thou perysshe.

Then sayd Lot vnto them: Oo nay my Lorde beholde, forasmoch as thy seruaunt hath founde grace in thy sight / now make thy mercy greate / whiche thou hast shewed vnto me, in sauynge my lyfe. For I can not saue my selfe in the mountaynes, lest some myshappe fall vpon me and I dye. Beholde, here is a cyte by, to fle vnto / and it is a lytle one: let me saue my selfe therin: is it not a lytle one, that my soule may lyue? And he sayd to hym: sr, I haue receyued thy request concernyng this thyng / I wyll not ouerthrowe this cyte for whiche thou hast spoken. Haste the / and saue thy selfe there / for I can do nothynge tyll thou become in thyther. And therfore the name of the cyty is called Zoar. And the sonne was vpon the erthe when Lot was entred in to Zoar.

Then the Lorde rayned vpon + Sodome and Gomorra / brymstone and fyre from the Lorde out of heuen / and ouerthrewe those cityes & all the regyon, & all that dwelled in the cityes / and that that grewe vpon the erth. And Lots wyfe loked behynde her, & was turned in to a pyller of salte. Abraham rose vp early, and got hym to the place where he stode before the Lorde / & loked towarde Sodome and Gomorra and towarde all the lande of that countrey. And as he loked: beholde the smoke of the countrey arose as it had ben the smoke of a furnace. But yet when god destroyed the cities of the regyon, he thought vpon Abraham: & sent Lot + out fro the daunger of the ouerthrowing, when he ouerthrewe the cityes where Lot dwelled.

+ Gen.xiii.b. Sap.x.a. Ecclus.xliv.d. Ioseph.i.a.

And Lot departed out of Zoar and dwelled in the mountayns, & his.ii. doughters with hym, for he feared to tary in Zoar: he dwelled therfore in a caue, bothe he and his.ii. doughters with. Then sayd the elder vnto the yonger: our father is olde / and there are no mo men in the erth to come in vnto vs after the maner of all + people. Come therfore, let vs gyue our father wyne to drynke, and let vs lye with hym that we maye saue seed of our father. And they gaue their father wyne to drynke that same nyght. And the elder doughter went and laye with her father. And he perceyued it not / neyther when she laye downe / nayther when she rose vp.

+ Deut.ii.a. Iud.i.a. Luc.xvii.f. Iude.i.b.

And on the morowe the elder sayd vnto the yonger: Beholde, yesterynyght laye I with my father. Let vs gyue hym wyne to drynke thys

nyght also/ and go thou & lye with him, & let vs saue seed of our father. And they gaue their father wyne to drynke that nyght also. And the yonger arose and laye with him. And he perceyued it not: neyther when she laye downe/ neyther when she rose vp. Thus were both the doughters of Lot with chylde by their father. And the elder bare a sonne, and called hym Moab/ which is the father of the Moabyte vnto this daye. And the yonger bare a sonne/ and called hym Ben Ammi, which is the father of the children of Ammon vnto this daye.

¶ Abraham went as a straunger in to the lande of Gerar. The kynge of Gerar taketh away his wyfe.

CAPI. XX.

1 AND Abraham departed thence towarde the south country and dwelled betwene Cades and Sur and sojourned in Gerar. And Abraham sayd of Sara his wyfe that she was his * syster. Than Abimelech kyng of Gerar sent and fet Sara awaye.

* Gene. xii.c. and xxvi.d.

Abimelech is chastened for Sarahs sake.

And God came to Abimelech by nyghte in a dreame and sayd to hym: Se, thou arte but a dead man for the womans sake whiche thou hast taken awaye, for she is a mannes wyfe. But Abimelech had not yet come nye her/ and therfore sayd: Lorde, wylte thou slepe eyghteous people? sayd not he vnto me, that she was his syster? yea, and sayde not she her selfe that he was her brother? with a pure herte 5 and innocent handes haue I doone this. And God sayde vnto hym in a dreame. I wote it well that thou dydest it in the puretenesse of thy herte. And therfore I kepte the that thou sholdest not synne agaynste me/ neyther suffred I the to come nyghe her. Now therfore delyuer to the man his wyfe agayne/ for he is a prophete. And lette hym praye for the that thou mayste lyue. But yf thou delyuer her not a- 7 gayne/ be sure that thou shalte * dye the death/ with all that thou hast.

* Gene. ii.d.

Then Abimelech rose vp be tymes in the mornynge, and called all his seruauntes/ and tolde all these thynges in their eares/ and the 8 men were sore afrayde. And Abimelech called Abraham and sayd vnto hym: what hast thou done vnto vs, & what haue I offended the, that thou sholdest bynge on me and on my kyngdome so greate a synne? thou hast doone deades vnto me that ought not to be done. And Abimelech sayd moreouer vnto Abraham: what sawest thou that moued the to do this thyng?

* The feare of god amog * Hebrues is principally taken for the honor & feyth that we owe vnto god/ & that with D such a loue as the chylde hath to the father.

And Abraham answered. I thought that per aduenture the * feare of God was not in this place/ & that they sholde slee me for my wyfes sake: yet in very dede she is my sister, the doughter of my father/ but not of my mother: and became my wyfe. And after God caused me to wandre out of my fathers house/ I sayd vnto her: This kyndnes shalt thou shewe vnto me in all places where we come, that thou saye of me, that I am thy brother.

Then toke Abimelech shepe and oxen/ men seruauntes/ and women seruauntes & gaue them vnto Abraham/ and delyuered hym Sara his wyfe agayne. And Abimelech sayd: beholde the lande lyeth before the/ dwell where it pleaseth the best. And vnto Sara he sayd: Se, I haue geuen thy brother a thousande peces of syluer/ beholde this thyng shall be a couerynge to thyne eyes, and vnto all that are with the/ and vnto all men an excuse.

And so Abraham prayed vnto God/ & God healed Abimelech and his wyfe & his maydens so that they bare chyldren. For the Lorde had closed to all the mattyces of the house of Abimelech, because of Sara Abrahams wyfe.

¶ Isaac is borne. Agar is cast out with her yonge sonne Ismael. The aungell comforteth Agar. The couenaunt betwene Abimelech and Abraham.

CAPI. XXI.

THe Lorde vysited Sara as he had sayd, 1 and dyd vnto her * accordyng as he had promysed. And Sara was with chylde and bare Abraham a sonne in his olde age, euē the same season which the Lorde had appoynted. And Abraham called his sones name that was borne vnto him, which Sara * bare him 2 Isaac/ and Abraham * circumcised Isaac his sonne when he was viii. dayes olde, as God commaunded hym. And Abraham was an hundred yere olde/ when his sonne Isaac was borne vnto hym. And Sara sayd: God hath made me a laughyng stocke: for all that heare will laugh at me. She sayd also: who wolde haue sayd vnto Abraham, that Sara sholde haue geuen chyldren sucke/ or that I sholde haue borne hym a sonne in his olde age: The chylde grewe, and was weaned/ and Abraham made a greate feast the same daye that Isaac was weaned. Sara sawe the sonne of Hagar the Egyptian which she had borne vnto Abraham a mockynge. Then she sayd vnto Abraham: 10 put awaye this * bondmayde & her sonne: for the sonne of this bondwoman shal not be heyre with my sonne Isaac: But the wordes semed very grieuous vnto Abrahams eyghe, because of his sonne. Then the Lorde sayd vnto Abraham: let it not be grieuous vnto the because of the chylde and of thy bondmayde: But in all that Sara hath sayd vnto the, heare her voyce/ for in * Isaac shall thy seed be called. Moreouer of the sonne of the bondwoman will I make a nacion/ because he is thy * seed.

And Abraham rose vp early in the mornyng and toke bread & a bottell with water, and gaue it vnto Hagar, puttynge it on her shulders with the chylde also, and sent her away. And she departed & wandred vp & downe in the wildernes of Berseba. When the water was spente that was in the bottell, she caste the chylde vnder a bushe & went & sat her out of eyght a gret way as it were a bowshote of: for she sayd: I will not se the chylde dye. And she sat downe out of eyght, and lyfte vp her voyce and wepte.

And god herde the voyce of the chylde. And the aungel of God called Hagar from aboue, and sayd vnto her: what ayleth the Hagar? Feare not, for God hath herde the voyce of the chylde where he lyeth. Aryse and lyfte vp the chylde/ and take hym in thy hande/ for I will make of hym a great people. And god opened her eyes and she sawe * a well of water. And 19 * Gene. she went and fylled the bottell with water/ and

gaue the boye drynke. And God was with the lad, and he grewe and dwelt in the wyldernesse, and became an archer. And he dwelt in the wyldernesse of Pharan. And his mother got him a wyfe out of the lande of Egypte.

And it chaunced the same season, that Abimelech and Phicoll his cheefe captayne spake vnto Abraham, sayenge: * God is with the in al that thou doest. Swere therfore vnto me euen here by God, that thou wilte not hurte me nor my children, nor my childres children. But that thou shalt deale with me and the countreye where thou art a straunger, accordynge vnto the kyndnesse that I haue shewed the. Then sayd Abraham: I wyll swere.

And Abraham rebuked Abimelech for a well of water, whiche Abimelechs seruauntes had taken awaye. And Abimelech answered, I wist not who dyd it: also thou tolldest me not, neither herde I of it, afore this daye. And Abraham toke sheepe and oxen and gaue them vnto Abimelech. And they made both of them a bonde together. And Abraham set vij. lambes by them selues. And Abimelech sayde vnto Abraham: what meane these vij. lambes whiche thou hast set by them selues. And he answered vij. lambes shalt thou take of my hande, that it maye be a wytnesse vnto me, that I haue dygged this well: Wherfore the place is called Berseba, because they sware both of the. Thus made they a bonde together at Berseba. Then Abimelech & Phicol his cheefe captayne rose vp and turned againe vnto the lande of the Philistines. And Abraham planted a wod in Berseba, and called there on the name of the Lorde, the euerlastynge God: and dwelt in the Philistin lande a longe season.

¶ The fayth of Abraham is proued in offrynge his sonne Isaac. Christ our sauiour is promysed. The generacion of Nachor Abrahams brother.

CAPI. XXII.

After these dedes, God dyd * proue Abraham and sayde vnto hym: Abraham. And he answered: here am I. And he sayde: take thy only sonne Isaac whom thou louest, and get the vnto the lande Moria, & sacrifice him there for a sacrifice vppon one of the mountaynes which I will shewe the. Then Abraham rose vp early in the mornynge & sadled his asse, and toke two of his meyny with hym, and Isaac his sonne: and cloue wod for the sacrifice, and rose vp and got him to the place whiche God had appoynted him.

The thirde daye Abraham lyft vp his eyes and sawe the place a farre of, and sayde vnto his ponge men: byde here with the asse. I and the lad will go yonder and worshippe & come againe vnto you. And Abraham toke the wood of the sacrifice, & layd it vpon Isaac his sonne, and toke fyre in his hande and a knyfe. And they went both of them together.

Then spake Isaac vnto Abraham his father and sayde: My father? And he answered here am I my sonne. And he sayde: se here is fyre and wod, but where is the sheepe for sacrifice? And Abraham sayde: my sonne, God will prouyde him a sheepe for sacrifice. So went they bothe together.

And when they came vnto the place which God shewed hym, Abraham made an auiter there, and dressed the wod, and bounde Isaac his sonne, and * layde hym on the auiter, aboue vpon the wod. And Abraham stretched forth his hande, & toke the knyfe to haue killed his sonne. Then the aungell of the Lorde called vnto hym frome heauen sayenge: Abraham Abraham! And he answered: here am I. And he sayde: laye not thy handes vppon the childe, neyther do any thynge at all vnto him, for now I knowe that thou feareste God, in y thou hast not spared thyne only sonne vnto me. And Abraham lyfted vp his eyes and loked about: and beholde, there was a ramme caught by the hornes in y bushes. And he went and toke the ram and offred hym vp for a sacrifice in the steade of his sonne. And Abraham called the name of the place, the Lorde wyll se: Wherfore it is a comen sayenge this daye: in the mount will the Lorde be sene.

And the aungell of the Lorde cryed vnto Abraham from heauen the seconde tyme sayenge: by my selfe haue I * sworne (sayth the Lord) because thou hast done this thinge and hast not spared thy only sonne, that I will bielle & multiply thy seed as the sterres of heauen, & as the * sonde vpon the see syde. And thy seed shall possesse the gates of his enemyes. And in thy seed shall all the * nations of the earth be bielled, because thou hast obeyed my voyce. So turned Abraham againe vnto his ponge men, and they rose vp and went together to Berseba. And Abraham dwelte at Berseba.

And it chaunced after these thinges, that one tolde Abraham sayenge: Beholde, Milca she hath also borne children vnto thy brother Nachor: Hus her eldest sonne, and Buz his brother, and Emuel the father of the Syrians, and Chesed and Hazo, and Pildas, and Jedlaph, and Bethuel. And Bethuel begate Rebecca. These viij. dyd Milca bere to Nachor Abrahams brother. And his concubyne called Rhema she bare also Tebah, Gaham, Thaas and Maacha.

¶ Sara dyeth and is buryed in the feld that Abraham bought of Ephron the Hethite.

CAPI. XXIII.

Sara was an hundred and .xxvij. yere olde (so long lyued she) and she dyed in a towne cyte called Hebron in the lande of Canaan. Then Abraham came to mourne and bewayle Sara. And when Abraham rose vp from the funeralles, he talked with the sonnes of Heth, sayenge: I am a straunger and a soiorner amongest you, geue me a possession to burye in with you, that I maye bury my dead out of my syght. And the children of Heth answered Abraham sayeng vnto hym: Heare vs Lorde, thou art a prince of God amonge vs. In the cheefe of our sepulchres bury thy dead: None of vs shall forbyd the his sepulchre, that thou shuldest not bury thy dead therin. Then Abraham rose vp, and reuerently thanked the people of the lande the children of Heth. And sayde vnto them: If it be your myndes that I shall

I shall bury my deade out of my syght, heare me and speake for me to Ephron the sonne of Zoar: and let hym gyue me the double caue whiche he hathe in the ende of his fylde, for so moche money as it is worth, let hym geue it me in the presence of you, for a possessio to burye in. For Ephron dwelled amonge the children of Heth.

Then Ephron the Hethyte answered Abraham in the audience of the children of Heth, and of all that went in at the gates of his cyte, sayenge: Not so my Lorde, but heare me: The fylde geue I the, and the caue that therin is geue I the also: and euen in the presence of the sonnes of my people geue I it the, to bury thy deed in. Then Abraham bowed hym selfe before the people of the lande, and spake vnto Ephron in the audience of the people of the countrey, sayeng: I praye the heare me, I will geue syluer for the fylde, take it of me, and so will I bury my deed there. Ephron answered Abraham, sayeng: My Lorde, herken vnto me. The lande is worth. iiij. C. sycles of syluer: but what is that betwene the and me? burye thy deed. And Abraham harkened vnto Ephron, and payde hym the syluer whiche he had sayde in the audience of the sonnes of Heth, that is to wyt. iiij. C. syluer sycles of current money amonge marchaunters. Thus was Ephrons fylde wherin the double caue is before Mamre: a well the fylde as the caue that is therin, and all the trees of the fylde whiche growe in all the borders rounde about, made sure vnto Abraham for a possession, in the syght of the children of Heth, and of all that went in at the gates of the cyte. And then Abraham buryed Sara his wyfe in the double caue of the fylde that lyeth before Mamre, otherwyse called Ebron in the lande of Canaan. And so vnto the fylde & the caue that is therin, was made Abrahams sure possession to bury in, of the sonnes of Heth.

¶ Abraham maketh his seruaunte to sweare, & ordereth him to fetche a wyfe for Isaac his sonne. The seruaunt was faythfull and brought Rebecca vnto the Isaac tooke to his wyfe.

CAPI. XXIIII.

ABraham was olde and stepten in age, & the Lorde had blessed hym in all thinges. And he sayde vnto his eldest seruaunte of his house whiche had the rule ouer all that he had: Put thy hande vnder my thye that I maye make the sweare by the Lorde that is God of heauen and God of the earth, that thou shalt not take a wyfe vnto my sonne, of the daughters of the Cananites, amonge which I dwell. But thou shalte go vnto my countrey and to my kynred, and there take a wyfe vnto my sonne Isaac.

To put the hande vnder the thyghe was an oth which the Hebrues vsed in suche thinges as pertayned to the testament & promise of god as in Genesi. xlvij.

Then sayde the seruaunte vnto hym: what if the woma will not agree to come with me vnto this lande, shall I bringe thy sonne agayne vnto the lande whiche thou camest out of? And Abraham sayde vnto hym: beware of that, that thou bringe not my sonne thyther. The Lorde God of heauen which toke me fro my fathers house and from the lande where I was borne, & which spake vnto me and sware vnto me sayenge: vnto thy seed will I geue this lande, he shall sende his angell before the that thou mayste take a wyfe vnto my sonne from thence. Neuertheles if the woma will not agree to come with the then shalt thou be without daunger of this oothe. But aboue all thinge bringe not my sonne thyther agayne. And the seruaunt put his hande vnder the thye of Abraham and sware to hym concernynge the matter. And the seruaunte toke. x. camels of his masters and departed, and had all maner goodes of his master with him, and rode vp & went to Mesopotamia, vnto the cyte of Nahor. And made his camels to lye downe without the cyte by a well syde at euen: about the tyme that women come to drawe water, and he sayde,

Lorde God of my master Abraham, sende me good spede this daye / and shewe mercy vnto my master Abraham. Lo I stonde here by the well and the doughters of the men of this cyte will come out to drawe water: Now the damsell to whome I saye, bowe downe thy pytcher, & let me drynke. If she saye: Drynke, and I will geue thy camels drynke also, that same is she that thou hast ordeyned for thy seruaut Isaac: yea and therby shall I knowe that thou hast shewed mercy on my master. And it came to passe or euer he had lefte speakynge, that Rebecca came out, the daughter of Bethuel, sonne to Milca the wyfe of Nahor Abrahams brother, and her pytcher vpon her shoulder: The damsell was very fayre to loke vpon, a mayde and vnknowen of man. And she went downe to the well, & fylled her pytcher and came vp agayne. Then the seruaut ran vnto her and sayd: let me sup a lytle water of thy pytcher. And she sayd: drynke sir. And she hasted and layd downe her pytcher vpon her arme and gaue him drynke. And when she had geuen hym drynke, she sayde: I will drawe water for thy camels also, vntyll they haue dronke ynoughe. And she poured out her pytcher into the troughe hastely, and ranne agayne vnto the well, to fet water: and drewe for all his camels. And the whole wondred at her. But beside his peace to wete whether the Lorde hadde made his iourney prosperous or not. And as the camels had left drinkynge, he take a golden eare tyng of halfe a sycle weyght and two bracelettes for his handes, of. x. sycles weyght of golde, & sayd vnto her: Whose doughter arte thou? tell me: is there rowme in thy fathers house for vs to lodge in? And she sayde vnto hym: I am the doughter of Bethuel the sonne of Milca, whiche she bare vnto Nahor: and sayde moreouer vnto hym: We haue litter and prouender ynoughe, and also rowme to lodge in.

And the man bowed hym selfe and worshipped the Lorde, and sayde: blessed be the Lorde God of my master Abraham, whiche ceaseth not to deale mercifully & truely with my master, and hathe brought me the waye to my masters brothers house. And the damsell ran and tolde vnto them of her mothers house these thinges. And Rebecca had a brother called Laban.

And

And Laban ran out vnto the man, to the well: for as soone as he had sene the earerynges and the bracelettes vpon his systers handes, and herde the wordes of Rebecca his syster, sayenge: thus sayd the man vnto me, the he went oute vnto the man. And lo, he stode yet with the camels by the well syde. And Laban sayde come in thou blessed of the Lorde. Wherfore standest thou without? I have dressed the house, and made rowme for the camels. And the the men came into the house and he vnharnessed the camels: & brought lyttre and prouander for the camels, & water to wasshe his fete & thar fete that were with him, and there was meate set before him to eate. But he sayde: I will not eate, tyll I have sayd my message. And he sayd: say on. And he sayde: I am Abrahams seruaunt, and the Lorde hath blessed my master ouer all measure, so that he is become great, and hathe geuen him shepe, oxen, syluer & golde, menservauntes, maydeservauntes, camels and asses. And Sara my mastres wyfe bare him a sonne lately the was vnto whom hath he geuen all that he hath. And my master made me sweare sayenge: thou shalt not take a wyfe to my sonne amonge the daughters of the Cananytes in whose lande I dwell. But shalt go to my fathers house and to my kynred, and there take a wyfe vnto my sonne. And I sayde vnto my master: what yf the wyfe will not folowe me? And he sayd vnto me: The Lorde before whome I walke, wyll sende his angel with the, & prospere thy iourney that thou shalt take a wyfe for my sonne, of my kynred and of my fathers house. But if (when thou comest vnto my kynred) they will not geue the one, then shalt thou bere no perell of myne othe.

And I came this daye vnto the well & sayde: O Lorde, the God of my master Abraham, yf it be so that thou makest my iourney whych I go, prosperous: beholde I stonde by this well of water, and when a virgyn cometh forth to drawe water, and I saye to her: geue me a lytle water of thy pytcher to drynke, & she saye agayne to me: drynke thou, and I will also drawe water for thy camels: that same is the wyfe whome the Lorde hath prepared for my masters sonne.

And afore I had made an ende of speakynge to myne harte: beholde Rebecca came forth, & her pytcher on her shulder, & she went downe to the well and drewe. And I sayde vnto her: geue me drynke. And she made haste, and tooke downe her pytcher from her shulders, & sayde: drynke, and I wil geue thy camels drynke also. And I dranke, & she gaue my camels drynke also. And I asked her sayenge: whose doughter arte thou? she answered: the doughter of Bethuel Nahors sonne, whome Milca bare vnto him. And I put the eare ynges vpo her face and the bracelettes vpon her handes. And I bowed my selfe and worshypped the Lorde, and blessed the Lorde God of my master Abraham whiche had brought me the ryght waye, to take my masters brothers daughter vnto his sonne. Now therfore yf ye wyl deale mercyfully and truly with my master, tell me: yf not tell me also: that I maye turne me to thy ryght hande or to the left.

Then answered Laban and Bethuel, sayenge: The thinge is procedd of the Lorde, we can not therfore saye vnto the, eyther good or bad: beholde Rebecca before thy face, take her and go, and let her be thy masters sonnes wyfe, as the Lorde hath appointed. And whe Abrahams seruaunt herde their wordes, he bowed hym to the Lorde, flat vpon the earthe. And the seruaunt toke forth iewels of syluer & iewels of golde and rayment, and gaue them to Rebecca: but vnto her brother and to her mother he gaue spyces. And then they ate and dranke, both he & the men that were w him, & tarved all nyght and rose vp in the morninge.

And he sayde: let me departe vnto my master. But her brother and her mother sayd: let the damsell abyde with vs a whyle, at the lest x. dayes, and then go thy wayes. And he sayd vnto them: hynder me not, for the Lorde hath prospered my iourney. Sende me awaye that I maye go to my master. And they sayde: let vs call the damsell, and wytte what she saith to the matter. So they called forth Rebecca, and sayde vnto her: wilte thou go with this man? And she sayde: yea.

So they let Rebecca their syster goo with her nurse and Abrahams seruaunt, & the men that were with him. And they blessed Rebecca, and sayde vnto her: Thou arte oure syster growe into thousande thousandes, & thy seed possesse the gates of their enemyes. And Rebecca arose and her damsels, and sat them vp vpon the camels, and wente their waye after the man. And the seruaunt toke Rebecca, and went his waye.

And Isaac was comynge home the well of the + lyvynge and seynge, for he dwelt in the + Gen. xvi. b
south countrey, and was gone out to walke in his meditations about the euen tyde: And he lyft vp his eyes and loked, and beholde the camels were comynge. And Rebecca lyfte vp her eyes, and when she sawe Isaac, she lyghted downe of the camel, and sayd vnto the seruaunt: what man is this that cometh agaynste vs in the fylde? And the seruaunt sayd: it is my master. Then she toke her mantell, and put it about her and the seruaunt tolde Isaac all that he had done. Then Isaac brought her into his mothers tente, and toke Rebecca, & she became his wyfe, and he loued her: and so was Isaac comforted ouer his mother.

¶ Abraham taketh Kethura to his wyfe / & begetteth many children. Abraham dyeth & geueth all his goodes to Isaac. The genealogie of Ismael. The dyeth of Isaak and Esau. Esau selleth his right of enheritaunce for a messe of pottage.

CAPI. XXV.

Abraham tooke hym another wyfe called Ketura, whiche bare hym Zimran, Jeckan, Medan, Midian, Jesbak & Suah. And Jeckan begat Sheba and Dedan. And the sonnes of Dedan were Assurim, Letusim and Leumim. And the sonnes of Midyam were Epha, Epher, Hanoch, Abida, and Elda. All these were the children of Ketura. But Abraham gaue all that he hadde,

vnto Jsaac. And vnto the sonnes of his Concubynes he gaue gyftes, and sent them awaye frome Jsaac his sonne (whyle he yet lyued) eastwarde, vnto the east countrye.

Genesis xxv.

These are the dayes of the lyfe of Abraham whiche he lyued: an hundred and. lxxv. yere, and then fell sycke and dyed, in a * lusty age, (when he had lyued ynoughe) and was put vnto his people. And his sonnes Jsaac and Jsmael buryed him in the double caue in the felde of Ephrō sonne of Zoar the Hethyte before Mamre, Whiche felde Abraham bought of the sonnes of Heth: There was Abraham buryed and Sara his wyfe. And after the deth of Abraham, god bleſſed Jsaac his sonne, whyche dwelled by the well of the lyuyng & seing.

* Genes. xxv. c. 8. But with the company of the auncyent fathers that dyed in a good earth that he dyed.

These are the generacions of Jsmael Abrahams sonne, which Hagar the Egyptian Saras handmayde bare vnto Abraha. And these are the names of the sonnes of Jsmael, with their names in their kynredres. The eldeſte sonne of Jsmael Nebaioth, then Cedar, Adbeel, Mibsam, Mishma, Duma, Massa, Hadar, Thema, Jetur, Naphis, and Kedma: These are the sonnes of Jsmael, and these are their names, in their townes and castels * xij princes of nacions. And these are the yeres of the lyfe of Jsmael, an. C. xxxvij. yere, & then he fell sycke & dyed, & was layde vnto his people. And he dwelled frō Chila vnto Sur † is before Egypte, as men go towarde the Assyrians. And he dyed in the presence of all his brethē.

* Genes. xxv. c. 12. † Genes. xvi. b.

And these are the generacions of Jsaac Abrahams sonne: Abraham begat Jsaac. And Jsaac was. xl. yere olde when he toke Rebecca to wyfe, the daughter of Bethuel the Syrian of Mesopotamia & syster to Laba † Syrian. And Jsaac made intercession vnto the Lorde for his wyfe: because she was baren: and the Lorde was intreated of hym, and Rebecca his wyfe conceyued: and the children stroue together within her. Then she sayde: yf it shulde go so to passe, what helpeth it that I am with childe? And she went and asked the Lord. And the Lorde sayd vnto her: there are two maner of people in thy wombe, and two nacions shall spynge out of thy bowels, and the one nacyon shalbe myghtyer than the other, And the eldeſt shalbe seruaunt vnto the younger.

† By these ij. people is sygnyfyed vnto vs the Iewes and the gentyll as ye maye rede in Gala. iij. d

And when her tyme was come to be deliuered: behold there were two thynges in her wombe. And he that came out fyrſte was red and roughe ouer all as it were an hyde: & they called his name Esau. And afterward his brother came oute, his hande holdynge Esaus by the * heele. Wherfore his name was called Jacob. And Jsaac was. lx. yere olde when she bare them: and the boyes grewe, & Esau became a cunnynge hunter and a tyll man. But Jacob was a symple man, & dwelled in the tentes. Jsaac loued Esau, because he dyd eate of his venyson, but Rebecca loued Jacob.

Jacob sod potage, and Esau came from the felde and was werye, and sayde to Jacob: let me suppe of that redde potage, for I am fayne. And therfore was his name called * Edom. And Jacob sayde: sell me this daye thy † & heritage. And Esau answered: Lo, I am at the poynt to dye, and what profyte shall this heritage do me? And Jacob sayd: * swere to me then this daye. And he swore to hym, and sold his heritage vnto Jacob. Than Jacob gaue Esau bred and potage of red rede. And he ate and dronke, and rose vp, and went his waye. And so Esau regarded not his heritage.

* Edom that is bycause he ete of that redde potage & dyed & consydered not in beleuynge & enioyenge of godes wyll

* Hebrue † Birthryght

¶ The iourneye of Jsaac to warde Abimelech. The promyse made to Jsaac and his seede. Jsaac is rebuked of Abimelech for callynge his wyfe his syster. The dyggynge of the fryghardes for the welles. Jsaac is comforted. The leage betwene Abimelech & Jsaac.

CAPI. XXVI.

A And there fell a derth in the lande, passynge the fyrſte derth that fell in the dayes of Abraham. Wherfore Jsaac went to Abimelech kynge of the Philistians vnto Gerar. Then the Lorde appered vnto hym, and sayde: Go not downe into Egypte but abyde in the lande whiche I byd the: sowrne in that lande, and I will be with the, and wyll bleſſe the: for to the and to thy seed I will geue all these * countreyes. And I will performe the oothe whiche I made to Abraham thy father, and wyl † multiplye thy seed as the sterres of heauen, and will geue to thy seed all these countreyes. And thorow thy seed shall all the nacyons of the earthe be bleſſed, because that Abraha harkened vnto my voyce and kepte myne ordinaunces, commaundementes, statutes and lawes.

* Genes. xii. d. xiii. d. † Genes. xv. c. xxii. d.

B And Jsaac dwelled in Gerar. And the men of the place asked hym of his wyfe, & he sayde that she was his * syster: for he feared to call her his wyfe, lest the men of the place shulde haue kylled hym for her sake, because she was bewtyfull to the eye. And it happened after he had bene there longe tyme, that Abimelech kynge of the Philistians loked oute at a wyndowe, & sawe Jsaac sportynge with Rebecca his wyfe. And Abimelech sende for Jsaac and sayde: se, she is of a suertye thy wyfe, and why sayedeſt thou that she was thy syster? And Jsaac sayd vnto hym: I thought that I might peraduenture haue dyed for her sake. Then sayde Abimelech: Why haſte thou done this vnto vs? one of the people might lyghtly haue lyen by thy wyfe, and so shouldeſte thou haue brought synne vpō vs. Then Abimelech charged all his people, sayynge: he that toucheth this mans wyfe, shall vndoubtedly dye for it.

* Genes. xii. and xx.

C And Jsaac sowed in that lande, and founde in that same yere an. C. folde as moche: for † Lorde bleſſed hym, & the man waxed myghty, & went forth & grewe tyll he was exceadynge great, † he had possession of shepe, of oxen & a myghty housholde: so that † Philistians had spyte at hym: in so moche that they stopped & fylled vp the earth all the welles which his fathers seruauntes dygged in his fathers Abrahās tyme. Then sayde Abimelech vnto Jsaac: get the from me, for thou art myghtyer then we a great deale. Then Jsaac departed thence, and pitched his tentes in the valey Gerar, & dwelt there. And Jsaac digged agayne the welles of water whiche they dygged in the dayes of Abraham his father, whiche the Philistians had

had stopped after the deathe of Abraham / and gaue them the same names, whiche his father gaue them. As Isaacs seruauntes digged in the valey, they founde a well of liuyng water. And the herdemen of Gerar did stryue with Isaacs herdemen, sayenge: the water is ours. Then called he the well Esech, because they stroue with hym.

22 Then digged they another well, and they stryue for that also. Therfore called he it Sytna. And then he departed thence, and digged an other well for whiche they stroue not: therfore called he it Rehoboth, sayenge: the Lorde hath nowe made vs rowme, and we are encreased vpon the earthe. Afterwarde departed he thence, and came to Berseba. And the Lorde appered vnto hym the same nyght, and sayde: I am the God of Abraham thy father, feare not for I am with the, & will blesse the, and multyplye thy seed for my seruaunt Abrahams sake. And then he buylded an auter there, and called vpon the name of the Lorde, and there pitched his tente. And there Isaacs seruauntes digged a well.

26 Then came Abimelech to hym from Gerar and Ahuzath his frende & Phicoll his chefe captayne. And Isaac sayde vnto them: wherefore come ye to me, seynge ye hate me, & haue put me awaye from you? Then sayde they: We sawe that the * Lorde was with the, & therfore we sayde that there shulde be an othe betwene vs and the, and that we shulde make a bonde with the, that thou shouldest do vs no hurte, as we haue not touched the, and haue vsed vnto the nothinge but good, and sent the awaye in peace: for thou arte nowe the blessed of the Lorde. And he made them a feast, and they ate and dronke. And they roose vp earlye in the mornynge, and sware one to an other. And Isaac sent them awaye. And they departed from hym in peace. And that same daye came Isaacs seruauntes, and tolde hym of a well whiche they had digged: and sayde vnto hym, that they had founde water. And he called it Sheba, wherefore the name of the cytie is called Berseba vnto this daye. And Esau was thirty. yere olde and toke to his wyues Judith the wyfe of Beer an Hethyte, and Basemath wyfe of Elon an Hethyte also, and these two wyues were a grefe vnto the mynde of Isaac and Rebecca.

¶ Jacob stelth the blessynge from Esau by his mayster counsell. Isaac is fed. Esau is comforted. The hatred of Esau towarde Jacob.

CAP. I. XXVII.

1 And it came to passe that Isaac waxed olde and his eyes were dymme, so that he coulde not see. Then called he Esau his eldest sonne and sayde vnto hym: my sonne. And he answered hym, here am I. And he sayde: beholde, I am olde, and knowe not the daye of my deathe: now therfore take thy armour, thy quyuer and thy bowe, and get the to the felde, and hyll me some venyson, and make me meate suche as I loue, and bringe it me, & let me eate that my soule maye blesse the afore I dye. And Rebecca herde when Isaac spake to Esau his sonne. And as soone as Esau was gone to the felde to hunt venyson, & to bringe it, the spake vnto Jacob her sonne, sayenge: Beholde I haue herde thy father talkenge vnto Esau thy brother and sayenge: bringe me venyson and dresse me meate, that I maye eate & blesse the before the Lorde, or I dye. Nowe therfore my sonne heare my voyce in y whiche I commaunde the: get the to the flocke, and bringe me thence two good kydden, & I will make meate of them for thy father, such as he loueth. And thou shalt bringe it to thy father and he shall eate, & blesse the before his death.

Then sayde Jacob to Rebecca his mother: beholde Esau my brother is rough, and I am smoothe, My father shall perauenture fele me, and I shall seme vnto hym as though I went about to begyle hym, & so shall he bring a curse vpon me, for a blessynge: and his mother sayde vnto hym: Upon me be thy curse my sonne, onely heare my voyce, and go and fetche me them. And Jacob went and fet thē / and broughte them to his mother. Ann his mother made meate of them, accordyng as his father loued. And she toke and set goodly rayment that was her eldest sonne Esaus, which she had in the house with her, & put them vpō Jacob her yongest sonne, and she put the skynnes vpon his handes & vpō the smoothe of his necke. And she put the meate & bred which she had made, in the handes of her sonne Jacob.

And he went in to his father, sayenge: my father? And he answered: here am I: who art thou my sonne? And Jacob sayd vnto his father: I am Esau thy eldest sonne, I haue done as thou badest me: aryse, sit vp, and eate of my venyson, that thy soule maye blesse me. But Isaac sayde vnto his sonne: how comest it that thou haste founde it so quyckely, my sonne? He answered: The Lorde thy God brought it to my hande. Then sayd Isaac vnto Jacob: come nere, and let me fele the, my sonne, whether thou be my sonne Esau or not. Then went Jacob to Isaac his father, and he felt hym and sayd: the voyce is Jacobs voyce, but the handes are the handes of Esau. And he knewe hym not, because his handes were rought as his brother Esaus handes: and so he blessed hym.

And he asked hym: arte thou my sonne Esau? And he sayd: I am. Then sayd he: bringe hyther and let me eate of my sonnes venyson, that my soule maye blesse the. And he brought hym, and he ate. He brought hym wyne also, and he dranke. And his father Isaac sayd vnto hym: come nere and kysse me my sonne. And he went vnto hym & kyssed hym. And he smelled the sauoure of his rayment, and so blessed hym, and sayde: See, the smell of my sonne is as the smell of a fylde whome the Lorde hath blessed. God gene the of the dewe of heauen, and of the fatnesse of the earthe, and plenteo of corne and wyne. People be thy seruauntes, and nacyons bowe vnto the. Be lorde ouer thy brethren, and thy mothers sonnes bowe vnto the. Cursed be he that curseth the, & blessed be he that blesseth the.

As sone as Isaac had made an ende of blessynge, Jacob was scarce gone out fro the

presence of Isaac his father: but Esau his brother was come from huntynge, and had made also meate, and brought it vnto his father, & sayde vnto hym: Aryse my father and eate of thy sonnes venyson, that thy soule may blesse me. Then his father Isaac sayde vnto hym: who arte thou? he answered: I am thy eldest sonne Esau. And Isaac was astonyed out of measure, and sayde: Where is he then that hath hunted venyson and brought it me, and I haue eaten of all before thou camest, & haue blessed hym, and he shall be blessed styll. Whē Esau herde the wordes of his father, he cryed out greatly and bytterly aboue measure, and sayde to his father: blesse me also my father. And he sayde: thy brother came with subtyltie, and hath taken awaye thy blessynge. The sayde he: He maye well be called Jacob, for he hathe supplanted me nowe two tymes; fyrste he toke awaye my birthright: and se nowe hath he taken awaye my blessynge also. And he sayde: hast thou kept neuer a blessynge for me?

Isaac answered and sayde vnto Esau: beholde I haue made hym thy lorde, and all his brethren children haue I made his seruantes. Moreouer, with corne and wyne haue I stablished hym, what can I do vnto the nowe my sonne? And Esau sayde vnto his father: hast thou but that one blessynge my father? bleesse me also my father: & lyfted vp Esau his voyce and † wepte. Then Isaac his father answered and sayd vnto hym: beholde thy dwelling place shall haue of the fatnesse of the earthe, & of the dewe of heauen from aboue. And with thy sworde shalt thou lyue, and shalte be thy brothers seruaunt. But the tyme wyll come, when thou shalt get the maystrye, and lowse his yocke fromme thy necke.

† Brethren and children of Jacob in also blessed of his father.

† Wept.

And Esau † hated Jacob, because of the blessynge with whiche his father blessed hym, and sayde in his harte: The dayes of my fathers mowe are at hande, for I wyll slee my brother Jacob. And these wordes of Esau her eldest sonne were tolde to Rebecca. And she sent and called Jacob her yongest sonne, and sayde vnto hym: beholde thy brother Esau chatteneth to kyll the: nowe therfore my sonne heare my voyce, make the redy, and flee to Laban my brother at Haran: and tarye with hym a whyle tyll thy brothers fearfulnesse be assuaged, and tyll thy brothers wrathe turne awaye fromme the, and he forget that whiche thou haste done to hym. Then wyll I sende and fet the awaye fromme thence. Why shulde I lose you bothe in one daye? And Rebecca sayde to Isaac: I am werye of my lyfe, for feare of the doughters of Heth. If Jacob take a wyfe of the doughters of Heth, suche one as these are, of the doughters of the lande, what helpe shuld I haue to lyue.

† Hated.

¶ Jacob is sent into Mesopotamia / to Laban for a wyfe. Esau marieth an Ismaelytes. Jacob dreameth a dreame. Gods promyses. Jacob maketh a vowe.

CAPI. XXVIII.

Then Isaac called Jacob his sonne, and blessed hym / and charged hym, sayeng: se thou take not a wyfe of the doughters of Canaan, but aryse and get the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wyfe of the doughters of Laban thy vncle. And God almyghty blesse the, increase the, and multiplye the that thou mayste be a nombre of people, & gene the the blessynge of Abraham: bothe to the and to thy seed with the, that thou mayst possesse the lande (wherin thou arte a straunger) whiche God gaue vnto Abraham. Thus Isaac sent forth Jacob / to goto Mesopotamia vnto Laban / sonne of Bethuel the Syrien / and brother to Rebecca Jacobs and Esaus mother.

Jacob blessed.

When Esau sawe that Isaac had blessed Jacob / and sent hym to † Mesopotamia / to fet hym a wyfe thence / and that as he blessed hym / he gaue hym a charge / sayenge: se thou take not a wyfe of the doughters of Canaam and that Jacob had obeyed his father & mother, and was gone to Mesopotamia: and seynge also that the doughters of Canaan pleased not Isaac his father: then went he vnto Ismael, and tobe vnto the wyues whiche he had, Mahala the doughter of Ismael Abrahams sonne, the sister of Nabaioth to be his wyfe. Jacob departed from Berseba, and went toward Haran, and came vnto a place, and taryed there all nyght, because the sonne was downe. And toke a stone of the place, and put it vnder his head / and layde hym downe in the same place to slepe. And he dreamed: and beholde there stode a ladder vpon the earth, & the top of it reached vp to heauen. And se, the angels of God went vp and downe vpon it / yea and the Lorde stode vpon it, and sayde:

Esau marieth an Ismaelytes.

Jacob dreameth a dreame.

† Mesopotamia.

I am the Lorde God of Abraham / thy father, and the God of Isaac: The † lande on whiche thou slepest will I gyue the and thy seed. And thy seed shall be as the dust of the earth: and thou shalt spreade abrode: west, east, north and south. And thorowe the and thy seed shall all the kynredes of the erth be blessed. And se I am with the, and will be thy keper in all places whether thou goest, & will bringe the againe vnto this lande: neyther will I leaue the tyll I haue performed all that I haue promysed the.

† Promyse.

When Jacob was awaked out of his slepe he sayde: surely the Lorde is in this place / & I wist not. And he was afrayd and sayd: how fearfull is this place? it is none other but euen the † house of God, and the gate of heuen. And Jacob rose vp early in the morning and toke the stone that he had layd vnder his head, and pitched it vp an ende, & powred oyle on the top of it. And he called the name of the place Bethell, for the name of the citie was called Luz, before tyme. And Jacob vowed a vowe / sayenge: If God wyll be with me, and wyll kepe me in this iourney whiche I go, and wyll gene me breed to eate, and clothes to put on, so that I come againe vnto my fathers house in safetie: then shall the Lorde be my God / and this stone, whiche I haue set

† Bethell.

set vp an ende, shall be Gods house: and of all that thou shalt geue me, wyll I geue the a tenthe vnto the.

¶ Iacob commeth to Laban and serueth seuen yeres for Rachel. Lea vseth vyolence to his bed in stede of Rachel. He marryeth them both and serueth yet.vii. yeres more for Rachel. Lea conceyueth.

CAPI. XXIX.

THen Iacob lyfte vp his feete, and went forth to the East countrey. And as he loked about, beholde there was a well in the fielde, and thre flockes of shepe laye therby (for at that well were the flockes watered) and there laye a greate stone at the well mouthe. And the maner was to bringe the flockes thyther, and to roull the stone from the welles mouth, and to water the shepe, and to put the stone agayne vpon the welles mouthe into his place. And Iacob sayde vnto them: Brethren whence be ye? And they sayde, of Haran are we. And he sayde vnto them: knowe ye Laban the sonne of Nahor? And they sayde: we knowe hym. And he sayde vnto them: is he in good welth? And they sayde: he is in good welth, and beholde, his doughter Rachel commeth with the shepe. And he sayde, lo, it is yet a good whyle to night, neyther is it time that the catell shuld be gathered together, water the shepe, and go and feede them. And they sayde: we maye not, tyll all the flockes be brought together, and the stone be rouled from the welles mouthe, and so we water our shepe.

Whyle he yet talked with them, Rachel came with her fathers shepe, for she kepte them. As sone as Iacob sawe Rachel the doughter of Laban his vncle, and his vncles shepe, he went and rouled the stone from the welles mouthe, and watered the shepe of Laban his mothers brother. And Iacob kyssed Rachel, and lyfte vp his voyce and wepte: and tolde her also that he was her fathers brother, and Rebeccas sonne. Then Rachel ran and tolde her father.

When Laban herde tell of Iacob his systers sonne, he ranne to mete hym, and imbraced hym, and kissed hym, and brought hym to his house. And then Iacob tolde Laban all the matter. And then Laban sayde: well, thou art my bone and my flesshe. Dyde with me the space of a moneth. And afterwarde Laban sayde vnto Iacob: Thoughe thou be my kynsman, shouldest thou therfore serue me for nought? tell me what shall thy wages be? And Laban had.ij. doughters, the eldest called Lea, and the yongest Rachel. Lea was sore eyed, but Rachel was beautifull and well fauoured. And Iacob loued her well, and sayde: I wyll serue the seuen yeres for Rachel thy yongest doughter. And Laban answered: it is better that I geue her to the than to an other man: abyde there with me.

And Iacob serued .vij. seuen yeres for Rachel, and they semed vnto hym but a fewe dayes, for the loue he had to her. And Iacob sayd vnto Laban: geue me my wyfe that I maye lye with her, for the tyme appointed is come.

Then Laban bade all men of that countrey, and made a feest. And when euen was come, he tolde Lea his doughter and brought her to hym: and he lay with her. And Laban gaue to his doughter Lea Zilpha his mayde, to be her seruaunt. And when the mo yonge was come beholde it was Lea. Then sayd he to Laban: wherfore hast thou played thus with me? Dyd not I serue the for Rachel, wherfore then hast thou begyled me? Laban answered: it is not the maner of this countrey, to mary the yongest before the eldest. Abide out these wekes, and then shall this also be geuen the for the seruyce which thou shalt serue me yet .vij. yeres more. And Iacob dyd euen so, and fulfilled out these wekes, & then he gaue hym Rachel his doughter to wyfe also. And Laban gaue to Rachel his doughter, Bilha his handmayde to be her seruaunt. So laye he by Rachel also, and loued Rachell more then Lea, and serued hym yet .vij. yeres more.

When the Lorde sawe that Lea was despised, he made her frutefull: but Rachel was barren. And Lea conceyued and bare a sonne, and called his name Ruben for she sayd: the Lorde hath loked vpon my affliction. And nowe my husbande wyll loue me. And she conceyued agayne and bare a sonne, and sayd: the Lorde hath herde that I am despised, and hath therfore geuen me this sonne also: and she called hym Symeon. And she conceyued yet and bare a sonne, and sayd: now this once wyll my husbande kepe me company, because I haue borne hym thre sonnes: and therfore she called his name Leui. And she conceyued yet agayne and bare a sonne sayenge: now wyll I prayse the Lorde, therfore she called his name Iuda, and lefte bearyng.

¶ Rachell and Lea beyng both barren geue their maydens vnto their husbande, & they bare hym children. Iacob departeth Laban in the conueyaunce of the shepe and bydeth. Iacobs seruaunce for his seruice.

CAPI. XXX.

WHen Rachel sawe that she bare Iacob no children, she enuyed her sister, and sayd vnto Iacob: Geue me children, or els I am but dead. Then was Iacob wroth with Rachel sayenge: Am I in Gods stede, which hath kepte vp the the fruit of thy wombe? Then sayd she: haue to my mayde Bilha: lye with her, that she maye bere vpon my knees, that I may be comforted by her. And she gaue hym Bilha her handmayde to wyfe. And Iacob laye with her: and Bilha conceyued and bare Iacob a sonne. Then sayd Rachel. God hath geuen sentence on my syde, and herde also my voyce, and haue geuen me a sonne. Therfore called she hym Dan. And Bilha Rachels mayde conceyued agayne, and bare Iacob an other sonne. And Rachel sayd: God is turned, and I haue made a chaunge with my sister, and haue gotten the vpper hande. And she called his name Nephthali.

When Lea sawe that she had left bearyng, she tolde Zilpha her mayde, and gaue her Iacob to wyfe. And Zilpha Leas mayde bare Iacob a sonne. Then sayd Lea: good lucke: and called his name Gad. And Zilpha Leas mayde bare

bare Jacob an other sonne. Then sayd Lea: happy am I, for the doughters will call me blessed, and called his name Aser.

And Ruben went out in the wheet harvest tyme, and found ꝑ mandragoras in the felde, ꝙ brought them vnto his mother Lea. Then sayde Rachel to Lea, gyue me of thy sonnes mandragoras. And Lea answered: Is it not ynoughe that thou hast taken awaye my husbande, but wolest take away my sonnes mandragoras also? Then sayd Rachel, wel let him slepe with the this nyght, for thy sonnes mandragoras. And when Jacob came frome the felde at euen, Lea wente out to mete hym, and sayd: yet with me, for I haue bought the with my sonnes mandragoras.

And he slept with her that nyght. And God herde Lea, that she conceyued and bare vnto Jacob the fyfth sonne. Then sayde Lea. God hath gyuen me my rewarde, becaule I gaue my mayden to my husbande, ꝙ she called hym Jachar. And Lea conceyued yet agayne, ꝙ bare Jacob the sixth sonne. Then sayde she: God hath endewed me with a good dowry. Now wyll my husbande dwell with me, becaule I haue borne hym. vi. sonnes, ꝙ called his name Zabulon. After that she bare a doughter, and called her ✠ Dina.

✠ Or gentilia D Rachel bearyth Joseph.

And God remembred Rachel, herd her, and made her frutefull: so that she conceyued and bare a son, and sayd: God hath taken awaye my rebuke. And she called his name Joseph, saying: The Lorde gyue me yet an other son. No sooner as Rachel had borne Joseph, Jacob sayd to his father in law. Sende me alway that I may go vnto my owne place ꝙ countrey, gyue me my wyues and my children for whome I haue serued the, ꝙ let me go, for thou knowest what seruyce I haue done the. Then sayd Laban vnto hym. If I haue founde fauour in thy syght (for I suppose that the Lorde hath blessed me for thy sake) appointe what thy rewarde shall be, and I wyll gyue it the. Then he sayd vnto hym, thou knowest what seruyce I haue done the, and in what case thy cattell haue ben vnder me: for it was but lytle that thou haddest before I came, and now it is increased in to a multitude, and the Lorde hath blessed the for my sake. But now when shall I make prouysyon for myne owne house also. And he sayd, what shall I then gyue the? And Jacob answered: thou shalt gyue me nothing at all so thou wylt do this one thynge for me, and then wyll I turne agayne ꝙ fede thy flocke and kepe them.

So thou about all thy flocke this day, and seperate from them al the shepe that are spotted and of diuers colours, and all blacke shepe amonge the lambes. And then lohe, all that shall be party coloured, blacke and spotted, as wel among the shepe as the kydes, the same shall be my rewarde. So shall my ꝙ rygtwysnes answere for me, when the tyme commeth that I shall receyue my rewarde of the, so that what so euer is not speckled and party among the goten and blacke amonge the lambes, let that be theft with me. Then sayd Laban: Lo I am content, that it be accordynge as thou hast sayd. And he sayed out that same daye the goten that were party and of diuers colours, and all the kydes that were spotted and partye coloured, and all that had whyte in them, and all the blacke among the lambes, and put them in the keppynge of his sonnes / and sette thre dayes iourney betwene hym ſrom and Jacob. And so Jacob kepte the reste of Labans shepe.

ꝙ Rygtwysnes signifieth here true and faythfull seruyce.

Jacob toke to hym of grene popull hasell, and of chesnottrees, and pylled whyte strakes in them, and made the whyte appere i the stakes: And he layde the stakes which he had pylled before the shepe in the gutters and watrynge stonghes / when the shepe came to drynke that they shulde conceyue when they came to drynke. And the shepe conceyued before the stakes, ꝙ brought forthe speckled, spotted, and party coloured. Then Jacob deuided the flocke and put the roddes in the stonghes before the eyes of the wethers and all whyte ꝙ all blacke were Labans, but the reste were Jacobs, and he seuered the flockes one from an other. And alwaye in the fyrst buckynge tyme of the shepe, Jacob put the stakes before the shepe in the gutters, that they myght conceyue before the stakes: But in the latter buckynge tyme he put them not there: so the lest shoote was Labans, and the fyrst Jacobs. And the man became exceadynge ryche, and hadde many shepe, maydes seruauntes, men seruauntes, camelles and asses.

¶ At the commaundement of God, Jacob departeth from Laban, and takes his goodes with hym. Rachel stealeth her fathers ymages. Laban foloweth Jacob. The couenaunt betwene Laban and Jacob.

CAPI. XXXI.

And Jacob herd the wordes of Labans sonnes how they sayd: Jacob hath taken awaye all that was our fathers, and of our fathers goodes hath he goten all this honour. And Jacob beheld the countenaunce of Laban, that it was not towarde hym as it was in tymes past. And the Lorde sayde vnto Jacob: turne agayne in to the lande of of thy fathers, and to thy kynred, and I wyll be with the. Then Jacob sent and called Rachel and Lea to the felde vnto his shepe, and sayd vnto them: I se your fathers countenaunce that it is not towarde me as in tymes paste. Howbeyt the God of my father hathe ben with me. And ye knowe how that I haue serued your father with all my myght. And your father hathe deceyued me, and chaunged my wages. x. tymes: but God suffred hym not to hurte me. When he sayd, the spotted shall be thy wages, then all the shepe bare spotted. If he sayd, the speckled shall be thy rewarde, then bare all the shepe speckled: thus hath God taken awaye your fathers cattell, and gyuen the me. For in buckynge tyme I lyfted vp myne eyes and sawe in a dreame / and beholde, the rammes that ducked the shepe were stroked, spotted, and partye. And the aungell of God spake vnto me in a dreame, sayenge: Jacob? And I answered: here am I. And he sayd, lyft vp thyne eyes and se, how al the rammes that leape vpon the shepe are stroked, spotted, and partye:

partye: for I haue sene all that Laban wythe vnto the. I am the God of * Bethell where thou anoyntedest the stone, and where thou vowedest a vowe vnto me. Now aryse and get the * out of this countreye, and returne vnto the lande where thou were borne.

Than answered Rachel and Lea, and sayd vnto hym: We haue no parte nor enheritance in oure fathers house, he counteth vs as straungers: for he hath solde vs, and hathe eaten vp the price of vs. Moreouer all the ryches wherthe God hath taken frome our father, that is ours and our chyldrens. Now therfore what so euer God hath sayd vnto the, that do. Thē Jacob rose vp, and set his sonnes and wyues vp vpon camels, and caryed awaye all his catell and all his substaunce whiche he had gotten in Mesopotamia, for to go to Jsaac his father vnto the lande of Canaan. Laban was gone to * shere his shepe, and Rachel had stolen her fathers ymages. And Jacob stale awaye priuely frome Laban the Syrien, and tolde him not that he wolde departe. So fled he and all that he had, and made him redy redy, & passed ouer the ryuers, & wente streyght towarde the mount Gilead.

Upon the thirde daye after, was it tolde Laban that Jacob fled. Then he toke his brethre with hym, and pursued hym. vij. dayes iourney, and ouertoke hym at the mount Gilead. D And God came to Labā ✠ Syrian in a dreame by nyghte, and sayde vnto hym: take hede to thy selfe, that thou speake not to Jacob ouer sharpely. And Labā ouertoke Jacob: and Jacob had pitched his tente in the mounte. And Laban with his brethren, pitched their tente also vpon the mount Gilead. Then sayde Labā to Jacob: why hast thou this done to steale awaye frome me, and carye away my doughters as thoughe they had bene taken captyue with the swerde? Wherfore wentest thou awaye secretly vnknowen to me, and bydde me not tell me, that I myghte haue brought the on the waye with myrth, syngynge, tymbrels, and harpes, and hast not suffered me to kisse my children and my daughters? Thou wert a * fole to do it, for I am able to do you euyll. But the God of youre father spake vnto me yesterday, saying: take hede that thou speake not to Jacob ought saue good. And nowe thoughe thou wentest thy waye, because thou longest after thy fathers house, yet wherfore hast thou stolen my goodes?

Jacob answered and sayde to Laban: I departed priuely / because I was afraed, and E thought that thou wouldest haue taken awaye thy doughters frome me. But where as thou dooest calenge me for thefte, with whome so euer thou fyndest thy goodes, let hym dye here before oure brethren. Sehe that thyne is with me, and take it to the: for Jacob wist not that Rachel had stolen them. Then wente Laban in to Jacobs tente, and into Leas tente, and into the two maydens tentes: but founde the not. Then wente he out of Leas tente, & entred into Rachels tente. And Rachel toke the ymages and put them in the camels strawe, & sate downe vpon them. And Laban serched all the tente: but founde them not. Then sayde she to her father: Syr, be not angrye that I can not ryse vp before the, for the disease of women is come vpon me. So searched he, but founde them not.

Jacob was wroth, and chode with Laban. Jacob also answered and sayde to hym: what haue I trespaced, or what haue I offended, that thou folowedest after me? Thou hast searched all my stuffe, and what hast thou founde of all thy householde stuffe? put it here before thy brethren and myne, and let them iudge betwene vs both. This. xx. yere haue I bene with the, thy shepe and thy gootes haue not bene barren, and the rammes of thy flocke, haue I not eaten. What so euer was torne of beastes, I brought it not vnto the, but made it good my selfe: of my hande dyddest thou require it, whether it was stolen by daye or nyght. Moreouer, by daye the hete consumed me, and the colde by nyght, and my slepe F departed frome myne eyes.

Thus haue I bene. xx. yere in thy house, & serued the * xiij. yeres for thy. ij. doughters, & vj. yere for thy shepe, and thou hast chaunged my rewarde. x. tymes. And except the God of my father, the God of Abraham, and the God who Jsaac y feareth had bene with me: surely thou haddest sent me awaye nowe all empty. But God beheld my tribulation, and the labour of my handes: and rebuked the yesterdaye.

Laban answered and sayd vnto Jacob: the doughters are my doughters, and the chyldren are my chyldren, and the shepe, are my shepe, and all that thou seyst is myne. And what can I do this daye, vnto these my doughters, or vnto their children which they haue borne? Nowe therfore come on, let vs make a bonde, I and thou together, and let it be a wytnesse betwene the and me. Then toke Jacob a stone and set it vp for a pyller and marke stone, and sayde vnto his brethren, gather stones. And they toke stones, and made an heape, & they sate there vpon the heape. And Laban called it Jegar Sahadutha, but Jacob called it Gilead, eyther of them after the propertie of his language.

Then sayde Laban: this heape be * wytnesse betwene the and me this daye, (therfore G is it called Gilead) The Lorde loke & iuge betwene me & the, when we ar departed one frō another: that thou shalt not vexe my doughters, neyther shalte take other wyues vnto them. Here is no man with vs: beholde, God is witnesse betwene the and me. And Laban sayd moreouer to Jacob: beholde, this heape and this marke whiche I haue set here, betwene me and the: this heape be wytnesse and also this marke, that I wyll not come ouer this heape to the, and thou shalt not come ouer this heape & this marke to do any harme. The God of Abraham, the God of Nahor, and the God of their fathers / be iudge betwene vs.

And Jacob swore by hym that his father Jsaac feared. Then Jacob dyd sacrifice vpon the mount, & called his brethren to eate bred.

And

And they ate breed and tarryed all nyght in the hyll. And early in the mornyng Laban rose vp and kyssed his chyldre and his doughters, and blessed them and departed and went vnto his place agayn, but Jacob went forth on his iourney, and the aungels of God came & met hym. And when Jacob sawe them, he sayd: this is Gods hoost, and called the name of that same place, Mahanaim.

¶ The vyctorye of the aungels. Jacob sendeth presentes vnto his brother Esau. How he wrestled with the aungel whiche chaunged his name and called hym Israel.

CAPI. XXXII.

Josua xxiiii. a

Jacob sente messengers before hym to Esau his brother, vnto the lande * of Seir and the feld of Edom. And he cõmaunded them sayinge: He that ye speake after this maner vnto my Lorde Esau: thy seruaunt Jacob sayth thus. I haue sotourned and ben a straunger with Laban vnto this tyme and haue gotten oxen, asses and shepe, men seruauntes and women seruantes, and now I sende vnto the my Lorde, that I maye fynde grace in thy syght. And the messengers came ageyne to Jacob sayinge: we came vnto thy brother Esau, and he cometh ageynst the .iiij. hundred men with hym. Then was Jacob greatly afrayde and wist not which way to turne hym selfe, and deuyded the people that was with hym, & the shepe, oxen, and camels in to two companyes, and sayd: If Esau come to the one parte and smyte it, the other may saue it selfe.

And Jacob sayde: O God of my father Abraham, and God of my father Isaac: Lorde which sayest vnto me, returne vnto thy countrey and to thy kynred, and I wyll do all well with the. I am not worthy of the leest of all the mercyes and truthe whiche thou hast shewed vnto thy seruaunt. For with my staffe came I ouer this Iordane, and now haue I gotten two droues. Deliuer me from the hande of my brother Esau: for I feare hym, lest he wyll come and smyte the mother with the chyldren. Thou sayest that thou wolt surely do me good, and woldest make my seed as the sande of the see, whiche can not be nombred for multitude.

a To go with a staffe is a maner of speakynge of the Patriarches which signifieth nothing els but to go symply / bare ly & with out any eyches or stregth as in Mat. vi. b.

And he tarryed there that same nyght / and toke of that which came to hande, a present / vnto Esau his brother two hundred she gootes and .xx. he gotes / two hundred shepe, and xx. rammes: thyrty mylche camels with their colttes. xl. kyne, and x. bulles. xx. she asses, and x. foles, and deliuered them vnto his seruautes / euery droue by them selues / and sayde vnto them: go forth before me, and put a space betwene euery droue. And he commaunded the formest, sayinge.

When Esau my brother meteth the and asketh the sayinge: whose seruaunt art thou, and whether goest thou, and whose are these that go before the: thou shalt say, they be thy seruaunt Jacobs, and are a present sent vnto my Lorde Esau, and behold, he hym selfe commeth after vs. And so commaunded he the seconde and euen so the thyrde / and ipkewyse all that followed the droues sayinge, of this maner se that ye speake vnto Esau when ye mete hym and sayd moreouer. Behold thy seruaunt Jacob commeth after vs. for he sayd I wyll pease his wrath with the present that goeth before me, and afterwarde I wyll se hym my selfe / so peraduenture he wyll receyue me to grace. So went the present before hym, and he tarryed all that nyght in the tente / and rose vp the same nyght, and toke his two wyues and his .ij. maydens, and his .xj. sonnes, and went ouer the foorde Jacob. And he toke them and sent them all ouer the ryuer, and tarryed behynde hym selfe alone.

* Obtayned Jacob to wrestle with the aungell.

And there * wrastled a man with hym vnto the breakynge of the daye. And when he sawe that he couldē not preuayle agaynst hym he smote hym vnder the thygh, and the senowe of Jacobs thygh shranke as he wrastled with hym. And he sayd: let me go, for the day breaketh. And he sayd: I wyll not let the go / excepte thou bielle me. And he sayde vnto hym: What is thy name? He answered: Jacob. And he sayde: thou shalte be called Jacob no more / but * Israel. For thou hast wrastled with God, and hast preuayled.

* Chaunged Jacob into Israel.

And Jacob asked hym sayinge, tell me thy name. And he sayd, wherfore doest thou aske after my name? and he blessed him there. And Jacob called the name of the place Phanuel / for I haue sene God face to face, and yet is my lyfe reserued. And as he wente ouer Phanuel the sonne rose vpon hym, and he halted vpon his thigh. Wherfore the chyldren of Israel eate not of the senowe of the thygh vnto this daye / because that he smote Jacob vnder the thygh in the senowe that shronke.

* Jud. xx.

¶ Esau and Jacob are agreed. And Jacob came in to Sychem.

CAPI. XXXIII.

Jacob lyft vp his eyes and sawe his brother Esau come, and with hym .iiij. C. men. And he diuided his children vnto Lea, vnto Rachel, and vnto his two women seruantes. And dyd set the women seruantes & their chyldren formest, and Lea & her chyldren after, and Rachel & Joseph hyndermost. And hym selfe went before them and fell on the grounde .vij. tymes tyll he came vnto his brother.

Esau ran to mete hym and embraced hym and fell on his necke & kyssed hym, and they wepte. And he lyft vp his eyes & sawe the wyues and their chyldren, & sayd: what are these which thou here hast? And he sayd: they are the chyldren which God hath gyuen thy seruaunt. Then came the maydens forth / and dyd their obeysaunce. Lea also and her children came and did their obeysaunce. And last of all came Joseph and Rachel, and dyd their obeysaunce.

And he sayde: what meanest thou with all the droues which I met. And he answered: to fynde grace in the syghte of my Lorde. And Esau sayd: I haue ynoughe my brother kepe that thou hast vnto thy selfe. Jacob answered: oh nay / but yf I haue founde grace in thy syghte, receyue my present of my hande: for I haue sene thy face * as though I had sene the face of God, wherfore receyue me to grace and take my blessing that I haue brought the

* Or, as.

for

for god hath gyuen it me. And I haue ynough of all thynge. And so he compelled hym to take it. And he said: let vs take our iourney and go And I will go in thy compayne. And he sayde vnto hym: my lorde knoweth that I haue ten
C dre chyldren/ewes and kyne with yonge vnder myne hand, which yf men should ouerdryue but euen one daye, the hole flocke wolde dye. Let my Lorde therfore go before his seruaunt, and I will dryue fayre and softly, accordynge as the catell that goth before me and the chyldren be able to endure: till I come to my lorde vnto Seir.

And Esau said: let me yet leaue some of my folke with the. And he sayd: what needeth it? let me fynde grace in the syght of my lorde. So
D Esau went his waye agayne that same daye vnto Seir. And Jacob toke his iourney towarde Succoth, and dyd hym an house, & made boothes for his catell: wherfore the name of the place is called Succoth.

And Jacob came peasably in to the cite of Sichem in the lande of Canaan/ after that he was come from Mesopotamia, and pitched before the cite, and bought parcell of grounde where he pitched his tent, of the children of Hemor Sichems father, for an hundred lambes. And he made there an aulter, and there called vpon the mighty God of Israel.

¶ The rauyshing of Dina Jacobs doughter by the men of Sichē. And of the great bloode shedyng done by the sonnes of Jacob.

CAPI. XXXIIII.

DIna the doughter of Lea which she bare vnto Jacob, went out to se the doughters of the land. And Sichem the sonne of Hemor the Heuyte lorde of the countrey sawe her, and toke her and lay with her, and forced her: and his herte lay vnto Dina the doughter of Jacob. And he loued the damsell and spake kyndly vnto her, and spake vnto his father Hemor saying/ get me this mayde vnto my wyfe. And Jacob herd that he had defyled Dina his doughter, but his sonnes were with the catell in the fylde, and therfore he held his peace tyll they were come. Then Hemor the father of Sichem went out vnto Jacob, to commen with hym. And the sonnes of Jacob came out of the fylde as sone as they herde it/ for it grieued them/ and they were not a lytle wroth, because he had wrought foly in Israel, in that he had lyen with Jacobs doughter, which thynge ought not to be done. And Hemor
B moned with them sayinge: The soule of my son Sichem longeth for your doughter: gyue her hym to wife, and make mariages with vs: gyue your doughters vnto vs, and take our
V doughters vnto you, and dwell with vs, and the lande shall be at your pleasure/ dwell and do your busynes, and haue your possessions therin. And Sichem sayd vnto her father and and her brethren: let me fynde grace in your eyes, and what so euer ye appoint me, that will I gyue. Aske freely of me dowrie and gyftes, & I will gyue according as ye say vnto me, and gyue me the damsell to wife.

Then the sonnes of Jacob answered to Sichem and Hemor his father disceytfully, bycause he had defyled Dina their sister. And they said vnto them/ we can not do this thyng that we shuld gyue our sister to one that is vncircumcised/ for y were a shame vnto vs. Onely in this will we consente vnto you. Yf ye will be as we be, that all the men chyldren amonge you be circumcised, than will we gyue our doughters to you, and take yours to vs, & will dwell with you and be one people. But yf ye will not herken vnto vs to be circumcised, then will we take our doughter and go our wayes. And
C their wordes pleased Hemor: and Sichem his sonne. And the yonge man deferred not for to do the thynge, bycause he had a lust to Jacobs doughter: he was also moost set by of all that were in his fathers house. Then Hemor and Sichem went vnto the gate of their cite and commoned with the men of their cite, sayinge: these men are peasible with vs/ and will dwell in the lande and do their occupacion therin. And in the land is rowme ynough for them/ let vs take their doughters to vs, and gyue them ours: onely herin will they consent vnto vs for to dwell with vs and to be one people: yf all the men chyldren that are among vs be circumcised as they are. Their goodes and their substance and all their catell are ours, onely let vs consent vnto them, that they may dwell with vs.

And vnto Hemor and Sichem his sonne harkened all that went out of the gate of his
D cite. And all the men chyldren were circumcyced what so euer went out at the gates of his cite. And the thyrde daye when it was paynefull to them, two of the sonnes of Jacob Simeon and Leui Dinas brethren, toke eyther of them his † swerde, and went in to the cite boldly, and slewe all that was male and slewe also Hemor and Sichem his sonne with the edge of the swerde, and toke Dina their sister out of Sichems house, and went their wayes.

† Gen. xlix. & Judith xv.

Then came the sonnes of Jacob vpon the dede, and spoyled the cite, bycause they had defyled their sister: and toke their sheep, oxen, asses and what so euer was in the cite & also in the felde. And all their goodes, all their chyldre and their wyues toke they captyue & made bouoche of all that was in the houses.

And Jacob said to Simeon & Leui: ye haue troubled me and made me stynke vnto the inhabitaunces of the lande, both to the Cananytes and also to the Pheresytes. And I am few in nombre. Wherfore they shal gather them selues togither agayns me and slay me, and so shall I and my house be destroyed. And they answered, Shulde they deale with our sister as with an horse?

¶ Jacob goeth vp vnto Bethel, and buryeth his nsource vnder an ake. Debora dyeth. Jacob is called Israel. The lande of Canaan is promysed hym. Rachel dyeth in labour. Ruben lay with his fathers concubyne. The deth of Isaac.

CAPI. XXXV.

AND God sayde vnto Jacob/ aryse, and get the vp to Bethel, and dwell there. And make there an aulter vnto God that appeared vnto the, when thou fleddest from

from Elau thy brother. Then sayd Jacob vnto his housholde & to all that were with him: put away the straūge goddes that are among you & make your selues clene & chaunge your garmentes and let vs aryse and go vp to Bethell that I maye make an aulter there vnto God whiche herde me in the day of my tribulation, and was with me in the way which I went.

And they gaue vnto Jacob all the straunge goddes whiche were vnder their handes, and all their eare ringes which were in their eares: and Jacob hyd them vnder an oke at Sichem And they departed. And the feare of God fell vpon the cityes that were round about them: that they durst not followe after the sonnes of Jacob. So came Jacob to Lus in the lande of Canaan, otherwyse called Bethel, with all the people that was with hym. And he buylded there an aulter, and called the place Bethell, bycause that God appeared vnto hym there, when he fled from his brother.

Then dyed * Debora Rebeccas nourse and was buryed beneth Bethel vnder an oke. And it was called the oke of lamentacion. And god appeared vnto * Jacob agayne after he came out of Mesopotamia and blessed hym and sayd vnto hym: thy name is Jacob. Notwithstandynge thou shalte be no more called * Jacob, but Israel shall be thy name. And so was his name called Israel.

And God sayde vnto hym: I am God almyghty, growe and multiply: for people and a multitude of people shall spynge of the, yea and kynges shall come out of thy loynes. And the lande whiche I gaue Abraham and Isaac byfore I gaue vnto the, and vnto thy seed after the wyl I gyue it also. And god departed from hym in the place where he talked with hym. And Jacob set vp a marke in the place where he talked with hym, euen a pyllour of stone, and poured drynke offring theron and poured also oyle theron, and called the name of the place where God spake with hym, Bethel.

And they departed from Bethell, and when he was but a feldc dyrdely from Ephath Rachel began to trauell. And in trauelynge she was in peryll. And as she was in paynes of her labour, the mydwyf sayde vnto her: Feare not for thou shalte haue this sonne also. Then as her soule was departyng, that she * must dye: she called his name Benoni. But his father called hym Benjamin. And thus dyed Rachel and was buryed in the waye to Ephrath whiche is nowe called Bethlehem. And Jacob set vp a pyller vpon her graue, which is called Rachels graue pyller vnto this daye. And Israel went thence and pytched vp his tent beyonde the * toure of Eder. And it chaunced as Israel dwelte in the lande, that Ruben went and * laye with Bilha his fathers concubyne, and it came to Israels eare. The sonnes of Jacob were .xii. in nombre. The sonnes of Lea. Ruben Jacobs eldest sonne, and Simeon, Leui, Juda, Isachar, and Zabulon. The sonnes of Rachel: Joseph and Ben Jamin. The sonnes of Bilha Rachels mayde: Dan and Nepthali. The sonnes of Zilpha Leas mayde Gad and Aser. These are the sonnes of Jacob whiche were borne hym in Mesopotamia.

Then Jacob went vnto Isaac his father to Mambre a principal city, otherwyse called Hebron, where Abraham and Isaac soiourned as straungers. And the dayes of Isaac were an hundred and .lxxx. yeres: and then fell he sycke and dyed, and was put vnto his people being old and ful of dayes. And his sonnes Esau and and Jacob buryed hym.

¶ The wyues of Esau. Jacob and Esau are eyche. The genealogie of Esau. Esau dwelleth in the hyll Seir.

CAPI. XXXVI.

These are the generacions of Esau which is called Edon. Esau toke his wyues of the doughters of Canaan, Ada † dought ter of Elon an Hethite, and Aholibama the doughter of Ana, whiche Ana was the sonne of Zebeon an heuyte. And Basmath Ismaels * doughter and sister of Nebaioth. And Ada bare vnto Esau / Eliphas: and † Basmath bare Reguel: And Aholibama bare Jeus, Jaelam and Rozah. These are the sonnes of Esau whiche were borne hym in the lande of Canaan.

And Esau toke his wyues, his sonnes and doughters and all the soules of his house: his goodes and all his catell and all his substance which he had got in the land of Canaan, and went in to a countrey away from his brother Jacob: for their * ryches was so moche that they coulde not dwell together, and that the land wherin they were straungers, coulde not receyue them: bycause of their catell. Thus dwelte Esau in the mounte Seir, whiche Esau is called Edon. These are the generacions of Esau father of the Edomites in mount Seir, & these are the names of Esaus sonnes: * Eliphas the son of Ada the wyfe of Esau, and Reguel the sonnes of Basmath the wyfe of Esau also. And the sonnes of Eliphas were Theman, Omar, Zepho, Gaetham and Kenas. And Thamna was concubyne to Eliphas Esaus sonne, and bare vnto Eliphas Amalech And these be the sonnes of Ada Esaus wyfe. And these are the sonnes of Reguel: Nahath, Serah, Hamma, & Mzza: these were the sonnes of Basmath Esaus wyfe. And these were the sonnes of Aholibama Esaus wyfe the doughter of Ana son of Zebeon, which she bare vnto Esau: Jeus, Jealam and Roah.

These were dukes of the sonnes of Esau. The chyldren of * Eliphas the fyrste sonne of Esau were these: duke Theman, duke Omar, duke Zepho, duke Kenas, duke Korah, duke Gaetham & duke Amelech: these are the dukes † came of Eliphas in the lande of Edom: and these were the sonnes of Ada. These were the chyldren of Reguel Esaus sonne: duke Nahath, duke Serah, duke Hamma, duke Mzza. These are the dukes that came of Reguel in the lande of Edom, and these were the sonnes of Basmath Esaus wyfe. These were the chyldren of Aholibama Esaus wyfe: duke Jeus, duke Jaelam, duke Rozah: these dukes came of Aholibama † doughter of Ana Esaus wyfe.

These

a The scripture calleth all manner of y Deuyll and vnclene goddes straunge goddes: be cause they be vnprofytable. Also for them selues the as gotten

b

c

* Heb. iii. d † Ben Jamin: that is † sonne of the ryght hande. And ryght hande is taken for good fortune.

* Gen. xlv. a

D The xii. sonnes of Jacob

* Gen. xxxv. e

* Gen. xlv. f

* Gen. xxxv. g

* Gen. xxxv. h

E

* Gen. xxxv. i

* Gen. xxxv. k

Esau dwelleth

* Gen. xxxv. l

† Basmath otherwyse called Ma halath.

* Gen. xxxv. m

* Gen. xxxv. n

* Gen. xxxv. o

* Gen. xxxv. p

* Gen. xxxv. q

* Gen. xxxv. r

These are the chyldren of Esau/ & these are the dukes of them, whiche Esau is called Edom. These are the chyldren of Seir the Horyte, the inhabitour of the land, Lotban, Sobal, Zibeon, Ana, Dison/ Eser and Dison. These are the dukes of the Horytes the chyldren of Seir in the land of Edom. And the chyldren of Lotban were, Hori and Hemam. And Lothans syster was called Thymna.

The chyldren of Sobal were these: Aluan, Manahath, Ebal, Sepho and Onam. These were the chyldren of Zibeon. Aia & Ana/ this was that Ana that found the mules i the wyldernes, as he fedde his father Zibeons asses. The chyldren of Ana were these. Dison & Aholibama the doughter of Ana. These are ꝑ chyldē of Dison, Hemdan, Eshan, Jethra and Cheran. The chyldren of Eser were these. Bilhan, Zeuan, & Akan. The chyldren of Dison were Uz and Aran. These are the dukes that came of Hori: duke Lotban, duke Sobal, duke Zibeon, duke Ana, duke Dison, duke Eser, duke Dison. These be the dukes that came of Hory in their dukedomes in the lande of Seir.

D These are the kynges that reygned in the lande of Edom before there reygned any kyng among the chyldren of Israel. Bela the sonne of Beor reygned in Edomea/ and the name of of his city was Dinhaba. And whē Bela died, Jobab the sonne of Serah out of Bezara reygned in his steade. When Jobab was ded, Husam of the lande of Themany reygned in his stead. And after the deth of Husam, Hadad the sonne of Bedad which slewe the Madianytes in the felde of the Moabytes, reygned in his steade/ and the name of his cite was Auith. When Hadad was dead, Samla of Masreka reigned in his steade. When Samla was ded, Saul of the cyte Rehoboth reygned in his steade. When Saul was ded, Baal Hanan the sonne of Achbor reygned in his steade. And after the deth of Baal Hanan the son of Achbor, Hadad reygned in his steade, & the name of the cite was Pagu. And his wyfes name Mehetabeel ꝑ doughter of Matred the mughter of Mesahab.

These are the names of the dukes that came of Esau in their kinreds, places and names: Duke Thimna, duke Alua, duke Jetheth, duke Aholibama, duke Ela, duke Pinon, duke Kenas, duke Theman, duke Mibsar, duke Magdiel, duke Jram. These be the dukes of Edomea in their habitacions/ in the lande of their possessyons. This Esau is the father of the Edomytes.

¶ Joseph accuseth his brethren. Joseph dreameth and is hated of his brethren, and is solde to the Ismaelytes. Jacob bewayleth Joseph.

CAPI. XXXVII.

A Nd Jacob dwelte in the lande wherin his father was a straunger/ that is to saye in the lande of Canaan. And these are the generations of Jacob: when Joseph was xvi. yere old, he kept shepe with his brethren/ & the lad was with the sonnes of Bilha and of Zilpha his fathers wyues. And he accused his brethren vnto his father of an euyll reporte. And Israel loued Joseph more then all his chyldren, because he begat hym in his olde age/ & he made hym a cote of many colours.

When his brethren sawe that their father loued hym more then all his brethren/ they hated hym, and couldo not speke one kynd worde vnto hym. Moreouer Joseph * dreamed a dreame and tolde it his brethren: wherefore they hated hym yet the more. And he sayd vnto them/ heare I pray you this dreame which I haue dreamed: Beholde we were makynge sheues in the felde: and lo, my sheff arose and stode vpryght, and youre stode rounde about and made obeysaunce to my sheff. Then sayd his brethren vnto hym: What, shalte thou be our kynge, or shalt thou reygne ouer vs? And they hated hym yet the more, because of his dreame and of his wordes. * Genesis. 3 Joseph dreameth.

And he dreamed yet an other dreame & told it his brethren sayinge: beholde, I haue had one dreame more: Me thought the sonne and the moone and.xi. sterres made obeysaunce to me. And when he had tolde it vnto his father and his brethren, his father rebuked hym and sayde vnto hym: what meaneth this dreame which thou hast dreamed: shall I and thy mother & thy brethren come and fall on the ground before the? And his brethren hated hym/ but his father noted the sayinge.

His brethren wente to kepe their fathers shepe in Sichem/ and Israel sayd vnto Joseph: Do not thy brethren kepe shepe in Sychem? come, that I may sende the to them. And he answered, * here am I. And he sayd vnto hym: Go & se whether it be well with thy brethren and the shepe, and bryng me worde agayn. And sent hym out of the vale of Hebron, & he came to Sichem. And a certayne man founde hym wandringe out of his waye in the felde, and asked hym what he sought. And he answered: I seke my brethren, tell me I pray the where they kepe shepe. And the man sayd, they are departed hence/ for I herd them say, let vs go vnto Dothan. Thus wente Joseph after his brethren, and founde them in Dothan. * 1. Reg. 17.

And when he sawe them a farre of before he came at them/ they toke counsell agaynst hym for to slee hym/ and sayd one to an other: Beholde, this * dreamer commeth/ come now and let vs slee hym, and caste hym in to some pytte/ and let vs saye that some wycked beest hath deuoured hym, and let vs se what his dreames will come to. * Wisd. 2. Matt. 27. Mar. 15. Luc. 23.

When Ruben sawe that, he went about to ryd hym out of their handes and sayd/ let vs not kyll hym. And Ruben sayd moreouer vnto them/ shede not bloude, but caste hym in to this pytte that is in the wyldernes/ and laye no handes vpon hym: for he wolde haue rydde hym out of their handes, and deliuered hym to his father agayne. * Gen. 42.

And as soone as Joseph was come vnto his brethren, they stripte hym out of his gay cote that was vpon hym/ and they toke hym and caste hym in to a pytte: But the pytte was empty and had no water therin. And they sat them downe to eate breed. And as they lyft vp their eyes and loked about, there came a com-

panye of Jsmaelites frome Galead, and their camels laden with spyces, baume and myrre, and were goynge downe into Egypte.

F Then sayde Juda to his brethren, what auayleth it that we slay our brother, and kepe his bloude secret? come on, let vs * sell hym to the Jsmaelytes, and let not our handes be defyled vpon hym: for he is our brother, and our flesh. And his brethren were content. Whē as the Madianites marchant men passed by, they drewe Joseph oute of the pyt, and solde hym vnto the Jsmaelytes for. xx. peces of syluer. And they broughte him into Egypte.

* Act. vii. b

B And when Ruben came agayn vnto the pyt and founde not Joseph there, he rent his clothes, and went agayne vnto his brethren sayenge: the lad is not yonder, and where shal I go? And they toke Josephs cote and killed a geote, and dypped the cote in the bloude. And they sent & gaue cote & caused it to be broughte vnto their father, and sayde: This haue we founde: se, whether it be thy sonnes cote, or no. And he knewe it sayenge: it is my sonnes cote, a wicked beast hath * deuoured him, and Joseph is rent in peces. And Jacob rent his clothes, and put sacke cloth about his loynes and lamented for his sonne a longe season. The came all his sonnes, and all his daughters to comforte him. And he wolde not be comforted but sayd: I will go downe into the graue vnto my sonne, mourninge. And thus his father wepte for hym. And the Madianytes * solde hym in Egypt vnto Putiphar a lorde of Pharaos: and his chefe marshall.

* Gen. xlvii. f

* Gen. xxxvii. f

¶ The marriage of Juda. The trespace of Er and Onan, and the vengeaunce of god that came therē vpon. Juda laye with his daughter Thamar. The byrthe of Pharez and Zara.

CAPI. XXXVIII.

A Nd it fortuned at that tyme, that Judas went frome his brethren, and gat hym to a man called Hira of Odollam and there he sawe the daughter of a man called * Sua, a Canaanyte: And he toke her, & laye with her. And she conceyued, and bare a sonne, and called his name Er. And she conceyued agayne, and bare a sonne, and called hym Onan. And she conceyued the thirde tyme and bare a sonne, whome she called Sela: and he was at Chelyb when she bare hym.

* 1. Par. ii. a.

B And Judas gaue Er his eldest sonne a wyfe whose name was Thamar. But this Er Judas eldest sonne, was wycked in the syghte of the Lorde, wherfore the Lorde slewe him. The sayde Judas vnto Onā: go in to thy brothers wyfe and marye her, and lyfte vp seed vnto thy brother. And when Onan perceyued that the seed shulde not be his: therfore when he went in to his brothers wyfe, he spylled it on the grounde, because he wolde not gene seed vnto his brother. And the thinge whiche he dyd, displeased the Lorde, wherfore he slewe hym also. Then sayde Judas to Thamar his daughter in lawe: remayne a wydowe at thy fathers house, tyll Sela my sonne be growen: for he feared lest he shulde haue dyed also, as his brethren dyd. Thus went Thamar, and dwelt in her fathers house.

Onan is slayn because he wolde not gene seed vnto his brother.

And in processe of tyme, the daughter of Sua, Judas wyfe, dyed. Then Judas when he had lefte mournynge, wente vnto his shepe sheerers to Thymnath, with his frende Hira of Odollam. And one tolde Thamar, sayenge: beholde, thy father in law goth vp to Thymnath, to * sheere his shepe. And she put her wydowes garmentes frome her, and couered her with a cloke, and disgysed her selfe: And sat her downe at the entrynge of Enaim, which is by the hye wayes syde to Thimnath, because she saw that Sela was growen, and she was not geuen him to wyfe.

* Gen. xxxi. b. Exod.

C

D When Juda sawe her, he thought it hadde bene an hoore, because she hadde couered her face. And turned so her vnto the waye, & sayde: Come I praye the, let me lye with the, for he knewe not that it was his daughter in lawe. And she sayde what wilt thou gyue me, to lye with me? Then sayde he, I will sende the a kydde frome the flocke. She answered, Then geue me a pledge tyll thou sende it. Then sayde he, what pledge shal I geue the? And she sayd thy fygnet, thy bracelet, and thy staffe that is in thy hande. And he gaue it her, and laye by her, and she was with childe by him. And she gat her vp, and went, and put her mantell frō her, & put on her wydowes rayment agayne. And Judas sent the kyd by his neyghboure of Odollam, for to fetche out his pledge agayne from the wyues hande. But he found her not. Then asked he the men of the same place, sayenge: Where is the whore that sat at Enaim in the waye? And they sayde: there was no whore here. And he came to Juda agayn, sayenge: I can not fynde her, and also the men of the place sayde: that there was no whore there. And Juda sayd: let her take it to her, lest we be shamed: for I sente the kydde, and thou couldest not fynde her.

E Juda knoweth Thamar with a childe.

F

And it came to passe that after the monethes, one tolde Juda, sayenge: Thamar thy daughter in lawe hath played the whore, and with playing the whore is become great with childe. And Juda sayde: bynge her forth, and let her be brente. And when they broughte her forth, she sent to her father in lawe, sayenge: by the man vnto whome these thynges pertayne, am I with childe. And sayde also: loke whose are this seale, bracelet, and staffe. And Juda knewe them, sayeng: she is more rygh-twyse than I, because I gaue her not to Sela my sonne. But he laye with her no more.

G When tyme was come that she shulde be delyuered, beholde there was two twynnes in her wombe. And as she trauyled, the one put out his hande, & the mydwyfe toke & bounde a reed threde aboute it sayeng: this will come out fyrste. But he pluckes his hande backe agayne, and his brother came out. And she sayde wherfore hast thou prent a rent vpon the? and called him Phares. And afterwarde came out his brother that hadde the read threde about his hande, which was called Zara.

H Phares

¶ God prosperyth Joseph. His mayster tempteth him. He is accused and cast in prysō. God hath mercye vppon him.

CAPI. XXXIX.

Joseph

IOseph was brought vnto Egypt, and Putiphar ✠ a lorde of Pharaos: and his chefe marshall an Egyptian bought hym of the Ismaelytes, which brought him thyther. And the Lorde was with Ioseph/and he prospered and continued in the house of his master the Egyptian. And his master sawe that the Lorde was with hym / and that the Lorde made all that he dyd prospere in his hande: Wherfore he founde grace in his masters syght, and serued hym. And his master made hym ruler of his house, and put all that he had in his hand. And as soone as he had made hym ruler ouer his house, and ouer all that he had, the Lorde blessed this Egyptias house for Iosephs sake/ and the blessynge of the Lorde was vpon all that he had: bothe in the house, and also in the fyldes. And therfore he lefte all that he had in Iosephs hande / and loked vpon nothynge that was with hym, saue onely on the breed whiche he ate. And Ioseph was a ✠ goodly person, and a well fauoured. And it fortuned after this, that his masters wyfe cast her eyes vpon Ioseph, and sayde: come lye with me: But he denyed and sayd to her. Beholde, my master wotteth not what he hath in the house with me/but hath committed all that he hath to my hande. He hym selfe is not greater in the house then I / and hathe kepte nothynge from me / but onely the because thou arte his wyfe. How then can I do this great wyckednes, for to synne against God? And after this maner spake he to Ioseph daye by daye: but he harkened not vnto her, to lye by her, or to be in her company.

And it fortuned about the same season, that Ioseph entred in to the house, to do his busynes: and there was none of the houshold by in the house. And she caught hym by the garment, saying: come lye with me. And he left his garment in her hand, and fled and got him out. When she sawe that he had leafte his garment in her hande, and was fled out, she called vnto the men of the house, and told them saynge: See, he hath brought in an Hebrue vnto vs, to vs shame: for he came in to me, for to haue lyen with me. But I cryed with a loude voyce. And when he herde that I lyfte vp my voyce and cryed, he lefte his garment with me and fled awaye, and got hym out.

And she layde vp his garment by her, vntyll her lorde came home. And she told hym accordynge to these wordes saying. This Hebrues seruaunte whiche thou hast brought vnto vs came in to me to do me shame. But as sone as I lyfte vp my voyce and cryed, he left his garment with me and fled out. When his master herde the wordes of his wyfe which she told hym saying: after this maner dyd thy seruant to me, he waxed wroth.

And he toke Ioseph and put hym in ✠ prison euen in the place where the kynges prysoners lay bounde. And there continued he in prison/ but the Lorde was with Ioseph, & shewed hym mercy/and got hym fauour in the syght of the keper of the prison, which committed to Iosephs hande all the prysoners that were in the prison house. And what so euer was done there, that dyd he. And the keper of the prison loked vnto nothynge that was vnder his hande, bycause the Lorde was with hym, & bicause that what so euer he dyd, the Lorde made it come luckely to passe.

¶ Ioseph expoundeth the dreames of the two prysoners.

CAPI. XL.

AND it chaunced after this, that the chefe butler of the kyng of Egypt & his chefe baker had offended their lorde the kyng of Egypt. And Pharao was angry with them and put them in warde in his chefe marshals house: euen in the prison where Ioseph was bounde. And the chefe marshall gaue Ioseph a charge with them/& he serued them. And they continued a season in warde.

The kynges baker & butler to dreame

And they dreamed eyther of them in one nyght: bothe the butler and the baker of the kynge of Egypte whiche were bounde in the prison house, eyther of them his dreame, and eche mannes dreame of a sondrye interpretacion. When Ioseph came in vnto them in the mornynge / and loked vpon them: Beholde, they were sadde. And he asked them sayynge, wherfore loke ye so sadly to daye? They answered hym/ we haue dreamed a dreame/ and haue no man to declare it. And Ioseph sayde vnto them. Interpretynge belongeth to god, but tell me yet. And the chefe butler told his dreame to Ioseph, and sayd vnto hym. In my dreame me thought there stode a vyne before me/and in the vyne were thre braunches, and it was as though it budded, and her blossome spronge forthe: and the grapes therof waxed ripe. And I had Pharaos cup in my hande, and toke of the grapes and wronge them in to Pharaos cuppe, and delyuered Pharaos cuppe in to his hande. And Ioseph sayd vnto hym/ this is the interpretacion of it. The thre braunches are thre dayes: for within thre dayes shall Pharao lyfte vp thyne heed / and restore the vnto thyne office agayne / and thou shalte deliuer Pharaos cuppe in to his hand, after the olde maner, euen as thou dyddest when thou was his butler. But thynke on me when thou art in good case/and shewe mercy vnto me. And make mencion of me to Pharao/and helpe to bringe me out of this house/ for/ I was stollen out of the lande of the Hebrues, and here also haue I done nothynge at all wherfore they shold haue put me in to this dongeon. When the chefe baker sawe that he had well expounded it/ he sayde vnto Ioseph/ me thought also in my dreame, that I had .iii. wyker halpetters on my heed. And in the vppermost basket, of all maner bake meates for Pharao. And the byrdes ate them out of the basket vpon my heed.

Expoundynge of dreames appertayneth to god.

Ioseph answered and sayde: this is the interpretacion therof. The thre basketters are thre dayes/for thre dayes thre dayes shall Pharao take thy heed from the/ and hal hang the on a tree, and the byrdes shall eate thy fleshe from the.

And it came to passe the thyrde daye whiche was Pharaos ✠ byrth daye/ that he made a

K.ij. feast

✠ Or fayre

trall vnto all his seruaunte. And he lyfted vp the heed of the chefe butler and of the chefe baker amonge his seruauntes. And restored the chefe butler vnto his butlershyp agayne: and he reached the cup in to Pharaos hande: and hanged the chefe baker: euen as Joseph had interpretated vnto them. Notwithstandynge the chefe butler remembred not Joseph: but forgate hym.

¶ Pharaos dreames are expounded by Joseph. He is made ruler ouer all Egypt. He hath two sonnes: Manasses and Ephraim. The derth begynneth in Egypte.

CAPI. XLI.

A Nd it fortuned at two yeres ende that Pharao dreamed, and thought that he stode by a ryuers syde: and that there came out of the ryuer. vij. goodly kyne, & fatte fleshed, and fed in a medowe: & hym thought that. vij. other kyne came vp after them out of the ryuer cupi fauored and leane fleshed, and stode by the other vpon the brynke of the ryuer. And the cupi fauoured and leane fleshed kyne, ate vp the. vij. welfauoured & fat kyne: and he awoke therwith. And he slept agayne and dreamed the seconde tyme, that. vij. eares of corne grewe vpon one stalke ranke & goodly. And that. vij. thynne eares blasted with the wynde, sprange vp after them: and that the. vij. thynne eares deuoured the. vij. rancke and full eares. And then Pharao awaked, and se, here is his dreame. When the morninge came, his spirite was troubled. And he sente and called for the sothsayers of Egypte: and all the wyse men therof, and tolde them his dreame: but there was none of them that coulde interprete it vnto Pharao. Then spake the chefe butler vnto Pharao saynge. I do remembre my faute this daye. Pharao was angrye with his seruauntes, and put me warde in the chefe marshals house, bothe me and the chefe baker. And we dreamed both of vs in one nyght, & eche mans dreame of a sondrye interpretation.

And there was with vs a yong man an Hebrue borne, seruaunt vnto the chefe marshall. And we tolde hym, & he declared our dreames to vs accordynge to either of our dreames. And as he declared them vnto vs so it came to passe. I was restored to myne office agayn, and he was hanged.

Then Pharao sent and called Joseph. And they brought hym forthwith out of prison. And he shaued him self and chaunged his rayment, & went in to Pharao. And Pharao sayd vnto Joseph, I haue dreamed a dreme and no man can interpretate it: but I haue herde tell of the, that as sone as thou hearest a dreame, thou canst declare it. And Joseph answered Pharao saying: God shal geue Pharao a prosperous answere without me. Pharao sayde vnto Joseph: In my dreame me thought I stode by a ryuers syde, and there came out of the ryuer. vij. fatte fleshed and welfauoured kyne, and fed in the medowe. And then. vij. other kyne came vp after them, poore and very cupifauoured & leane fleshed: so that I neuer sawe there lyke in all the lande of Egypte for cupifauourdnes. And the. vij. leane and cupifauoured kyne ate vp the first. vij. fatte kyne. And when they had eaten them vp a mã could not perceyue that they had eaten them: for they were styl as cupifauoured as they were at the begynnyng. And I awoke. And I saw agayne in my dreme. vij. eares spryng out of one stalke full and good, and. vij. other eares wythered, thyn and blasted with wynde, sprynge vp after them. And the thynne eares deuoured the. vij. good eares. And I haue tolde it vnto the sothsayers, but no man can tell me what it meaneth. Then Joseph sayd vnto Pharao, bothe Pharaos dremes are one. And god doth shew Pharao what he is about to do. The. vij. good kyne are. vij. yeres, and the. vij. good eares are vij. yeres also: and it is but one dreame. And the lene the. vij. thyn and cupifauoured kyne that came out after them, are seuen yeres: and the seuen emptye and blasted eares shall be seuen yeres of hunger. This is that whiche I sayde vnto Pharao, that God doth shewe Pharao what he is about to do.

Beholde there shall come. vij. yeres of great plentifulnes throughout all the lande of Egypt. And there shall aryse after them. vij. yeres of hunger: so that all the plentifulnes shal be forgotten in the land of Egypt. And the hunger shal consume the land, so that the plentifulnes shal not be once perceyued in the lande by reason of that hunger that shal come after, for it shall be exceadynge great. And where as the dreame was doubled vnto Pharao the seconde tyme, it betokeneth that the thynge is certaynly prepared of God, & that God wyll shortly bringe it to passe.

Now therfore let Pharao prouyde for a man of vnderstandynge and wysdome, and set him ouer the land of Egypt. And let Pharao make officers ouer the lande, and take vp the fyfte parte of the lande of Egypt in the seuen plentyous yeres, and let them gather all the foode of these good yeres that come, & laye vp corne vnder the power of Pharao, that there may be foode in the cityes, and there let them kepe it, that there may be foode in store in the lande agaynst the seuen yeres of hunger whiche shall come in the lande of Egypt, and that the lande perysshe not thorow hunger.

And the saying pleased Pharao and all his seruantes. Then sayd Pharao vnto his seruantes where shall we fynde suche a man as this is, that hath the spirite of God in hym? wherfore Pharao sayd vnto Joseph: forasmoch as god hath shewed the all this, there is no man of vnderstanding or of wysdom like vnto the. Thou therfore shalt be ouer my house, & according to thy worde shall all my people obey: onely in the kynges seat wyl I be aboue the. And he sayd vnto Joseph, beholde, I haue set the ouer all the land of Egypt. And he toke of his ryng from his hande, & put it vpon Joseps hande: and arayed hym in rayment of lynne, and hong a golden chayne about his necke, and let him vpon the best charet that he had saue one. And proclamation was made, & euery person shulde bowe his knee before hym, as to hym whome Pharao had set ouer all the lande of Egypte.

And

And Pharao sayd vnto Joseph. I am Pharao, without thy will shal no man lyft vp eyther his hand or foote in all the land of Egypt. And he called Joseps name Zaphnath Paenea. And he gaue him to wife Aseneth the daughter of Putiphar preest of On. Then went Joseph ayroad in the land of Egypt. And he was thirty yere olde when he stode before Pharao kynge of Egypte. And then Joseph departed from Pharao, and went throughout all all the lande of Egypte.

And in the seuen plentyfull yeres they made heapes, and gathered vp all the encrease of the seuen plenteous yeres which were in the land of Egypte, and put it in to the cityes. And he put the wode of the feldes that grewe rounde aboute euery city, euen in the same. And Joseph layde vp corne in store, lyke to the sande of the see in multitude aboue measure, vntyll he lefte nombryng: for it was without nombre. And vnto Joseph were borne two sonnes before the yeres of hunger came, which Aseneth the daughter of Putiphar preest of On, bare vnto hym. And he called the name of the fyrst sonne * Manasse, for God (sayd he) hath made me forget all my laboure, and all my fathers housholde. The second called he Ephraim, for God (sayd he) hath caused me to growe in the lande of my trouble.

And when the seuen plentyfull yeres that were in the lande of Egypt were ended, then came the seuen yeres of * derth, accordyng as Joseph had sayd. And the derth was in all landes, but in the lande of Egypte was there yet lode. When now all the lande of Egypt began to hunger, then cryed the people to Pharao for breed. And Pharao sayd vnto all Egypte: go vnto Joseph, and what he sayeth to you, that do. And when the derth was throughout all the lande, Joseph opened all that was in the cityes and solde vnto the Egyptians. And hunger waxed sore in the lande of Egypte. And all countreys came to Egypt to Joseph for to bye corne, bycause that the hunger was so sore in all landes.

¶ Josephs brethren come into Egypte to bye corne. He knoweth and tryeth them. Symeon is put in prison, the other returne to their father to fetche Benjamin. The father loth to let them go, or hap greuous.

CAPI. XLII.

When Jacob sawe there was corne to be solde in Egypte, he sayde to his sonnes: Why are ye negligent? Behold I haue herde that there is corne to be solde in Egypte. * Get you thither and bye vs some from thence, that we may lyue and not dye. So there Josephs ten brethren boughte to bye corne in Egypte, for Jacob wolde not sende Benjamin with his other brethren: for he sayd, some misfortune myght happen him.

And the sonnes of Israel came to bye corne amonge other that came, for there was derth also in the lande of Canaan. And Joseph was gouernor in the lande, and solde corne to all the people of the land. And his brethren came and fell flat on the ground before him. When Joseph sawe his brethren, he knewe them, but made straunge vnto them, and spake roughly vnto them saying: Whence come ye? and they sayde: out of the lande of Canaan, to bye victayle. Joseph knewe his brethren, but they knewe not him.

And Joseph remembred his * dreames which he dreamed of them, and sayde vnto them, ye are spyes, and ye come to se where the lande is weake. And they sayd vnto him: nay my lorde, but to bye victayle thy seruaunces are come. We are all one mans sonnes, and we meane truly, and thy seruaunces are no spyes. He sayd vnto them: nay verily, but euen to se where the lande is weake is your commynge. And they sayd: we thy seruaunces are xii. brethren, the sonnes of one man in the lande of Canaan. The yongest is yet with our father, but one no man woteth where he is. Joseph sayd vnto them, that is it that I sayd vnto you, that ye are surely spyes. Hereby ye shal be proued. For by the lyfe of Pharao ye shall not go hence tyl your yongest brother be brought hither. Send therfore one of you to fetche your brother, and ye shall be in prison in the meane season. And therby shall your wordes be proued, whether ye be true, or els by the lyfe of Pharao, ye are but spyes. And he put them in warde thre dayes.

Then Joseph sayde vnto them, the thyrde day. This do, and ye shal lyue, for I feare god. If ye meane truly, let one of your brethren be bounde in prison, and go ye and beare necessary lode to your housholdes, and bringe with you your yongest brother vnto me: that your wordes may be proued, and that ye dye not. And they dyd so.

Then they sayd one to an other: we haue herely synned against our brother, in that we sawe the anguyshe of his soule, when he besought vs, and wolde not heare him: therfore is this trouble come vpon vs. Ruben answered them sayinge. Spake I not vnto you that ye wolde not * synne against the childe, but ye wolde not heare. And nowe herely is, his bloode is † required. They were not aware that Joseph vnderstode them, for he spake vnto them by an interpreter. And he turned from them † wepte, and then turned to them agayne, & talked with them, and tooke out Symeon from them and bounde him before their eyes, and commaunded to fyll their sackes with corne, and to put euery mans money in his sacke, & to geue them victayle to spende by the waye. And so it was done to them. And they loded their asses with the corne and departed thence. And as one of them opened his sacke, for to geue his asse prouender in the Inne, he spyed his money in his sackes mouthe. And he sayd vnto his brethren: my money is restored me agayne, and is in my sackes mouthe. Then their hertes fayled them, and were afrayed, and sayd one to an other: how chaunce it that God dealeth thus with vs? And they came to Jacob their father vnto the lande of Canaan and told him all that had happened them sayinge. The lorde of the lande spake roughly to vs, and toke vs for spies to serche the countrey.

L.iij. And

* Genesis. xxxvii. b

† To require the bloude of the hād of an other is to take vengeaunce of euyll done vnto him, as in Genesis ix. & Ezechiel. xxxiii.

And we sayd vnto hym: we meane truly and are no spyes. We be twelue brethren sonnes of our father / one is awaye, and the yongest is nowe with our father in the lãde of Canaan. Then the lorde of the countrey sayd vnto vs: by this shall I knowe yf ye meane truly: leaue one of your brethren here with me, and take foode necessarye for your households, and get you awaye, and bringe your yongest brother vnto me. And hereby shal I knowe that ye are no spyes, but meane truly: So will I deliuer you your brother agayne / and ye shall occupye in the lande.

And as they emptied their sackes, behold euery mans budell of money was in his sacke. And when both they and their father sawe the bundels of money, they were afrayde.

And Jacob their father sayd vnto them, haue ye robbed me of my children: Joseph is dead, and Symeon is awaye / and ye will take Ben Jamin from me. All these thynges fall vpon me. Ruben answered his father sayinge: Slee my two sonnes, yf I bring him not to the agayn. Deliuer him therfore vnto my hande, and I will bringe him to the agayne: But he sayd: my sonne shal not go downe with you, for his brother is dead, and he is left alone. Moreouer some mysfortune myght happen vpon him by the way which ye go. And so shoulde ye bring my gray heed with sorowe vnto the graue.

a Bringe me to my graue: that is yt I shal bring me to my death / as in Chapt. xxvii.

Cwhen Ben Jamin was brought they returned with gyftes. Symeon is deliuered out of prison. Joseph goth aboue & weepeth. They feast together.

CAP. I. XLIII.

AND the derth waxed sore in the lande. And when they had eaten vp the corne which they brought out of the lande of Egypt, their father sayd vnto them: go agayne and bye vs a litle foode. Then sayd Juda vnto him: the man did testifie vnto vs sayinge, * loke ye se not my face, onelesse your brother come with you. Therfore yf thou wylte sende our brother with vs, we will go and bye the foode. Yf thou wylte not sende hym, we will not go: For the man sayde vnto vs: loke ye se not my face, excepte your brother be with you. And Jsrael sayd: wherfore delte ye so cruelly with me, to tell the man ye had yet an other brother? They sayde: The man asked vs of our kynred, sayinge: Is your father yet alyue? haue ye not an other brother? And we tolde hym accordynge to these wordes: Howe coulde we knowe that he wolde byd vs bringe our brother downe with vs? Then sayd Juda vnto Jsrael his father: Sende the lad with me, and we will ryse and go, that we maye lyue and not dye: both we, thou and also our children. I will be suerye for hym / and of my handes requyre hym. Yf I bringe him not to the, and set hym before thyne eyes, let me bere the blame for euer. For onelesse we hadde made this tarying, by this we had ben there twyse and come agayne.

* Ben sim.d

Then their father Jsrael sayd vnto them. Yf it must nedes be so nowe, then do thus, take of the best fruites of the lande in your vessels, and carry the man a present, a quantitie of balme and a porcion of hony, spyces and myrre, dates and almondes. And take as moch money more with you. And the money that was brought agayn in your sackes, take it agayn with you, peraduenture it was some ouersyght.

Take also your brother with you, and aryse and go agayne to the man. And God almyghtye graue you mercy in the sight of the man and sende you your other brother & also Ben Jamin and I wyl be as a man robbed of his children.

Thus toke they the present & twyse so moche more money with them, and Ben Jamin. And rose vp, went downe to Egypt, and presented them fruites to Joseph. When Joseph sawe Ben Jamin with them, he sayd to the ruler of his house: bringe these men home, and slee & make redy: for they shall dyne with me at none. And the man did as Joseph bad, and brought them in to Josephs house.

When they were brought to Josephs house / they were afrayde and sayd, because of the money þ came in our sackes mouthes at the fyrst tyme, are we brought that they myght pyke a quarell with vs, and laye some thynge to our charge, to bringe vs in bondage and our asses also. So came they to the man that was the ruler ouer Josephs house, and spake with him at the dore and sayd.

Syr, we came hyther at the fyrst tyme to bye foode, and as we came to an Jnne, and opened our sackes: behold euery mans * money was in his sacke with full weyghte: But we haue brought it agayne with vs, and other money haue we brought also in our handes, to bye foode but we can not tell who put our money in our sackes. And he sayde: be of good chere / feare not: your God, and the God of your fathers hathe put that treasure in your sackes / for I had your money. And he brought Symeon out to them, & led them in to Josephs house, & gaue them water to washe their fete, & gaue their asses prouender: And they made redye their present, against Joseph came at none / for they herde say that they shulde dyne there. When Joseph came home, they brought the present in to the house to hym, which they had in their handes, and fell flat on the ground before him. And he welcomed them courteysly, sayinge / is your father that olde man which ye told me of in good helth? and is he yet alyue? They answered: thy seruant our father is in good helth and is yet alyue. And they bowed them selues and fell to the grounde.

And he lyft vp his eyes and beheld his brother Ben Jamin his mothers sonne and sayd: * Is this your yongest brother of whome ye sayde vnto me? And sayd: God be mercyfull vnto the my sonne. And Joseph made hast / for * his hert did melt vpon his brother & sought where to wepe, and entred in to his chamber, for to wepe there. And he washed his face and came out and refrayned hym selfe, and bad set bred on the table.

And they prepared for hym by hym selfe, & for them by them selues, and for the Egyptians which are bidd dyne by them selues, because the Egyptians maye not eate bred with the Hebrues / for that is an & abhominacion vnto the

the Egyptians. And they sat before hym: the eldest according vnto his age, and the yongest according vnto his youth. And the men meruelled amonge themselues. And they brought rewardes vnto them from hym: but Benjamins parte was fyue tymes so moche as anye of theirs. And they ate and dronke, and were merry with hym.

¶ Joseph accuseth his brethern of theft. Juda declareth suertye for Ben Jamin.

CAPI. XLIIII.

1 AND he commaunded the ruler of his house sayeng: fyll the mens sackes with food, as moche as they can carye, & put euery mans money in his bagge mouthe, and put my syluer cup in the sackes mouthe of the yongest and his corne money also. And he dyd as Joseph had sayde. And in the morninge as soone as it was lyghte, the men were let go with their asses. And when they were out of the cytie and not yet ferre passe, Joseph sayde vnto the ruler of his house: Aryse and pursue after the men, and ouertake them, and saye vnto them: Wherfore haue ye rewarded euell for good? is that not the cuppe, of whiche my lorde drynketh, and dothe he not prophecye therin? ye haue euyll done, that ye haue done.

And he ouertoke them and sayde the same wordes vnto them. And they answered hym: Wherfore sayeth my lorde suche wordes? God forbyd that thy seruauntes shulde do so. Beholde, the money which we founde in our sackes mouthes, we broughte agayne vnto the, out of the lande of Canaan: how then shulde we steale out of my lordes house, either syluer or golde? With whomsoeuer of thy seruauntes it be founde let hym dye, and let vs also be my lordes bondemen. And he sayde. Nowe therfore accordynge vnto youre wordes be with whome it is founde, shalbe my seruaunt: but ye, shalbe harmelesse.

2 And forthwith euerye man toke downe his sacke to the grounde, and euery man opened his sacke. And he serched, fromte the eldest, to the yongest. And the cup was founde in Ben Jamins sacke. Then they † rente their clothes, and laded euery man his asse, and went agayne vnto the cytie. And Juda and his brethren came to Josephs house, for he was yet there, and they fell before hym on the ground. And Joseph sayde vnto them: what dede is this whiche ye haue done? wiste ye not that suche a man as I, can prophecye?

3 Then sayde Juda: What shall we saye vnto my lorde, what shall we speake, or what excuse can we make? God hathe founde out the wickednesse of thy seruauntes. Beholde, bothe we and he, with whome the cuppe is founde, are thy seruauntes. And he answered: God forbyd that I shulde do so, the man with whome the cuppe is founde, he shalbe my seruaunte: but go ye in peace home to your father.

4 Then Juda went vnto him and sayde: oh my lorde, let thy seruaunte speake a worde in my lordes eare, and be not wrothe with thy seruaunt: for thou arte euen as Pharao, thy lorde asked his seruaunte sayenge: haue ye a father or a brother? And we answered my lorde † we haue a father that is olde, and a yonge lodde which he begat in his age: and the brother of the lad is dead, and he is all that is left of that mother. And his father loueth hym. Then sayde my lorde vnto his seruauntes, bringe him vnto me, that I may set myne eyes vppon hym. And we answered my lorde, that the lad coulde not go from his father, for yf he shulde leaue his father, his father were but a dede man. Then sayedest thou vnto thy seruauntes † ones youre yongest brother come with you, loke that ye se my face no more.

5 And when we came vnto thy seruaunt oure father, we shewed hym, what my lorde hadde sayde. And when oure father sayde vnto vs, go agayne, and bye vs a lytle lode: we sayd, that we coulde not go. Notwithstandyng yf oure yongest brother go with vs, then will we go, for we maye not se the mennes face except oure yongeste brother come with vs. Then sayde thy seruaunt oure father vnto vs. Ye knowe that my wyfe bare me two sonnes. And the one went out fro me, and it is sayd that he is † torne in peces, of wylde beastes, & I sawe him not sence. If ye shall take this also away from me, and some misfortune happen vpon hym, † ye shall bringe my graye heed, with sorowe vnto the graue.

6 Now therfore when I come to thy seruaunt my father, yf the lad be not with me: seynge that his lyfe hangeth by the laddes lyfe, then as soone as he seeth that the lad is not come, he shall dye. So shall we thy seruauntes, bringe the graye head of thy seruaunt oure father, in sorowe vnto the graue. For I thy seruaunt became suerte for the lad, vnto my father, and sayde: † If I bringe hym not to the agayne, I will bere the blame all my lyfe longe. Now therfore let my lyfe seruaunt, remayne here for the lad, and be my lordes bondeman: and let the lad go home with his brethern. For how can I go vnto my father, and the lad not with me: lest I shulde se the wretchednes that shal come on my father.

¶ Joseph maketh hym selfe knowen vnto his brethern and sendeth for his father.

CAPI. XLV.

1 THAN Joseph coulde no longer refrayne before all them that stode about hym, but commaunded that they shulde go all out from hym, and that none shulde be no man with him, whyle he dyd make himself knowen vnto his brethern. And he † wepte aloude, so that the Egyptians, and the house of Pharao herde it. And he sayde vnto his brethern: I am Joseph, doth my father yet lyue? But his brethern coulde not answere him, for they were abashed at his presence. And Joseph sayde vnto his brethren: come nere to me. And they came nere. And he sayde: † I am Joseph your brother, whome ye solde into Egypte.

13 And nowe be not greued therwith, neyther let it seme a cruell thynge in youre eyes, that ye solde me hyther. For God hath sent me before you, to saue youre lyues. † For thys is the

cande yere of derth in the lande, and yet mo are behynde, in whiche there shall neyther be earynge no: heruest.

Wherfore God sent me afore to make prouision, that ye myght continue in the earth, & to saue youre lyues by a greate deliuerraunce.

So now, it was not ye that sent me hyther, but God: and he hathe made me as a father vnto Pharao, and lorde ouer all his house, & ruler in all the lande of Egypte. Haste you therfore, and go to my father, and tell him, this sayth thy sonne Joseph: God hath made me lorde ouer all Egypte. Come downe vnto me and tarye not. And thou shalt dwell in the lande of Golan, and be by me: bothe thou, & thy children, and thy childrens children: and thy shepe, and beastes, and all that thou hast. There will I make prouision for the: for yette remayne yet fyue yeres of derth, lest thou, and thy household, and all that thou hast, perysshe.

Beholde, youre eyes do se, and the eyes also of my brother Ben Jamin, that I speake to you by mouthe. Therfore tell my father of all my honoure, whiche I haue in Egypte, and of all that ye haue sene, and make hast & bring my father hyther.

And he fell on his brother Ben Jamins neck and wept, and Ben Jamin wept on his necke. Moreouer he kyssed all his brethren, & wepte vpon them. And after that, his brethren talked with him. And when the tydynges were brought to Pharaos house, that Josephs brethren were come, it pleased Pharao well, and all his seruauntes.

And Pharao spake vnto Joseph: saye vnto thy brethren, this do ye: lade youre beastes, & get you hence, And when ye be come vnto the lande of Canaan, take youre father, and youre household, and come vnto me, and I will gene you the best of the lande of Egypte, and ye shall eate the farre of the lande. And commaunded also. This do ye: take charettes with you, out of the lande of Egypte, for youre children, and for youre wyues: and bringe youre father, and come. Also, regarde not youre stuffe, for the goodes of all the lande of Egypte shal be youre.

And the children of Israel dyd accordyngly. And Joseph gaue them charettes at the commaundement of Pharao, and gaue them vytayle also, to spende by the waye. And he gaue vnto eche of them, chaunge of rayment: but vnto Ben Jamin, he gaue thre hundred peces of syluer, and fyue chaunge of rayment. And vnto his father he sent lykewyse ten asses laden with good out of Egypte, and ten she asses laden with corne, bread and meate to eate his father by the waye. So sent he his brethren awaye, and they departed. And he sayde vnto them: se that ye fall not oute by the waye.

And they departed from Egypte, and entred the lande of Canaan, and came to Jacob their father, and tolde him, sayenge. Joseph is yet a lyue, and is gouernour ouer all the lyf of Egypte. And Jacobs hert was troubled, but he beleued them not. And they tolde him all the wordes of Joseph, whiche he had sayde vnto them. But when he sawe the charettes which Joseph had sent to carye him, then his spyrites reuyued. And Israel sayde. I haue ynoughe, yf Joseph my sonne be yet alyue: I will go and se him, or that I dye.

¶ Jacob with all his houshold goeth to Joseph in to Egypt. The genealogy of Jacob. Joseph meeteth his father.

CAPI. XLVI.

ISrael tooke his ✱ iourney, with all he had, and came vnto Berseba, and offred offrynges vnto the God of his father Isaac. And God sayde vnto Israel in a vysyon by nyght, and called vnto him: Jacob Jacob. And he answered: here am I. And he sayde: I am that myghtye God of thy father, feare not to go downe into Egypte. For I will make of the a great people. I will go downe with the into Egypte, and I will also bringe the vp agayne, and Joseph shall ✱ put his hande vpon thyne eyes.

And Jacob rose vp from Berseba. And the sonnes of Israel caryed Jacob their father, and their children, and their wyues in the charettes, whiche Pharao had sent to carye him. And they toke their catell, & the goodes whiche they had gotten in the lande of Canaan, & came into Egypt: both Jacob and all his seed with him, his sonnes, and his sonnes sonnes with him, his doughters, & his sonnes doughters, and all his seed brought he with him into Egypte.

These are the names of the children of Israel, whyche came into Egypte, bothe Jacob and his sonnes: ✱ Ruben Jacobs first sonne. The children of Ruben: Hanoch, Pallu, Hezron, and Charmi. The children of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Saul the sonne of a Cananytish woman. The children of ✱ Leui: Gerson, Kahath, and Merari.

The children of ✱ Juda: Er, Onan, Sela, Phares, and Zerah. But Er, and Onan, dyed in the lande of Canaan. The children of Phares, Hezron, and Hamul. The children of Zachar: Tola, Phua, Job and Semlon. The children of Zabulon: Sered, Elon and Jahelel. These be the children of Lea, whiche she bare vnto Jacob in Mesopotamia, with his daughter Dina. All these soules of his sonnes and doughters, make thyrty and three.

The children of Gad: Zephon, Haggi, Suni, Esbon, Eri, Arodi, and Areli. The children of ✱ Aser: Jemna, Jesua, Jesui, Bria, and Serah their syster. And the children of Bria, were Heber, and Malchiel. These are the children of Silpha, whom Laban gaue to Lea his doughter. And these she bare vnto Jacob, In noumbre sixtene soules.

The children of Rachel / Jacobs wyfe: Joseph

Ioseph and Ben Iamin. And vnto Ioseph, in the lande of Egypte, were borne: Manasses, and Ephraim, whiche * Aseneth the doughter of Putiphar, prieste of On, bare vnto hym. The children of * Ben Iamin: Bela, Becher, Asbel, Gera, Naeman, Ehi, Ros, Muphim, Huphim, and Ard. These are the children of Rachel, whiche were borne vnto Iacob. xiiij. soules all together. The children of Dan: Husim. The children of Nepthali: Iahzeel, Guni, Iezer, and Sillem. These are the sonnes of Bilha, which Laban gaue vnto Rachel his doughter, and she bare these vnto Iacob, all together. vij. soules. All the soules that came with Iacob into Egypte, whiche came out of his lopnes beside his sonnes wyues, were all together. lx. and. vj. soules. And the sonnes of Ioseph, whiche were borne hym in Egypte were two soules: so that all the soules of the house of Iacob, which came into Egypte are, lxx.

And he sent Iuda before hym vnto Ioseph, that she waye myghte be shewed hym vnto Golan, and they came into the lande of Golan. And Ioseph made redy his charet, & went to mete Israel his father, vnto Golan, & presented hym selfe vnto hym, & fell on his necke and wepte vpon his necke a good whyle. And Israel sayde vnto Ioseph: Nowe am I content to dye, for almoche as I haue sene the, & thou arte yet alyue.

And Ioseph sayde vnto his brethren & vnto his fathers house: I will go and shewe Pharao, and tell hym: that my brethren and my fathers house, which were in the lande of Canaan, are come vnto me, and howe they are departed (for they were men of catell) & they haue brought their shepe and their oxen, and all that they haue, with them. If Pharao call you, and aske you what your occupation is/ saye: thy seruauntes haue bene occupyed about catell, frome oure childhode vnto this tyme: bothe we and our fathers, that ye may dwell in the lande of Golan. For the Egyptians abhorre all shepardes.

¶ Iacob cometh before Pharao/and bydeth him to geue the lande of Golan. He chargeth his sonne for his buryal.

CAPI. XLVII

And Ioseph went and tolde Pharao, & sayde: my father and my brethren, their shepe and their beastes, & all that they haue, are come out of the lande of Canaan/ & are in the lande of Golan. And Ioseph toke a part of his brethren: euen fyue of them, and presented them vnto Pharao. And Pharao sayde vnto his brethren: what is youre occupation? And they sayde vnto Pharao: shepehertes are thy seruauntes, bothe we and also our fathers. They sayde moreouer vnto Pharao: for to * sogorne in the lande are we come, for thy seruauntes haue no pasture for their shepe, so sore is the famyshement in the lande of Canaan. Now therfore let thy seruauntes dwell in the lande of Golan.

And Pharao sayde vnto Ioseph: thy father and thy brethren are come vnto the. The lande of Egypte is open before the: In the best place of the lande, make bothe thy father and thy brethren dwell: And euen in the lande of Golan let them dwell. Moreouer yf thou knowe any men of actiuite amonge them, make the rulers ouer my catell. And Ioseph brought in Iacob his father, and set hym before Pharao. And Iacob blessed Pharao. And Pharao asked Iacob, howe olde are thou? And Iacob sayde vnto Pharao: the dayes of my pilgremage, are an hundred and thirty yeres. Fewe and euyll haue the dayes of my lyfe bene, and haue not attayned vnto the yeres of the lyfe of my fathers, in the dayes of their pilgremages. And Iacob blessed Pharao, and went out frome hym. And Ioseph prepared dwellinges for his father and his brethren, and gaue them possessions in the lande of Egypte, in the best of the lande: euen in the lande of Hamesses, as Pharao commaunded. And Ioseph made prouysyon for his father, his brethren and all his fathers houshold, as ponge children are fed with bread.

There was no bread in al the lande, for the derth was exceadynge sore: so that the lande of Egypte, and the lande of Canaan, were famyshed, by the reason of the derth. And Ioseph gathered together all the money that was founde in the lande of Egypte, and of Canaan, for the corne whyche they bought: and he layde vp the money in Pharaos house. When money fayled in the lande of Egypte, & of Canaan, all the Egyptians came vnto Ioseph, and sayde: geue vs sustenaunce: wherfore intreat thou vs to dye before the: for our money is spent. Then sayde Ioseph: bringe youre catell, and I will geue you for youre catell, yf ye be without money. And they brought their catell vnto Ioseph. And he gaue them bread for horses and shepe, and oxen and asses: so he fed them with bread, for all their catell, that yere.

When that yere was ended, they came vnto hym the next yere, and sayde vnto hym: we will not hyde it frome my lorde, how that we haue neyther money nor catell, for my lorde: there is no more left for my lorde, but our bodyes, and oure landes. Wherfore intreat thou vs not before thyne eyes, and the lande to go to naught! bye vs and our landes for bread: and let bothe we and our landes be bonde to Pharao. Geue vs seed, that we maye lyue/ & not dye, and that the lande go not to waste.

And Ioseph bought all the lande of Egypte for Pharao. For the Egyptians solde euery man his lande, because the derth was sore vpon them: and so the lande became Pharaos. And he appointed the people vnto the cytees/ frome one syde of Egypte vnto the other: only the lande of priestes bought he not. For there was an ordinaunce made, by Pharao/ for the priestes, that they shuld eate that whyche was appointed vnto them: whiche Pharao had geuen them, wherfore they solde not their landes.

Then Ioseph sayde vnto the folke: beholde I haue bought you this daye, and youre landes for Pharao. Take here seed, and go sowe the

The Egyptians solde all their landes vnto Pharao.

the lande. And of the encrease, ye shall geue the fyfte parte vnto Pharao, and .iiii. partes shal be youre owne for seed to sowe the felde: and for you, and them of your houssholdes, and for youre children, to eate. And they answered: Thou hast saued our lyues. Let vs fynde grace in the syghte of my lorde, and let vs be Pharaos seruauntes. And Joseph made it a lawe ouer the lande of Egypte vnto this daye: that men must geue Pharao the fyfte parte, except the lande of the preastes only, which was not bounde vnto Pharao.

And Israel dwelte in Egypte: euen in the countreye of Gosan. And they had their possessions therin, and they grewe and multyplyed exceadyngly. Moreouer Jacob lyued in the lande of Egypte .xvii. yeres, so that the hole age of Jacob, was an hundred, and .xlvii. yeres.

When the tyme drewe nye, that Israel must dye: he sent for his sonne Joseph, and sayde vnto hym: If I haue found grace in thy syght, put thy hande vnder my thye, and deale mercifully and truely with me, that thou burye me not in Egypte: but let me lye by my fathers and carye me oute of Egypte, and bury me in their buryall. And he answered: I will do as thou hast sayde. And he sayde * sweare vnto me. And he sware vnto hym. And then Israel worshipped the Lorde, and bowed hym vnto the beddes head.

* Hebr. 6

Jacob lyeth sycke. he desyreth Ephraim and Manasses for his sonnes and blesseth them.

CAPI. XLVIII.

After these wordes, tydynge were brought vnto Joseph, that his father was sicke. And he toke with him his two sonnes, Manasses and Ephraim. Then was it sayde vnto Jacob: beholde, thy sonne Joseph commeth vnto the. And Israel toke his strength vnto hym, and sat vp on the bedde, and sayde vnto Joseph: God almyghtye apeared vnto me at * Luz, in the lande of Canaan, & blessed me, and sayde vnto me: beholde, I will make the growe, and will multyplye the, and will make a great * nombre of people of the, and will geue this lande vnto the, and vnto thy seed after the, for an euerlastinge possession. Now therfore thy two sonnes Manasses and Ephraim, whiche were borne vnto the before I came to the into Egypt, shalbe myne euen as Ruben and Symeon shal they be vnto me. And the children whiche thou getteste after them, shalbe thyne owne: but shalbe called with the names of their brethren in their enheritaunces. And after I came frome Mesopotamia, Rachel * dyed vpon my hande in the lande of Canaan, by the weye: when I had but a litle way to go vnto Ephrate. And I buryed her there in the way to Ephrat whiche is now called Bethlehem.

* Gen. 28. 35. 48.

* Gen. 17. 48.

Jacob adopteth the two sonnes of Joseph.

* Gen. 35.

And Israel behelde Josephs sonnes, and sayde: what are these? And Joseph sayd vnto his father: they are my sonnes, whiche God hathe geuen me here. And he sayde: bringe them to me, and let me blesse them. And the eyes of Israel were dymme for age, so that he coulde not well se. And he broughte them to hym, and he kyssed them, and embraced them. And Israel sayde vnto Joseph: I wolde not haue thought, that I shoulde haue sene thy face, and yet lo, God hathe shewed it me, and also thy seed. And Joseph toke them awaye frome his lappe, and they fell on the grounde before hym.

Then toke Joseph them both: Ephraim in his eyght hande towarde Israels left hande and Manasses in his lefthande, towarde Israels eyghte hande, and broughte them vnto hym. And Israel stretched oute his eyghte hande, and layde it vppon Ephraims head, whiche was the yonger, and his lefte hande, vppon Manasses head, crossinge his handes, for Manasses was the elder. And he blessed Joseph, sayenge: God before whome my fathers Abraham and Isaac dyd walke, and the God whiche hathe fedde me all my lyfe longe vnto this daye, And the aungell whiche hath deliuered me frome all euyll, bielle these ladds: that they maye be called after my name and after my fathers Abraham and Isaac, and that they maye growe and multipye, vppon the earthe.

When Joseph sawe that his father layde his eyght hande vppon the head of Ephraim, it displeased hym. And he lyfte vp his fathers hande, to haue remoued it frome Ephraims head vnto Manasses head, and sayde vnto his father. Not so my father, for this is the eldest. Put thy eyght hande vpon his head. And his father wolde not, but sayde: I know it well my sonne, I knowe it well. He shalbe also a * people, and shalbe greate. But of a truthe his yonger brother shalbe greatter then he, and his seed shalbe full of people. And he blessed them, sayenge: At the ensaumple of these, the Israelites shall bielle, and saye: God make the, as Ephraim and as Manasses. Thus set he Ephraim before Manasses.

* Sen. 48.

And Israel sayde vnto Joseph: beholde, I dye. And God shalbe with you, and bringe you agayne vnto the lande of youre fathers. Moreouer I geue vnto the, a portion of * lande aboue thy brethren, which I gat out of the handes of the Amorites, with my swerde and with my bowe.

* Josua. 24.

Jacob bieseth all his owne sonnes, and sheweth them what is to come. He appointeth where he wilbe buryed and dyeth.

CAPI. XLIX.

And Jacob called for his sonnes, and sayde: come together, that I may tell you what shall happen you in the laste dayes. Gather you together, and heare ye sonnes of Jacob, and herken vnto Israel youre father.

Ruben * thou arte myne eldest sonne, my myghte and the begynnynge of my strengthe, chefe in excellency, and chefe in power. As vnstable as water were thou: thou shalte therfore not be the chefe, for thou * wentest vp vpon thy fathers bed, and than defyledest thou my couche with goynge vp.

* Gen. 35. 1. par. 5.

The

The brethren Symeon and Leui, wyched instrumentes are their weapons. Into their secretes come not my soule, and vnto their congregation * be my honoure not coupled: for in their wrath they slewe a man, and in their lust they thrwe downe the walles of the cyte. Cursed be their wrath, for it was stronge, and their fraternite, for it was cruell. I will therfore deuy de them in Jacob, and scatter the in Israel. But the (O Juda) thy brethren shall prayse, and thyne hande shalbe in the * necke of thyne enemyes, and thy fathers children shall stoupe vnto the. Juda is a * lyons whelpe, From thy pray (my sonne) thou arte come an vpright: he layde him downe and couched hym selfe as a lyon, and as a * lyoneise. Who dare stere hym vp? The ✠ septre shall not departe from Juda, nor a rular from his legges, tyll he come, that is to be sent, vnto whom the people shall hearken. He shall bynd his sole vnto the vyne, and his asses colt vnto the vyne braunche, and shall washe his garment in wyne, and his mantell in the bloude of grapes, his eyes are roudyer than wyne, & his teeth whiter then mylke.

* Zabulon shall dwell in the hauen of the see, and in the poyte of shyppes, & shall reache vnto Sydon.

Jlachar is a stronge asse, he couched hym downe betwene two boxtres, and sawe that rest was good and the lande that it was pleasaunt, and bowed his shoulder to beare, and became a seruaunte vnto tribute. Dan shall ✠ iudge his people, as one of the tribes of Jsrael. Dan shalbe a serpente in the waye, and an edder in the path, and byte the horse heles, so that his ryder shall fall backewarde. after thy sauynge lode J Lorde.

Gad, men of warre shal inuade. And he shal turne them to flyght.

Of Aser commeth ✠ fat bread, and he shall geue pleasures for a kynge.

Nephtalim is a swyfte hynde, and geueth goodly wordes. That fayre thyng chylde Joseph, that fayre bringe chylde, and goodly vnto the eye: the daughters ran vpon the wall. The shoters haue enuyed him, and chyde with him and hated hym, and yet his bowe bode fast, and his armes and his handes were stronge, by the handes of the myghtye God of Jacob: out of hym shall come an herde man a stone in Jsrael. Thy fathers god shall helpe the, and the almyghtye shal bielle the, with biellinges frome heauen aboue, and with biellynges of the water that lyeth vnder, and with biellinges of the breastes, and of the wombe. The biellynges of thy father were stronger euen as the biellynges of my eldres, after the delyre of the hyest in the worlde, and these biellynges shall fall on the head of Joseph, and on the top of the head of hym that was separat from his brethren.

Ben Jamin is a rauysshynge ✠ wolfe. In the mornynge he shall deuoure his praye, and at nyght he shall deuyde his spoyle.

All these are the. xii. tribes of Jsrael, & this is that whiche their father spake vnto them, when he blessed them, euery man with a sure-tall blessynge. And he charged them, and sayd vnto them. J shalbe put vnto my * people: se that ye bury me with my fathers, in the caue that is in the felde of Ephron the Hethyte, in the double caue, that is in the felde, before Mamre, in the lande of Canaan. Which felde Abraham bought of Ephron the Hethyte, for a possession to bury in. There they buryed Abraam and Sara his wyfe, there they buryed Jsaac and Rebecca his wyfe. And there J buryed Lea: whyche felde, and the caue that is ther in, was bought of the children of Heth.

When Jacob had commaunded all that he wolde vnto his sonnes, he plucked vp his fete vpon the bed, and dyed, and was * put vnto his people. And Joseph fell vpon his fathers face, and wept vpon him, and kyssed hym.

¶ Jacob is buried. Joseph foryeueth his brethren the Jniury that they dyd vn hym. And he dyeth.

CAPI. L.

AND Joseph commaunded his seruauntes that were Phisicions, to embawme his father, and the Phisicions embawmed Jsrael. xl. dayes longe, for so longe with the embawminge laste, and the Egyptians bewepte hym. lxx. dayes.

And when the dayes of weppynge were ended, Joseph spake vnto the house of Pharao, sayenge. Jf J haue founde fauour in your eyes speke vnto Pharao and tell hym, that my father made me sweare and sayde: Lo, J dye, se that thou * burye me in my graue whiche J haue made me in the lande of Canaan. Nowe therfore let me go, and burye my father, and then will J come agayne. And Pharao sayde, go and bury thy father, accordyng as he made the sweare.

And Joseph went vp to burye his father, & with hym went all the seruauntes of Pharao that were the elders of his house, and all the elders of Egypte, and all the house of Joseph, and his brethren, and his fathers house: only their children, and their wepe, and their catell left they behynde them in the lande of Gosan. And there went with him also Charettes and horsemen; so that they were an exceadynge great companye.

And when they came to the felde of Atad beyonde Jordane, there they made great and exceadyng sore lamentacion. And he * mourned sir his father. vii. dayes. When the enhabyters of the lande of the Canaanytes sawe the mournynge in ✠ felde of Atad, they sayde: this is a great mournynge whiche the Egyptians make. Wherfore the name of the place is called Abelmitraim, whyche place lyeth beyonde Jordane. And his sonnes dyd vnto him accordynge as he had commaunded them.

And his sonnes caryed hym into the * land of Canaa, and buryed hym in the double caue which Abraham had * bought with the felde to be a place to bury in, of Ephō the Hethyte before Mamre. And Joseph returned to Egypte agayne and his brethren, and all that wente vp with him to bury his father, as sone as he had buryed hym.

When

gods worde, as was Paul in whome this scripture is verified.
* Gen. xxv. a

* Gen. xlvi. g

* Gen. xxiii. g

* Gen. xiii. d. Deut. xi. d
* Gen. xxiii. d

When Iosephs brethren sawe that their father was deade, they sayde: Ioseph may fortune hate vs, and * rewarde vs agayne / all the euell whiche we dyd vnto hym. They dyd therfore a commaundement vnto Ioseph, sayenge: thy father charged vs before his death, sayenge. This wyle saye vnto Ioseph, forgeue (I praye the) the trespace of thy brethren, and their synne, for they rewarded the euyl. Now therfore we praye the, forgeue the trespace of the seruauntes of thy fathers God. And Ioseph wepte when they spake vnto hym.

* Genesis. xxvii.b

D And his brethren came and fell before hym, and sayde: Beholde we be thy seruauntes. And Ioseph sayde vnto them * feare not, for am not I vnder god? Ye thought euyll vnto me: but God turned it vnto good, euen to a mauncr me, as ye se at this present tyme, and to saue moche people a lyue. Feare not therfore, for I wyll care for you and for your children, and he spake kyndly vnto them.

* Gen. xlv. b

Ioseph dwelte in Egypte, and his fathers house also, and lyued an hundred and. x. yere.

* Deu. xxiii. c

And Ioseph sawe * Ephraims children, euen vnto the thirde generacion. And vnto Machir the sonne of Manasses, were children borne, and sat on Iosephs knees.

Iobus. Iosa. xvii.

And Ioseph sayde vnto his brethren: I dye and God wyll surely * visit you, and bringe you out of this lande, vnto the lande whiche he sware vnto Abraham, Isaac, and Jacob.

* God wyll surely visite you, be wyll remembre you and bringe you out of this lande, vnto the lande whiche he sware vnto Abraham, Isaac, and Jacob. Exod. xiii. Iosu. xxiiii.

And Ioseph toke an oothe of the children of Israel, and sayde: God wyll not fayle but visit you: se therfore that ye carye my * bones hence. And so Ioseph dyed, whan he was an hundred and ten yere olde.

* Hebr. xi. c

And they embawmed hym, and put hym in a chest in Egypte.

¶ The ende of the first boke of Moses, called Genesis, or Generation.

MOSES EXODVS.

THE SECONDE BOKE OF MOSES, CALLED EXODVS, OR DEPARTVRE.

¶ The children of Jacob are nombred. The new kynge of Egypte oppresseth them. The acte of the godlye mydwyues.

CAPITVLO. I.

1 * Gen. xlvi. b

THESE ARE THE NAmes of the * children of Israel, whiche came to Egypte with Jacob, euery man with his housholde: Ruben, Simeon, Leui, Juda, Jssachar, Zabulon, Ben Jamin, Dan, Nephtali, Gad and Aser. All these soules proceedinge out of the loynes of Jacob, were. lxx. where as Ioseph was in Egypte all redye.

6 * Act. vii. c Plal. cxv. c

When Ioseph was dead, and al his brethern and all the generation: the * children of Israel grewe, encreased, multiplyed, and waxed very myghtye: so that the lande was full of them.

B Then there rose vp a newe kynge in Egypte whiche knewe not Ioseph. And he sayde vnto his folke: beholde the people of the children of Israel are mo & myghtyer than we. Come, let vs playe wysely with them: lest they multiplye, and so (yf there chaunce any warre) they ioyne them selues vnto oure ennemyes and fyghte agaynste vs, and so gette them oute of the lande.

L And he set taskemasters ouer them, to kepe them vnder with burdens. And they buylt vnto Pharao cyties of wenne: Phithon and Rameses. But the more they vexed the, the more they multyplyed and grewe: so that they abhorred the children of Israel. And the Egyptians helde the children of Israel in bondage without mercye, and made their lyues bitter vnto them, with cruell labour in claye, and bryche, and all maner worke in the fyldes, and in all maner seruice, whiche they caused them to worke, cruelly.

And the kynge of Egypte sayde vnto the mydwyues of the Ebrues women, of whiche the ones name was Sephora, and the other Phua: When ye be the office of a mydwyfe, to the women of the Ebrues, & se in the byrth tyme that it is a boye, kyll it. But yf it be a mayde, let it lyue. Notwithstanding the mydwyues feared God, and dyd not as the kynge of Egypte commaunded them: but saued the men children.

D Then the kynge of Egypte called for the mydwyues, and sayde vnto them: why haue ye dell on this maner, and haue saued the men children? And the mydwyues answered Pharao, that the Ebrues women were not as the women of Egypte: but were sturdy women, and were deliuered afore the mydwyues came at them. And god therfore delt well with the mydwyues. And the people multiplyed and waxed very myghty. And because the mydwyues feared God, he made them houses.

Then Pharao charged all his people, sayenge. All the menchildren that are borne, caste into the ryuer, and saue the maydechildren a lyue.

¶ Moses

¶ Moses is borne, and brynge vp into the stagges, is taken vp of Pharaos daughter. He killeth the Egyptians, he fleeth and taketh a wyfe. The Israelites crye vnto the Lorde.

CAPI. II.

A Exod. vi. c. Num. xxvi. d

AND there went a man of * the house of Leui. And toke a daughter of Leui. And the wyfe conceyued & bare a sonne. And when she saw that it was a proper child, she hyd him xij. monethes. But when she coulde no longer hyde hym, she toke a basket made of bulrushes, and dawbed it with slyme and pytche, and layde the childe therin, and put it in the flagges by the ryuers brynke. And his syster stode a ferre of, to wytte what wolde come of it. * And the daughter of Pharao came downe to the ryuer to wash her self, and her maydens walked a longe by the ryuers syde. And when she sawe the basket amonge the flagges, she sent one of her maydens, and caused it to be fet. And when she had opened it she sawe the childe, and beholde: the babe wepte. And she had compassion on it and sayde: it is one of the Ebrues childzen. Then sayde his syster vnto Pharaos doughter: shall I go and call vnto the a nurse of the Ebrues wemē, to nurse ☞ the childe? Pharaos doughter answered. Go thy waye. And the mayde ran, and called the childes mother. Then Pharaos doughter sayde vnto her. Take this childe awaye, and nurse it for me / and I wyll rewarde the, for thy labour. And the woman toke the childe, and nursed it vp.

B

And when the childe was growen, she brought it vnto Pharaos doughter, & it was made her sonne, and she called it ☞ Moses, because (sayde she) I toke hym out of the water. And it happened in those dayes, when Moses was warre great, that he went out vnto his brethren, and loked on their burdens, & spyed an Egyptian smytynge one of his brethren an Ebrue. And he loked rounde aboute, & when he sawe that there was no man by, he slewe the Egyptian, and hyd hym in the sande. And he went forth the next daye: and beholde, two Ebrues stroue togyther. And he sayde vnto hym that dyd the wronge: Wherefore smytest thou thyne neyghbour? And he answered: who hath made the a rular or a iuge ouer vs? intendest thou to kyll me, as thou killedst yesterdaye the Egyptian? Then Moses feared and sayde: Truly the thinge is knowen. And Pharao herde of it, and wente aboute to slee Moses: but he fled from Pharao, and dwelt in the lande of Madian, and he sat downe by a welles syde.

C

The preest of Madian had. vij. doughters, whiche came and drewe water, and fylled the troughes, for to water their fathers shepe. And the shepeherdes came and droue the maydens awaye: but Moses stode vp, and helped them, and watered their shepe. When they came to ☞ Raguel their father, he sayde: how happeneth it that ye are come so sone to day? They answered: an Egyptian deliuered vs from the shepeherdes, and so drewe vs water, and watered the shepe. And he sayde vnto his doughters: Where is he? why haue ye left the man? So call hym that he may eate bred. And Moses was content to dwell with the man. And he gaue Moses Zephora his doughter which bare a sonne, and he called him Gerson: for he sayde: I haue bene a straunger in a strange lande. And she bare yet another sonne whom he called Eliezer, sayenge: The God of my father is myne helper, & hath ryd me oute of the handes of Pharao.

And it chaunced in processe of tyme, that ☞ kynge of Egypte dyed, and the childzen of Israel syghed by the reason of laboure, and cryed. And their complaynt ascended vnto God from the laboure. And God remembred his promyse with Abraham, Isaac and Jacob. And God ☞ loked vpon the childzen of Israel, and knewe them.

☞ Moses kepeth shepe, God appeareth vnto him in a bushe / and sendeth him to the childzen of Israel, and to Pharao the oppressour.

CAPI. III

MOses kepte the shepe of Jethro his father in lawe, preest of Madian, and he droue the flocke to the backsyde of the wylde mesle, and came to the mountayne of God, Horeb. And the angell of the Lorde appeared vnto hym, in a flame of fyre, oute of a bushe. And he perceaued that the bush burned with fyre, and consumed not. Then Moses sayde: I wyll go hence, & see this great syght, how it cometh that the bushe burneth not. And when the Lorde sawe that he came forth to see, he called hym out of the bush, and sayde: Moses, Moses. He answered, I am at hand. And he sayde: come not hyther, but put thy shoes of thy fete: for the place whereon thou standest is ☞ holy ground. And he sayd: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hyd his face, for he was afrayd to loke vpon God.

Then the Lorde sayde: I haue surely sene the trouble of my people which are in Egypt, and haue herde their crye, which they haue of their taskemasters. For I knowe their sorow and am come downe to deliuer them out of ☞ handes of the Egyptiās, and to bringe them out of that lande, vnto a good lande, and a large, and vnto a lande that floweth with ☞ mylke and hony: euen vnto the place of the Cananytes, Hethytes, Amorites, Pherezites, Heuites, & of the Iebusites. Now therfore beholde, the complaynt of the childzen of Israel is come vnto me, and I haue also sene the oppression, wherwith the Egyptians oppresse them. But come, I wil sende the to Pharao, that thou mayste bringe my people the childzen of Israel out of Egypte. And Moses sayde vnto God: what am I to go vnto Pharao, and to bringe the childzen of Israel out of Egypte? And he sayde: I wil be with the. And this shalbe a token vnto the, that I haue sent the: after that thou hast brought the people oute of Egypte, ye shall serue God vpon this mountayne.

Then sayd Moses to God: When I come

D vnto

☞ This Raguel is not Jethro / but the father of Jethro & graūd.

☞ Moses is in Egypte sent and it ministreth rayen oute of the water.

father of Zephora / was also the gyde of Madian. For it was a syde order that, as it were D with the Iewes / that the sonne put forth the ouer sight of his father.

☞ Looked vpon the / that is he had pyte and compassion ouer their sharpe labours / as Deut. xxvi. b.

A

The bushe & fyre.

B

☞ The scripture vseth to call that holy which eyther ☞ Lorde chooseth vnto him self or is ordeyned vnto ☞ Lorde as Exod. xxix. b

☞ Dy milke and hony is vnderstonde aboūdaunce and plentye of all thinges appertayning the comforte of man.

D

vnto the children of Israel, & saye vnto them, The God of your fathers hath sent me vnto you, and they say vnto me, what is his name, what answere shall I geue them? Then sayd God vnto Moses: ✠ I am that I am: And he sayde: This shalt thou saye vnto the children of Israel: He that is hath sende me vnto you. And God spake further vnto Moses: Thus shalt thou saye vnto the children of Israel: the Lorde God of your fathers, the God of Abraham, the God of Isaac, and the God of Iacob, hath sent me vnto you: this is my name for euer, and this is my memorial throwe out all generations. Go therfore and gather the elders of Israel togyther, and saye vnto them: The Lorde God of youre fathers, the God of Abraham, the God of Isaac, and the God of Iacob, apeared vnto me, and sayde: I haue visited and sene both you and that whiche is done to you in Egypt. And I haue sayd it, that I will bringe you out of the tribulacion of Egypte vnto the lande of the Cananytes, Hethytes, Amorites, Pherezites, Heuytes and Iebusytes: a lande that floweth with mylke and hony.

If it come to passe that they heare thy voyce then go, bothe thou and the elders of Israel vnto the kynge of Egypt, and saye vnto him: The Lord God of the Ebrues hath called vs: let vs go therfore thre dayes iourney into the wyldernesse, that we maye sacrifice vnto the Lorde oure God. Notwithstanding I am sure that the kynge of Egypte will not let you go, oneles it be with a myghtye hande: I wyll therfore stretche out myne hande and smyte Egypte with all my wondres which I will worke therin. And after that, he will let you go. And ✠ I wyll get this people fauoure in the syghte of the Egyptians: so that when ye go, ye shal not go emptie: but euery wyfe shall borowe of her neyghbouresse, and of her that iourneth in her house, iewels of syluer and of gold and rayment. And ye shall put them on youre sonnes and doughters, and shall ✠ spoyle the Egyptians.

¶ Moses receyueth signes of his callynge and was sent into Egypt. His wyfe Zephora circumcyseth her sonne. Aaron meeteth with Moses. Moses taketh his leaue of his father in lawe.

CAPI. IIII.

Moses answered and sayd: Se, they will not beleue me nor herke vnto my voyce but will saye, the Lorde hath not apeared vnto the. Then the Lorde sayd vnto him: What is that in thyne handt? and he sayde, a rodde. And he sayde cast it on the grounde, he dyd cast it, and it turned vnto a serpent. And Moses ranne awaye from it. And the Lorde sayde vnto Moses: put forth thyne hande and take it by the tayle. And he put forth his hand and caught it, and it became a rodde agayne in his hande, and this shalt thou worke saith the Lorde, that they maye beleue that the Lorde God of their fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath apeared vnto the.

And the Lorde sayd further moze vnto him thrust thyne hande into thy bosome. And he thrust his hande into his bosome, and toke it out. And beholde, his hande was leperous euen as snowe. And he sayde: put thyne hande into thy bosome agayne. And he put his hand into his bosome agayne, and pluckt it oute of his bosome, and beholde, it was turned agayne as his other flesh. If they wil not beleue the, neyther heare the voyce of the first token: yet will they beleue the voyce of the seconde token. But yf they will not beleue the two signes, neyther herken vnto thy voyce, the take of the water of the ryuer, and poure it vpon the drye lande. And the water which thou takest out of the ryuer, shall turne to bloud vpō the drye lande.

And Moses sayde to the Lorde: oh my Lorde, ✠ I am not eloquente, neyther in tymes paste, nor yet sence thou haste spoken vnto thy seruaunte: but I haue an impediment of speche, and am slowe tongued. And the Lord sayd vnto him: who hath made mans mouth or who hath made the domme or the deaf, the seynge or the blynde? haue not I the Lorde? Go therfore, and ✠ I wil be with thy mouth and teache the what thou shalte saye. And he sayde: oh my Lorde, sende I praye the whom thou wilte. And the Lorde was angrye with Moses and sayde, I know Aaron thy brother the Leuite that he can speake. And moreouer beholde, he cometh to mete the, and when he seyth the, he will be glad in his hert. And thou shalt speake vnto him, and put the wordes in his mouth, and I wilbe with thy mouth and with his mouth, and wil teache you what ye shall do. And he shalbe thy spokesman vnto the people: he shall be thy mouth, and thou shalt be ✠ his God: and take this rodde in thy hād wherwith thou shalt do myracles.

And Moses went and returned to Iethro his father in lawe agayne, and sayd vnto him Let me go, I praye the, and returne to my brethren which are in Egypte, that I may se whether they be yet alyue. And Iethro sayde to Moses: go in peace. And the Lorde sayde vnto Moses in Madian: returne agayne into Egypte ✠ for they are dede which went about to kyll the. And Moses toke his wyfe, and his sonnes, and sate them on an asse, and returned to Egypte, and toke the rodde of God in his hande.

And the Lorde sayde to Moses: whē thou arte come to Egypte agayne, se that thou do all the wonders before Pharao which I haue put in thy hande: but I will harden his herte so that he shall not let the people go. And tell Pharao, thus sayth the Lorde: Israel is myne eldest sonne, and therfore sayth vnto the: Let my sonne go, that he maye serue me. If thou wylt not let hym go: beholde, I will slay thyn eldest sonne.

And it chaunced by the waye in the ynne that the Lorde met hym, and wolde haue kylled hym. Then Zephora toke a stone and circumcysed her sonne, and fell at his fete, and sayde: a bloudy husbande arte thou vnto me. And he let him go. She sayde a bloudy husbande, because of the circumcision. The sayd the Lorde

✠ I am that I am, that is to wit, I am euer without ende, vnchangeable, for nothing is a beynge of it self, without creation, without corruption, without beginnynge, & can endynge, saue only god almyghty.

✠ Exodi. 3. a and 5. c

✠ This people was made by goddes appoyntement and commaūdement whether they it followeth not, that we may do ✠ lyke of oure owne priuate authorite.

✠ Exodi. 7. a

✠ Exodi. 3. a

✠ Exodi. 7. a

✠ This spoyle was made by goddes appoyntement

✠ Exodi. 4. a

✠ Exodi. 4. a

✠ Exodi. 4. a

Lorde vnto Aarō: go mete Moses in the wil-
D derneſſe. And he went and met hym in the
mount of God, and kyſſed hym. And Moſes
tolde Aaron all the wordes of the Lord, whi-
che he hadde ſent hym, and all the tokens
whiche he had charged him with all. So wet
Moſes and Aarō, and gathered all the elders
of the childzen of Iſrael. And Aaron tolde all
the wordes whiche the Lorde had ſpoken vn-
to Moſes, and dyd the myracles in the ſyghte
of the people, and the people beleued. And
when they herde that the Lorde had viſited
the childzen of Iſrael, and hadde loked vpon
their tribulatiō, they bowed them ſelues and
worſhypped.

¶ Moſes and Aaron go vnto Pharao. The people of Iſrael are oppreſſed more and more: and they crye out vpon Moſes and Aaron therfore.

A CAPI. V.

THen Moſes and Aaron went and tolde
Pharao, thus ſayth the Lorde God of
Iſrael. Let my people go, that they may
kepe holye daye vnto me in the wyldernelle.
And Pharao anſwered: What ſchowe is the
Lorde, that I ſhuld heare his voyce for to let
Iſrael go? I know not the Lorde, neyther will
let Iſrael go. And they ſayde: the God of the
Hebrewes hath met with vs: let vs go (we
praye the) thre dayes iourney into the deſert,
that we maye ſacrifice vnto the Lorde oure
God: leſt he ſmyte vs eyther with peſtilence,
or with ſwerde. Then ſayde the kynge of E-
gypt vnto them: Wherfore do ye, Moſes and
Aaron, let the people frome their worke, get
you vnto your labourc. And Pharao ſayd fur-
thermore: beholde there is moche people in
the lande, and ye make theym reſte, and let
their worke ſtande.

B And Pharao commaunded the ſame daye
the taſkemaſters oure the people, and the of-
ficers, ſayenge: Ie that ye geue the people no
more ſtrawe to make bryche with, as ye dyd
in tyme paſſed: let them go and gather ſtraw
them ſelues, and the nombre of bryche, which
they were wont to make in tyme paſſed, laye
vnto their charges alſo, and dymynyſhe no-
thinge therof. For they be ydell, and therfore
crye, ſayenge: Let vs go and ſacrifice vnto
our God. They muſt haue more worke layde
vpon them, that they maye labourc therin,
and then will they not turne theym ſelues to
falſe wordes.

Then went the taſkemaſters of the people
and the officers out, and tolde the people ſay-
enge: Thus ſayth Pharao: I will geue you
no more ſtrawe, but go youre ſelues, and ga-
ther you ſtrawe where ye can fynde it, yet ſhal
none of your labour be mynyſhed. Then the
people ſcatered abrode thorow out all the lād
of Egypte, for to gather theym ſtubbyll, to be
C in ſtede of ſtrawe.

And the taſkemaſters haſted them forward,
ſayenge: Fulfill your werke daye by daye, eue
as when ſtrawe was geuen you. And the offi-
cers of the childzen of Iſrael, which Pharaos
taſkemaſters had ſet oure them, were beaten.
And it was ſayde vnto them: Wherfore haue
ye not fulfilled your taſke in makynge bryche,
bothe yeſterdaye and to daye, as well as in
tymes paſſe.

Then went the officers of the childzen of Iſ
rael, and complayned vnto Pharao, ſayeng:
Wherfore deleſt thou thus with thy ſeruā-
tes? there is no ſtrawe geuen vnto thy ſer-
uauntes, and yet they ſaye vnto vs: make
bryche. And lo, thy ſeruantes are beaten, and
thy people is foule intreated. And he anſwe-
red: Yuell are ye, and therfore ye ſaye: let vs
go and ſacrifice vnto the Lorde. Go there-
fore and worke, for there ſhall no ſtrawe be
geuen you, and yet ſe that ye delyuer the hole
tale of bryche.

D When the officers of the childzen of Iſrael
ſawe them ſelues in ylwyde caſe (in that he
ſayde, ye ſhall mynyſhe nothinge of your day-
ly makynge of bryche) then they met Moſes
and Aaron, ſtondinge in their waye, as they
came out frome Pharao, and ſayd vnto them:
The Lorde loke vnto you & iudge, for ye haue
made the ſauoure of vs ſtynke in the ſyghte of
Pharao, and of his ſeruauntes, and haue put
a ſwerde vnto their handes to ſlay vs.

Moſes returned vnto the Lorde, and ſayde:
Lorde, wherfore deleſt thou cruelly with this
people: and wherfore haſt thou ſent me? For
ſence I came to Pharao to ſpeke in thy name,
he hatpe layed hāde with this folke, and yet
thou haſt not delyuered thy people at all. The
the Lorde ſayde vnto Moſes: Nowe ſhalte
thou ſe what I will do vnto Pharao, for with
a myghtye hande, ſhall he let them go, & with
a myghtye hande, ſhall he dryue them oute of
his lande.

¶ God promyſeth delyuerance of the Iſraelites, and the lande of Canaan. The genealogye of Ruben, Symeon and Leui.

CAPI. VI.

AND God ſayde vnto Moſes: I am the A
Lorde, that apeared vnto Abraham, Iſ-
haac and Jacob, an almyghty God: but
in my name a Jehouah, was I not knowen
vnto them. Moreouer I made an appoyne-
ment with them, to geue theym the lande of
Canaan: the londe of their pylgremage whe-
in they were ſtrangers. And I haue alſo herde
the grouynge of the childzen of Iſrael, becauſe
the Egyptians kepe them in bondage, & haue
remembred my promyſe.

Wherfore ſaye vnto the childzen of Iſrael I B
am the Lorde, and will delyuer you frome the
burdens of the Egyptians, and will ayd you
out of their bondage, and will delyuer you in
a ſtretched oute arme, and with great iudge-
mentes. And I will take you for my people, &
will be to you a God. And ye ſhall knowe that I
am the Lorde your God, whiche delyuer you
frome the burdens of the Egyptians. And I
will bryngc you to the lande ouer which I did
lyft vp my hande to geue it vnto Abraham,
Iſaac and Jacob, and will geue it vnto you
for a poſſeſſion: euen I the Lorde. And Moſes
tolde the childzen of Iſrael euen ſo: But they
herkened not vnto Moſes for angwyſhe of
ſpyrte, and for cruell bondage.

a Jehouah is the name of god.

b a promyſe or a Teſtament

c To lyfte vp the hande is to promyſe by an othe as in Gen. xxiiij. d of Abraham.

D.ij. And

And the Lorde spake vnto Moses sayeng: So and bydd Pharao kynge of Egypte, that he let the children of Israel go out of his lande. And Moses spake before the Lorde, sayenge: beholde, the children of Israel herken not vnto me, howe then shall Pharao heare me: seynge that I haue ‡ vncircumcyded lyppes. And the Lorde spake vnto Moses and Aaron and gaue them a charge vnto the children of Israel, and vnto Pharao, kynge of Egypt: to bringe the children of Israel, out of the lande of Egypte. These be the headdes of their fathers houses. The * children of Ruben the eldest sonne of Israel, are these: Hanoh, Pallu, Hesron, Charmi, these be the houssholdres of Ruben. The children of Symeon are these: Semuel, Jamin, Ohad, Jachin, Zohar, and Saul the sonne of a Cananytysh wyfe: these are the kynreddes of Symeon. These ‖ are the names of the children of Leui in their generations: Gerson, Kahath, and Merari. And Leui lyued an hundred and. xxxvii. yere. The sonnes of Gerson: Libni and Semei in their kynreddes. The children of Kahath: Amram, Jesear, Hebron and Vsiel. And Kahath lyued an hundred and. xxxiii. yere. The children of Merari are these: Maheli and Muli: these are the kynreddes of Leui in their generations.

And Amram toke Jochebed his nece to wyfe which bare hym Aaron and Moses. And Amram lyued an hundred and. xxxvii. yere. The children of Jesear: Korah, Nepheg and Sychri. The children of Vsiel: Misael, Elsaphā and Sithri.

And Aaron toke Elisaba wughter of Aminadab and syster of Nahason, to wyfe: which bare hym Nadab, Abihu, Eleazar and Jthamar. The children of Korah: Assir, Elkana, and Abiasaph: these are the kynreddes of the Korahites. And Eleazar Aarons sonne, toke hym one of the wughters of Putuel to wyfe, whiche bare hym Phinehes: these be the principall fathers of the Leuites in their kynreddes.

These are that Aaron and Moses to whom the Lorde sayde: carye the children of Israel out of the lande of Egypt, with their armyes. These are the same Moses and Aaron which spake to Pharao kynge of Egypte, that they myght bringe the children of Israel out of Egypte. And in the daye when the Lorde spake vnto Moses in the lande of Egypte, he spake vnto hym, sayenge, I am the Lorde, se that thou speake vnto Pharao the kynge of Egipt all that I saye vnto the. And Moses answered before the Lorde: I am of vncircumcysed lyppes, howe shall Pharao then geue me audience?

¶ Tokens. The rodde of Moses is tourned to a serpent. The ryuerers be the same. The waters are tourned into bloude.

CAPI. VII.

And the Lorde sayde vnto Moses: beholde, I haue made the, Pharaos God and Aaron thy brother shal be thy prophete. Thou shalt speke all that I commaunde the, and Aaron thy brother shall speake vnto Pharao: that he sende the children of Israel out of his lande. But I wyll harden Pharaos herte, that I maye multiplye my myracles and my wonders in the lande of Egypte. And yet Pharao shal not herken vnto you, that I may let myne hande vpon Egypte, and bringe out myne armyes, euen my people the children of Israel out of the lande of Egypte, with great iudgementes. And the Egyptians shall know that I am the Lorde, when I haue stretched forth my hande vpon Egypte, & haue brought out the children of Israel from them.

Moses and Aaron dyd as the Lorde commaunded them. And Moses was. lxxx. yere olde, and Aaron. lxxxiij. when they spake vnto Pharao. And the Lorde spake vnto Moses and Aaron, sayenge: When Pharao speaketh vnto you, and sayth: Shewe a wonder, then shalte thou saye vnto Aaron: Take the rodde, and caste it before Pharao, and it shall turne to a serpente. Then wente Moses and Aaron to Pharao, and dyd as the Lorde had commaunded. And Aaron cast forth his rodde before Pharao and his seruauntes, and it turned to a serpente. Then Pharao called for the wyse men and * enchaunters of Egypte: and they dyd in lyke maner with their sorcerye. And they caste wyne euery man his rodde, and they turned to serpentes: but Aarons rodde ate vp their roddes: and yet for all this Pharaos herte was hardened, so that he herkened not vnto them, accordyng as the Lord had sayde.

Then sayde the Lorde vnto Moses. Pharaos herte is hardened, and he refuseth to let the people go. Get the vnto Pharao in the morynge, wt he wyll come vnto the water, and stonde thou vpon the ryuers brynke, against he come, and the rodde whiche turned to a serpent take in thyne hande. And saye vnto hym: the Lorde God of the Hebrues hath sent me vnto the, sayenge: let my people go, that they maye serue me in the wyldernesse: but hetherto thou woldeste not heare. Wherfore thus sayth the Lord: herebye thou shalt knowe that I am the Lorde. Beholde, I will smyte with the staffe that is in myne hande, the waters that are in the ryuer, and they shall turne to bloude. And the fyshe that is in the ryuer shall dye, and the ryuer shall stynke, so that it shall greue the Egyptians to drynke of the water of the ryuer.

And the Lorde spake vnto Moses, say vnto Aaron: take thy staffe & stretche out thyne hande ouer the waters of Egypte, ouer their streames, ryuers, pondes, & all pooles of water, that they maye be bloude, and that there may be bloude in all the lande of Egypt: both in vessels of wodde and also of stone.

And Moses and Aaron dyd as the Lorde commaunded. And he lyfte vp the staffe, and smote the waters that were in the ryuer, in the syght of Pharao, and in the syght of his seruauntes, and al the water that was in the ryuer, turned into bloude. And the fysh that was in the ryuer dyed, * and the ryuer stanke: so that the Egyptians couldo not drynke of the water

‡ vncircumcysed that is to wit vnsein vnpolished with out vtterraunce.

* Gen xlvi. a Exodi vi. a. Num xxvi. a. 1. Paral. v. a.

‖ 1. Par. vi. a and xxiii. a Numeri iii. c. and xxvi. g

* 2. Tim. iii. a

* Exodi. iv. a

* Psalm. lxxvii. a

water of the ryuer. And there was bloud thorow out all the lande of Egypte.

And the enchaunters of Egypte, dyd lykewyse with their enchauntements, so that Pharaos herte was hardened, and dyd not regarde the, as the Lorde had sayde. And Pharao turned hym selfe, & went into his houlse, and set not his herte there vnto. And the Egyptians dygged rounde about the ryuer for water to drynke, for they coulde not drynke of the water of the ryuer. And it contynued a weke, after that the Lorde hadde smyten the ryuer.

¶ The plage of frogges. Moses prayeth for Pharao. The plage of lyce.

CAPI. VIII.

THe Lorde spake vnto Moses: Go vnto Pharao, and tell hym, thus sayth the Lorde: * Let my people go, that they maye serue me. If thou wilt not let them go, beholde, I wyll smyte all thy lande with frogges. And the ryuer shall scrale with frogges, and they shal come vp, & go into thyne houlse and into thy chaumbre, where thou slepeste, and vppon thy bedde, and into the houlses of thy seruauntes, and vpon thy people, and into thyne ouens, and vpon thy vytayles, whyche thou haste in store. And the frogges shall come vppon the, and on thy people, and vpon all thy seruauntes.

And the Lorde spake vnto Moses, saye vnto Aaron: Stretche forthe thyne hande with thy rodde ouer the streames, ryuers and ponds. And brynge vp frogges vpon the lande of Egypte. And Aaron stretched his hande ouer the water of Egypte: and the frogges came vp, and couered the lande of Egypte. And the sorcerers dyd lykewyse with their sorcery, and the frogges came vp, vppon the lande of Egypte.

Then Pharao called for Moses, and Aaron, and sayde: Praye ye vnto the Lorde that he maye take awaye the frogges from me and frome my people, and I wyll let the people go, that they may do sacrifice vnto the Lord. And Moses sayde vnto Pharao: Appointe thou the tyme vnto me, when I shall praye for the, and thy seruauntes, and thy people, to dryue awaye the frogges frome the, and thy houlse, so that they shall remayne but in the ryuer onely. And he sayde to morowe. And he sayd: euen as thou hast sayd that thou mayst knowe that there is none lyke vnto the Lord our God. And the frogges shall departe from the, and frome thyne houlses, and frome thy seruauntes, and frome thy people, and shall remayne in the ryuer onely.

And Moses and Aaron went out from Pharao, and Moses cryed vnto the Lorde vppon the apoyntment of frogges, whyche he hadde made vnto Pharao. And the Lorde dyd accordynge to the sayenge of Moses. And the frogges dyed out of the houlses, courtes & fyelds. And they gathered them together vpō heapes so that the lande stanke of them.

But when Pharao sawe that he had rest ryuen hym, he hardened his herte, and herkened not vnto them, as the Lorde hadde sayde.

And the Lorde sayde vnto Moses: saye vnto Aaron, stretche out thy rodde, and smyte the dust of the lande, that it maye turne to lyce / in all the lande of Egypte. And they dyd so. And Aaron stretched oute his hande, with his rodde, and smote the dust of the earth, and it turned to lyce, both in man and beast, so that all the dust of the lande, turned to lyce, throwe out all the lande of Egypte. The thyrde plage.

And the enchaunters assayde lykwyse with their enchauntements, to bryngе forth lyce, but they coulde not. And the lyce were bothe vpon man and beast. Then sayde the enchaunters vnto Pharao: It is the fynger of God. Neuertheles Pharaos herte was hardened, and he regarded them not, as the Lorde had sayde.

And the Lorde sayde vnto Moses: ryse vp early in the morneng, and stande before Pharao, for he will come vnto the water: and say vnto hym, Thus sayth the Lorde: let my people go, that they may serue me. If thou wylt not let my people go, beholde, I will sende all manor flyes, bothe vpon the, thy seruauntes, and thy people, and into thy houlses. And the houlses of the Egyptians shalbe full of flyes, and the grounde wheron they are. But I will separate the same daye, the lande of Gosen where my people are, so that there shall no flyes be there: that thou mayste knowe, that I am the Lorde vppon the earth. And I will put a dyuyde, betweene my people and thyne. And euen to morow shal this miracle be wrat. The fourth plage.

And the Lorde dyd accordyngly: and there came noysome flyes into the houlse of Pharao and into his seruauntes houses, and into all the lande of Egypte: so that the lande was marred with flyes. Then Pharao sent for Moses and Aaron, and sayde: Go and do sacrifice vnto your God in the lande. And Moses answered: it is not mete so to do. For we shulde so offre vnto the Lorde our God, that whyche is an abhominacyon vnto the Egyptians: beholde, shall we sacrifice that whyche is an abomination vnto the Egyptians before their eyes, & shall they not stone vs? we will therfore go thre dayes iourney, into the wyldernesse, and sacrifice vnto the Lorde our God as he hath commaunded vs.

And Pharao sayde: I will let you go, that ye maye sacrifice vnto the Lorde your God in the wyldernes: onely go not farre away, and se that ye praye for me. And Moses sayde: beholde, I wyll goo oute frome the, and praye vnto the Lorde, and the flyes shall departe frome Pharao, and frome his seruauntes and frome his people, to morowe. But let Pharao frome henceforth deceaue no more, that he will not let the people go to sacrifice vnto the Lorde.

And Moses went oute frome Pharao, and prayed vnto the Lorde. And the Lorde dyd as Moses had sayd, and toke away the flyes frome Pharao, and from his seruauntes, and frome his people, so that there remayned not one. But for all that, Pharao hardened his herte euen then also, and wolde not let the people go.

¶ The vi. ca. of boyles. The plage of botches and sores. The horrible haile, thunder and lightenyng.

CAPI. IX.

A Nd the Lorde sayde vnto Moses, go to Pharao and tell him, thus sayth the Lorde God of the Ebrues: let my people go that they maye serue me. If thou wilt not let them go, but wylt holde them styl: beholde, the hande of the Lorde shalbe vpon thy cattell which thou hast in the felde, vpon horses, asses, camels, oxen, & shepe, with a mighty great morayne. But the Lorde shall make a diuision betweene the beastes of the Israelites, and the beastes of the Egyptians: so that there shal nothinge dye of all that belonge to the children of Israel. And the Lorde appointed a tyme, sayenge: to morow the Lorde shal do this thinge in the lande.

The fifth plage.

And the Lorde dyd the thynge on the morowe, and all the cattell of Egypte dyed: but of the cattell of the children of Israel dyed not ony. And Pharao sent to wete: but there was not one of the cattell of the Israelites dead. Notwithstandinge the hert of Pharao hardened, and he wolde not let the people go.

And the Lorde sayde vnto Moses and Aaron: take your handes ful of asshes out of the fornace, and let Moses sprinkel it vp into the ayre in the sight of Pharao, and it shal turne to dust in all the lande of Egypte, and shall make swellynge sores with blaynes, bothe man and beast, in all the lande of Egypte. And they tooke asshes oute of the fornace, and stode before Pharao, and Moses sprinkled it vp into the ayre: And there brake out sores with blaynes, bothe in man and beast, so that the sorcerers couldo not stonde before Moses, for there were botches vpon the enchaunters and vpon all the Egyptians. But the Lorde hardened the herte of Pharao, that he herkened not vnto them, as the Lorde had shewed Moses.

The sixth plage.

And the Lorde sayde vnto Moses: ryse vp early in the morowyng, and stonde before Pharao, and tell hym, thus sayth the Lorde God of the Ebrues: Let my people go, that they maye serue me, or els I will at this tyme send all my plages vpon thyne herte, and vpon thy seruauntes, & on thy people, that thou mayst knowe that there is none lyke me in all the erthe. For now will I stretche out my hande, and will smyte the, and thy people with pestilence: so that thou shalt perysh from the erth. Yet in very dede & for this cause haue I stered the vp, for to shewe my power in the ‡ and to declare my name thorow out all the worlde.

* Rom. ix. c
‡ Or, in thee.

If it be so that thou stoppest my people that thou wilt not let them go: beholde, to morow this tyme I will sende downe a mighty great hayle: euen suche one as was not in Egypte sythens it was founded, vnto this tyme. Sende therfore and let home thy beastes, and all that thou hast in the felde. For vpon all the men & beastes whiche are founde in the felde, & not brought home, shall the hayle fall, and they shall dye. And as many as feared the worde of the Lorde amonge the seruauntes of Pharao made their seruauntes and their beastes flee to house: and they that regarded not the worde of the Lorde, lefte their seruauntes and their beastes in the felde.

And the Lorde sayde vnto Moses: stretche forth thyne hande vnto heaue, that there may be hayle in all the lande of Egypte: vpon man and beast, and vpon all the herbes of the felde of Egypte. And Moses stretched oute his rod vnto heauen, and the Lorde thondered & hayled, so that the fyre ran along vpon the ground. & And the Lorde so hayled in the lande of Egypte, that there was hayle and fyre mengled with the hayle, so grieuous, that there was none suche in all the lande of Egypte, sythens people inhabyted it. And the hayle smote in the lande of Egypte, all that was in the felde bothe man and beast. And the hayle smote all the herbes of the felde, and brake all the trees of the felde: only in the lande of Gosan where the children of Israel were, was there no hayle. And Pharao sent and called for Moses & Aaron, and sayde vnto them: I haue nowe synned, the Lorde is righteous, and I and my people are wicked. Praye ye vnto the Lorde, that the thonder of God and hayle may ceasse and I will let you go, and ye shall tary no longer. And Moses sayde vnto hym: assone as I am out of the cytie, I will spreade abroade my handes vnto the Lorde, and the thunder shal ceasse, neyther shall there be any more hayle: that thou mayst knowe howe that the earthe is the Lordes. But I knowe that thou and thy seruauntes yet feare not the Lorde God. The flare and the barly were smyten, for the barly was shot vp, and the flare was boulled: but the whete and the rye were not smyte, for they were late sowne.

* Plalm lxxvii. and cv.

And Moses went out of the cytie from Pharao, and spreade abroode his handes vnto the Lorde, and the thunder and hayle ceased, neyther rayned it any more vpon the earth: when Pharao sawe that the rayne and the hayle & thunder were ceased, he synned agayne & hardened his herte: both he and his seruauntes. So was the herte of Pharao hardened, that he wolde not let the children of Israel go, as the Lorde had sayde to Moses.

¶ The herte of Pharao is hardened of God. The grashoppers. The thicke darkenes.

CAPI. X.

THe Lorde sayde vnto Moses: go vnto Pharao: neuertheles * I haue hardened his herte, and the hertes of his seruauntes, that I myght shewe these my signes amonge them, and that thou tell in the audience of thy sonne, and of thy sonnes sonne, the baliaunt actes whiche I haue wrought in Egypt, and the myracles whiche I haue shewed amonge them: that ye maye knowe that I am the Lorde. Then Moses and Aaron wente vnto Pharao, and sayde vnto hym: Thus sayth the Lorde God of the Hebrewes: howe longe shall it be, or thou wylte submytte thy selfe vnto me? * Let my people go that they maye serue me. If thou wilte not let my people goo: beholde, to morowe wyll I bringe grashoppers into thy lande, and they shall couer

* Exod. vii. and ix.

couer the erth, so that it can not be sene / and they shall eate the residoue, whiche remayneth vnto you and escaped the hayle / and they shal eate all your grene trees vpon the felde / and they shall fyll thy houses, & all thy seruauntes houses / and the houses of all the Egyptians after suche a maner as neyther thy fathers nor thy fathers fathers haue sene, sythens the tyme they were create vpon the erth vnto this dare. And he turned hym selfe aboute, and went out from Pharao.

And Pharaos seruauntes sayde vnto hym: Howe longe shall we be thus cupll entreated? Let the men go that they may serue the Lorde their god: wylt thou not yet knowe that Egypte is destroyed? And then Moses & Aaron were brought agayne vnto Pharao, & he sayd vnto them: Go and serue the lorde your god, but who are they that shall go? And Moses answered, we wyll go with yong and old / yea and with our sonnes and w our doughters / & with our shepe and oxen must we go. For we must holde a feall vnto the Lorde.

And he sayd vnto them: shall it be so? The Lorde be with you / holde I let you go / and your children also? Take hede, for ye haue some myschefe in hande. Naye not so, but go ye that are men and serue the Lorde, for that was your desyre. And they thrust them out of Pharaos presence.

The eyght plage.

And the Lorde sayd vnto Moses: Stretche out thyne hande ouer the lande of Egypte for grashoppers, that they come vpon the lande of Egypt and eate all the herbes of the lande / and all that the hayle lefte vntouched. And Moses stretched forth his rod ouer the lande of Egypte, and the Lorde broughte an eest wynde vpon the lande, all that daye and all nyght. And in the mourninge the eest wynde brought the grashoppers / and the grashoppers went vp ouer all the land of Egypt and lyghted in all quarters of Egypte very greuously, so that before them were there no suche grashoppers, neither after them shall be. And they couered all the erthe / so that the lande was darke therwith. And they ate all the herbes of the lande, and all the frutes of the trees which the hayle had left, so that there was no grene thyng lefte in the trees and herbes of the felde throughe all the lande of Egypte.

Then Pharao called for Moses and Aaron in haste and sayd: I haue synned agaynst the Lorde your God, and agaynst you. For gyue me yet my fawte onely this ones, and pray vnto the Lorde your God, that he may take away from me this deth only. And he went out from Pharao, and prayed vnto the Lord, and the Lorde turned the wynde in to a myghtye stronge weste wynde / and it toke awaye the grashoppers and cast them in to the reed see: so that there was not one grashopper in al the coostes of Egypte. But the Lorde * hardened Pharaos herte, so that he wolde not let the chyldren of Israel go.

Exod. xiii. f.

And the Lorde sayd vnto Moses: Stretche out thy hand vnto heuen / & let there be darknesse vpon the lande of Egypt, euen that they may grope the darknes. And Moses stretched forthe his hande vnto heuen, and there was a thycke darkenes vpon the lande of Egypt. iii. dayes long, so that no man sawe an other neither rose vp from the place where he was by the space of iii. dayes / but all the children of Israel had lyght where they dwelled. The nynth plage. Palpable darkenes.

Then Pharao called for Moses and sayde: Go and serue the Lorde, onely let your shepe and your oxen abyde, but let your chyldren go with you. And Moses answered: thou muste gyue vs also offrynges and buent offrynges for to sacrifyce vnto the Lorde our God: our cattell therfore shall go with vs / and there shall not one hoke be lefte behynde, for therof must we take to serue the Lorde our God. Moreouer we can not know wherwith we shal serue the Lorde, tyll we come thyther. I godly answer. Exo.

But the Lorde hardened Pharaos herte, so that he wolde not let them go. And Pharao sayd vnto him: get the from me and take hede to thy selfe that thou se my face no more. For when so euer thou commest in my syght / thou shalt dye. And Moses sayd: Let it be as thou hast sayd: I wyll se thy face no more.

¶ The Lorde commaundeth to spoyle the Egyptians. The deth of all the first begotten in Egypt.

CAPI. XI.

AND the Lorde sayde vnto Moses: yet wyll I bringe one plage more vpon Pharao and vpon Egypte / and after that he wyll let you go hence. And when he letteth you go, he shal vtterly dryue you hence. But byd the people that euery man borowe of his frende, and euery woman of her neyghbour, iewels of syluer and iewels of golde. And the Lorde gaue the people fauour in the syght of the Egyptians. Moreouer * Moses was verye greate in the lande of Egypte, bothe in the syght of Pharao, and also in the syght of the people. * Exod. xiii. a

And Moses sayde: thus sayeth the Lorde * About mydnyght wyll I go out amonge the Egyptians / and all the fyrste borne in the lande of Egypte shall dye: euen from the fyrst borne of Pharao, that sytteth on his seate, vnto the fyrst borne of the mayde seruaunte that is in the mylle / and all the fyrst borne of the catell. And there shall be a greate crye throwe out the lande of Egypte: so that there was neuer none lyke, nor shall be. And amonge all the chyldren of Israel shall not a dogge moue his tonge / nor yet man or beest: that ye maye knowe howe the Lorde putteth a differrence betweene the Egyptians and Israel. and these thy seruauntes shall come downe vnto me, and fall before me, and saye: get the out and all the people that are vnder the, and then wyl I departe. And he went out from Pharao in a great anger.

And the Lorde sayde vnto Moses: Pharao shall not regarde you, that many wonders may be wrought in the lande of Egypte. And Moses and Aaron dyd all these wonders before Pharao. But the Lorde hardened Pharaos herte, so that he wolde not let the chyldren of Israel go out of his lande.

The

¶ The passeouer is eaten. The sweete breed. They must teache their children what the passeouer signifyeth. The institution of the first begotten in Egypt. The robbery of the Egyptians. The goynge out of the Israelites.

CAPI. XII.

a Passeouer of the Lorde, but our passeouer or paschal lambe is Christ who for vs is offered as before is declared. Paule 1. Corinth. v.

AND the Lorde spake to Moses and Aaron in the land of Egypt, saying: This moneth shall be your chefe moneth, euē of the first moneth of the yere shall it be vnto you. Speake ye vnto all the congregation of Israel, saynge: that they take the tenth daye of this moneth to euery housholde a shepe. Yf the housholde be to fewe to, a shepe, then let him and his neighboure that is next vnto his house take accordynge to the nombre of the soules, and counte vnto a shepe accordynge to euery mans eatynge. A shepe without spot, and a male of one yere olde shall it be, and out of the flocke of the lambes and the gootes shall ye take it.

And ye shall kepe him in tyll the xiiij. daye of the same moneth. And euery man of the multitude of Israel shal kyll him about euen. And they shall take of the bloode, and stryke it on the two syde postes, & on the vpper dore post of the houses, wherin they eate him. And they shall eate the flesshe the same nyght, rost with fyre and with vnleuended breed, & with soure herbes they shall eate it. See that ye eate not therof raw, nor sodden in water, but rosted with fyre: both the heed, fete, and purtenance together. And se that ye let nothynge of it remayne vnto the morynge: yf ought remayne burne it with fyre.

Of this maner shall ye eate it: with your loynes gyrded, and shoes on your fete, & your staues in your handes. And ye shall eate it in haste, for it is the Lordes passeouer. For I wyll go about in the lande of Egypte this same nyght, and wyl smyte all the first borne in the lande of Egypte, bothe of man and beest, and vpon all the Goddes of Egypte wyll I the Lorde do execution. And the bloode shall be vnto you a token vpon the houses wherin ye are, for when I se the bloode, I wyll passe ouer you, and the plage shall not be vpon you to destroye you, when I smyte the lande of Egypte.

And this daye shall be vnto you a remembraunce, & ye shall kepe it holy vnto the Lorde euen throughout your generacions after you shall ye kepe it holy daye, that it be a custome for euer. Seuen dayes shal ye eate vnleuended breed, so that euen the first daye ye shall put awaye leuen out of your houses. For who so euer eateth leuended breed from the first daye vntyll the seuenth day, that soule shal be plucked out from Israel. The first daye shall be a holy feast vnto you, and the .vij. also. There shall be no maner of worke doone in them, saue aboute that onely which euery man must eate, that onely may ye do. And se that ye kepe you to vnleuended breed. For vpon that same daye I wyll bringe your armyes out of the lande of Egypte, therfore ye shall obserue this daye, and all your children after you, that it be a custome for euer. The first moneth and the xxij. daye of the moneth at euen, ye shall eate swete breed vnto the xxj. daye of the moneth at euen agayne. Seuen dayes se that there be no leuended breed founde in youre houses. For who so euer eateth leuended breed, that soule shall be rooted out from the multitude of Israel: whether he be a straunger, or borne in the lande. Therfore se that ye eate not leuended breed, but in all youre habitacyons eate swete breed.

And Moses called for the elders of Israel, and sayde vnto them: Chose out and take to euery housholde a shepe, and kyll passeouer. And take a bunche of hyssope, and dyp it in the bloode that is in the basen, and stryke it vpon the vpper post, and on the two syde postes, and se that none of you go out at the doore of his house vntyll the morynge. For the Lorde wyll go about & smyte Egypte. And when he seeth the blood vpon the vpper dore post, and on the two syde postes, he wyll passe ouer the doore, and wyll not suffre the destroyer to come in to your house to plage you. Therfore se that thou obserue this thynge, that it be an ordinaunce to the and thy sonnes for euer.

And when ye be come in to the lande which the Lorde wyll gyue you according as he hath promysed, se that ye kepe this seruyce. And when your children axe you what maner of seruyce is this ye do? Ye shall say, it is the sacrifice of the Lordes passeouer, which passed ouer the houses of the children of Israel in Egypte, as he smote the Egyptians, and saued our houses. Then the people bowed them selues & worshipped. And the children of Israel went and dyd as the Lorde had commaunded Moses and Aaron.

And at mydnyght the Lorde smote all the first borne in the lande of Egypt, from the first borne of Pharao that sat on his seat, vnto the first borne of the captyue that was in prysō, and all the first borne of catell. Then Pharao arose the same nyght and all the seruauntes and all the Egyptians: & there was a great crynge throughout Egypte, for there was no house where there was not one deed.

And he called vnto Moses and Aaron by nyght saynge: Aryse vp, and get you hence from my people, bothe ye and also the children of Israel, and go and serue the Lorde as ye haue sayde. And take your shepe and your oxen with you as ye haue sayde, and departe and & blesse me also. And the Egyptians were strayte vpon the people, and made haste to send them out of the lande: for they sayde: we be all dead men.

And the people toke the dough before it was soured which they had in store, and bounde it in clothes, and put it vpon their shoulders. And the children of Israel dyd accordynge to the sayinge of Moses: and they borowed of the Egyptians iewels of syluer, and iewels of golde, and rayment. And the Lorde gat the people fauour in the syght of the Egyptians, and so they borowed and robbed the Egyptians.

Thus toke the children of Israel their iourney from Ramesis to & Suchoth, vj. hundred thousande

b Exo. xxxiij. c Num. xxviij.

c

d

e

f

g Or borowed

thoulande men of foote, beside chyldren. And moche common people went also with them, and wepe and bren, and catel exceding moche. And they baked swete cakes of the dough whiche they brought out of Egypte / for it was not lowed, because they were thrust out of Egypt and could not tary, neyther had they prepared any other prouision of meate.

And the tyme of the dwellynge of the chyldren of Israel whiche they dwelled in Egypte was .iiij. hundred and .xxx. yere. And when the iiij. hundred and .xxx. yeres was expired, euen the selfe same daye departed all the hoostes of the Lorde out of the lande of Egypte. This is a nyght to be obserued to the Lorde / because he brought them out of the lande of Egypte. This is a nyght of the Lorde, to be kepte of all the chyldren of Israel and of their generacyons after them.

And the Lorde sayd vnto Moses & Aaron: this is the maner of Passeouer: there shall no straunger eate therof / but all the seruauntes that are bought for money shall ye circumcise, and then let them eate therof. A straunger and a hyred seruaunt shall not eate therof. In one house shal it be eaten. Ye shal cary none of the fleshe out at the doores: moreouer * se that ye breke not a bone therof. All the multytude of the chyldren of Israel shall obserue it.

If a straunger dwell amonge you, and wyll holde Passeouer vnto the Lorde, let hym circumcyse all that be males, & then let him come and obserue it, & be taken as one that is borne in the land. For vncircumcised person shal eate therof. One maner of lawe shall be vnto them that are borne in the lande / & vnto the straungers that dwell among you. And all the chyldren of Israel did as the Lorde commaunded Moses and Aaron. And euen the selfe same day dyd the Lorde bring the chyldren of Israel out of the lande of Egypte with their armyes.

¶ The fyrste begotten must be sanctified vnto the Lorde. The memoryall of their deliuerance, why they were caryed throughe the wildernes. The bones of Joseph. The pyller of the clowde.

CAPI. XIII.

AND the Lord spake vnto Moses saying * Sanctyfye vnto me all the fyrst borne that open all maner matrices amonge the chyldren of Israel as well of men as of beastes: for they are myne. And Moses sayd vnto the people, thinke on this day / which ye came out of Egypt, and out of the house of bondage: for with a myghty hande the Lorde brought you out from thence. Se therfore that ye eate no leuended breed. This day come ye out of Egypt, in the moneth of * Abib.

When the Lord had brought the in to the lande of the Chananytes, Hethytes, Amorites, Heuytes and Jebusytes, whiche he sware vnto thy fathers that he wolde geue the a lande wherin mylke and hony floweth, then se that thou kepe this ceremonye in this same moneth. Seuen dayes thou shalte eate swete breed: * and the .viij. daye shall be solemne vnto the Lorde. Therfore thou shalte eate swete breed seuen dayes, and se that there be no leuended breed sene no; yet lyken among you in all your quarters.

God wyll the cause of ceremonie be declared at tyme of the celebracion therof.

* Luke xxii. xxiij. v.d.

And thou shalt shew thy sonne at that tyme saying: this is done, because of that which the Lorde dyd vnto me when I came out of Egypte. Therfore it shall be a synge vnto the vpon thyne hande, and as a remembraunce betwene thyne eyes, that the Lordes lawe may be in thy mouthe. For * with a stronge hande the Lorde brought the out of Egypte, se thou kepe therfore this ordynaunce in his season from yere to yere. Moreouer when the Lorde hath brought the in to the lande of the Chananytes, as he hath swone vnto the and to thy fathers, and hath geuen it the, then thou shalt appoynt vnto the Lorde all that openeth the matryce, all the fyrst borne amonge the beastes whiche thou hast / yf they be males. And all the fyrst borne of the asses, thou shalt redeme with a shepe: yf thou redeme hym not, then breake his necke. But all the fyrst borne amonge thy chyldren shalt thou bye out.

And when thy sonne asketh the in tyme to come sayinge: what is this? thou shalte saye vnto hym: with a myghty hande the Lorde brought vs out of Egypte, out of the house of bondage. And when Pharao was lothe to let vs go / the Lord slewe all the fyrst borne in the land of Egypt: as well the fyrst borne of men as of beastes. And therfore I sacrifice vnto the Lorde all the males that open the matrice, but all the fyrst borne of my children I must redeme. And thus shall be as a token in thyne hande, and as a thyng hanged vp betwene thyne eyes because the Lorde brought vs out of Egypte with a myghty hande.

When Pharao had let the people goo, God caryed them not thorow the land of the Philistynes, though it were a nye waye, thynkynge that the people myghte happely repent when they se warre, and so turne agayne to Egypt: therfore god led them about thorow * wyldernesse that bordereth on the red see. The children of Israel went harnessed out of the lande of Egypte. And Moses toke the bones of Joseph with hym: for he made the children of Israel swere saying * God wyl surely visit you, take my bones therfore away hence with you. And they toke their iourney from Sucoth, and pitched their tentes in Etham in the edge of the wyldernes. * And the Lorde went before them by day in a pyller of a cloude to leade them the waye: and by nyght in a pyller of fyre to geue them lyght, that they myght go bothe by day and nyght. * And the pyller of the cloude neuer departed by day, nor the pyller of fyre by nyght out of the peoples syght.

* Genes. l. b. Josu. xxiiij. g.

* Nu. xxiij. c. 1. Corinth. x. a

* Nume. xj. d

¶ Pharao bent to hardened and followeth the Israelites with all his hoost and is drowned. The Israelites grudge. They go through the red see.

CAPI. XIIII.

THen the Lorde spake vnto Moses saying: bydde the chyldren of Israel that they turne and pitche their tentes before the entryng of Hyroth betwene Migdol and the see toward Baalsephon: euen before that shall ye pytche vpon the see. For Pharao wyll saye

of the chyldren of Israel: they are inuegled in the lande the wyldernes hath shut them in. And I wyll harden his herte, that he shall folowe after them, to the intent I may get me honour vpon Pharao and vpon all his hoost, that the Egyptians maye knowe that I am the Lorde. And they dyd euen so.

B And when it was tolde the kynge of Egypt that the people fled, then Pharaos herte and all his seruauntes turned agaynste the people and sayde: Why haue we this done, that we haue let Israel go out of our seruyce? And he made redye his charettes and tooke his people with hym, & tooke vi. hundred chosen charettes and all the charettes of Egypte, and captaynes vpon all his people. For the Lorde hardened the herte of Pharao kynge of Egypte, that he folowed after the chyldren of Israel, whiche neuertheles went out thorow an hye hande. And the Egyptians folowed after them, and ouertoke them where they pytched by the see with all the horses and charettes of Pharao and with his horsemen and his hoost: fast by the entrynge of Ziroth before Baal Zephon. And Pharao drewe nye: and when the chyldren of Israel lyfte vp their eyes, and sawe that the Egyptians folowed after them, they were sore afrayde, & cryed out vnto the Lorde.

C Then sayde they vnto Moses. Were there no graues for vs in Egypte, but thou muste bringe vs awaye to dye in the wyldernesse? wherfore hast thou serued vs thus, to carye vs out of Egypt? Dyd not we tell the this in Egypte sayinge, let vs be in reste and serue the Egyptians? For it hadde ben better for vs to haue serued the Egyptians, then to dye in the wyldernesse. And Moses sayde to the people: feare not but stande styll and beholde how the Lorde shall saue you this day: For the Egyptians whome ye se this daye, ye shall neuer se more for euer. The Lorde shall fyght for you, and ye shall be styll.

D The Lorde sayd vnto Moses: Wherfore cryest thou vnto me? speke to the chyldren of Israel to go forwarde. But lyfte thou vp thy rod, and stretche forthe thy hande ouer the see and diuyde it a sonder, that the chyldren of Israel may go on dye ground, thorow the myddest therof. And beholde, I wyll harden the hertes of the Egyptians that they may folow you. And I wyll get me honour vpon Pharao and vpon all his hoost vpon his charettes, and vpon his horsemen. And the Egyptians shall knowe that I am the Lorde when I haue gotten me honoure vpon Pharao, vpon his charettes and vpon his horsemen.

E And the aungell of god whiche went before the hoost of Israel, remoued and went behynd them. And the clouden pyller that was before them, remoued and stode behynde them, & went betwene the hoost of the Egyptians & the hoost of Israel. It was a darke cloude, & gaue lyght by nyght: so that all the nyght longe the one couldē not come at the other.

* Iob. 9. d. 38. b. Iudit. 9. b. Wisd. 10. b. Eccli. 43. c.

* When Moses stretched forth his hande ouer the see, the Lorde caryed awaye the see with a strong east wynd that blewe all night, and made the see drye lande, and the water deuyded it selfe. And the chyldren of Israel went in thorow the myddest of the see vpon the dry ground. And the water was a wall vnto them bothe on their ryght hande and on their lefte.

F And the Egyptians folowed, and went in after them to the myddest of the see, with all Pharaos horses and his charettes & his horsemen. And in the morynge watche the Lorde loked vnto the hoost of the Egyptians out of the fiery and cloudye pyller, & troubled their hoost, and smote of their charet wheles, and caste them downe to the grounde. Then sayd the Egyptians: Let vs flee from Israel, for the Lorde fyghteth for them agaynst vs. Then sayd the Lorde vnto Moses: stretch forth thyne hande ouer the see, that the water may come agayn vpon the Egyptians, vpon their charettes and horsemen.

G Then stretched forth Moses his hande ouer the see, and it came agayne to his course early in the morynge, and the Egyptians fledde agaynst it. Thus the Lord ouerthrew the Egyptians in the myddest of the see, and the water returned and couered the charets & the horsemen: so that of all the hoost of Pharao that came into the see after them, remayned not one. But the chyldren of Israel went vpon dry land in the myddest of the see, and the water was a wall to them, both on the ryght hand of them and also on the lefte.

The late plagis.

* Thus the Lorde deliuered Israel the selfesame daye out of the hande of the Egyptians, and Israel sawe the Egyptians dead vpon the see syde. And when Israel sawe that myghty hande, whiche the Lorde had shewed vpon the Egyptians * they feared the Lorde, and beleued bothe the Lorde, and also his seruaunt Moses.

* Exod.

* Psal.

¶ Moses and the people with the women synge. At the prayer of Moses the bytter waters were sweete God must be feared. They come to Elim.

CAPI. XV.

A Then Moses and the chyldren of Israel sange this songe vnto the Lorde, & sayd. Let vs synge vnto the Lorde, for he is become glorious, the horse and hym that rode vpon hym, hathe he ouerthrowne in the see.

A a songe vnto Lorde.

* The Lorde is my strength and my song, and is become my saluation.

* Psal. 117. Esaie 12.

He is my God and I wyll glorifye hym, he is my fathers God, and I wyll lyft hym vp on hyghe. The Lorde is a man of warre almyghtye is his name: Pharaos charettes and his hoost hath he cast in to the see. His tolye captaynes are drowned in the red see, the depe waters haue couered them: they sonke to the botome as a stone. Thyne hande Lorde is glorious in power, thyne hande Lorde hath all to dasshed the enemye. And with thy great glorye thou haste destroyed thyne aduersaryes, thou sentest forthe thy wrathe, and it consumed them as stobell. With the breth of thyne anger the water gathered together and the floodes stode styll as a roche, and the depe waters congeled together in the myddest of the see.

B The enemye sayde: I wyll folowe and ouertake them, and wyll deuyde the spoyle:

I wyll

I wyll satisfye my luste vpon them: I wyll drawe my swerde, and myne hande shall destroye them.

Thou blewest with thy breth and the see couered them, and they sanke as lead in the mighty waters. Who is lyke vnto the, o Lorde, amonge goddes: who is lyke the, so glorious in holynes, fearfull, laudable, and that shewest wonders? Thou stretchedest out thy ryght hande, & the erth swalowed them. And thou carydest with thy mercye this people whiche thou delyueredest, and broughtest them with thy strength vnto thy holy habitacion. The nacions herde, and were afrayde, panges came vpon the Philistynes. Then the dukes of the Edomytes were amased, and tremblynge came vpon the mygheyest of the Moabytes, and all the inhabiters of Canaan wared fayntherted. Let feare and dread fall vpon them thorow the ❡ greatnesse of thyne arme, and let them be as styll as a stone: whyle thy people passe thorowe, o Lorde, whyle the people passe thorowe, whiche thou hast gotten. Bringe them in, and plant them in the mountaynes of thyne enheritaunce, the place Lorde whyche thou hast made for to dwell in, the sanctuarye Lorde, whyche thy handes haue prepared.

The Lorde reygne euer and alwaye. For Pharao went in on horsebacke with his charettes and horsemen in to the see, & the Lorde broughte the waters of the see vpon them. And the chyldren of Israel went on drye lande thorow the middest of the see. And Maria Jam a prophetesse the sister of Aaron, toke a tymbrel in her hand, & all the wome came out after her with tymbrels in a daunce. And Maria Jam sang before them: Sing ye vnto the Lorde, for he is become glorious in deede: the horse and his ryder hathe he ouerthrowne in the see. Moses brought Israel from the red see, and they went out in to the wyldernesse of Sur. And they went thre dayes longe in the wyldernesse, and could fynd no water. At last they came to Mara: but could not drinke of the waters for bytternesse, for they were bitter, therfore the name of the place was called Mara. Then ✠ people murmured against Moses, sayinge: ✠ what shal we drinke? And Moses cried vnto the Lorde, and he shewed hym a tree which he caste in to the waters, and they wared swete.

There he made vnto them an ordinaunce and a lawe, and there he proued them, and sayd: If ye wyll herken to the voyce of the Lorde your God, and do that which is ryght in his syght, and gyue eare to his commaundementes, and kepe all his ordinaunces: I wyll put none of these diseases vpon you, whiche I broughte vpon the Egyptians, for I am the Lorde God your surgeon.

¶ The Israelites come into the deserte of Sin. It rayneth quayles and Manna. They grudge.

CAP. XVI.

AND ✠ they came to Elim, where were xij. welles of water, and lxx. date trees, & they pyched there by the water. And fynd they toke their iourney from Elim, and al the hole companye of the chyldren of Israel came to the wyldernesse of Syn, whiche lyeth betwene Elim and Synai, the xv. daye of the ij. moneth after that they were come out of the lande of Egypte. And the hole multytude of the chyldren of Israel murmured agaynste Moses and Aaron in the wyldernesse / and sayd vnto them: woulde God we had dyed by the hande of the Lorde in the lande of Egypte, when we sate by the fleshepottes, & ate breed our belyes full / for ye haue broughte vs out in to this wyldernesse to kyll this hole multytude for honger.

Then sayd the Lorde to Moses: beholde, I wyl rayne breed from heuen downe to you, and let the people go out, and gather daye by day that I may proue them whether they wyl walke in my lawe or no. The vj. day let them prepare that whiche they wyll bringe in, and let it be twyse as moche as they gather dayly. And Moses and Aaron sayde vnto all the chyldren of Israel: at euen ye shall know that it is the Lorde, whiche broughte you out of the lande of Egypte, and in the mornynge ye shall se ❡ the glorye of the Lorde: because he hathe herde your grudgynges agaynste the Lorde: for what are we that ye wolde murmure agaynste vs. And moreouer Moses sayd. At euen the Lorde wyll gyue you flesshe to eate, and in the mornynge breed ynoughe, because the Lorde hathe herde your murmure which ye murmur agaynst hym: for what are we? your murmuringe is not agaynst vs, but agaynst the Lorde.

And Moses sayd to Aaron: Say to all the company of the chyldren of Israel, come forth before the Lorde, for he hath herde your grudgynges. And whyle Aaron spake vnto the hole multytude of the chyldren of Israel, they loked towarde the wyldernesse: and beholde the glory of the Lorde appeared in a cloude. And the Lorde spake to Moses sayinge: I haue herd the murmuryng of the chyldren of Israel, tell them therfore and saye that at euen they shal eate flesshe, and in the mornyng they shal be fylled with breed, and ye shall knowe that I am the Lorde your God. And at euen the quayles came and coucred the grounde where they laye: And in the mornynge the dewe laye rounde about the hoost. ✠ And when the dewe was fallen, beholde it laye vpon the ground in the wyldernesse small and rounde and thyn as the hore frost on the grounde. When the chyldren of Israel sawe it, they sayd one to an other what is this? For they wyst not what it was. And Moses sayd: ✠ this is the breed whiche the Lorde hath gyuen you to eate. This is the thyng which the Lorde hath commaunded that ye gather euery man ynough for hym to eate: a gomer full for a man accordyng to the nombre of you, and gather euery man for them whiche are in his tente.

And the chyldren of Israel dyd so / and gathered some more, some lesse, and dyd mete it with a gomer. ✠ And to hym that gathered moche was no superfluitie, and to hym that hadde gathered lytle, was no lacke but euery man had gathered sufficyent for his eatynge. And Moses sayd to them: let that no man let ought

Murmure.

❡ The glorye of the Lorde is here taken for the brightnes and lyght that was seen in the cloude. Of which glorye ✠ Apostle maketh mencion. 2. Cor. iij. c. d.

Manna.

ought remayne o'r till the mornynge. Notwithstandynge they obeyed not Moses: but some of them lefte of it till mornynge, and it watte full of wormes and stanke and Moses was angry with them.

And they gathered it all mornynges: euery man as moche as suffyced for his eatynge. for as soone as the * heate of the sonne came it moult. And the .vi. day they gathered twyse so moche breed, that is to wyte, two gomers for one man: and the rulers of the multytude came and told Moses. And he said vnto them, this is that whiche the Lorde hath sayde: to morowe is the Sabboth of the holy rest of the Lorde, bake that ye wyll bake, and seethe that ye wyll sethe, and that remayneth laye vp for you, & kepe it till the mornynge. And they layde it vp till the mornynge as Moses bad, and it stanke not, neither was there any wormes therin. And Moses said: eate this to day: for to daye it is the Lordes Sabboth: to daye ye shall fynde none in the felde. Sixe dayes ye shall gather: for the .vii. is the Sabboth: in it shall be none.

Notwithstandyng there went out of the people in the .vii. daye to gather, but they founde none. Then the Lorde sayd to Moses: how long shall it be ere ye wyll kepe my commaundementes and lawes? * Se, vnderstande that the Lorde hath geuen you a Sabboth, therfore he geueth you the first daye breed for two dayes. Abyde therfore euery man at home, and let no man go out of his place the .vii. daye. And the people rested the seuenth daye. And the house of Israel called it man Nan. * And it was like vnto Coryander seed, and whyte: and the taste of it was lyke vnto wafers made with honye.

And Moses sayde: this is that the Lorde commaundeth, fyll a Gomor of it that it may be kept for your chyldren after you, that they may se the breed wherwith he fed you in wyldernesse, when he had brought you out of the lande of Egypt. And Moses sayd vnto Aaron: take a cruse, and put a Gomer full of Man therin / and laye it vp before the Lorde to be kepte for your chyldren after you, as the Lorde commaunded Moses. And Aaron layde it vp before the testimony there to be kepte. * And the chyldren of Israel ate Man .xl. yere vntyll they came to a lande inhabited. So they ate Man tyll they came to the borders of the land of Canaan. Truly a Gomor is the tenth part of an Epha.

¶ The Israelytes come in to Raphidim. They grudge. water is geuen them out of the rocke. Moses holdeth vp his handes, and they ouercome the Amalechytes.

CAPI. XVII.

AND all the company of the chyldre of Israel went on their iourneys from the wyldernesse of Sin at the commaundement of the Lorde, and pitched in Raphidim: where was no water for the people to drynke who chode with Moses and sayde: Geue vs water to drynke. Moses sayde vnto them: Why chyde ye with me, and wherfore do ye tempte the Lorde? So the people thyrsted for water, and murmured agaynste Moses, and sayde: wherfore hast thou brought vs out of Egypte, to kyll vs and our chyldren and our catell with thurst?

So Moses cryed to the Lorde saying, what shal I do vnto this people? they be almost redye to stone me. Then the Lorde sayd to Moses: go before the people, and take with the of the elders of Israel, & thy rod wherwith thou smotest the ryuer take in thyne hande and go. Beholde I wyll stande there vpon a rocke in Horeb: and thou shalte smyte the rocke, and there shall come water out therof, that the people may drynke.

* And Moses dyd so before the elders of Israel: And called the name of the place Massa, and Meriba, bycause of the chydynge of the chyldren of Israel, and bycause they tempted the Lorde, sayenge: Is the Lorde amonge vs or not?

Then came Amelech and fought with Israel in Raphidim. And Moses sayd vnto Iosua: chose out men, and go fyghte with Amelech. To morowe I wyll stande on the top of the hyll, and the rodde of God in myne hande. And Iosua dyd as Moses bade hym, & fought with the Amelechites And Moses, Aaron and Hur wente vp to the toppe of the hyll. And when Moses helde vp his hande, Israel had the better. And when he late his hand downe Amelech had the better.

When Moses handes were weery, they tooke a stone and put it vnder hym, and he sate downe theron. And Aaron and Hur stayed vp his handes, the one on the one syde, and the other on the other syde. And his handes were stedye vntyll the sonne was downe. * And Iosua discomfited Amelech and his people with the edge of his swerde.

And the Lorde sayd vnto Moses, write this for a remembraunce in a booke and tell it vnto Iosua, for I wyl put out the remembraunce of Amelech vnder heuen. And Moses made an alter, and called the name of it * Iehouah Nissi: for he sayde: the hande is on the syghte of the Lorde, that the Lorde wyll haue warre with Amelech throughout all generations.

¶ Iethro counsell is receyued of Moses.

CAPI. XVIII.

IEthro the preest of Madian Moses father in lawe herde of all that God had done to Moses and Israel his people, how that the Lorde had brought Israel forthe of Egypte. And he toke Ziphora Moses wyfe, after she was sent backe, and her two sonnes, of which the one was called Gerson / for he sayde: I haue ben an alien in a straunge lande. And the other was called Eliezer, for the god of my father was myne helpe, and delyuered me from the swerde of Pharao. So Iethro Moses father in lawe came with his two sonnes & his wyfe to Moses in the wyldernes: where he had pytched his tent by the mounte of God. And he sent worde to Moses: I thy father in lawe Iethro am come to the, and thy wyfe also and her two sonnes with her. And Moses went forthe to mete his father in lawe, and

dyd

dyd obeysaunce and kyssed hym / and they saluted eche other and came in to the tent. And Moses tolde his father in lawe all that the Lorde had done vnto Pharao, and to the Egyptians for Israels sake / and all the trauayle that had happened them by the waye, & how the Lorde had deliuered them. And Iethro reioyced ouer all the goods whiche the Lorde had done to Israel / and that he had deliuered them out of the handes of the Egyptians. And Iethro sayd: blessed be the Lorde, which hath deliuered you out of the handes of the Egyptians, and oute of the handes of Pharao, and hath deliuered his people from the power of the Egyptians. Now I know that the Lorde is greater then all Goddes, bicause they dealt proudly with them. And Iethro Moses father in lawe offred burnt offrynges and sacrifyces to God. And Aaron and all the elders of Israel came to eate breed with Moses father in lawe before God.

And it chaunced on the morowe that Moses sate to iudge the people / and the people stode aboute Moses from morynge tyl euen. When his father in lawe sawe all that he dyd vnto the people, he sayd: What is this that thou doest vnto the people? why sittest thou thy selfe, and letest all the people stande about the from morynge vnto euen? And Moses sayd vnto his father in lawe, bycause the people came vnto me to seke counsell of God. For when they haue a matter, they come to me, and I must iudge betwene euery man and his neighbour, and must shewe them the ordinaunces of God and his lawes.

And his father in lawe sayde to him: It is not well that thou doest. Thou doest vnwisely, and also this people that is with the, bycause the thynge is to greuous for the, * and thou art not able to do it thy selfe alone. But heare my voyce, and I will gyue the counsell, and God shall be with the. Be thou vnto the people to † Godwarde, and bynge the causes vnto God / and prouyde them ordinaunces and lawes / and shewe them the way wherein they muste walke, and the werkes that they muste do. Moreouer seke out amonge all the people men of actiuite, whiche feare God, and men that are true, & hate couetousnes: and make them heedes ouer the people, rulers ouer thousandes, ouer hundredes, ouer fyftye, and ouer ten. And let them iudge the people at all seasons: & there be any great matter, let them bynge that vnto the, and let them iudge all small causes them selues, and ease thy selfe, and let them beare with the. If thou shalte doo this thynge, then thou shalte be able to endure that whiche God chargeth the with all, and all this people shall goo to their places quietly.

And Moses herde the voyce of his father in lawe, and dyd all that he had sayde, and chose actyue men out of all Israel, and made them heedes ouer the people, captaynes ouer thousandes, ouer hundredes, ouer fyftye, & ouer ten. And they iudged the people at all seasons, and brought the harde causes vnto Moses, & iudged all small matters them selues. And then Moses let his father in lawe departe, and he went in to his owne lande.

¶ The chyldren of Israel come to the mounte Sinai: The people of God are holy and royal priesthod. he that toucheth the hill dyeth. God appeareth to Moses on the mount in thonder and lyghtenynge.

CAPI. XIX.

THe thirde moneth after the chyldren of Israel were gone out of Egypt, the same daye they came in to the wyldernesse of Sinai. * For they were departed from Raphidim, and were come to the desert of Sinai, and had pitched their tentes in the wyldernes. And there Israel pytched beinze the mounte. And Moses went vp to God. And the Lorde called to him out of the mountayne, saying: thus saye to the house of Jacob, and tel the children of Israel: ye haue seue what I dyd to the Egyptians, and how I toke you vp vpon eglen wynges, and haue brought you vnto my selfe. Now therfore yf ye will heare my voyce, and kepe myne appoyntmēt, ye shal be mine owne aboue all nations, for all the erth is myne. ye shal be vnto me a kyngdom of preestes, and an holy people, these are the wordes which thou shalte saye vnto the chyldren of Israel.

And Moses came and called for the elders of Israel, and layde before them all these wordes, whiche the Lorde had commaunded him. And the people answered all together and sayde: All that the Lorde hath sayd, we will doo. And Moses brought the wordes of the people vnto the Lorde. And the Lorde sayde vnto Moses: Lo, I will come vnto the in a thicke cloude, that the people may heare when I talke with the, and also bileue the for euer. So Moses shewed the wordes of the people vnto the Lorde.

And the Lorde sayde vnto Moses: Goo vnto the people, and sanctifye them to daye and to morowe, and let them † washe their clothes, that they maye be redye agaynst the thyrde daye. For the thyrde daye the Lorde will come downe in the syghte of all the people vpon mounte Synai. And sette markes rounde aboute the people, and saye: beware that ye go not vp in to the mounte, and that ye touche not the borders of it / for who so euer toucheth the mounte, shall surely dye. There shall not an hande touche it, but that he shall either be stoned or els shot thorowe: whether it be beest or man, it shall not liue / when the horne bloweth, then let them come vp in to the mountayne.

And Moses went downe from the mounte to the people, and sanctifyed them, and they washed their clothes. And he sayde vnto the people: be redy agaynst the thyrde daye, & and se that ye come not at youre wyues. And the thyrde daye in the morynge there was thunder, and lyghtenyng, and a thycke cloude vpon mount, and the voyce of the horne waxed exceadynge loude, and all the people that was in the hoste was afrayde. And Moses brought the people out of † tentes to mete with God, and they stode vnder the hyll.

* Nu. xxxiii.

Peter. ii.

The washynge of the clothes is but a monicion to purifye the harte.

Reuerence.

& This prouerbe is not that we thinke is an vnholy thyng but which is ment of prayer and serious meditacion to enquire ouer

And

mindes from all pleasure & delites accordyng to Pauls monicion. 1. Cor. vii. a

And mounte Sinai was al togyther on a smoke: bycause the Lorde descended downe vpon it in fyre. And the smoke therof ascended vp, as it had ben the smoke of a kyl, and al the mount was exceadynge fearfull. And the voyce of the horne blewe and waxed lowder & lowder. Moses spake, and God answered hym and that with a voyce. And the Lorde came downe vpon mount Sinai, euen in the top of the hyl, and called Moses vp in to the top of the hyll. And Moses wente vp.

D

And the Lorde sayde vnto Moses: Goo downe and charge the people that they preasse not vp vnto the Lorde to se hym, lest so many of them perysshe. And let the preestes also whiche come to the Lordes presence, sanctifye them selues, lest the Lorde smyte them. Then Moses sayde vnto the Lorde: the people can not come vp in to the mount Sinai, for thou chargedest vs, sayinge: set markes aboute the hyl, and sanctifye it. And the Lorde sayd vnto hym: away, and get the downe, and come vp agayne both thou and Aaron with the. But let not the preestes and the people presume to come vp vnto the Lorde, lest he smyte them. And Moses wente downe vnto the people, and tolde them.

¶ The ten commaundements euen are gyuen. The altare of erth.

CAPI. XX.

A Nd God spake all these wordes & sayd: I am the Lorde thy God, which haue brought the out of the lande of Egypt, and out of the house of bondage. Thou shalte haue none other Goddes in my syght. Thou shalte make the no grauen ymage, neither any symilitude that is in heuen aboue, either in the erth benethe, or in the water that is benethe the erth. Se that thou neither bowe thy selfe vnto them neither serue them / for I am the Lorde thy God stronge & gelous, and vysyte the synne of the fathers vpon the chyldren vnto the thyrde and fourth generation of them that hate me, and yet shewe mercy vnto thousandes amonge them that loue me and kepe my commaundementes.

Thou shalte not take the name of the Lorde thy God in vayne, for the Lorde wyl not hold him gyltles that taketh his name in vayne.

Remembre the Saboth daye that thou sanctifye it. Syx dayes thou shalte labour, and do al that thou hast to do, but the seuenth day is the Saboth of the Lorde thy God, in it thou shalte do no maner worke: neither thou, nor thy sonne, nor thy doughter, neither thy man seruaunt, nor thy mayde seruaunt, neither thy catell, neither the straunger that is within thy gates. For in syx dayes the Lorde made both heuen and erth and the see, & all that in them is, and rested the seuenth daye: wherfore the Lorde blessed the Saboth daye, and halowed it. a Honour thy father and thy mother, that thy dayes maye be longe in the lande whiche the Lorde thy God giueth the.

Thou shalte not kyll.

Thou shalte not breake wedlocke.

Thou shalte not steale.

Thou shalte beare no false wytnes agaynst thy neyghbour.

Thou shalte not couet thy neighbours house: neither shalte couet thy neighbours wyfe, his man seruaunte, his mayde, his oxe, his asse, or ought that is his.

* And all the people sawe the thonder and the lyghtenynge, and the noyse of the horne, and how the mountayne smoked. And when the people sawe it, they remoued and stode a farre of, and sayd vnto Moses: talke thou with vs, and we wyl heare, * but let not God talke with vs lest we dye. And Moses sayde vnto the people, feare not, for god is come to proue you, and that his feare maye be amonge you that ye synne not.

And the people stode a farre of, and Moses went in to the thicke cloude, where God was. And the Lorde sayd vnto Moses: thus thou shalt saye vnto the chyldren of Israel: ye haue seue howe I haue talked with you out of heuen: ye shal not make therfore with me Goddes of syluer, nor Goddes of golde: in no wise shal ye do it. * An alter of erth thou shalt make me, and theron offre thy burnt offrynges, and thy peace offeringes, and thy shepe, and thyne oxen. And in al places where I shal put the remembraunce of my name, thyther wyl I come to the, and * bielle the. But if thou wylt make me an alter of stone, se thou make it not of hewed stone, for if thou lyft vp thy tole vpon it, thou shalte defyle it. Moreouer thou shalt not go vp with steppes vnto myne alter, that thy shamefte be not shewed theron.

¶ Temporall and cyuyle ordinaunces.

CAPI. XXI.

These are the lawes whiche thou shalte set before the. * If thou bye a seruaunt that is an Hebrue: syxe yeres he shall serue, and the seuenth he shall goo oute free payinge nothynge. If he came alone, he shal goo oute alone: If he came maryed, his wyfe shal go out with hym. And yf his master haue geuen hym a wyfe, and she haue borne hym sonnes or doughters: then the wyfe and her chyldren shall be her masters, and he shal goo out alone. But yf the seruaunte saye, I loue my master, and my wyfe and my chyldren, I wyll not goo oute free: Then let his master bringe hym to the & Goddes, and let hym to the doore or the doore poste, and bore his eare thorowe with a naule, and let hym be his seruaunte for euer.

If a man sell his doughter to be a seruaunt, she shal not go out as the men seruauntes do. If she please not her master, so that he hathe geuen her to no man to wyfe, then shal he let her go free: to sell her vnto a straunge nacion shal he haue no power, bicause he despised her. If he haue promysed her vnto his sonne to wyfe, he shal deale with her as men doo with their doughters. If he take hym an other wyfe, yet her foode, rayment, and duty of mariage shal be not mynysshe. If he do not these thre vnto her, then shal she go out free and paye no money.

minded them but also to helpe them in their age yf they be poore and nedy, as Exo. xxi. a. Leui. xix. b. Deut. xv. Mathae. xxv. Roma. xiii. * Deut. xx. Hebr. xiii. * Deu. xxiii. D

* Deut. xii. a. Iosue. viii.

* Deut. xxvii.

A * Deut. v. a Psal. lxxx. b. Leuit. xx. b. a Psal. xcv. a.

& Exclude ye is: I am the Lorde that watcheth & loketh narowly vnto your workedoes, & wyll punyshe & reuenge

And & gaynst ye reuelently vseth youre godlines and wyll reward it aboundantly.

b Genesis ii.

c To honour father and mother is not only to shew obedience to

Laws. * Deut. xv. Leuit. xxv.

& Iudges xxi. Gods

B

money. * He that smyteth a man that he dye shal be slayne for it. ¶ A man laye not awayte but God delyuer him in to his hande, then I wyl poynte the a place whyther he shal flee. ¶ If a man come presumptuously vpon his neighbour and slee him with gyle, thou shalte take him from myne alter that he dye. And he that smiteth his father or his mother shal dye for it.

He that stealeth a man and selleth him (yf it be proued vpon him) he shal be slayne for it. * And he that curseth his father or mother, shall be put to deth for it. If men stryue together, and one smyte an other with a stone or with his fyste, so that he dye not, but lyeth in bed: yf he ryse agayne, and walke about vpon his staffe, the shal he that smote him go quite, saue onely he shal beare his charges whyle he laye in bed, and paye for his healynge.

If a man smyte his seruaunte or his mayde with a staffe that they dye vnder his hande, it shal be auenged. But yf they contynue a daye or two, it shal not be auenged, for they are his money. When men stryue and smite a woman with chylde, so that her frute depart from her, and yet no myschefe folowe: then shal he be amerced accordynge as the womans husbande wyl laye to his charge, & he shal pay as the iuges men appoynte hym. But * yf any myschefe folowe: then shall he paye lyfe for lyfe, eye for eye, tothe for tothe, hande for hande, foote for foote, burnynge for burnynge, wounde for wounde, and stripe for stripe.

If a man smyte his seruaunt or his mayde in the eye, and put it out, he shal let them goo free for the eyes sake. Also yf he smyte out his seruauntes or his maydes tothe, he shall let them go out free for the tothes sake. If an ox gore a man or a woman that they dye, then the ox shal be stoned, and his flesh shal not be eaten, and his master shal go quyte.

If the ox were wonte to runne at men in tymes past, and it hathe ben tolde his master, and hath not kepte him, but that he hath kylled a man or a woman, then the ox shal be stoned, and his master shal dye also. If he be set to a somme of money, then he shal gyue for the delyueraunce of his lyfe, accordynge to al that is put vnto hym. And whether he hath gored a sonne or a doughter, he shal be serued after the same maner. But yf it be a seruaunte or a mayde that the ox hathe gored, then he shal gyue vnto theyr master the somme of thyrtye ‡ sycles, and the ox shall be stoned.

If a man open a wel or dygge a pyt, and couer it not, but that an ox or an asse fal therin, the owner of the pytte shal make it good, and gyue money vnto theyr master, and the deed beest shal be his.

If one mannes ox hurte an others that he dye: then they shal sel the lyue ox, and deuyde the money, and the deed ox also they shal deuyde. But yf it be knowen that the ox hathe vsed to pushe tymes paste, then because his master hathe not kepte him, he shal paye ox for ox, and the deed shal be his owne.

¶ Vse the lyke lawes as are in the chapter aboue.

CAPI. XXII.

If a man steale an ox or a shepe and kyl it or sel it, he shal restore fyue oxen for an ox, & foure shepe for a shepe. If a thefe be founde breaking vp, and be smytten that he dye, there shal no bloode be shed for him, except the sonne be vp when he is founde, then there shal be bloode shed for him. ¶ Thefte

A thefe shal make restitution: If he haue not wherewith, he shal be solde for his thefte. If the theft be found in his hande alyue (whether it be ox, asse, or shepe) he shal restore double. If a man do hurte to lande or vyneyarde, so that he put in his beest to feede in an other mans felde, of the beste of his owne felde, and of the beste of his owne vyneyarde, shal he make restitution.

If fyre breake out and catche in the thornes, so that the stackes of corne or the standynge corne or feld be consumed therwith, he that kyndled the fyre shal make restitution.

If a man delyuer his neyghbour money or stuffe to kepe, and it be stolen oute of his house: If the thefe be founde, he shal pay double. yf the thefe be not founde, then the goodman of the house shal be brought vnto the goddes and swere, whether he haue put his hande vnto his neyghbours good. Goddes be sworne to kepe.

And in all maner of trespace, whether it be ox, asse, shepe, rayment, or any maner lotte thynge which an other chalengeth to be his, the cause of bothe partyes shal come before the Goddes. And whom the Goddes condemne, the same shal paye double vnto his neyghbour.

If a man delyuer vnto his neyghbour to kepe, asse, ox, shepe, or what so euer beest it be and it dye, or be hurte, or dryuen awaye, and no man se it, then shall † an othe of the Lorde go betwene them, whether he haue put his hand vnto his neighbours good, and the owner of it shal take the othe, and the other shal not make it good: If it be stolen from him, then he shal make restitution vnto the owner: yf it be torne with wylde beestes, then let him bynge recorde of the tearynge, and he shal not make it good. When a man boroweth ought of his neyghbour, yf it be hurte or dye, and yf the owner therof be not by, he shal make it good: yf the owner therof be by, he shal not make it good, namely yf it be an hyred thynge and came for hyre.

yf a man begyle a mayde that is not betrouthed and lye with her, he shal endow her, and take her to his wyfe: yf her father refuse to gyue her vnto him, he shal paye money, accordynge to the dowrye of virgyns.

Thou shalte not suffre a wytche to lyue. Wytches.

Who so euer lyeth with a beest, shal be slayne for it. He that offereth vnto any goddes saue vnto the Lorde onely, let him dye without redemption. * Vexe not a straunger, neither oppresse him, for ye were straungers in the lande of Egypt. * Ye shal trouble no wydow nor fatherlesse chylde: * yf ye shall trouble them, they shal crye vnto me, and I wyl surely

L.ij. heare

Let all oppressors of the poore take hede to this texte

heare theyr cry, and then wyl my wrath warehote, and I wyl kyl you with the swerde, and your wyues shall be wydowes, and your children fatherlesse.

D

Vsury.

If thou lende money to any of my people that is poore by the, thou shalte not be an vsurer vnto him, neyther shalte oppresse hym with vsurye. If thou take thy neyghbours rayment to pledge, se that thou restore it vnto him agayn, by that the sonne go downe. For that is his couerlet onely, euen the rayment for his shynne, wherin he slepeth: or els he wyll crye vnto me, and I wyll heare him, for I am mercyfull.

Pledges.

Exod. xxii. a.

* Thou shalte not rayle vpon the goddes, neither curse the ruler of thy people.

Thy tithes and first frutes se thou kepe not backe. Thy first borne sonne thou shalte gyue me: lykewyse shalte thou do of thyne oxen, and of thy shepe. Seuen dayes it shall be with the dame, and the viii. daye thou shalt gyue it me. Ye shall be holy people vnto me, and therfore shal ye eate no fleshe, that is rasted of beestes in the felde: But shal cast it to dogges.

¶ Diuers lawes and politique ordinaunces.

CAPI. XXIII.

A

Falle witnesse.

Thou shalte not receyue a bayne tale, neyther shalt put thyne hand with the wicked to be an vnrygh teous witnes. Thou shalt not folow a multitude to do euyl: neither answere in a matter of plee, lest thou wilyng to folowe many, turne aside from the truthe, neither shalt thou paynt a poore mans cause.

A Deu. xxii. a Exo. xxiii. c

* When thou metest thyne enemyes oxe or asse goynge astraye, thou shalte bynge them to him agayne. If thou se thyne enemyes asse lyenge vnder his burthen, thou shalte not passe by and let hym alone: but shalt helpe him to lyfte hym vp agayne.

Thou shalte not hynder the rygh te of the poore that are amonge you in theyr sute.

Kepe the fayre fro me a false matter, and the innocent and rygh tous, se thou slay not, for I wyll not iustifye the wycked. Thou shalt take no gyftes, for gyftes blynde the prudent, and peruerte the wordes of the rygh teous.

Iudges may take no bryb[es]

Thou shalte not oppresse a straunger, for I knowe the herte of a straunger, bycause ye were straungers in Egypte. Sixe yeres thou shalte sowe thy lande, and gather in the frutes therof: And the seuenth yere thou shalte let it rest and lye styll, that the poore of thy people maye eate, and what they leaue, the beestes of the felde shall eate: In lyke maner thou shalte do with thy vyneyarde and thyne oliue trees.

B

Sixe dayes thou shalte do thy worke, and the seuenth daye thou shalte kepe holy daye, that thyne oxe and thyne asse may reste, and the sonne of thy mayde, and the straunger maye be refreshed. And in all thynges that I haue sayde vnto you, be circumspecte. And ye shal not sweare by the names of straunge Goddes, neyther let any man heare them out of your mouthes.

Sabbath day.

Sweare not by other goddes.

Thre feestes thou shalte holde vnto me in a yere. * Thou shalte kepe the feest of swete breed, that thou eate vnleuended breed seuen dayes longe, as I commaunded the in the tyme appoynted of the monethe of Abib, for in that monethe thou camest out of Egypte: * and se that no man appeare before me empteye. And the feest of harueste, when thou repest thy firste frutes of thy labours which thou hast sowne in felde. And the feest of ingatherynge in the ende of the yere: when thou hast gathered in thy labours out of the felde.

Glirihall

* Exod. xxiii. d. Deuter. xvi. c

Thre tymes in a yere shal all thy men chyldren appeare before the Lorde God.

* Thou shalt not offre the bloode of my sacrifyce with leuended breed, neither shall the fat of my feest remayne tyl the morowe.

* Exod. xxiii. d

* The first of the first frutes of thy land thou shalt bryng in to the house of the Lorde thy God. thou shalt also not sethe a kydde in his mothers mylke.

* Exod. xxiii. d

Beholde I sende myne aungell before the, to kepe the in the waye, and to bryng the in to the place whiche I haue prepared. Beware of him, and heare his voyce, and angre hym not, for he wyll not spare youre mysdedes, yea and my name is in him. But yf thou shalte herken vnto his voyce, and kepe al that I shal tell the, then I wyl be an ennemy vnto thyne ennemyes, and an aduersarye vnto thyne aduersaryes. When myne aungell goeth before the, and hath brought the vnto the Amorytes, Hethytes, Pherezytes, Cananytes, Heuytes, and Iebusites, a I shal haue destroyed them/ se thou worshyp not theyr Goddes, neyther serue them, neither doo after the workes of them, but ouerthrowe them, & breake downe the places of them. And se that ye serue the Lorde your God, and he shal blesse thy breed, and thy water, and I wyll take all sycknesses, away from you.

D

The blessyng of god.

Moreouer there shall be no woman chyldelesse or vnfruitfull in thy lande, and the nombre of thy dayes I wyl fulfyl. I wyl sende my feare before the, and wyl kyll all the people whyther thou shalte go. And I wyll make all thyne ennemyes turne theyr backes vnto the/ and I wyll sende * hornettes before the/ and they shall dryue out the Heuytes, the Cananytes, and the Hethytes before the. I wyl not caste them out in one yere, lest the lande growe to a wyldernesse, and the beestes of the felde multiply vpon the. But by lytle and lytle I wyl dryue them out before the, tyl thou be encreased that thou mayste enherytе the lande. And I wyl make thy costes frome the redde see, vnto the see of the Philistynes, and from the deserte vnto the ryuer. I wyll deliuer the inhabiters of the lande in to thyne handes/ and thou shalte dryue them out before the. * And thou shalte make none appoyntment with them, nor with theyr goddes. Neither shal they dwel in thy lande/ lest they make the synne agaynst me, for yf thou serue theyr Goddes * it wyl surely be thy decaye.

* I haue sent a feare like vnto the feare of the hornet before the. Deut. vii. a. & Iosue xxiv. b

* Deu. vii. Exo. xxxiiii. d

* Exod. xxiii. d

¶ Moses goeth vp to the mount and wryteth the wordes of the Lorde. The bloode of the testament. The elders of Israel iudge the people.

And

CAPI. XXIIII.

A

AND he sayd vnto Moses: come vp to the Lord, thou & Aaron, Nadab and Abihu, and the .lxx. elders of Israel, and worshipp a farre of. And Moses wente him self alone vnto the Lorde, but they came not nye, neither came the people vp with him. * Moses then came and tolde the people al the wordes of the Lorde, and all the lawes. And all the people answered with one voyce and sayd: all the wordes whiche the Lorde hath sayde, wyll we do. Then Moses wrote all the wordes of the Lorde, and rose vp early, and made an alter vnder the hyll, and .xij. pyllers accordyng to the nombre of the .xij. trybes of Israel, and sent yong men of the children of Israel to sacrifyce burnt offrynges, and to offre peace offrynges of oxen vnto the Lorde. And Moses toke halfe of the bloode, and put it in basens/ and the other halfe he sprynckled on the alter.

B

And he toke the boke of the appoyntment, and red it in the audience of the people. And they sayd: All that the Lorde hath sayde, we wyl do and heare. And Moses toke the bloode, and sprynckled it on the people, and sayd: beholde, this is the bloode of the appoyntment, whiche the Lorde hath made with you vpon all these wordes.

C

Then went Moses and Aaron, Nadab and Abihu, and the .lxx. elders of Israel vp, & sawe the God of Israel, and vnder his feete as it were a worke of Saphir, and as it were the facion of heuen when it is clere, and vpon the nobles of the children of Israel he set not his hande. And wen they had sene God, they ate and dronke.

And the Lorde sayde to Moses: come vp to me vp to the hyll, and be there, and I wyll gyue the tables of stone, and a lawe and commaundement which I haue written to teache them. Then Moses rose vp, and his minister Iosua/ and Moses wente vp in to the hyll of God, and sayde vnto the elders: tarye ye here tyll we come agayne vnto you: And beholde here is Aaron and Hur with you. If any man haue any maters to do, let him come to them.

D

When Moses was come vp to the mounte/ a cloude couered the hyll, and the glory of the Lorde abode vpon mounte Sinai, and the cloude couered it .vi. dayes. And the seuenth daye he called vnto Moses out of the cloude. And the facyon of the glorye of the Lorde was lyke consumynge fyre on the topp of the hyll in the syghte of the children of Israel. And Moses wente in to the mountayne. And Moses was in the mounte fourtye dayes and fourtye nyghtes.

¶ The Lorde shewth Moses the fashion of the holy place and the thinges pertaynynge there.

CAPI. XXV.

A

AND the Lorde talked with Moses sayinge: Speake to the children of Israel, that they gyue me fyrste frutes of euery man that gyueth it willyngly with his herte, ye shall take it. And these thynges be they whiche ye shall take of them: golde, syluer and brasse: and Iacynct colour, scarlet, purple, bysse, and goten heere: rammes skynnes that are rodde/ and the skynnes of tanus and sethim wood, oyle for lyghtes, and spyces for anoyntyng oyle, and for swete ensle. Onix stones, and set stones for the & Ephod, and for the brest lap.

& Ephod is a garment lyke an ampte

And they shall make me a sanctuarye that I may dwel amonge them. And I shal shewe the, the facion of the habitacion, and of all the ornamentes therof, euen so se that ye make it in all thynges. And they shall make an arke of sethim wod, two cubites and an halfe long, a cubyte and an halfe brode, and a cubyte and an halfe hye. And thou shalte ouerlaye it with pure golde, bothe within and without, and shalte make an hye vpon it a crowne of golde rounde about. And thou shalt cast foure rynges of golde for it, and put them in the foure corners therof, two rynges on the one syde of it, and two on the other. And thou shalte make staues of sethim wodde, and couer them with golde, and put the staues of the rynges alonge by the sydes of the arke to beare it withall. And the staues shal abyde in the rynges of the arke, and shal not be taken awaye. And thou shalt put in the arke the wytnes which I shal gyue the.

B

And thou shalte make a mercy seate of pure golde, two cubites and a halfe longe, and a cubyte and a halfe brode. And make two cherubyns of hyche golde on the two endes of the mercy seate, and set the one cherub on the one ende, and the other on the other ende of the mercy seate: so se that thou make them on the two endes therof. And the cherubyns shall stretche their wynges abrode ouer on hyghe, and couer the mercy seate with their wynges/ and their faces shal loke one to another: to the mercy seate warde, shal the faces of the cherubyns be. And thou shalte put the mercy seate aboue vpon the arke, and in the arke thou shalte put the wytnes which I wyl gyue the.

Cherubins.

There I wyl mete the, and wyl common with the vpon the mercy seate, betwene the two Cherubyns whiche are vpon the arke of wytnesse, of all thynge whiche I wyll gyue the in commaundement vnto the children of Israel.

Thou shalte also make a table of sethym wodde of two cubytes longe, and one cubyte brode, and a cubyte and an halfe hye. And

C

couer it with pure golde, and make there to a crowne of golde rounde aboute. And make vnto that an hoope of foure fyngers brode, rounde aboute. And make a golden crowne also to the hoope rounde aboute. And make for it foure rynges of golde, and put them in the corners that are on the foure fete therof, harde vnder the hoope shal the rynges be, to put in staues to beare the table withal. And thou shalte make staues of Sethym wodde, and ouerlaye them with golde, that the table maye be borne with them. And thou shalte make his dyshes, spones, pottes, and flatte peces

to pourt out withall, of fyne golde. And thou
shalte set vpon the table shewbreed before me
alwaye.

Shewbreed
Israelites
presence and
syghte of the
Lorde.

And thou shalte make a candelstycke of
pure thycke golde with his shafte, braunches,
bolles, knoppes, and floures, procedynge there
out. Syxe braunches shall procede out of the
sydes of the candelstycke, three out of the one
syde, and three out of the other. And there shall
be three cuppes like vnto almondes, with knop-
pes and floures vpon euery one of the syxe
braunches that procede out of the candelstycke/
and in the candelstycke selfe foure cuppes like
vnto almondes with their knoppes & floures:
that there be a knoppe vnder euery two brau-
ches of the syxe that procede out of the candel
stycke. And the knoppes and the braunches
shall be all togyther one peece of pure thycke
golde.

And thou shalte make .vii. lampes, and put
them an hye theron, to gyue lyght vnto the o-
ther syde that is ouer agaynst it, with snoffers
and fyre pannes of pure golde. And a talent of
fyne golde shall make it with all the apparell.
And se that thou make them after the facion
that was shewed the in the mount.

A talent is an
hundred
pound weight
of three score
& three shil-
lings Attick.

¶ This chapter also declareth the thinges pertay-
nyng to the holy place.

CAPI. XXVI.

A And thou shalte make an habitacyon
with .x. curtaynes of twyned bysse,
Jacynct, scarlet, and purple/ and shalt
make them with cherubyns of brodred worke.
The length of a curtayne shall be .xxviij. cu-
bytes, and the bredth foure / and they shall be
all of one measure: fyue curtaynes shall be
coupled togyther one to an other / and the o-
ther fyue lykewyse shall be coupled togyther
one to an other.

B Then shalte thou make loupes of Jacynct
colour, alonge by the edge of the one curtayne
euen in the selfuege of the coupynge curtayne.
And lykewyse shalte thou make in the edge of
the vttermost curtayne, that is coupled ther-
with on the other syde. Fyfty loupes shalte
thou make in the one curtayne, and fyfty in
the edge of the other that is coupled therwith
on the other syde: so that the loupes be one
ouer agaynst an other. And thou shalte make
fyfty buttons of golde, and couple the cur-
taynes togyther with the buttons, that it may
be an habitacion.

And thou shalt make eleuen curtaynes of
gotes heere, to be a tente to couer the habi-
tacion. The length of a curtayne shall be .xxx.
cubytes / and the bredth foure / and they shall
be all .xi. of one measure. And thou shalte cou-
ple fyue by them selues, and the other syxe by
them selues, and shalte double the syxte in the
fore fronte of the tabernacle. And thou shalte
make fyfty loupes in the edge of the vtter-
most curtayne on the one syde, euen in the cou-
pynge curtayne: and as many in the edge of
the coupynge curtayne on the other syde.
And thou shalt make fyfty buttons of braſſe,
and put them on the loupes, and couple the
tent togyther withall, that there maye be one
couerynge.

And the remnaunt that resteth in the cur-
taynes of the tente, the bredth of halfe a cur-
tayne, that remaineth shal be left on the backe
syde of the habitacio: a cubyte on the one syde
and a cubyte on the other syde, of that that re-
maineth in the length of the curtaynes of the
tabernacle, which shall remayne of either syde
of the habitacion, to couer it with.

And thou shalt make an other couerynge for D
the tent of rammes skynnes dyed red/ and yet
an other aboue all of taxus skynnes.

And thou shalte make bordes for the habi- Bordes of
tacion of Sethim wodde to stande vpryghte, the tabernacle
ten cubytes longe shall euery borde be, and a
cubyte and a halfe brode. Two fete shall one
borde haue to couple them togyther with, and
so thou shalt make vnto all the bordes of the
tabernacle.

And thou shalte make .xx. bordes for the ha- Corner bordes
bitacion on the south syde, & thou shalte make and sockets.
xl. sockettes of syluer, and put them vnder the
xx. bordes, two sockettes vnder euery borde for
their two fete. In lyke maner in the northe
syde of the habitacion there shall be .xx. bordes
and .xl. sockettes of syluer: two sockettes vn- E
der euery borde.

And for the west ende of the habitacion shalt
thou make syxe bordes, and two bordes moo
for the two West corners of the habitacion:
so that these two bordes be coupled togyther
benethe, and lykewyse about with clampes.
And so shall it be in bothe the corners. And so
there shall be eyght bordes in all, and sixtene
sockettes of syluer, two sockettes vnder eue-
ry borde.

And thou shalte make barres of Sethim- F
wod, fyue for the bordes of the one syde of the
tabernacle, and fyue for the other syde, and
fyue for the bordes of the west ende. And the
myddle barre shall goo alonge thorowe the
myddes of the bordes, and barre them toge-
ther frome the one ende vnto the other. And
thou shalte couer the bordes with golde, and
make golden ringes for them to put the bar-
res thorowe, and shalte couer the barres with
golde also. And rere vp the habitacion accor-
dyng to the facion therof that was shewed in
the mounte.

And thou shalte make a vayle of Jacynct,
of scarlet, purple, and twyned bysse/ and shalt
make it of brodred worke, and full of che-
rubyns. And hange it vpon foure pylleres of se-
thim wod couered with golde, and that their
knoppes be couered with golde also, and stand G
vpon foure sockettes of syluer. And thou shalte
hange vp the vayle with ringes, and shalte
bryng in within the vayle the arke of wytnes.
And the vayle shall deuyde the holy frome the
ouerst holy. And thou shalte put the mercye
seate vpon the arke of wytnesse in the holyest
place. And thou shalte put the table without
the vayle, and candelstycke ouer agaynste the
table vpon the south syde of the habitacion.
and put the table on the north syde.

And thou shalte make an hangynge for the
dore of the tabernacle, of Jacynct, of scarlet,
of

of purpul and of twyned bylle wrought with nedle worke. And thou shalte make for the hangynge, fyue pyllers of Sethim wodde, and couer bothe theym and their knoppes, with golde, and shalte caste fyue sockettes of brasse for them.

¶ yet mo thynges pertaynynge to the holy place.

CAPI. XXVII.

AND thou shalt make an aultare of Sethim wodde: fyue cubytes longe, and fyue cubytes brode, that it be foure-squate, and thre cubytes hyghe. And make it homes procedinge out in the foure cornres of it, & couer it with brasse. And make his allbe-pannes, shoules, basens, fleshhokes, fyrepannes, and all the appurtenaunces, of brasse, & thou shalt make a gredyern also lyke a net, of brasse: vpon whose foure cornres, shalbe .iiij. brasen rynges: and the gredyern shall reache vnto the myddes of ỹ altare. And thou shalte make staues for the altare of Sethim wodde, & couer them with brasse, and let theym be put in rynges alonge by the sydes of the altare to beare it with, and make the aulter holowe w bordes: as it was shewed the in the mounte, so let them make it.

And thou shalt make ỹ a court vnto the habitation, whiche shall haue in the southe syde hangynges of twyned bylle, beynge an hundred cubytes longe, and. xx. pyllers therof, w their. xx. sockettes of brasse: but the knoppes of the pyllers and their bowpes shalbe syluer. In lykewyse on the north syde, there shall be hangynges of an hundred cubytes longe, and xx. pilers with their sockettes of brasse, and ỹ knoppes and the bowpes of syluer. And in the breadth of the court westwarde, there shall be hangynges of fyfty cubytes longe, and ten pyllers; with their ten sockettes. And in the breadth of the courte eastwarde, towarde the rysynge of the sonne, shalbe hangynges of. l. cubytes.

So there shalbe hangynges of. xv. cubytes in the one syde of it, with thre pyllers. and .iij. sockettes: and lykwyse on the other syde shal be hangynges of. xv. cubytes with .iij. pyllers and .iij. sockettes.

And in the gate of the courte shalbe a vayle of twenty cubites: of Jacinct, scarlet, purpul and twyned bylle wrought with nedle worke and .iij. pyllers with their .iij. sockettes. All the pyllers rounde aboute the courte, shall be bowped with syluer, and their knoppes of syluer, and their sockettes of brasse. The length of the court shalbe an hundred cubytes, and the breadth .l. and the heyght fyue, and the hangynges shall be of twyned bylle, and the sockettes of brasse. And all the vessels of the habytation to all maner seruyce, and the pynnes therof: yet and the pynnes also of ỹ court shalbe brasse.

And commaunde the children of Israel that they gyue the pure oyle olyue beaten for the lyghtes to powre alwaye into the lampes. In the ỹ tabernacle of wytnesse without ỹ vayle whiche is before the wytnesse: and Aaron and his sonnes shall dresse it bothe euen and morynge before the Lorde: and it shalbe a lawfull for euer vnto youre generations after you: to be gyuen of the children of Israel.

¶ Aarons apparell, and his sonnes.

CAPI. XXVIII.

AND take thou vnto the Aaron thy brother and his sonnes with hym, forth of the children of Israel, that he maye minister vnto me, both Aaron, Nadab, Abihu, Eleazar, and Ithamar, Aarons sonnes. And thou shalt make holy rayment for Aaron thy brother, both honourable & glorious. Moreouer speke vnto al that are wyse harted, whiche I haue fylled with the spirite of wysdome: that they make Aarons rayment to consecrate hym with, that he maye mynister vnto me.

These are the garmentes whiche they shal make: a ỹ brestlappe, Ephod, a tunycle, a strayte cote, a myter and a gyrdell. And they shal make holy garmentes for Aaron thy brother, and his sonnes, that he maye mynister vnto me.

And they shall take therto golde, Jacincte, scarlet purpull and bysse. And they shall make the Ephod of Golde, Iacynct, scarlet, purpul and whyte twyned bysse with brodered worke. The two sydes shall come together, closed vp in the edges therof. And the gyrdell of the Ephod shalbe of the same workmanshyp and of the same stuffe, euen of golde, Iacinct, scarlet, purpull and twyned bysse.

And thou shalt take two Onyx stones, and graue in them the names of the children of Israel: sixe in the one stone, and the other sixe in the other stone: accordynge to the order of their byrth. After the worke of a stonegrauer, euen as sygnettes are grauē, shalt thou graue the .ij. stones with the names of the children of Israel, and shalt make them to be set in ouches of golde. And thou shalt put the two stones vpon the two shoulders of the Ephod, & they shalbe stones of remembraunce vnto the children of Israel. And Aaron shal beare their names before the Lorde vpon his two shoulders for a remembraunce. And thou shalt make bokes of golde and two cheynes of fyne golde: lykewyse and wrethed, and fasten the wrethed cheynes to the bokes.

And thou shalt make the brestlappe of iudgement with brodered worke: euen after the worke of the Ephod, shalte thou make it: of golde, Iacinct, scarlet, purple & twyned bysse shalt thou make it. Foursquare it shalbe, & double, an hande brede longe, and an hande brede brode. And thou shalte fyll it with .iiij. rowes of stones. In the fyrste rowe shall be a Sardius, a Topas, and an Emeraude. The seconde rowe, a ỹ Rubye, Saphir and Diamonde. The thirde: Lygurius, an Achat and Amatist. The fourth: a Turcas, Onix, and Jaspis. And they shall be set in golde in their inclosers. And the stones shall be grauen, as sygnettes be grauen: with the names of the children of Israel euen with twelue names euery one with his name accordynge to the .xij. tribes.

And thou shalt make vpon the brestlappe, two

because there in was contayned the couenaunt and witnes where vnto god wolde that ỹ children of Israell shulde trust, as I sayde.

ỹ Brestlappe or brestlappe is suche a flappe as is the brest of a cope.

Fyue rowes of stones.

ỹ Some rede a carbuncle.

two fastenynge theynes of pure golde & wyth
then worke. And thou shalte make lykewyse
vpon the brestlappe two rynges of golde, and
put them on the edges of the brestlappe, and
put the two wrethen theynes of golde, in the
two rynges, whiche are in the edges of the
brestlappe. And the two endes, of the. ii. they
nes, thou shalt fasten in the two rynges, and
put them vpon the shulders of the Ephod on
the forepsyde of it. And thou shalt yet make. ii.
rynges of golde, and put them in the two ed-
ges of the brestlappe euen in the borders ther
of towarde the inwyde of the Ephod that is o-
uer against it. And yet two other rynges of
golde thou shalt make, and put them on the
two sydes of the Ephod, beneth ouer against
the brestlappe, alowe where the sydes are toy
ned together vpon the bordered gyrdell of the
Ephod. And they shal bynde the brestlappe by
his rynges, vnto the rynges of the Ephod, wi
a lace of Jacinct, that it maye lye closse vnto
the brodered gyrdell of the Ephod, that the
brestlappe be not loosed frome the Ephod.

¶ And Aaron shall beare the names of the
children of Israel, in the brestlappe of iudge-
ment, vpon his hert, when he goeth into the
holye place, for a remembraunce, before
the Lorde alway. And thou shalt put in the bres-
lappe of iudgement * Urim and Thumin: &
they be vpon Aarons herte, when he goeth in
before the Lorde, and Aaron shall beare the
iudgemente of the children of Israel, vpon his
herte, before the Lorde alwaye.

And thou shalte make the tunycle vnto the
Ephod, all together of Jacinct. And there
shalbe an hole for the heed, in the myddes of
it, and let there be a bonde of wouen worke,
rounde aboute the coler of it, (as it were the
coler of a parliet) that it rent not. And beneth
vpon the hem, thou shalt make pomgranates
of Jacinct, of scarlet, and of purple, round a-
bout the hem, & belles of golde betwene them
rounde about: that there be euer a golden bel
and a pomgranate, rounde aboute vpon the
hem of the tunycle. And Aaron shall haue it
vpon him, when he ministreth, that the sound
maye be herde, when he goeth into the holy
place, before the Lorde, and when he cōmeth
out, that he dye not.

& The holy-
nes of † Lord
was a name
of God, made
with .iiii. let-
ters, which §
Iewes
durste not
name for
honoure
whiche they
habe to God
in their wri-
tyng, of they cal-
Adonay
‡ The tynne:
for the offe-
rynge for sne
as Mo. viii. a

And thou shalt make a plate of pure golde,
and graue theron, (as sygnettes are grauen)
‡ the holynesse of the Lorde, and put it on a
lace of Jacinct. and tye it vnto the mytre, v-
pon the forefront of it, that it be vpon Aarōs
forehed: that Aaron beare the ‡ synne of the
holy thinges which the childre of Israel haue
halowed in all their holy gyftes. And it shalbe
alwayes vpō Aarons forehed, that they may
be accepted before the Lorde.

And thou shalt make an albe of bysse, and
thou shalt make a mytre of bysse, and a gyrdel
of nedle worke.

And thou shalt make for Aarons sonnes al
so cotes, gyrdels and bonettes honourable &
glorious, and thou shalt put them vpon Aarō
thy brother, and on his sonnes with him and
shalt annoynte them, and fyll their handes, &
consecrate them that they maye minister vn-
to me. And thou shalte make them lynen bre-
ches to couer their priuities: From the lop-
nes vnto the thyes shall they reach. And they
shalbe vpon Aaron and his sonnes, whē they
go into the tabernacle of wytnesse, or when
they go vnto the altar to minister in holynes
that they beare no synne, and so dye. And it
shalbe a law for euer vnto Aaron and his seed
after hym.

¶ The consecracion of Aaron and his sonnes.

CAPI. XXIX.

THis is the thynge that thou shalt do vn
to them when thou halowest them to
be my preestes. Take one oxe and two
rammes that are without blemysh, and vnle-
uended bred, and cakes of swete bred tempe-
red with oyle, and wafers of swete bred, an-
noynted with oyle (of wheten floure shalte
thou make them) and put them in a maunde
and bringe them in the maunde with the oxe,
and the two rammes.

And bringe Aaron and his sonnes, vnto
the dore of the tabernacle of wytnesse, and wa-
she them with water, and take the garmentes, &
put vpon Aaron: the strayte cote, and the tu-
nycle of the Ephod, and the Ephod, and the
brestlappe: and gyrde them to him, with the
brodered gyrdell of the Ephod. And put the
mytre vpon his heed, and put the holy crowne
vpon the mytre. Then take the annoyntinge
oyle, and powre it vpon his heed and anoynt
him. And bringe his sonnes, and put albes v-
pon them, and gyrde them with gyrdels: as
wel Aaron as his sonnes. And put the bonet-
tes on them, that the preestes office maye be
theirs for a perpetuall lawe.

And fyll the handes of Aarō and of his son-
nes, and bringe the oxe before the tabernacle
of wytnesse. * And let Aaron and his sonnes
put their handes vpon his heed, and kyll him
before the Lorde in the dore of the tabernacle
of wytnesse. And take of the bloude of the oxe
and put it vpon the hornes of the alter, with
thy fyngar and powre all the bloud vpon the
botome of the alter, and take all the fat that
coutereth the inwardes, and the hall that is
on the lyuer, and the two kydneys with the
fat that is vpon them: and burne them vpon
the alter: But the flesh of the oxe & his skynne
and his donge shalt thou burne with fyre wt
out the hoste, For it is a synne offeringe.

Then take one of the rammes, and let Aa-
ron and his sonnes put their handes vpō the
heade of the ram, and cause hym to be slayne
and take of his bloude, and sprenkel it round
about vpon the altar, and cut the ram in pe-
ces, and washe the inwardes of him and his
legges, and put them vnto the peces, and vn
to his heed, and burne the hole ram vpon the
alter. For it is a burnt offeringe to the Lorde
and a swete sauoure of the Lordes sacrifice.

And take the other ram, and let Aaron and
his sonnes, put their handes vpon his heed, &
let him than be kylled. And take of his bloud
and put it vpon the tryppe of the right eare of
Aaron and of his sonnes, & vpon the thombe
of them

of their right handes, and vpon the great too of their right fete, and sprenkell the bloude vpon the alter round about.

D Then take of the bloude, that is vpon the alter, and of the annoyntinge oyle, and sprenkell it vpon Aaron, and his best̄mentes, and vpon his sonnes, and vpon their garmentes also. Then is he and his clothes holy and his sonnes, and their clothes holy also.

Then take the fat of the ramme, and his rompe, and the fat that couereth the inwardes, and the hall of the lyuer, and the two kydneys, and the fat that is vpon them, and the right shoulder (for that ram is a full offringe) and a lymnell of bred, and a cake of oyled bred and a wafer oute of the basket of swete bred that is before the Lorde, and put all vpon the handes of Aaro, and on the handes of his sonnes: and waue them in & out a waue offringe vnto the Lorde. Then take it frome of their handes, and burne it vpon the alter: euen vpon the burntoffring, to be a sauoure of swetnesse before the Lorde. For it is a sacrifice vnto the Lorde. Then take the breste of the ram that is Aarons full offeringe, and shalt sanctifie it an offringe before the Lorde, and let that be thy part. And sanctify the brest of the waue offringe, and the shoulder of the heueoffringe, which is the fulloffringe of Aaron, and of his sonnes. And it shalbe Aarons and his sonnes duetie for euer, of the children of Israel, for it is an heueoffringe. And the heueoffring shall be the Lordes duetye of the children of Israel: euen of the sacrifice of their peaceoffringes, whiche they haue vnto the Lorde. And the holy garmentes of Aaron, shalbe his sonnes after him, to annoynte them therin, and to fill their handes therin. And that sonne that is preest in his stede after hym, shal put them on seuen dayes: that he go into the tabernacle of wytnesse, to ministre in the holy place.

Then take the ram that is the filloffringe and sethe his flesshe in an holy place. And Aaron and his sonnes shall eate the flesh of him and the bred that is in the basket: euen in the yate of the tabernacle of wytnesse. And they shall eate them, because the attonement was made therwith to fyll their handes, and to sanctifie them: but a straūger shall not eate therof, because they are holy.

If ought of the flesshe of the filloffringes, or of the bred remayne vnto the morninge, thou shalte burne it with fyre: for it shall not be eaten, because it is holy. And le thou do vnto Aaron and his sonnes, euen so in all thinges as I haue commaunded the: that thou fil their handes seuen dayes, and offre euery day an oxe for a synne offringe to reconcyle with. And thou shalt halowe the alter, when thou reconcylest it, and shalt annoynte it, to sanctifie it. Seuen dayes thou shalte reconcyle the alter, and sanctifie it, that it maye be an alter most holye: so that no man may touche it but they that be consecrate.

This is that thou shalt offre vpon the alter two lambes of one yere old, daye by daye for euer, the one thou shalt offre in the morninge and the other at euē. And vnto the one lambe take a tenth deale of floure myngled with the fourth parte of an hin of beaten oyle, and the fourth parte of an hin of wyne, for a drynkofringe. And the other lambe thou shalte offre at euen, and shalt in therto accordynge to the meatcofringe and drynkofringe in the morninge, to be an odoure of a swete sauoure of a sacrifice of the Lorde. And it shalbe a continuall burnt offringe, amonge your children after you, in the dore of the tabernacle of wytnesse, before the Lorde, where I will mete you, to speke vnto you there. There I wil mete with the children of Israel, and will be sanctyfied in myne honoure. And I will sanctifie the tabernacle of wytnesse, and the alter: and I wil sanctifie also both Aaron and his sonnes to be my preestes. And moreouer I wil dwell amōg the children of Israel, and will be their God. And they shall knowe that I am the Lorde their God, that brought them out of the lād of Egypte, to dwell amonge them: euen I the Lorde their God.

¶ The alter of encēse. The brasen lauer. The annoyntynge oyle.

CAPI. XXX.

A AND thou shalte make an alter to burne encēse therin, of Sethim wodde: a cubyte longe, and a cubyte broade, euen folwrsquare shall it be, and two cubytes hye: with hornes procedynge oute of it, and thou shalte ouerlaye it with fyne golde, bothe the rofe, and the walles rounde aboute, and his hornes also, and shalt make vnto it a crowne of golde rounde about, and two golden ringes on eyther syde, euen vnder the crowne, to put staues therin, for to beare it withall. And thou shalte make the staues of Sethim wodde and couer them with golde. And thou shalte put it before the vayle, that hangeth before the arche of wytnesse, and before the mercy seate that is before the wytnesse, where I wil mete the.

B And Aaron shall burne theron swete encē euerye morninge, when he dresseth the lampes: and lyke wyse at euen, when he setteth vp the lampes, he shall burne encē perpetually before the Lorde, throwe oute your generacyons. Ye shall put no straunge encē theron, neyther burntsacrifice, nor meatofferynge, neyther poure any drynkofferynge theron.

And Aaron shall reconcyle vpon the hornes of it, once in a yere, with the bloude of the synneofferinge of reconcylinge: euen once in the yere shall he reconcyle it throwe your generacions. And so is it moost holye vnto the Lorde.

And the Lorde spake vnto Moses, saying: * When thou takeste the summe of the children of Israel, and tellest them, they shal gyue euerye man a reconcylynge of his soule vnto the Lorde that there be no plage amonge the when thou tellest them. And thus moch shall euery man gyue that goeth in the nombre: halfe a shele, after the shele * of the sanctuary A shele is. xx. gerras: and an halfe shele shalbe the

* Numer. 1.a

* Le. xvbi. b
Numer. iii. g
Exod. xxxvb

the heue offringe vnto the Lorde. And all that are nombred of them that are twenty yere old and above, shall gyue an heue offringe vnto ℣ Lorde. The ryche shal not passe, and the poore shall not goo vnder halfe a sycle, when they gyue an heue offringe vnto the Lorde, for the attonement of their soules. And thou shalte take the reconcylinge money of the chyldren of Israel, and shalt put it vnto the vse of the tabernacle of wytnesse, and it shall be a memorall of the chyldren of Israel, before the Lorde, to make an attonnement, for their soules.

L

℣ Exodi 31.b

And the Lorde spake vnto Moses sayeng: * Thou shalte make a lauer of brasse, and his fote also of brasse to washe with, and shalte put it betwene the tabernacle of witnesse and the alter, and put water therein: that Aaron and his sonnes may washe both their handes and their fete therout, when they go into the tabernacle of wytnesse, or when they go vnto the altare, to mynister and to burne the Lordes offringe, lest they dye. And it shalbe an ordinaunce for euer vnto him & his seed among your children after you.

And the Lorde spake vnto Moses sayenge: take principall spices: of pure myrre fyue hundred sycles, of swete cynamome halfe so moch two hundred and fyfty sycles: of swete calempte, two hundred and fyfty. Of casia, two hundred and fyfty, after the holy sycle, and of oyle olyue, an hin. And make of them ℣ holy anoyntynge oyle, euen an oyle compounde after the crafte of the Apotycary. And annoynte the tabernacle of wytnesse therwith, and the arke of wytnesse, and the table with al his appertenaunce, and the candelsticke with al his ordinaunce, and the altare of incense, and the alter of burnt sacrifice and all his vessels, & the lauer and his fote. And sacrifie them that they may be moste holy: so that no man touche them, but they that be halowed. And anoynte Aaron and his sonnes, and consecrate them to minister vnto me.

& This holy anoyntynge oyle, doth typifie the very true oyle of holy ghost, declared of the holy ghost by the myght of gods worde, wherwith Christ our hye preest was anoynted vpon the D Apostles and all the faythfull as an Hebrues expresse

And thou shalt speake vnto the chyldren of Israel, sayeng: This shalbe an holy oynting oyle vnto me, thorowe oute youre generacions. No mans fleshe shalbe annoynted therwith: neyther shall ye make any other after the makynge of it, for it is holye, & therfore that ye take it for holy: Who so euer maketh lyke that, or who so euer putteth any of it vpon a straunger, shall perysshe from his people.

And the Lorde sayde to Moses: Take to the swete spices: stacte, onycha, swete galbanum, and pure frankencens, of eche lyke moche: and make encense of them compounde after the crafte of the apotycary, myngled together, that it maye be malt pure and holy. And beate it to powder, and put it before the witnesse, in the tabernacle of wytnesse, where I wyll mete the, but let it be vnto you holye. And se that ye make none after the makyng of that, but let it be vnto you holy for the Lorde. And who so euer shall make lyke vnto that, to smell there to, shall perysshe from his people.

¶ The callinge of Bezaleel and Aholiab the woorkmen. The Sabboth is commaunded. The tables of stone are gyuen Moses.

CAPI. XXXI.

1 * Exod. 35.

And the Lorde spake vnto Moses, sayeng: Beholde * I haue called by name Bezaleel, the sonne of Uri, sonne to Hur, of the tribe of Juda. And I haue fylled hym with the spirite of God, with wysdome, vnderstandynge and knowledge: euen in all maner woorke, to fynde oute sotle sraptes, to woorke in golde, syluer and brasse, and with ℣ crafte to graue stones, to set and to carue in tymbre, and to woorke in all maner woorkmanshyp. And beholde, I haue gyuen hym, to be companyon, Aholiab, the sonne of Ahisamach of the tribe of Dan, & in the hertes of all that are wyse harted, I haue put wysdom to make all that I haue commaunded the: the tabernacle of wytnesse, and the arke of wytnesse, and the mercyseate that is there vpon all the ornamentes of the tabernacle, and the table with his ordinance, and the pure candelsticke with all his apparell, and the alter of incens, and the alter of burnt offringes, with all his vessels, and the lauer with his foote, and the vestimentes to minister in, and the holy garmentes for Aaron the preest, and the garmentes of his sonnes to minister in, & the annoyntynge oyle, and the swete cense for the sanctuary: accordynge to all that I haue commaunded the, shall they do.

2

B

C.

And the Lorde spake vnto Moses sayeng: Speake vnto the children of Israel, and saye: In any wyse, se that ye kepe my * Sabboth, for it shall be a signe betwene me and you, in youre generacyons, for to knowe, that I the Lorde doo sanctifie you. Kepe my Sabboth therfore, that it be an holy thinge vnto you. He that defyleth it shalbe slayne therfore. For who so euer woorketh there in, the same soule shalbe roted out frome his people.

Sixe dayes shal men woorke, but the seuenth daye is the Sabboth, of the holye reste of the Lorde: so that who so euer doeth any woorke in the Sabboth daye, shall dye for it: Wherfore let the children of Israel kepe the Sabboth, that they obserue it thorowe out their generations, that it be an appoyntement for euer. For it shalbe a signe betwene me and the children of Israel, for euer. * For in sixe dayes the Lorde made heauen and earthe, and the seuenth daye he rested and was refreshed.

And when he hadde made an ende of commynge with Moses vpon the mounte Sinai, * he gaue him two tables of wytnesse: which were of stone, and written with the ℣ fynger of God.

¶ The Israelites worshyp the golden calfe. Moses prayeth for them, puttynge God in remembraunce of his promyse. He breaketh the tables for anger. He chydeth Aaron. The idolaters are slayn. Moses prayeth God to forgyue them, or to put him out of the booke of lyfe.

CAPI. XXXII.

And

AND when the people sawe that it was longe or Moses came wyne of ꝑ mountayne, they gathered them selues together, and came vnto Aaron, and sayde vnto him. * Aryse and make vs a God to go before vs: for of this Moses thy frlow that brought vs oute of the lande of Egypte, we wote not what is become.

And Aaron sayde vnto them: plucke of the golden earynges, whiche are in the eares of your wyues, your sonnes and of your doughters: and bringe them vnto me. And all the people plucked of the golden earynges, that were in their eares, and broughte them vnto Aaron. And he * receyued them of their handes, and facyoned it with a grauer and made it a calfe of molten metall. And they sayde: * This is thy God O Israel, whiche broughte the out of the lande of Egypte.

And when Aaron saw that, he made an altare before it, and made a Proclamation sayenge, To morowe shall be holy daye vnto the Lorde. And they rose vp in the morynge and offred burntofferinges, and broughte offringes of attonement also. * And than they sat them wyne to eate and drinke, and rose vp agayne to playe.

Then the Lorde sayde vnto Moses: * go get the downe, for thy people whiche thou broughtest oute of the lande of Egypte haue marred all, they are turned at once out of the waye whiche I commaunded them: * & haue made them a calfe of molten metall, and haue worshypped it, and haue offred therto, & haue sayde: This is thy God thou Israel, whiche hath brought the out of the lande of Egypte. And the Lorde sayde vnto Moses: behold * I se this people that it is a styfe necked people and nowe therfore suffre me that my wrathe maye waxe hote vpon them, and that I maye consume them: and then will I make of the a myghty people.

Then Moses besought the Lorde his God and sayde: O Lorde, Why shulde thy wrath waxe hote vpon thy people whiche thou hast brought out of the lande of Egypte ꝺ greate power and with a myghtye hande? * wherfore shulde the Egypcians speake and say: For a mischefe dyd he bringe them out: euen to slee them in the mountaynes, and to consume them frome the face of the earth? Turne from thy fearfe wrath, and haue compassion ouer ꝑ wyckednesse of thy people. Remembre Abraham, Isaac and Israel thy seruauntes, to whō thou sworest by thyne owne selfe, and saydest vnto them: * I will multeplye youre seed as the starres of heauen, and all this lande whiche I haue sayde, I will gyue vnto your seed: & they shall enherete it for euer. And the Lorde repented him selfe frome that euyll, which he sayde he wolde do vnto his people.

And Moses turned his backe, and wente downe frome the hyll, and the two tables of wytnesse in his hande: whiche were written on bothe the sydes, and were the worke of God, and the wrytynge was the wryting of God, grauen vpon the tables. And when Iosua herde the noyse of the people as they shouted, he sayde vnto Moses: there is a noyse of warre in the hoste. And he sayde: it is not the crye of them that haue the maistrye, nor of them that haue the worse: but I do heare the noyse of syngynge.

And as sone as he came myghe vnto the host and sawe the calfe and the daunsyng, his wrath waxed hote, and he cast the tables out of his hande, and brake them euen at the hyll fote. And he toke the calfe which they had made, & burned it with fyre, and stampt it vnto powder, and strawed it in the water, and made ꝑ children of Israel drynke. And than Moses sayde vnto Aaron: What dyd this people vnto the, that thou hast brought so great a synne vpon them?

And Aaron sayde: let not the wrath of my Lorde waxe fearse, thou knowest the people that they are euen set on mischefe: they sayde vnto me: Make vs a God to go before vs, for we wote not what is become of Moses thy frlow, that brought vs out of the lande of Egypte. And I sayd vnto them: Let them that haue golde, take and bringe it me: and I cast it into the fyre, & there of came out this calfe.

When Moses sawe that the people were naked (for Aaron had made them naked vnto their shame when they made insurrection) he went and stode in the gate of the hoste, & sayd: Yf any man pertayne vnto the Lorde, let him come to me. And all the sonnes of Leui gathered them selues together, and came vnto him. And he sayde vnto them: Thus sayth ꝑ Lorde of Israel: * Put euery man his sword by his syde, and go in and out from gate to gate throughout the host: and slee euery man his brother, euery man his frende, and euery mā his neyghboure. And the children of Leui dyd as Moses had sayde. * And there were slayne of the people the same daye, aboute three thousande men. Then Moses sayde: fyll your hādes vnto the Lorde this daye, euery man vpō his sonne and vpon his brother: to bringe vpon you a blessynge this daye.

And on the morowe, Moyses sayde vnto the people: Ye haue synned a great synne. But now I will goo vp vnto the Lorde, to wytte whyther I can make an attonement for your synne.

And Moses went agayne vnto the Lorde, & sayde: Oh, this people haue synned a great synne, and haue made them a god of golde: yet forgyue them their synne I praye the: Yf not, a wype me out of thy boke whiche thou hast written. And the Lorde sayde vnto Moses: I will put him out of my boke that hath synned against me. But goo and bringe the people vnto the lande which I sayd vnto the: beholde, myne aungell shall goo before the. Neuertheles in the daye when I vysit, I will ‡ vysit their synne vpon them. And the Lorde plagued the people, because they made the calfe which Aaron made.

¶ The Lorde sendeth an aungell before his people. The Lorde bedeyeth to go vp with the people. The people lament their synne. Moses talketh with the Lorde and desyreth to se his face: and is commaunded to stande vpon the rocke.

CAPI.

* To wype him out of ꝑ boke, is to put him oute of the nōbre of the chosen and to caste him clean out frome god, as Romans xi. c.

‡ To vysit their synne is to haue their synne in remembraunce to punysshe: as in Genesis xl.

CAP. XXXIII.

AND the Lorde sayde vnto Moses: departe and go hence: both thou and the people which thou hast brought out of the lande of Egypt, vnto the lande whiche I swore vnto Abraham, Isaac, and Jacob, saynge: vnto thy seed I will gyue it. * And I will sende an angell before the, and will caste oute the Cananytes, the Amorytes, the Hethites, the Pherezites, the Heuites, and the Jebusytes: that thou mayste go vnto a lande that floweth with mylke and honye. But I will not go amonge you my selfe, for ye are a styffnecked people: lest I consume you by the waye. And when the people herde this cruell tydynges, they sorowed: and no man dyd put on his best rayment.

And the Lorde spake vnto Moses, Say vnto the children of Israell: ye are a styffnecked people: I must come once sodenly vpon you, and make an ende of you. Put now put your goodly rayment from you, that I maye wete what to do vnto you. And the children of Israel layde their goodly rayment from them by mount Horeb.

And Moses toke the tabernacle & pytched it without the hoste a farre of from the hoste, and called it the tabernacle of wytnesse. And all that wolde ask any question of the Lorde, went oute vnto the tabernacle of wytnesse, which was without the hoste. And when Moses went out vnto the tabernacle, all the people rose vp, and stode euery man in his dore, and loked after Moses, vntyll he was gone into the tabernacle. And as sone as Moses was entred into the tabernacle, the clouden pyller descended, and stode in the doore of the tabernacle, and he talked with Moses. And when all the people saw the clouden pyller stande in the tabernacle dore, they rose vp & worshipped: euery man in his tent dore.

And the Lorde spake vnto Moses † face to face, as a man speaketh vnto his frende. And when Moses turned again into the hoste, the lad Josua the sonne of Nun departed not out of the tabernacle. And Moses sayde vnto the Lorde: See, thou saydest vnto me: Leade this people forthe, but thou hast not shewed me whom thou wilt sende with me. And hast sayd moreouer: I know the by name and thou hast also founde grace in my sighte: Now therfore, yf I haue founde fauour in thy sight, then shew me thy waye, & let me know the: that I maye fynde grace in thy sighte. And loke on this also, how that this nacyon is thy people.

And he sayde: my presence shall go with the, and I will gyue the rest. And he sayde vnto him: If thy presence go not with me, cary vs not hence for how shall it be knowen now that both I and thy people haue founde fauoure in thy sighte, but in that thou goest with vs: that both I and thy people haue a preeminence before all the people that are vpon the face of the earth. And the Lorde sayde vnto Moses: I will do this also that thou haste sayde, for thou haste founde grace in my syghte, and I knowe the by name.

And he sayde: I beseche the, shewe me thy glory: And he sayd: I will make all my good go before the, & I will be called in this name Jehouah before the, and will shewe mercy to whome I shewe mercye, and will haue compassion on whome I haue compassion. And he sayde furthermore: thou mayst not se my face, for there shall no man se me and lyue.

And the Lorde sayde, Beholde, there is a place by me, & thou shalt stonde vpon a rocke, and whyle my glory goeth forthe, I will put the in a clyfte of the rocke, and will put myne hande vpon the whyle I passe by. And then I will take awaye myne hande, and thou shalte se my backe partes: but my face shall not be sene.

¶ The tables are renued. The mercye of God. To haue fellowshyp with the gentyles is forbidden, and they yt obserue also. The feast of swete breade. The fyrste begotten. The Sabboth. The frutes of the workes. The feaste of the fruites. Moses face glystreth.

CAPI. XXXIIII.

AND the Lorde sayde vnto Moses: hewe the two tables of stone, lyke vnto the first, that I may wryte in them the wordes which were in the first two tables, which thou brakest. And be redy against the morning that thou mayst come vp early vnto the mount of Sinai and stande me there vpon the toppe of the mounte. But let no man come vp with the, neyther let any man be sene thorowe out all the mount, neyther let shepe nor oxen fede before the hyll.

And Moses hewed two tables of stone like vnto the first, and rose vp early in the morning and went vp vnto the mount of Sinai as the Lorde commaunded him, and toke in his hand the two tables of stone. And the Lorde descended in the cloude, & stode with him there: and he called vpon the name of the Lorde. And when the Lorde walked before him, he cryed: Lorde * Lorde God, full of compassion and mercy, whiche are not lyghtly angrye, but abundant in mercy and truth, and kepest mercy in store for thousandes, and forgyuest wyckednesse, trespace, and synne (for there is no man innocent before the) and visytest the wyckednesse of the fathers vpon the children, & vpon children children, euen vnto the thyrde and fourth generations. And Moses bowed him selfe to the erth quyckly, and worshypped and sayde: If I haue founde grace in thy syght, o Lorde, then let my Lorde go with vs (for it is a stubburne people) and haue mercy vpon our wickednes and our synne, and let vs be thyne enheritaunce.

And he sayd: beholde, I make an appoyntment before all thy people, that I will worke marueiles, suche as haue not ben doone in all the worlde, neither amonge any nacion. And all the people, amonge which thou art, shall se the worke of the Lorde: for it is a terrible thynge that I will do with the: kepe all that I commaunde the this daye, and beholde, I wyl cast out the

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a Exo. xxxiii.c

b Exo. xxxiii.d

c Exo. xxxiii.e

† Or, To speke to God, face to face, is: to haue a manyfest and a sure knowledge of him as in Gene. xxxii.g.

d Exo. xxxiii.f

* Jo.

out before the: the Amorites, Canaanytes, Hethytes, Pherezites, Hiuytes, and Jebusites. * Take hede to thy self, that thou make no leage with the inhabyters of ỳ lande whether thou goeste, leaste it be cause of ruyne amonge you. But ouerthrowe their altars and breake their pyllers, and cut downe their grouues, for thou shalte worshippe no straunge God. ☞ For the Lorde is called gelous, because he is a gelous God: leaste yᵗ thou make any agreement with the inhabitauntes of the lande when they go a hooringe after their goddes and so sacrifice vnto their goddes, they call ỳ and thou eate of their sacrifice: and thou take of their doughters vnto thy sonnes, and whē their doughters go a hooringe after their goddes, they make thy sonnes go a hooringe after their goddes also.

¶ Thou shalte make the no goddes of metall. The feast of swete breed shalte thou kepe, and seuen dayes thou shalt eate vnleuend bred (as I commaunded the) in the tyme appointed in the moneth of Abib: for in the moneth of Abib thou camest out of Egypte. All that breaketh vp the matrice shalbe myne, and all that breaketh the matrice amonge thy cattell, yf it be male: whether it be ore or a shepe. But ỳ firste of the asse thou shalte bye oute with a shepe, or if thou redeme him not: se thou breake his necke. All the firste borne of thy sonnes thou must nedes redeme. * And se that no mā appeare before me empty.

Sixe dayes thou shalte worke, and the seuenth thou shalt rest: bothe frome eareynge & reapynge. * Thou shalte obserue the feast of weekes with the firste frutes of wheate hervest and the feast of ingadreynge at the yeres ende. Thrise in a yere shall all youre men children appeare before the Lorde omnipotent God of Israel: for I will cast out the nacyons before the, and wyll enlarge thy costes, so that no man shall desyre thy lande, whyle thou goest vp to appeare before the face of the Lorde thy God, thrise in the yere.

* Thou shalte not offre the bloude of my sacrifice with leuended bred: neyther shall aught of the sacrifice of the feast of Paskouer be lefte vnto the morninge. The firste of the firste frutes of thy lande, thou shalte bringe vnto the house of the Lorde thy God. And se, thou seethe not a kydde in his mothers mylke.

And the Lorde sayde vnto Moses: Wryte these wordes, for vpon these wordes I haue made a couenaunt with the, and with the children of Israel. * And he was there with the Lorde. xl. dayes, and. xl. nyghtes, and neyther ate bred nor dranke water. And he wrote in the tables the wordes of the couenaunt: euen ten verses.

And Moses came downe frome mount Sinai, and the two tables of wytnesse in his hande, and wyste not that his face shone with beames of his commeynge with the Lorde.

And when Aaron and all the children of Israel looked vpon Moses, and sawe that the shyne of his face shone with beames, they were afrayde to come nyghe him. But he called them to hym, and then Aaron and all the chiefe of the company came vnto him, & Moses talked with them.

And at last all the children of Israel came vnto him, and he gaue commaundment vnto them of all that the Lorde had sayde vnto him in mounte Sinai. And as soone as he hadde made an ende of talkynge with them, he put a couerynge vpon his face. But when he went before the Lorde to speake with him, he toke the couerynge of, vntyll he came out. And he came out and spake vnto the children of Israel that which he was commaunded. And the children of Israel sawe the face of Moses, that the shynne of his face shone with beames / but Moses put a couerynge vpon his face, tyll he went in to commen with him.

¶ The Sabboth. The firste frutes are required. The redynes of the people to offer. Bezaleel and Aholiab are prayed of God and set to worke.

CAPL. XXXV.

AND Moses gathered all the companye of the chyldren of Israel togyther, and sayde vnto them / these are the thynges whiche the Lorde hathe commaunded to doo. Sixe dayes ye shall worke, but the seuenth daye shall be vnto you the holy Sabboth of the Lordes reste / so that whosoeuer dothe anye worke therein, shall dye. Moreouer ye shall kyndle no fyre throwout all youre habitations, vpon the Sabboth daye.

And Moses spake vnto all the multytude of the chyldren of Israel saying * this is the thynge whiche the Lorde commaunded, saynge. Offer frome amonge you firste frutes vnto the Lorde. * Exodꝰ. 25.

All that are willynge in theyr hartes, shall bringe firste frutes vnto the Lorde: golde, syluer, brasse, Jacynct, scarlet, purple, byssi, and goates heare: rammes skynnes red and tarres skynnes and Sethim wood: and oyle for lyghtes and spices for the anoyntynge oyle and for the swete encense: & Onixstones and stones to be set for the Ephod and for the brestlappe.

And lette all theym that are wyse harted among you, come and make all that the Lord hathe commaunded: the habytacion and the tente therof with his couerynge and his ringes, bordes, barres, pyllers, and sockettes, the arke and the staues therof with the mercyseate and the vayle that couered it / the table and his staues, with all that pertaynyth therto and the shewbred / the candelsticke of lyght with his furnisshynge and his lampes, and the oyle for the lyghtes / the incense alter and his staues, the anoyntynge oyle, and the swete incense and the hangynge before the tabernacle dore / the altare of burntsacrifices, & his brasen gredyron that longeth therto with his staues and all his ordynaunce, and the

lauer & his fote: the hangynges of the court with his pylers and their sockettes, and the hangynge to the wore of the courte: the pynnes of the habitacion, and the pynnes of the courte with their coordes: the mynistringe garmentes to ministre with in holynesse, and the holy vestymentes of Aaron the preest and the vestymentes of his sonnes, to mynystre in.

And all the company of the children of Israell departed from the presence of Moses.

And they went (as many as their hertes couraged them, & as many as their spirites made them wyllynge) and broughte heueofferinges vnto the Lorde, to the makynge of the tabernacle of wytnesse, and for all his vses, & for the holy vestimentes. And the men came with the women (euen as many as were wyllinge harted) and broughte bracelettes, earynges, rynges and girdels, and all maner Jewels of golde. And all the men that waued waueoffrynges of golde vnto the Lorde and euery mā with whome was founde Jacynct, Scarlet, Purple, Fyne or goottes heare or red skynnes of Rammes or Tarus skynnes, broughte it. And all & houe vp golde or brasse, broughte an heueofferynge vnto the Lorde. And all men with whome was founde Sethim wode mete for anye manner worke / or seruice, broughte it.

And all the wemen that were wyse harted to worke with their handes, span & broughte the sponne worke, both of Jacynct, Scarlet, Purple and Fyne. And all the wemen that excelled in wysdome of herte, spanne the gotes hayre. And the Lorde broughte Ouche stones and set stones for the Ephod, and for the brestlappe, and spyce and oyle / bothe for the lyghtes and for the annoyntynge oyle and for the swete incense. And the children of Israel broughte wyllyngeofferynges vnto the Lorde, both men and wemen / as many as their hertes made them wyllinge to bringe, for all maner workes which the Lorde had commaunded to make by the hande of Moses.

And Moses sayde vnto the children of Israel / beholde & the Lorde hath call by name Bezaleel the sonne of Ury the sonne of Hur of the tribe of Juda, and hathe fylled hym with the spyrite of God, with wysdome, vnderstandinge and knowledge, euen in all maner worke, and to fynde out curyous workes, to worke in golde, syluer and brasse / & with grauynge of stones to set, and with herunge in wode, and to worke in all maner of subtle workes. And he hathe put in his herte the grace to teache / bothe hym and Aholiab the sonne of Ahisamach of the tribe of Dan hath he fylled with wysdome of herte, to worke all maner of grauen worke / they are also broderers and workers with nedle, In Jacynct, Scarlet, Purple and Fyne, and are weuers that can make all maner worke, and can deuyse subtel workes.

¶ The thinges that Bezaleel and Aholiab made for the holy place of the Lorde.

And Bezaleel wrought and Aholiab & all wyse harted men, to whome the Lorde had geuen wysdome and vnderstandynge, to knowe howe to worke all maner worke for the holy seruyce, in all that the Lorde commaunded.

And Moses called for Bezaleel Aholiab, & all the wyse harted men, in whose hertes the Lorde hadde put wysdome, euen as many as their hertes were encouraged to come vnto the worke to worke it. And they receyued of Moses all the heueofferynges which the children of Israel hadde brought for the worke of the holye seruice to make it with all. And they brought beside that wyllynge offerynges euery morynge.

And all the wyse men that wrought all the holy worke, came euery man from his worke whiche they made, and spake vnto Moses sayenge / the people bringe to moche and aboue that is ynoughe to serue for the worke which the Lorde hathe commaunded to make. And then Moses gaue a commaundement, & they caused it to be proclamed throwe out the hoste sayenge / se that neyther man nor woman prepare any more worke for the holye heueofferynge, and so the people were forbidden to bringe / for the stuffe they had, was sufficient for them vnto all the worke, to make it and to moche.

And all the wyse harted men among them that wrought in the worke of the habytacion made / euen ten curteynes of twyned Sylke, Jacynct, Scarlet, and Purple, and made them full of Cherubins with broderd worke. The length of one curtayne was .xxviij. cubytes, and the brede foure, and were all of one syse. And they coupled fyue curtaynes by them selues, and other fyue by them selues. And they made fyfty loupes of Jacynct alōg by the edge of the furdest curtayne, euē in the selurge of the couplynge curtayne / And lykewyse they made on the syde of the furdest couplynge curtayne on the other syde, fyfty loupes they made in the one curtayne, and fyfty in the edge of the couplynge curtayne on the other syde / so that the loupes were one ouer against an other.

And they made fyfty rynges of golde / and coupled the curtaynes one to an other with the rynges / and so was it made a dwellinge place.

And they made .xi. curtaynes of gotes hayre to be a tent ouer the tabernacle thirtye cubytes longe a pece, and foure cubytes brode, & they all .xi. of one syse. And they coupled .v. by them selues, and .vi. by them selues, & they made fyfty loupes alonge by the border of the furdest couplynge curtayne on the one syde, & fyfty in the edge of the couplynge courtayne on the other syde. And they made fyfty rynges of brasse to couple the tente together that it myghte be one. And they made a couerynge vnto the tente of Rammes skynnes rede, and yet an other of Tarus skynnes aboue all.

And

And they made bordes for the dwellynge place of Sethim wode that stode vpright euery borde ten cubytes longe, and a cubyte and an halfe brode. And they made two trete to euery borde of the dwellynge place topynge one to an other. And they made twenty boordes for the southsyde of the habitation, and.xl. sockettes of syluer vnder the. xx. boordes two sockettes vnder euery boorde, euen for the two feete of theym. And for the other syde of the dwellynge towarde the North, they made other twenty boordes with fourty sockettes of syluer, two sockettes vnder euery boorde. And behynde in the ende of the tabernacle towarde the west, they made sixe boordes and two other bordes for the corners of the habytation behynde, and they were ioyned close bothe beneth and also aboue with clampes & thus they dyd to bothe the corners: so they were in all eyght boordes and. xvi. sockettes vnder euery boorde two sockettes.

And they made barres of Sethim wode. v. for the bordes of the one syde of the habitation and fyue for the other, and fyue for the bordes of the west ende of the habitation. And they made the myddell barre to shoote thorowe the bordes: frome the one ende to the other, and ouerlayde the bordes w golde, and made them ringes of golde to thrust the barres thorow, and couered the barres with golde. And they made an hangynge of Iacynct, of Scarlet, Purple and twyned bysse with Cherubins of broderd worke. And made therevnto foure pyllers of Sethim wode, and ouerlayde them with golde. Their knoppes were also of golde, and they cast for them. iiij. sockettes of syluer. And they made an hangynge for the tabernacle wore: of Iacynct, Scarlet, purple and twyned bysse of nedleworke, and the pyllers of it were fyue with their knoppes, and ouerlayde the heades of them and the hoopes with golde, with their fyue sockettes of brasse.

¶ The arcke of witnesse. The mercystate. The table. The candelstycke. The lyghtes. The aulter and the incense

CAPI. XXXVII.

And Bezaleel made the arche of Sethim wode two cubytes and an halfe longe and a cubyte and a halfe brode, and a cubyte and an halfe hyghe: and ouerlayde it with fyne golde both within & without, and made a crowne of golde to it round aboute, and caste for it foure ringes of golde for the foure corners of it: two ringes for the one syde and two for the other, and made staues of Sethim wode, and couered them with golde, and put the staues in the ringes along by the syde of the arcke to beare it with.

And he made the mercystate of pure golde two cubytes and a halfe longe and one cubite and a halfe brode, and made two Cherubins of thicke golde vpō the two endes of the mercystate: One Cherub on the one ende, and an other Cherub on the other ende of the mercystate. And the Cherubins spred out their wynges aboue an hyghe, and couered the mercystate therewith. And their faces were one to an other: towardes the mercystate, were the faces of the Cherubins.

And he made the table of Sethim wode. ij. cubytes longe and a cubyte brode, and a cubyte and a half hyghe, and ouerlayde it with fyne golde, and made therto a crowne of gold round about, and made therto an hoope of an hande breadth rounde about, and made vnto the hoope a crowne of golde rounde aboute, & cast for it foure ringes of golde and put the ringes in the foure corners by the fete: euen vnder the hoope to put staues in to beare the table with. And he made staues of Sethim wode and couered theym with golde to beare the table with, and made ꝑ vessels that were on the table of pure golde, the dysshes, spones, flatpeces and pottes to powre with.

And he made the candelstycke of pure thicke golde: both the candelstycke and his shaft: w braunces, bolles, knoppes and flowres procedynge out of it. Sixe braunches, procedynge out of the sydes therof, three oute of the one syde, and three out of the other. And on euery braunche were three cuppes lyke vnto almondes with knoppes and flowres thorowe oute the sixe braunches that proceded out of the candelstycke. And vpon the candelstycke self were foure cuppes / after the facyon / of almondes with knoppes and flowres: vnder euery two braunches a knoppe. And the knoppes, and the braunches proceded oute of it, & were all one pece of pure thicke gold. And he made seuen lampes therto, and the snoffers therof, and fyrepannes of pure golde. An hundred weyght of pure golde, made he the and all that belonged therto.

And he made the altare of incense, of Sethim woode, of a cubyte longe, and a cubyte brode: euen foure square, and two cubytes hyghe with hornes procedynge out of it. And he couered it with pure golde, both the toppe and the sydes rounde aboute, and the hornes of it, and made vnto it a crowne of gold rounde aboute.

And he made two ringes of golde vnto it, euen vnder the crowne vpon eyther syde of it, to put staues in for to beare it with: & made staues of Sethim wode, and ouerlayde them with golde. And he made the holye annoyntinge oyle and the swete pure incense after ꝑ Apothecaris craft.

¶ The aulter of burntoffrynges. The brasen lauer. The summe of that the people offred to the buildyng of the habytacyon of the Lorde.

CAPI. XXXVIII.

And he made the burntoffrynge altare of Sethim wode, fyue cubytes longe / and fyue cubytes brode: euē iiij. square and three cubytes hyghe. And he made hornes in the foure corners of it procedinge out of it, and ouerlayde it with brasse. And he made all the vessels of the altare: the cauldrons, shouels, basyns, flesshehookes, and colepannes,

all of brasse.

And he made a brasen gerdyron of net-worke vnto the altare rounde aboute alowe beneth vnder the compasse of the altare: so that it reached vnto halfe the altare, and cast foure ringes of brasse, for the foure endes of the gerdyron to put staues in. And he made staues of Sethim woode, and couered them with brasse, and put the staues in the ringes alonge by the altare syde to beare it, and made the altare holowe with bordes. And he made the lauer of brasse, and the fote of it also of brasse in the lighte of them that dyd watche before the doore of the tabernacle of wytnesse.

And he made the court with hangynges of twyned Bysse, of an hundred cubytes longe, vpon the southsyde, and twenty pylers with twenty sockettes of brasse: but the knoppes of the pylers, and the hoopes were syluer. And on the Northsyde the hangynges were an hundred cubytes longe with twenty pylers, and twenty sockettes of brasse, but the knoppes and the hoopes of the pylers were of syluer. And on the weste syde, were hangynges of fyfty cubytes longe, and. x. pylers with their ten sockettes, and the knoppes and the hoopes of the pylers were syluer. And on the east syde towarde the sonne rysynge, were hangynges of fyfty cubytes: the hangynges of the one syde of the gate were fyftene cubytes lōg, and their pylers three with their three sockettes. And of the other syde of the courte gate were hangynges also of. xv. cubytes longe, and their pylers three with three sockettes.

Now all the hangynges of the courte rounde aboute, were of twyned Bysse, and the sockettes of the pylers were brasse: but the knoppes and the hoopes of the pylers were syluer and the heedes were ouerlayde with syluer, & all the pylers of the courte were hooped aboute with syluer. And the hangynge of the gate of the courte was needleworke, of Jacynct, Scarlet, Purple, and twyned bysse twenty cubytes longe and fyue in the breed, accordynge to the hangynges of the courte. And the pylers were foure with foure sockettes of brasse, and the knoppes of syluer, and the heedes ouerlayde with syluer and hooped aboute with syluer, and all the pynnes of the tabernacle and of the courte rounde aboute were brasse.

This is the summe of the habitacle of wytnesse, which was counted at the commaundement of Moses: and was the office of the Leuytes by the hande of Ithamar sonne to Aaron the preeste. And Bezaleel sonne of Uri, sonne to Hur of the tribe of Juda, made all that the Lorde commaunded Moses, and with hym Aholiab sonne of Ahisamach of the tribe of Dan, a connynge grauer, and a worker of needleworke in Jacynct, Scarlet, Purple and Bysse.

All the golde that was occupyed vpon all the worke of the holy place (whiche was the golde of the waueoffrynge) was. xxix. hundred weyght, and seuen hundred and thirtye sycles, accordynge to the holy sycle. And the summe of syluer that came of the multitude, was fyue score hundred weyght, and a thousande seuen hundred and. lxxv. sycles of the holy sycle. Euery man offeryng halfe a sycle after the weyght of the holy sycle among them that went to be nombred from twenty yere olde and aboue, among sixe hundred thousand and three thousande, and fyue hundred and fyfty men.

And the fyue score hundred weyght of syluer went to the castynge of the sockettes of the sanctuary and the sockettes of the vayle: an hundred sockettes of the fyue score hundred weyght, an hundred weyght to euery socket. And the thousande seuen hundred and. lxxv. sycles, made knoppes to the pylers, and ouerlayde the heedes and hooped them.

And the brasse of the waueoffrynge was. lxx. hundred weyght and two thousande, and foure hundred sycles. And therwith he made the sockettes to the dore of the tabernacle of wytnesse, and the brasen altare, and the brasen gerdyron that longeth thereto, and all the vessels of the altare, and the sockettes of the courte rounde about, and the sockettes of the court gate, and all the pynnes of the habitacion, and all the pynnes of the courte rounde about.

¶ The makynge of Aaron and his sonnes apparell. And that the Lorde commaunded was offered.

CAPI. XXXIX.

And of the Jacynct, Scarlet, Purple, and twyned Bysse, they made the vestimentes of mynistration to do seruice in that holy place, and made the holy garmentes that pertayned to Aaron, as the Lorde commaunded Moses.

And they made the Ephod of golde, Jacynct, Scarlet, Purple, and twyned bysse. And they dyd beate the golde into thynne plates, and cut it into wyres: to worke it in the Jacynct, Scarlet, Purple, and the Bysse, with broidred worke. And they made the sydes come together, and closed them vp by the. v. edges. And the broderynge of the gyrdell that was vpon it, was of the same stuffe and after the same worke of Golde, Jacynct, Scarlet, Purple and twyned Bysse, as the Lorde commaunded Moses.

And they wrought Onix stones, closed in ouches of golde and grauen as signettes are grauen with the names of the children of Israel, & put them on the shoulders of the Ephod that they shoulde be a remembraunce of the children of Israel, as the Lorde commaunded Moses.

And they made the brestlappe of connynge worke, after the worke of the Ephod: euen of Golde, Jacynct, Scarlet, Purple & twyned Bysse. And they made it foure square and double, an handebreadth long and an handebreadth brode. And they fylled it with foure rowes of stones (the first rowe Sardius, a Topas, and Smaragdus: the seconde rowe, a Rubye, a Saphir & a Diamonde: the third rowe, Ligurius, an Achat & an Amatiste: the fourth

† Or rather, Chalcedonius.

fourth rowe, a Turcas, an Onix and a Jaspis) closed in ouches of golde in their inclosers. And the .xii. stones were grauen as signettes with the names of the children of Israel, euery stone with his name, accordyng to the .xii. tribes.

D And they made vpon the brestlappe, two fastenynge cheynes of wrethen worke of pure golde. And they made two hokes of golde and two golde ringes, and put the two ringes vpon the two corners of the brestlappe. And they put the two cheynes of golde in the two ringes, in the corners of the brastlappe. And the two endes of the two chaynes they fastened in the two hokes, and put theym on the shoulders of the Ephod vpon the forefronte of it.

And they made two other ringes of golde and put theym on the two other corners of the brestlappe a longe vpon the edge, toward the inside of the Ephod that is ouer against it. And they made yet two other golden ringes, and put them on the two sydes of the Ephod, beneth on the forefyde of it, euen where the sydes goo together, aboue vpon the bordinge of the Ephod, and they strayned the brestlappe by his ringes vnto the ringes of the Ephod, with laces of Jacinct, that it myght lye fast vpon the bordynge of the Ephod, and should not be lowsed from of the Ephod, as the Lorde commaunded Moses.

And he made the Tunicle vnto the Ephod E of wouen worke, and all together of Jacinct, and the head of the Tunicle was in the myddest of it as the coler of a partlet, with a bond rounde about the coler, that it should not rent. And they made beneth vpon the hem of the Tunycle, Pommegranates of Jacynct, Scarlet, purple and twyned Bysse. And they made lytle belles of pure golde, and put the amonge the Pommegranates rounde about vpon the edge of the tunycle a bell & a Pomgranate, a bell and a Pommegranate rounde about the hemmes of the Tunycle, to mynyster in, as the Lorde commaunded Moses.

And they made cootes of bysse of wouen worke for Aaron and his sonnes, and a mytre of Bysse, and goodly bonettes of Bysse, and lynen breches of twyned bysse, and a girdell of twyned Bysse, Jacynct, Scarlet and purple, euery of nedleworke, as the Lorde commaunded Moses.

F And they made the plate of the holy crowne of fyne golde, and wrote vpon it with grauen worke, the holynes of the Lorde, and tyed it to a lace of Jacynct to fasten it an hyghe vpon the mytre, as the Lorde commaunded Moses.

Thus was all the worke of the habitation of the tabernacle of wytnesse fynyshed. And the children of Israel dyd accordynge to all that the Lorde hadde commaunded Moses.

And they brought the habitation vnto Moses, the tent and all the furniture therof, the buttons, boordes, barres, pyllers and sockettes, G and the couerynge of Ramis skynnes red, and the couerynge of Taxus skynnes, and the hangynge vayle, and the arcke of wytnesse with the staues therof, and the mercyseate: the table and all the ordinaunce therof, and the shewbred, and the pure candelstycke, and the lampes prepared therunto, with all the vessels therof, and the oyle for lyghtes, and the golden altare, and the annoyntynge oyle and the swete incense, and the hangynge of the tabernacle worke, and the brasen altare, and the gredyron of brasse longynge therunto with his barres and all his vessels, and the lauer with his fote, and the hangynges of the courte with his pyllers and sockettes, and the hangynge to the courte gate, his boordes and pynnes, and all the ordinaunce that serueth to the habitation of the tabernacle of wytnesse, and the mynistrynge vestimentes to serue in the holy place, and the holy vestimentes of Aaron the preaste and his sonnes raymentes to mynistre in, accordynge to all that the Lorde commaunded Moses, euen so the children of Israel made all the worke. And Moses beheld all the worke, and se, they hadde wrought it euen as the Lorde commaunded, and then Moses blessed them.

¶ The tabernacle is reared vp. The glorye of the Lorde appeareth in a cloude couerynge the tabernacle.

CAPI. XL.

AND the Lorde spake vnto Moses, sayenge. In the first daye of the fyrste monethe shalt thou set vp the habitation of the tabernacle of wytnesse, and put therin the arcke of wytnesse, and couer the arche with the vayle, and bringe in the table and appareil it, and bringe in the candelstycke and put on his lampes, and set the cense altare of golde, before the arcke of wytnesse, and put the hangynge of the doze vnto the habitatiō. And set the burntoffrynge altare before the doze of the tabernacle of wytnesse, and set the lauer betwene the tabernacle of wytnesse and the altare, and put water therin, and make the courte rounde about, and set vp the hangynge of the court gate. B

* And take annoyntynge oyle and anoynt the habitation, and all that is therein, and halowe it, and al that belongeth therto: that it maye be holye. And annoynte the altare of the burntoffrynges, and all his vessels, and sanctifye the altare that it maye be moste holye. And annoynte also the lauer and his fote and sanctify it. * Exod.xxx.

Than bringe Aaron and his sonnes vnto the doze of the tabernacle of wytnesse, and washe them with water. And put vpon Aaron the holy vestimentes, and annoynte hym and sanctifye hym that he maye mynyster vnto me, that their annoyntinge maye be an euerlastinge preasthode vnto theym thorowe out their generacyons. * And Moses dyd * Num.viii.

ecco;dynge to all that the Lo;de commaunded him.

Thus was the tabernacle reared vp the
L first daye, in the firste moneth, in the seconde yere. And Moses reared vp the tabernacle/ and fastened his sockettes, and set vp the bo;des, and put in their barres, and reared vp the pilers, and spred ab;ode the tent ouer the habitation, and put the couerynge of the tente on vpp̄e about it: as the Lo;de commaunded Moses.

And he tobe and put the testimony in the arche, and set the staues to the arche, and put thegu crepsate on vpp̄e vpon the arche, and broged te the arche into the habitation, and hanud vp the vayle and couered the arche of wytnesse, as the Lo;de commaunded Moses.

And he put the table in the Tabernacle of wytnesse in the Lo;thsyde of the habitation, without the vayle, and set the breed in o;dre before the Lo;de, euen as the Lo;de had commaunded Moses.

And he put the candilsticke in the tabernacle of witnesse ouer against the table in the southsyde of the habitation, and set vp ꝑ lampes before the Lo;de: as the Lo;de commaunded Moses.

And he put the golden altare in the tabernacle of witnesse before the vayle, and burnt swete incense theron as the Lo;de commaunded Moses.

And set vp the hangynge in the wo;de of the habitation, and set the burntoffrynge altare before the wo;de of the tabernacle of wytnesse, and offred burntoffrynges and meatoffrynges therron: as the Lo;de commaunded Moses.

D * And he set the lauer betwene the tabernacle of wytnesse and the altare, and poured * Exodus. 40

water therin to washe with. And both Moses, Aaron and his sonnes washed their handes and their feete thereat: bothe when they went into the tabernacle of wytnesse, & when they wente to the altare, as the Lo;de commaunded Moses.

And he reared vp the court rounde about the habitation and the altare, and set vp the hangynge of the court gate: and so Moses fynished the wo;ke.

* And the cloude couered the tabernacle of * Numer. 9
wytnesse, and the glo;ye of the Lo;de, fylled the habitation, so that Moses coulde not entre into the tabernacle of wytnesse, because ꝑ cloude abode therin, and the glo;ye of ꝑ Lo;de fylled the habitation.

When the cloude was taken vp frome of the habytation, the childzen of Israell toke their iourneys as ofte as they had io;neyed. And yf the cloude departed not, they iorneyed not, tyll it departed, fo; the cloude of the Lo;de was vpon the habitation by daye, and fyre by nyght, in the sight of all the house of Israel in all their io;neyes.

? ? * ? ?

The ende of the seconde booke of Moses.

THE THYRDE BOKE OF MOSES, CALLED LEVITICVS.

¶ The order of burnte offrynges, whether it be of small or great cattell or fowles.

CAPI. I.

AND the Lorde called Moses, and spake vnto him out of the tabernacle of witnes, sayinge: Speke to the children of Israel, and saye vnto them: who so euer of you shall bringe a gifte vnto the Lorde shall bringe it of the cattell: euen of the oxen and of the shepe.

If he bringe a burnt offrynge of the oxen, he shall bring a male without blemysshe, and shall bringe hym to the doore of the tabernacle of wytnes, that he maye be accepted before the Lorde. And let him put his hand vpon the heed of the burnt sacrifyce, and fauoure shall be gruen him to make an attonement for him, and let him kyll the oxe before the Lorde. And let the prestes Aarons sonnes bring the bloude and let them sprynkle it roundе aboute vpon the alter, that is before the doore of the tabernacle of wytnes. And let the burnt offrynges be strypped and hewed in peces. And then let the sonnes of Aaron the preest put fyre vpon the alter, and put wod vpon the fyre, and let them laye the peces with the heed and the fat vpon the wod that is on the fyre in the alter. But the intrayles and the legges they shall washe in water, and the preest shall burne all together vpon the alter, that it be a burnt sacrifyce, and an offrynge of a swete sauour vnto the Lorde.

If he wyll offre a burnt sacrifyce of the shepe, whether it be of lambes or of the gotes he shall offre a male without blemysshe. And let hym kyll it on the northe syde of the alter before the Lorde. And let the prestes, Aarons sonnes sprynckle the bloude of it roundе aboute vpon the aulter. And let it be cutte in peces: euen with his heed and his fatte, and lette the preeste put them vpon the wodde that lyeth vpon the fyre in the aulter. But lette hym washe the intrayles and the legges with water, and then bringe all together and burne it vpon the aulter: that is a burnt offrynge, and a sacrifices of swete sauour vnto the Lorde.

If he wyll offre a burnt offrynge of the foules, he shall offre eyther of the turtle doues, or of the younge pygyons. And the preeste shall bringe it vnto the aulter, and wringe the necke asonder, and burne it on the aulter, and lette the bloude runne oute vpon the sydes of the aulter, and pluche awaye his croppe and his fethers, and caste them beside the aulter on the East part vpon the heape of asshes, and breake his wynges, but pluche them not asonder. And then lette the preeste burne it vpon the aulter: euen vpon the wodde that lyeth vpon the fyre, a burnt sacrifyce, and an offrynge of a swete sauour vnto the Lorde.

¶ The order of meateoffrynges, of swete cakes, of fyne flower, of frankencense. &c. without leuen and without hony, but not without salte.

CAPI. II.

If any soule wyll offre a meat offrynge vnto the Lorde, his offrynge shall be fyne floure, and he shall poure therto oyle, and put frankensence theron, and shall bringe it vnto Aarons sonnes the Preestes. And one of them shall take therout his handfull of the floure, and of the oyle with all the frankensence, and burne it for a remembraunce vpon the aulter: an offrynge of a swete sauour vnto the Lorde. And the remnaunt of the meat offryng shall be Aarons and his sonnes, as a thynge moost holy of the sacrifices of the Lorde.

If anye man bringe a meate offrynge that is baken in the ouen, lette hym bringe swete cakes of fyne floure mingled with oyle, and vnleuened wafers annoynted with oyle. If thy meate offrynge be baken in the fryinge panne, then it shall be of swete floure mingled with oyle. And thou shalte mynce it small, and poure oyle theron: and so it is a meat offrynge.

If thy meat offrynge be a thynge broyled vpon the gredyron, of floure myngled with oyle it shall be. And thou shalte bringe the meat offrynge that is made of these thynges vnto the Lorde, and shalte delyuer it to the preest, and he shall bringe it vnto the aulter, and shall heue vp parte of the meat offrynge for a memoriall, and shall burne it vpon the aulter: an offrynge of a swete sauoure vnto the Lorde. And that is lefte of the meat offrynge shall be Aarons, and his sonnes, as a thynge that is moost holy of the offrynges of the Lorde.

All the meat offrynges which ye shal bryng vnto the Lorde, shall be made without leuen. For ye shall neyther burne leuen nor hony in any offryng of the Lorde: Notwithstandyng ye shall bringe the firste frutes of them vnto the Lorde: but they shall not come vpon the aulter, to make a swete sauour.

All thy meat offrynges thou shalt salte with salte: neither shalt thou suffre the salte of the couenaunt of thy God to be lacking from thy meat offryng: but vpon all thyne offrynges thou shalt bringe salte.

If thou offre a meat offrynge of the first ripe frutes vnto the Lorde, then take that whiche is yet grene, and dyre it by the fyre, and beat it small, and so offre the meat offrynge of thy first ripe frutes. And then poure oyle therto, and put frankensence theron: and so it is a meat offrynge. And the preest shall burne parte of the beaten corne, and parte of that oyle with all the

all the frankencence, for a remembraunce, that is an offeryng vnto the Lorde.

¶ The order of peace offeryngs, whiche were offered for the keppyng of peace, made of oxen, sheepe, lambes and goates.

CAPI. III.

1 YF any man bryng a * peace offeryng of the oxen: whether it be male or female, he shall bryng suche as is without blemyshe before the Lorde: and let hym put his hande vpon the heed of his offeryng, and kyll it before the dore of the tabernacle of wytnesse. And Aarons sonnes the Preestes shall 2 sprynckle the bloude vpon the aulter rounde about. And they shall offre of the peace offeryng to be a sacrifyce vnto the Lorde: the fatte that coutreth the inwardes and all the fat ϕ is vpon the inwardes: and the two kydneys, with the fatte that lyeth vpon the loynes: and the hall that is on the lyuer they shall take awaye with the kydneys. And Aarons sonnes shall burne them vpon the aulter with the burnt sacrifyce which is vpon the wod on the fyre: that is a sacrifyce of a swete sauour vnto the Lorde.

3 Yf a man bryng a peace offeryng vnto the Lorde frome the flocke, whether it be male or female, it shall be without blemyshe. 4 Yf he offre a lambe, he shall bryng it before the Lorde, and put his hande vpon his offeryngs heed, and kyll it in the dore of the tabernacle of wytnesse, and Aarons sonnes shal sprynckle the bloude therof rounde about the aulter.

5 And of the peace offeryng they shall bryng a sacrifyce vnto the Lorde: the fatte therof and the rompe all togyther whiche they shal take of, harde by the backe bone: and the fat that coutreth the inwardes, and all the fat that is vpon the inwardes, and the two kidneys with the fatte that lyeth vpon them, and vpon the loynes, and the hall that is vpon the lyuer, he shall take awaye with the kydneys. And the Preest shall burne them vpon the aulter, to fede the Lordes offeryng with.

6 Yf the offeryng be a goote, he shall bryng it before the Lorde, and put his hande vpon 7 the heed of it, and kyll it before the tabernacle of wytnesse, and the sonnes of Aaron shall sprynckle the bloude therof vpon the aulter rounde about. And he shall bryng therof his offeryng vnto the Lordes sacrifyce: the fatte that coutreth the inwardes, and all the fatte that is vpon the inwardes, and the two kydneys, and the fat that lyeth vpon them, and vpon the loynes, & vpon the hall that is vpon the lyuer, he shall take awaye with the kydneys. And the Preest shall burne them vpon the aulter, to fede the Lordes sacrifyce with, and to make a swete sauour. And thus shal all the fatte be the Lordes, and it shall be a lawe for euer amonge youre generations after you in youre dwellynge places: that ye eate neyther fat nor bloude.

¶ The offeryng made for synnes doone of ignorauncr.

CAPI. IIII.

AND the Lorde spake vnto Moses, saynge 2 Speake vnto the chyldren of Israel and saye: when a soule synneth therow ignorauce, and hath done any of thole thynges whiche the Lorde hath forbydden in his commaundementes to be doone: Yf the 3 preest that is anoynted, synne and make the people to doo amysse, he shall bryng for his synne whiche he hathe done: an ore without blemyshe vnto the Lorde for a synne offring. 4 And he shall bryng the ore vnto the doore of the tabernacle of wytnesse before the Lorde, and shall put his hande vpon the ores heed, & kyll hym before the Lorde.

5 And the preest that is *anoynted shal take of the ore bloude, and bryng it in to the ta- * Lem. bernacle of wytnesse, and shall dyppe his fynger in the bloude and sprynckle therof seuen tymes before the Lorde: euen before the hangynge of the holy place. And he shall put some 6 of the bloude vpon the hornes of the aulter of swete incense before the Lorde, which is in the tabernacle of wytnesse, and shall poure all the bloude of the oxen vpon the bottome of the aulter of burnt offeryngs, whiche is by the doore of the tabernacle of wytnesse. And he 7 shall take awaye all the fatte of the ore that is the synne offeryng: the fatte that coutreth the intrayles, and all the fatte that is aboute them, and the two kydneys with the fat that lieth vpon them and vpon the loynes, and the hall vpon the lyuer let them take awaye also 8 with the kydneys: as it was taken from the ore of the peace offeryng, and let the Preest burne them vpon the aulter of burnt offeryngs. 9 But the skynne of the ore, and all his fleshe with his heed, his legges, his intrayles with his donge, shall he cary all togyther 10 oute of the hoste vnto a clene place: where the asshes are poured oute, and burne hym on wodde with fyre: euen vpon the heape of asshes.

11 Yf the hole commonalte of the chyldren of Israel syn throwe ignorauce, and the thyng be hyd from theyr eyes: so that they haue committed any of these thynges which the Lorde 12 hath forbydden to be done in his commaundementes and haue offended, and the synne whiche they haue synned be afterwarde knowen, 13 then shall they offre an ore for a synne offeryng, and shall bryng hym before the tabernacle of wytnesse, and the elders of the multitude shall put theyr handes vpon his heed before the Lorde.

14 * And the Preest that is anoynted, shall * Lem. bryng of his bloude in to the tabernacle of wytnesse, and shall dyppe his fynger in to the bloude, and sprynckle it seuen tymes before the Lorde, euen before the vayle. And shall put 15 of the bloude vpon the hornes of the aulter whiche is before the Lorde in the tabernacle of wytnesse, and shall poure all the bloude vpon the bottome of the aulter of burnt offeryngs, which is by the doore of the tabernacle

of

C of wytnesse, and shall take all his fatte frome hym, and burne it vpon the aulter, and shall do with his ore as he dyd with the fynne offerynge ore. And the Preste shall make an attonement for them, and so it shall be forgyuen them. And he shall dyrynge the ore without the hoste, and burne hym as he burned the firste: so is this the fynne offerynge of the commonalte.

When a Lorde synneth, and commytteth thorow ignorauncе any of these thynges whiche the Lorde his God hathe forbydden to be doone in his commaundementes and hath so offended: when his fynne is shewed vnto hym whiche he hathe synned, he shall dyrynge for his offerynge an he goote without blemyshe, and laye his handе vpon the heed of it, and kyll it in the place where the burnt offerynges are kylled before the Lorde: this is a fynne offerynge. Then let the preest take of the bloud of the fynne offerynge with his fynger, and put it vpon the hornes of the burnt offerynge aulter, and poure his bloude vpon the bottome of the burnt offerynge aulter, and burne all his fatte vpon the aulter, as he dothe the fatte of the peax offerynges. And the Preest shall make an attonement for hym as concernyng his fynne, and so it shall be forgyuen hym.

I If one of the common people of the lande synne thorowe ignorauncе, and commyt any of the thynges whiche the Lorde hathe forbydden in his commaundementes to be done and so hath trespaced, when his fynne which he hathe synned is come to his knowlege, he shall dyrynge for his offerynge a he gote without blemyshe for his fynne whiche he hathe synned, and laye his handе vpon the heed of the fynne offerynge, and slee it in the place of
Leuit.iii.b burnt offerynges. * And the preest shal take of the bloude with his fynger, and put it vpon the hornes of the burnt offerynge aulter, and poure all the bloude vpon the bottome of the aulter, and shall take awaye all his fat as the fat of the peax offerynges is taken awaye. And the preest shall burne it vpon the aulter for a swete sauoure vnto the Lorde, and the preest shal make an attonement for hym, and it shal be forgyuen hym.

If he dyrynge a lambe, and offre it for a fynne
6 offerynge, he shall dyrynge a female without blemyshe, and laye his handе vpon the heed of the fynne offerynge, and slee it in the place where the burnt offrynges are slayne. And the preest shall take of the bloude of the fynne offerynge with his fynger, and put it vpon the hornes of the burnt offrynge aulter, and shall poure all the bloude therof vnto the bottome of the aulter. * And he shall take awaye all
Leuit.iii.b the fatte therof, as the fatte of the sheepe of the peax offerynges was taken awaye. And the Preest shall burne it vpon the aulter of the Lordes sacrifice, and the preest shall make an attonement for his synne, and it shall be forgyuen hym.

¶ Of othes. The clensynge of him that toucheth vncleane thynges. The purgation of an othe and of synne done by ignorauncе.

CAPI. V.

When the soule hath synned, and herd the voyce of cursyng, and is a wytnes, whether he hath sene or knowne of it, yf he 1
haue not vttered it, he shall beare his synne. Eyther when a man toucheth any vncleane thynge: whether it be the caryon of an vncleane beest, or of vncleane catell or vncleane wormе, and is not ware of it, he is also vncleane and hathe offended. Eyther when he toucheth any vnclennesse of man (what so euer vnclennesse it be, that a man is defyled wt) and is not ware of it, and after commeth to the knowlege of it, he is a trespacer.

Eyther when a soule sweareth, so that he 3
pronounceth with his lyppes to do cuyll, or to doo good (what so euer it be that a man pronounceth with an othe) and the thynge be out of his mynde, and afterwarde commeth to the knowlege of it, then he hathe offended in one of these. Then when he hathe synned in one of these thynges, he shall confesse that wherin he hath synned, and shall dyrynge his trespace offerynge vnto the Lorde for his syn whiche he hathe synned. A female frome the flocke, whether it be a lambe, or a she goote, for a fynne offryng. And the preest shall make an attonement for hym for his synne. * But yf he be not able to dyrynge a sheepe, then let * Leuit.xii.b Luke.ii.b
hym dyrynge for his trespace whiche he hathe synned, two turtle doues, or two yonge pygeons to the Lorde, one for a synne offryng, and an other for a burnt offrynge. And he shall dyrynge them vnto the preest, which shall offre the synne offrynge firste, and wryng the necke a sonder of it, but pluckе it not clene of. And let hym sprynckle of the bloude of the synne offrynge vpon the syde of the aulter, and lette the reste of the bloude bleede vpon C
the botome of the aulter, and then it is a synne offrynge. And let hym offer the seconde for a burntoffrynge as the maner is: and so shall the preest make an attonement for him for the synne whiche he hath synned, and it shall be forgyuen hym.

And yet yf he be not able to dyrynge two turtle doues or two yonge pygeons, then let him dyrynge his offrynge for his synne: * the * Exodus.g.
tenthe parte of an Epha of fyne flowre for a synne offrynge, but put none oyle therto neyther put any frankencens theron, for it is a synne offrynge. And let hym dyrynge it to the preest, and the Preest shall take his handefull of it, and burne it vpon the aulter for a remembraunce, to be a sacrifyce for the Lorde: that is a synne offrynge. And let the Preest make an attonement for hym for his synne whatsoeuer of these he hath synned, and it shall be forgiuen. And the remnaunt shalbe the preests as it is in the meate offrynge. D

And the Lorde commaunded with Moses, sayynge: When a soule trespaseth and synneth thorowe ignorauncе in any of the holye thynges of the Lorde, he shall dyrynge for his trespace vnto the Lord a ramme without blemyshe out of the flocke valued at two sycles after the syclе of the sanctuarye, for a trespace

offryn.

offeryng. And he shall make amendes for the harme that he hath done in the holy thynge, and put the fyfte parte more to, and gyue it vnto the Preest. And the Preest shall make an attonement for hym with the ramme of the trespace offeryng, and it shall be forgyuen hym.

When a soule synneth and committeth any of these thynges whiche are forbydden to be done by the commaundementes of the Lorde: though he wyst it not, he hathe yet offended and is in synne, and shall bringe a ram without blemyshe out of the flocke that is esteemed to be worthe a synne offeryng, vnto the Preest. And the Preest shall make an attonement for hym for the ignorance which he did, and was not ware, and it shall be forgyuen him: This is a trespace offeryng, for he trespaced agaynst the Lorde.

¶ The offerynges for synnes whiche are done wylfully. The lawe of burnt offerynges. ¶ The fyre must alwaye continue vpon the aulter. The offerynges of Aaron and his sonnes.

CAPI. VI.

1 And the Lorde talked with Moses, sayinge: When a soule synneth, and trespaceth agaynst the Lorde, and denyed vnto his neyghboure that whiche was taken hym to kepe, or that was put vnder his hande or that which he hath violently taken away, or that whiche he hath defrauded his neyghboure of with iniquite, or hathe founde that whiche was lost and denyeth it, and sweareth falsely in what so euer thyng it be that a man doothe, and synneth therin.

Then when he hath synned or trespaced, he shall restore agayne that he toke violently awaye or the wronge whiche he did, or that which was delyuered him to kepe, or the lost thynge whiche he founde, or what so euer it be about whiche he hathe sworne falsely, he shall restore it agayne in the hole summe, and adde the fyfte parte more therto, and gyue it vnto him to whome it pertayneth, the same daye that he offereth for his trespace, and shal bring for his trespace offeryng vnto the Lord a ramme without blemyshe out of the flocke that is esteemed worth a trespace offeryng vnto the Preest. And the Preeste shall make an attonement for him before the Lorde, and it shall be forgyuen him, in what so euer thyng it be that a man doth and trespaceth therin.

8 And the Lorde spake vnto Moses sayinge: Commaunde Aaron and his sonnes, sayinge: this is the lawe of the burnt offeryng. The burnt offeryng shal be vpon the harth of the aulter all nyght vnto the morninge, and the fyre of the aulter shall burne therin. And the preest shall put on his lynnen vesture, and his lynnen breches vpon his fleshe, and take away the asshes whiche the fyre of the burnt sacrifice in the aulter hath made, and put them beside the aulter, & then put of his rayment, and put on other, and carye the asshes out, without the hoost vnto a clene place.

The fyre that is vpon the aulter shal burne therin, and not go out. And the preest shal put woode on the fyre euery morninge, and put the burnt sacrifyce vpon it, and he shall burne theron the fatte of the peace offerynges. The fyre shall euer burne vpon the aulter, and neuer go out. *Leui. 6.

This is the lawe of the meat offeryng: Aarons sonnes shall bringe it before the Lorde, vnto the aulter; and one of them shall take his handfull of the floure of the meat offeryng and of the oyle with all the frankencens whiche is theron, and shall burne it for a remembraunce vpon the aulter, to be a swete sauour of the memorrall of it vnto the Lorde. And the rest therof, Aaron and his sonnes shal eate vnleuended: it shall be eaten in the holy place: euen in the courte of the tabernacle of wytnesse they shall eate it. They? parte which I haue gyuen them of my sacrifice shall not be baken with leuen, for it is moost holy, as is the synne offeryng, and trespace offeryng. All the males amonge the chyldren of Aaron shall eate of it: and it shall be a duty for euer vnto your generations of the sacrifices of the Lorde, neyther shall any man touche it, but he that is halowed.

And the Lorde spake vnto Moses, sayinge: this is the offeryng of Aaron and of his sonnes which he shall offre vnto the Lorde in the daye when they are anoynted: the tenth part of an Epha of floure, whiche is a dayly meat offeryng perpetually: halfe in the morninge and halfe at nyght: and in the fryinge panne it shall be made with oyle. And when it is fryed, thou shalt bringe it in as a baken meat offeryng mynsed small, and shalte offer it for a swete sauoure vnto the Lorde. And that preest of his sonnes that is anoynted in his stede shall offre it: and it shalbe the Lordes duty for euer, and it shall be burnt all together. For all the meat offerynges of the preestes shall be burnt all together, and shall not be eaten.

And the Lorde talked with Moses, sayinge: speake vnto Aaron and vnto his sonnes, and saye: This is the lawe of the synne offeryng. In the place where the burnt offeryng is kylled, shal the synne offeryng be kylled also before the Lorde, for it is moost holy. The preest that offereth it, shall eate it in the holy place: euen in the courte of the tabernacle of wytnesse. No man shall touche the fleshe therof saue he that is halowed. And yf any rayment be spynckled therwith, it shall be washed in the holy place, * and the erthen potte that it is soden in, shall be broken. Yf it be soden in brasse, then the potte shall be scoured and rynsed in water. All the males amonge the preestes shall eate therof, for it is moost holye. Notwithstandynge no synne offeryng that hathe his bloude broughte in to the tabernacle of wytnesse to reconcyle with, in the holy place, shall be eaten: but shall be burnt in the fyre. *Leui.

¶ Trespace offeringes. Synne offeringes and peace offeringes. The fat and the bloude maye not be eaten.

¶ The

CAPI. VII.

¶ This is the lawe of the trespace offeryng which is moste holy. In the place where the burnt offeryngs is kylled, the trespace offeryng shal be kylled also: & his bloude shal be sprinckled rounde about vpon the aulter. And all the fat that coureth the inwardes and the two kydneys with the fat that lyeth on them and vpon the loynes, and the hall on the lyuer shall be taken awaye with the kydneys: and the preest that burne them vpon the aulter, to be an offeryng vnto the Lorde, this is a trespace offeryng.

All the males among the preestes shal eate therof in the holy place, for it is moste holy. As the synne offeryng is, so is the trespace offeryng, one lawe serueth for bothe. And it shall be the preestes that reconcyleth therwith. And the preest that offered a mans burnt offeryng shall haue the skynne of the burnt offeryng whiche he hath offered. And all the meat offeryngs that are baken in the ouen, & all that is dressed vpon the gredyron and in the frying pan, shall be the preestes that offereth them. And all the meat offeryngs that are mingled with oyle or drye, shall pertayne vnto all the sonnes of Aaron, one shall haue as moche as an other.

¶ This is the law of the peax offeringes whiche shall be offered vnto the Lorde. If he offre to gyue thankes, he shal bryng vnto his thanke offeryng: swete cakes mingled with oyle & swete wafers anoynted with oyle, and cakes mingled with oyle of fyne flower fryed, and he shall bryng his offeryng vpon cakes made of leuend bread vnto the thanke offeryng of his peax offeryngs, and of them all, he shall offre one to be an heue offeryng vnto the Lorde, and it shall be the preestes that sprincleth the bloude of the peax offeryngs. And the flesshe of the thanke offeryng of his peax offeryngs shall be eaten the same daye that it is offred, and there shall none of it be layde vp vntyll the morowe.

If it be a vowe or a free wyll offering that he bryngeth the same daye that he offereth it, it shall be eaten, and that remayneth maye be eaten on the morow: but as moche of the offered flesshe as remayneth vnto the thyrde daye, shall be burnt with fyre. For yf any of the flesshe of the peax offeryngs be eaten in the thyrde daye, then shall he that offred it obtayne no fauour, neyther shall it be reckened vnto him, but shall be an abhommacion, and the soule that eateth of it, shall beare the synne therof.

¶ The flesshe that toucheth any vncleane thynge, shall not be eaten, but burnte with fyre: and al that be clene in theyr flesshe, may eate flesshe. If any soule eate of the flesshe of the peax offeryngs that pertayne vnto the Lorde, and his vnclennes yet vpon hym, the same soule shall perysshe oute of his people.

Moreouer yf a soule toucheth any vncleane thynge, whether it be the vnclennes of man, or of any vncleane beest, or any abhominacion that is vncleane, and then eate of the flesh of the peax offeryngs, whiche pertayne vnto the Lorde, that soule shall perysshe from his people.

And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and saye: ye shall eate no maner fatte of oxen, sheepe, or goates: yet the fatte of the beest that dyeth alone and the fatte of that whiche is torne with wylde beestes, maye be occupyed in all maner vses: but ye shall in no wyse eate of it. For who so euer eateth the fatte of the beest of whiche men bryngе an offeryng vnto the Lorde, that soule that eateth it, shall perysshe from his people.

Moreouer ye * shall eate no maner of blonde where so euer ye dwell, whether it be of foule or of beest. What so euer soule it be that eateth any maner bloude, shall perysshe from his people. * Lev. 3. vers. 17. D

And the Lorde talked with Moses, sayinge: speake vnto the chyldren of Israel, and saye: he that offereth his peax offeryng vnto the Lorde, shall bryngе his gyfte vnto the Lorde of his peax offeryngs: his owne handes shall bryngе the offeryngs of the Lorde: euen the fatte vpon the breest, he shall bryngе with the breest, to waue it a waue offeryngs before the Lorde. And the preest shall burne the fat vpon the aulter, and the breest shall be Aarons and his sonnes. And the ryght shoulder they shall gyue vnto the preest, to be an heue offeryngs, of theyr peax offeryngs. And the same that offereth the bloude of the peax offeryngs and the fatte amonge the sonnes of Aaron, shall haue the ryght shoulder vnto his parte, for the wauebreest and the heueshoulder I haue taken of the chyldren of Israel, euen of theyr peaxofferyngs, and haue gyuen it vnto Aaron the preest, and vnto his sonnes: to be a dutye for euer of the chyldren of Israel.

This is the anoyntynge of Aaron, and of the sacrifyces of the Lorde, in the daye when they were offred to the preestes vnto the Lord, whiche the Lorde commaunded to be gyuen them in the daye when he anoynted them, of the chyldren of Israel, & to be a dutye for euer amonge theyr generations. This is the lawe of burntofferyngs, of meatofferinges, of synne offeryngs, of trespaceofferinges, of fulfillinges, of peacefferyngs, which the Lorde commaunded Moses in the mounte Sinai, in the daye when he comaunded the chyldren of Israel to offer theyr offeryngs vnto the Lorde in the wildernesse of Sinai.

¶ The anoyntynge and consecration of Aaron and his sonnes.

CAPI. VIII.

And the Lorde spake vnto Moses, sayinge: take Aaron and his sonnes with hym, and the vestures and the anoyntynge oyle, and an oxe for a synneofferyng, and two rammes and a basket of swete breed: and gather all the commentye together vnto the doore of the tabernacle of wytnesse. And Moses dyd as the Lorde commaunded hym, ¶

bym, and the people gathered them selues to-gether, vnto the dore of the tabernacle of wytnesse. And Moses sayd vnto the people, this is the thynge which the Lorde commaunded to do.

And Moses brought Aaron and his sonnes and washed them with water, and put vpon him the albe, and gyrded him with a gyrdell, & put vpon him the tunicle, and put the Ephod theron, and gyrded him with the broyder gyrdell of the Ephod, and bounde it vnto hym therwith. And he put the brestlap theron, and put in the brestlap Urim and Thumim. And he put the myter vpon his heed, and put vpon the myter euen vpo the forefront of it the golden plate of the holy crowne, as the Lorde commaunded Moses.

And Moses toke the anoyntynge oyle, and anoynted the habitacion and all that was therin, & sanctified them, and sprynckled therof vpon the alter seuen tymes, and anoynted the aulter and all his vessels, and the fauer with the fote, to sanctifie them. And he poured of the anoyntynge oyle vpon Aarons heed, and anoynted him to sanctifie him. And he brought Aarons sonnes, and put albes vpon them, and gyrded them with gyrdles, and put bonettes vpon their heedes: as the Lorde commaunded Moses.

And the synne offeryng was brought. And Aaron and his sonnes put their handes vpon the heed of the oxe of the synneofferynge. And when it was slayne, Moses toke of the bloude and put it vpon the hornes of the alter rounde about with his finger, and purified it, and poured the bloude vpon the bottome of the aulter, and sanctified it, and reconciled it. And he toke al the fatte that was vpon the inwardes, and the hall that was on the lyuer, and the two kydneys with their fatte, and burned it vpon the aulter. But the oxe, the hyde, his flesshe and his donge, he burnt with fyre without the hoste, as the Lorde commaunded Moses.

And he brought the ramme of the burntofferynge, and Aaron and his sonnes put their handes vpon the heed of the ramme, and it was kylled. And Moses sprynckled the bloud vpon the aulter rounde about, and cut the ramme in peces, and burnt the heed, the peces and the fatte, and washed the inwardes and the legges in water, and burnte the ramme euery whit vpon the aulter. That was a burnt sacrifyce of a swete sauoure, and an offeryng vnto the Lorde, as the Lorde commaunded Moses.

And he brought the other ram that was the fullofferyng, and Aaron and his sonnes put their handes vpon the heed of the ramme, and when it was slayne, Moses toke of the bloud of it, and put it vpon the typ of Aarons ryght eare, and vpon the thombe of his right hande, and vpon the greate too of his ryghte foote. Then were Aarons sonnes brought, and Moses put of the bloude on the typ of the ryghte eare of them, and vpon the thombes of their ryghte handes, and vpon the greate toes of their ryghte feete, and sprynckled the bloude vpon the aulter rounde about.

And he toke the fat and the rompe, and all the fat that was vpon the inwardes, and the hall of the lyuer, and the two kydneys with their fatte, and their ryght shoulder. And out of the basket of swete breed that was before the Lorde, he toke one swete cake of oyled bred and one wafer, and put them on the fat, and vpon the ryght shoulder: and put all together vpon Aarons handes, and vpon his sonnes handes, and waued it a waue offeryng before the Lorde.

And then Moses toke them from their handes agayne, and burnt them vpon the aulter, euen vpon the burntofferyng: These are the fullofferyngs of a swete sauoure, and a sacrifyce vnto the Lorde. And Moses toke the brest, and waued it a waue offeryng before the Lorde, of the ramme of the fullofferinges: and it was Moses parte, as the Lorde commaunded Moses.

And Moses toke of the anoyntynge oyle, & of the bloud which was vpon the aulter, and sprynckled it vpon Aaron, and vpon his vestimentes, and vpon his sonnes and on their vestimentes with him, and sanctified Aaron and his vestures, and his sonnes and his sones vestures also. Then Moses sayd vnto Aaron & his sonnes: boyle the flesshe in the doze of the tabernacle of witnes, and there + eate it with the bread that is in the basket of fullofferyngs, as the Lorde commaunded, sayenge: Aaron and his sonnes shall eate it: and that with the remaynyth of the flesshe and of the breed, burne it with fyre.

And if ye departe not from the doze of the tabernacle of wytnesse seuen dayes longe, tyll the dayes of your fullofferyngs be at an ende. For seuen dayes muste your handes be fylled, as they were this day: euen so the Lorde hath commaunded to do, to thintent to reconcyle you. Therfore ye abyde in the doze of the tabernacle of witnesse day and nyght seuē dayes longe: and kepe the watche of the Lorde that ye dye not, for so I am commaunded. And Aaron and his sonnes did all that the Lorde commaunded by the handes of Moses.

¶ The fyrste offeryngs of Aaron, for hym selfe and for the people. Aaron blesseth the people. The glorye of the Lorde is shewed. The fyre commynge frome about consumeth the sacrifyce.

CAPI. IX.

And the eyght daye, Moses called Aaron and his sonnes, and the elders of Israel, and sayd to Aaron: take a calfe for a synne offeryng, a ram for a burntofferynge: both without blemysshe, and bryng them before the Lorde. And vnto the children of Israel he spake, sayeng: take ye an he gote for a synne offeryng, and a calfe and a lambe both two of a yere old, & without blemysshe for a burnt sacrifice, and an oxe and a ramme for peaceofferyngs, to offre before the Lorde, and a meatofferynge mingled with oyle, for to daye the Lorde will appere vnto you.

And

And they broughte that whiche Moses commaunded vnto the tabernacle of wytnesse and all the people came and stode before the Lorde. And Moses sayde: this is that the Lorde commaunded ye sholde do: and then the glory of the Lorde shall appere vnto you. And Moses sayde vnto Aaron: Goo vnto the aulter, and offre thy synneoffrynge, and make an attonement for the and the people: and then offre the offrynge of the people, and reconcyle them also: as the Lorde commaunded Moses.

And Aaron went to the aulter, and slewe the calfe that was his synneoffrynge. And the sonnes of Aaron broughte the bloude vnto hym, and he dypte his fynger in the bloude, and put it vpon the hornes of the aulter, and poured the bloude vnto the bottome of the aulter. And the fatte and the two kydneys, with the hall of the lyuer of the synne offrynge he burnt vpon the aulter, as the Lorde commaunded Moses: but the flesshe and the hyde, he burnt with fyre without the hoste. Afterwarde he slewe the burntoffrynge, and Aarons sonnes broughte the bloud vnto hym, and he sprynkled it rounde about vpon the aulter. And they broughte the burntoffrynge vnto hym in peces, and the heed also, and he burnt it vpon the aulter, and dyd washe the inwardes, and the legges, and burnt them also vpō the burnt offrynge in the aulter.

And then he broughte the peoples offrynge and toke the goote that was the peoples synneoffrynge, and slewe it, and offered it for a synneoffrynge: as he dyd the first. And then broughte the burntoffrynge, and offered it as the maner was, and broughte the meatoffrynge and fylled his hande therof, and burnt it vpon the aulter, beside the burnt sacrifice in the morninge.

Then he slewe the oxe and the rammе that were the peoples peaceoffringes, and Aarons sonnes broughte the bloude vnto hym, and he sprynckled it vpon the aulter rounde about, and toke the fat of the oxe and of the rammе: the rompe, the fat that coureth the inwardes and the kydneyes and the hall of the lyuer, and put them vpon the brestes and burne it vpon the aulter: but the brestes and the right shoulders Aaron waued before the Lorde, as the Lorde commaunded Moses. And Aaron lyfte vp his hande ouer the people and blessed them, and came downe from offrynge of synneofferinges, burntoffringes and peaceoffringes. Then Moses and Aaron went in to the tabernacle of wytnesse, and came out agayne and blessed the people, and the glorye of the Lorde appeared vnto all the people. And there came a fyre out from the Lorde, and consumed vpon the aulter, the burntoffrynge and the fat. And all the people sawe it, and shoted, and fell on theyr faces.

And Nadab and Abihu the sonnes of Aaron toke either of them his censer, and put fyre therin, and put eens vpon, and broughte straung fyre before the Lorde: which he commaunded them not: and there wente a fyre out from the Lorde, & consumed them, and they dyed before the Lorde. Then Moses sayd vnto Aaron: this is that the Lorde spake saying: I wyll be sanctified in them that come nye me, and before all the people I wyll be glorified. And Aaron held his peace. And Moses called Misael and Elisaphan the sonnes of Oziel the vncle of Aaron, and sayd to them: Go and carye youre brethren from the holy place out of the hoste. And they went to them and caryed them in theyr aldes out of the hoste as Moses bad.

And Moses sayd vnto Aaron and Eliazar, and Ithamar his eldest sonnes: vncouer not youre heed, neyther rent youre clothes, leest ye dye, and wrath come vpon all the people, let youre brethren the hole house of Israel bewepe the burnynge whiche the Lorde hathe burnt. But go ye not out by the doore of the tabernacle of wytnesse, leest ye dye: for the anoyntynge oyle of the Lorde is vpon you. And they dyd as Moses bad.

And the Lorde spake vnto Aaron, sayinge: Drynke no wyne ne stronge drynke, neyther thou nor thy sonnes with the: when ye go in to the tabernacle of wytnesse, leest ye dye. And let it be a lawe for euer vnto youre chyldren after you: that ye maye put difference betwene holy and vnholy, betwene vncleane and cleane, and that ye maye teache the chyldren of Israel all the ordinaunces whiche the Lorde hath commaunded them by the handes of Moses.

And Moses sayde vnto Aaron, and vnto Eleazar and Ithamar his sonnes that were lefte. Take the meatoffrynge that remaineth of the sacrifyces of the Lorde, and eate it without leuen beside the aulter, for it is moost holy: eate it therfore in the holy place, because it is thy dutye and thy sonnes dutye of the sacrifyce of the Lorde: for so I am commaunded. And the wauerofft and heue shoulder eate in a cleane place: both thou and thy sonnes, and thy doughters with the. For it is thy dutye, and thy sonnes duty with the, of the peaceoffrynges of the chyldren of Israel. For the heueshoulder, and the wauebrest whiche they bringe with the sacrifyces of the fatte, to waue it before the Lorde, shall be thyne, and thy sonnes with the: and be a lawe for euer, as the Lorde hathe commaunded.

And Moses sought for the goote that was the synneoffrynge, and se it was burnt. And he was angry with Eleazar and Ithamar the sonnes of Aaron, whiche were lefte alyue, saying: wherfore haue ye not eaten the synne offrynge in the holy place, seynge it is moost holy: and for as moche as it is geuen you to bere the synne of the people, and make agreement for them before the Lorde? Behelde, the bloude of it was not brought in within the holy place, therfore sholde ye haue eaten it in

¶ Nadab and Abihu are slayne. Israel mourneth for them. The Priestes are forbidden wyne. The dutye of the sacrifyce the Priestes eate.

the holy place, as I commaunded. And Aaron
said vnto Moses: beholde, this day haue they
offered their synneofferynge and their burnt
offerynge before the Lorde, and it is chaunced
me after this maner. If I sholde eate of the
synneofferyng to day, wolde the Lorde be con-
tent withall? And when Moses herde that,
he was content.

¶ Of beastes whiche be cleane and whiche be vn-
cleane.

CAPI. XI.

AND the Lorde spake vnto Moses and
Aaron, saying: speake vnto the children
of Israel, and say: these are the beestes
whiche ye shall eate amonge all the beastes
that are on the erth: what so euer hath hoofe
and deuideth it in to two clawes, and cheweth
cud among the beastes, that shall ye eate. But
these shal ye not eate of them that chewe cud
and haue hoofes. The Camell, for he cheweth
cud, but he deuideth not the hoofe in to two
clawes, therfore he shall be vncleane vnto you.
And the Conye, for he cheweth the cud, but de-
uideth not the hoofe in to two clawes, therfore
he is vncleane to you. And the Hare, for he like
wyse cheweth the cud, but deuideth not ℔ hoofe
into two clawes, he is therfore vncleane to you
And the Swyne, for though he deuyde the hoofe
in to two clawes, yet he cheweth not the cud,
and therfore is vncleane to you. Of their flesh
se ye eate not, and their carkalles se ye touche
not, for they are vncleane to you.

These shal ye eate, of all that are in the wa-
ters: what so euer haue fynnes and scales in
the waters, sees and ryuers, that shal ye eate.
And all that haue not fynnes and scales in
the sees and ryuers of all that moue and lyue
in the waters shall ye abhorre. Se ye eate not
of their flesshe, and also that ye abhorre their
carcalles: for all that haue no fynnes nor
scales in the waters, shall be abhominacion
vnto you. These are the foules which ye shal
abhorre, and which shal not be eaten, for they
are abhominacion. The egle, the goldwaube,
the cormorannt, the kyte, the vultur and all
his kynde, and all kynde of rauens, the estrich
the nyghtcrow, the cuckow, the sparowhauke
and all the kynde: and the lytle oule, ℔ storme,
the great oule, the backe, the pellicane, ℔ ype,
the heron, ℔ lape with the kynde, the lapwing,
and the swalowe. And all foules that crepe
and go vpo all foure, shall be an abhomina-
cion vnto you.

Yet these maye ye eate of all the foules
that moue and go vpon four fete: euen those
that haue no knees aboue vpon their fete to
leape withall vpon the earthe: euen these of
them ye may eate: the Arbe and all his kynde:
the Solaam with all his kynde: the Hargol
and all the kynde, the Hagab and all his kynd.
All other foules that moue and haue foure
fete, shall be abhominacion vnto you. In such
ye shal be vncleane who so euer touche the car-
kalle of them, shall be vncleane vnto the euen:
and who so euer beareth the carkalle of them
shal washe his clothes, and so shal be vncleane
vntyll euen.

Amonge all maner beastes that haue hoofes
and deuyde them not in to two clawes, or
that chewe not the cud, shall be vncleane vnto
you: and all that toucheth them shall be vn-
cleane. And all that goeth vpon his handes a-
monge all maner beastes that go on all foure
fete, are vncleane vnto you: and as many as
touche their carkalles, shall be vncleane vntyll
the euen. And he that beareth the carkalle of
them, shall washe his clothes, and be vn-
cleane vntyll the euen, for suche are vncleane
vnto you.

And these are also vncleane to you amonge
the thynges that crepe vpon the erathe: the
wesell, the mouse, the toode, and all his kynde,
the hedgehogge, stellio, the lizerde, the snayle,
and the moule: these are vncleane to you a-
mong all that moue, and al that touche them
when they be dead, shall be vncleane vntyll the
euen. And what so euer any of the dead car-
kalles of them fall vpon, shall be vncleane:
what so euer vessell of wod it be, or rayment,
or skynne, or bagge, or what so euer thynge it
be that any worke is wrought withall. And
they shall be plunged in the water, and be vn-
cleane tyll the euen, and then they shal be cleane
agayne.

All maner of erthen vessell wherinto any of
them falleth is vncleane with al that therin is
and ✠ ye shal breake it. All maner meate that
is eaten, yf any suche water come vpon it, it
shall be vncleane. And all maner drynke that
is dronke in all maner suche vessels shal be vn-
cleane. And whether it be ouen or hetrel it shal
be broken. For they are vncleane, and shal be
vncleane vnto you. Howbeit the fountaynes
and welles, and pondes of water, shal be cleane
tyll. But who so euer toucheth their carkal-
les, shall be vncleane.

If the dead carcalle of any such fal vpon any
seed vsed to sowe, it shal yet be cleane tyll: but
yf any water be poured vpon the seed, and af-
terwarde the dead carkalle of them fall theron,
then it shal be vncleane vnto you.

If any beest of whiche ye may eate, dye, he ℔
toucheth the dead carcalle shal be vncleane tyll
the euen. And he that eateth of any suche dead
carkalle, shal washe his clothes, and remayne
vncleane tyll the euen. And he also that bea-
reth the carkalle of it, shal washe his clothes
and be vncleane tyl euen.

All that crauleth vpon the earthe, is ab-
hommacion, and shal not be eaten. And what
so euer goeth vpon the brest, and what so euer
goeth vpon foure or mo fete, amonge all that
crauleth vpon the erth, of that se ye eate not:
for they are abhominable.

Make not your soules abhominable with
nothyng that crepeth, neither make your sou-
les vncleane with them: that ye sholde be defi-
led therby. For I am the Lorde your God,
✠ be sanctified therfore that ye may be holy, for
I am holy: and defyle not your soules with
any maner thyng that crepeth vpon the erth.
For I am the Lorde that brought you out of
the lande of Egypt to be your God: be holy
therfore, for I am holy.

This

This is the lawe of beest and foule, and of all maner thynge that ryueth and moueth in the water, & of all thynges that crepe on the earth, that ye may put difference betwene vncleene and cleene, and betwene the beestes that are eaten, and the beestes that are not eaten.

¶ The lawe howe women shuld be purged after theyr childbirthe.

CAPI. XII.

1 AND the Lorde spake vnto Moses, and sayd: speake vnto the childzen of Israel and saye: when a woman hath conceyued, and hath borne a man childe, she shall be vncleane seuen dayes: euen in lyke maner as when she is put apart in tyme of her naturall disease. And in the eyght daye the flesh of the childes foreskynne shall be cut awaye. And she shal continue in the bloude of her purifyinge .xxxiij. dayes, she shall touche no halowed 4 thynge, nor come in to the sanctuarye, vntyll the tyme of her purifyng be out. Yf she beare a maydechylde, then she shall be vncleene two wekes, as when she hath her naturall disease. And she shall continue in the bloude of her purifyng .lxvj. dayes.

5 * And when the dayes of her purifyinge are out: whether it be a sonne or a doughter, she shal bring a lambe of one yere olde for a burnt offering, and a yonge pigeon or a turtle doue for a synne offeryng vnto the doze of the tabernacle of wytnesse, vnto the preest: which shall offre them before the Lorde, and make an attonement for her, & so she shal be purged of her yssue of bloud. * This is the law for her that hath borne a childe, whether it be male or female. But yf she be not able to bring a shepe then let her bringe two turtles, or two yong pygions: the one for the burntofferyng, and the other for the synneofferyng. And the preest shall make an attonement for her, and she shall be cleene.

¶ The Preestes are appointed to iudge who are Lepers.

CAPI. XIII.

1 AND the Lorde spake vnto Moses, and vnto Aaron, sayinge: when there appeareth a ryssyng in a mans flesshe eyther a scabbe or a glysteryng whyte: as thoughe the plage of leprosye were in the skyn of his flesh, let him be brought vnto Aaron the preest, or vnto one of his sonnes the preestes, and lette the preest loke on the soze that is in the skynne of his flesshe. Yf the heere in the soze be turned vnto whyte, & the soze also seme to be lower then the skynne of his flesshe, then it is surely a leprosye, and let the preest loke on hym, and iudge him vncleene.

3 Yf there be but a whyte plecke in the skyn of his flesshe, and seme not to be lower then the other skyn, nor the heere therof is turned vnto whyte, then let the preest shut him vp seuen dayes. And let the preest loke vpon hym the seuenth day: yf the soze seme to hym to abyde styll, and to go no further in the skynne, then let the preest shut him vp yet seuen dayes mo. And let the preest loke on him agayne the seuenth daye. Then yf the soze be waxed blackyssh, and is not growen abrode in the skynne, let the preest make him cleene, for it is but a skurfe. And let him washe his clothes, and then he is cleene: But yf the scabbe growe in the skynne after that he is seene of the preest agayn: if the preest se that the scabbe be growen abrode in the skynne, let him make hym vncleene: for it is surely a leprosye.

9 Yf the plage of leprosye be in a man, let him be brought vnto the preest, and let the preest se him. Yf the ryssing appeare whyte in the skyn, and haue also made the heere white, and there be rawe flesshe in the soze also: then it is an olde leprosy in the skyn of his flesshe. And the preest shall iudge him vncleane, and shall not shut him vp. for he is vncleane.

11 Yf a leprosy breake out in the skyn, and couer all the skynne from the heed to the foote ouer all where so euer the preest loketh, then let the preest loke vpon hym. Yf the leprosye haue couered all his flesshe, let him iudge the 12 sore cleene, for in as moche as he is all togyther whyte, he is cleene. But yf there be rawe flesshe on hym when he is seene, then he shall be vncleene. Therfore when the preest seeth the rawe flesshe, let him iudge him vncleene. For in as moche as his flesshe is rawe, he is vncleene: and it is surely a true leprosye. But if the rawe flesshe depart agayn and chaunge in to whyte, then let him come to the preest, and let ỳ preest se hym. Yf the sore be chaunged vnto whyte, let the preest iudge the sore cleene, and then he is cleene.

18 When there is a byle in the skynne of any mannes flesshe, and is healed and after in the place of the byle there appeare a whyte ryssyng eyther a shynynge whyte, somwhat redysshe, let hym be seene of the preest. Yf when the preest seeth hym, it appeare lower then the other skynne, and the heere therof be chaunged vnto whyte, let the preest iudge hym vncleane: for it is a very leprosye, that is broken out in the place of the byle. But if when the preest loketh on it there be no white heeres therin, neyther the scabbe lower then the other skynne, and be somwhat blackysshe, then the preest shall shut him aparte seuen dayes. Yf it spred abrode in the meane season, then let the preest iudge him vncleane: for it is a leprosye. But yf the glysteryng whyte abyde styll in one place, and goo no further, then it is but the 23 pynne of the byle, and the preest shall iudge him cleene.

24 When the skyn of any mans flesshe is burnt with fyre that it be rawe, and there appere in the burnynge a glysteryng whyte that is somwhat redysshe or all togyther whyte, let the preest loke vpon it. yf the heere in that brightnesse be chaunged to whyte, and it also appere lower then the other skynne, then it is a leprosye that is broken oute of the place of the burnynge. And the preest shall iudge him vncleane, for it is a leprosye. But yf (when the

Preste loketh on it) be se there is no whyte heere in the bryghtnes, and that it is no lower then thother skynne, and that it is also blackeishe, then let the Preest shut hym vp seuen dayes. And yf (when the preest loketh on him the seuenth daye) it be growen abrode in the skynne, let hym iudge hym vncleane: for it is a leprosye. But yf that bryghtnesse abyde styll in one place and go no further in the skynne and be blackish, then it is but a rysyng in the place of the burnynge, and the Preest shall make hym cleane: for it is but the pynne of the burnynge onely.

When eyther man or woman hathe a brea kynge out vpon the heed or the beerde, let the Preest se it. And yf it appeare lower then the other skynne, and there be therin golden heres and skynne, let the preest iudge hym vncleane, for it is a breakynge oute of leprosye vpon the heed or beerde. Yf (when the Preeste loketh on the breakynge oute) he se it is no lower then thother skynne, and that there are blacke heeres therin, let hym shut hym vp seuen dayes. And let the preest loke on the disease the seuenth daye: and yf the breakynge out be gone no further, neyther be any golden heeres therin, neyther the scabbe be lower then the other skynne, then let him be shauen, but let him not shaue the scabbe: and let the preest shut hym vp seuen dayes mo. And let the preest loke on the breaking out the.ix. daye agayne: yf the breakyng out be gone no further in the skynne, nor more lower then thother skynne, then let the preest iudge him cleane, and let hym washe his clothes, and then he is cleane.

Yf the breakynge out growe in the skynne after he be ones iudged cleane, let the preeste se hym. yf it be growen abrode in dede in the skynne, let the Preest take no further for any golden heeres, for he is vncleane. But yf he se the scabbe stande styll, and that there is blacke heere growen vp therin, then the scabbe is healed, and he is cleane: and the Preeste shall iudge hym cleane. Yf there be founde in the skynne of the flesshe of man or woman a glysterynge whyte, lette the preest se it. Yf there appeare in ther flesshe a glysterynge whyte, somwhat blackyshe, then it is but freckels growen vp in the skynne: and he is cleane.

Yf a mans heere fall of his heed, then he is heedbauide and cleane. Yf his heere fall before in his forehed, then he is forehedbauide and cleane. Yf there be in the bauide heed, or bauide forehed a redyshe whyte scabbe, then there is leprosye sprongē vp in his bauide heed, or bauide forehed. And let the preest se it: and yf the rysynge of the sore be reddyshwhyte in his bauide heed or forehed after the maner of a leprosye in the skynne of the flesshe, then he is a leper, and vncleane: and the preest shall iudge him vncleane, for the plage of his heed. And the leper in whom the plage is, shal haue his clothes rent, and his heed bare, and his mouthe mufled, and shall be called vncleane. And as long as the disease lasteth vpon hym, he shall be vncleane, for he is vncleane: he shall therfore dwell alone, and euen without the hoost shall his habitacion be.

When the plage of leprosye is in a clothe: whether it be lynnen or wollen, yea and whether it be in the warpe or woofe of the lynnen, or of the wollen: eyther in a skynne, or any thynge made of skynne, yf the disease be pale or somwhat reddyshe in the clothe or skynne: whether it be in the warpe or woofe, or any thyng that is made of skynne, then it is a leprosye, and must be shewed vnto the preest. And when the preest seyth the plage, let hym shut it vp seuen dayes, and let him loke on the plage the seuenth daye. Yf it be increased in the cloth, whether it be in the warpe or woofe or in a skynne, or in any thynge that is made of skynne, then the plage is a freatyng leprosye, and it is vncleane: and that clothe shall be burnt, eyther warpe or woofe, whether it be wollen or lynnen, or any thynge that is made of skynne wherin the plage is, for it is a freatynge leprosye, and shall be burnt in the fyre. Leprosye in clothe.

Yf the preest se that the plage hath freaten no further in the clothe: eyther in the warpe or woofe, or in what so euer thynge of skynne it be, then let the preest commaunde them to washe the thynge wherin the plage is, and let hym shut it vp seuen dayes and moo. And let the preest loke on it agayne after that the plage is washed. If the plage haue not chaunged his fashion, though it be spred no further abrode, it is yet vncleane. And se ye burne it in the fyre, for it is freat inwarde: whether in parte or in all. But yf the preest se it somwhat blackyshe after it is washed, let hym rent it out of the clothe, or out of the skynne, or out of the warpe or woofe.

And yf it appeare any more in the clothe eyther in the warpe, or in the woofe, or in any thynge made of skynne, then it is a watynge plage. And se ye burne that with fyre wherin the plage is. Discouer the cloth either warpe or woofe, or what so euer thing of skynne it be which thou hast washed, and the plage be departed from it shall be washed ones agayne, and then it is clene. This is the lawe for the plage of leprosye in a cloth, whether it be wollen or lynnen: either whether it be in the warpe or woofe, or in any thyng made of skynnes, to iudge it clene or vncleane.

¶ The cleansinge of the leper, and of the house that he dwelleth in.

CAPI. XIIII.

AND the Lorde spake vnto Moses, saying: * this is the lawe for a leper when he shall be cleansed: He shal be brought vnto the preest, and the preest shall go forthe without the hoost and loke vpon hym. Yf the plage of leprosye be healed in the leper, then shall the preest commaunde that there be brought for hym that shall be cleansed two lyuynge birdes that are clene, and cedar wodde, and a pece of purple cloth and yssope. And the preest shal commaunde that one of the byrdes be killed

hylled in an erthen vessell with rennyng water. And the preest shall take the lyuynge byrde and the cedar wode and the purple and the hyssope, and shal dyppe them and the lyuing byrde in the bloude of the slayne byrde, and in the rennynge water and sprynkle it vpon him that muste be cleensed of his leprosye seuen tymes and cleanse him, and shall let the liuing byrde goo free in to the feldes.

B And he that is cleensed shall washe his clothes, and shaue of all his heere, and wash him selfe in water, and then he is clene. And after that he shall come in to the hoost, but shal tarye without his tent seuen dayes. When the seuenth daye is come, he shall shaue of all his heere, bothe vpon his heed, and his berde, and on his browes: and euen all the heere that is on him, shall be shauen of. And he shal washe his clothes and his flesshe in water, and then he shall be clene.

And when the eyght daye is come, let hym take two lammes without blemysshe, and a ewelambe of a yere olde without blemysshe, and thre tenth deales of fyne flour, for a meat offeryng, mynegled with oyle, and a logge of oyle. Then let the preeste that maketh him clene, bringe the man that is made clene with those thinges before the Lorde vnto the doore of the tabernacle of wytnesse. And let the preest take one of the lambes, & offer hym for a trespasoffering, and the logge of oyle: and waue them before the Lorde. And then let them slee the lambe in the place where the synne offering and the burntoffering were slayne: euen in the holy place. For as the synneoffrynge is, euen so is the trespasoffrynge of the preestes for it is moost holy.

C Then let the preest take of the bloude of the trespasoffrynge, and put it vpon the typ of the right eare of him that is cleensed, and vpon the thombe of his eyght hande, and vpon the great too of his right foote. Then let the preest take of the logge of oyle, and poure it in to the palme of his lefte hande, and dyp his right fynger in the oyle that is in the palme of his lefte hande, and let him sprynckle it with his fynger seuen tymes before the Lorde. And of the reste of the oyle that is in his hande, shall the preest put vpon the typ of the eyght eare of hym that is cleensed, and vpon the thombe of his eyght hande, and vpon the great too of his eyght foote: euen vpon the bloude of the trespasoffrynge. And the reste of the oyle that is in the preestes hande, he shall poure vpon the heed of hym that is cleensed: and so shall the preest make an attonement for him before the Lorde.

Then let the preest offre the synneoffrynge and make an attonement for him that is cleensed for his vncleanesse. And then let the burnt offryng be slayne, and let the preest put bothe the burntoffryng and the meatoffryng vpon the aulter: and make an attonement for him and then he shall be clene. Yf he be poore and can not get so moche, then let hym bryng one lambe for a trespace offryngе to waue it, and to make an attonement for him, and a tenthe deale of fyne flour mynegled with oyle for a meatoffryngе, and a logge of oyle, and two turtle doues or two yonge pigions whiche he is able to get, and let thone be a synneoffryngе, and thother a burnt offryngе. And let him bryng them the eyght day for his cleensing vnto the preest to the doore of the tabernacle of wytnesse before the Lorde.

D And let the preest take ỹ lambe that is the trespace offryngе, and the logge of oyle, and waue them before the Lorde. And when the lambe of the trespasoffryngе is slayne, the preest shall take of the bloude of the trespace offryngе, and put it vpon the typ of his eyght eare that is cleensed, and vpon the thombe of his eyghte hande, and vpon the greate too of his eyghte foote. And the preest shall poure of the oyle in to his eyghte hande, and shall sprynckle with his fynger of the oyle that is in his lefte hande seuen tymes before the Lorde.

And the preest shall put on the oyle that is in his hande (vpon the typ of the eyghte eare of hym that is cleensed, and vpon the thombe of his eyght hande, and vpon the greate too of his eyghte foote: euen in the place where the bloude of the trespasoffryngе was put. And the reste of the oyle that is in his hande, he shall poure vpon the heed of him that is cleensed: to make an attonement for hym before the Lorde. And he shall offre one of the turtle doues, or of the yonge pigions, suche as he can get: the one for a synne offryng, and thother for a burntoffryngе vpon the aulter. And so shal the preest make an attonement for him that is cleensed before the Lorde. This is the lawe of him that hathe the plage of leprosye, whose hande is not able to get that belongeth to his cleensynge.

And the Lorde spake vnto Moses and Aaron saying: when ye become vnto the land of E Canaan which I giue you to possesse: yf I put the plage of leprosye in the house of the lande of your possession, let hym that owneth ỹ house go and tell the preest, saying: me thynke that there is as it were a leprosye in the house. And the preest shall commaunde them to voyde all thynge forth of the house, before the preest, enter to se the plage: that he make not all that is in the house vncleane, and then the preest shal go in, and se the house.

F Yf the preest se that the plage is in the walles of the house, and that there be holow strakes pale or redde whiche seme to be lower then the other partes of the wall, then lette the preest go out at the house doores, and shut vp the house for seuen dayes. And let the preest come agayne the seuenth daye and se it, yf the plage be increased in the walles of the house, lette the preeste commaunde them to take awaye the stones in whyche the plage is, and lette them caste them in a foule place without the cyte, and scrape the house within rounde aboute: and poure oute the duste without the cyte in a foule place. And lette them take other stones, and put them in the places of those stones, and other matter, and plaster the house with. Yf nowe the plage come agayne, and breake oute in the house, after

G.iij. that

that they haue taken awaye the stones, and scraped the house, and after that the house is playsterco anewe: let the Priest come and se it. And if then he perceyue that the plage hath eaten further in the house, it is a frettynge leprosye that is in the house, and it is vncleane. Then they shall breake downe the house: both the stones, tymbre, and all the morter of the house, and carye it forthe of the cuye vnto a foule place. Moreouer he that goeth in to the house all the whyle it is shut vp, shall be vncleane tyll nyght. And he that slepeth in the house shall washe his clothes, and he also that eateth in the house, shall washe his clothes.

But yf the Priest come and se that the plage hathe spred no further in the house after it is newe plastered, then let hym make it cleane, for the plage is healed. And lette hym take to clense the house with: two byrdes, cedar wodde, and purple clothe and slope. And let hym kyll one of the byrdes in an earthen vessell with runnynge water: and take the cedar wodde, the slope, the purple and the lyuynge byrde, and dyppe them in the bloude of the slayne byrde, and in the runnynge water, and sprynckle vpon the house seuen tymes, and clense the house with the bloude of the byrde, and with the runninge water, and with the lyuynge byrde, and with the cedar wodde, and the slope, and the purple clothe. And he shall let the lyuynge byrde flee forthe of the towne in to the wylde feldes, and so make an attonement for the house, and it shall be cleane. This is the lawe for all maner plage of leprosye and breakynge out, and of the leprosye of clothe and house, and of rysinges, scabbes, and glysterynge white, to teache when a thynge is vncleane or cleane. This is the lawe of leprosye.

¶ The maner of purgynge the vnclennes bothe of men and women.

CAPI. XV.

AND the Lorde spake vnto Moses and Aaron, sayinge: Speake vnto the children of Israel, and say vnto them: euery man that hath a runnynge yssue in his flesshe, is vncleane by reason of his yssue. And hereby shall it be knowen when he is vncleane. Yf his flesshe runne, or yf his flesshe congele by the reason of his yssue, then he is vncleane. Euery couche wheron he lyeth, and euery thynge wheron he sytteth shall be vncleane. He that toucheth his couche shall washe his clothes, and bath him selfe with water, and be vncleane tyll the euen.

He that sytteth on that wheron he sate, shall washe his clothes, and bathe him selfe with water, and be vncleane vntyll the euenynge. And he that toucheth his flesshe, shall washe his clothes, and bathe hym selfe in water, and be vncleane vnto the euen. Yf any suche spyt vpon hym that is cleane, he muste washe his clothes, and bathe him selfe in water and be vncleane vntyll euen.

And what so euer sadel that he rideth vpon shall be vncleane. And who so euer toucheth any thynge that was vnder hym, shal be vncleane vnto the euen. And he that beareth any suche thynges, shall washe his clothes, and bathe hym selfe in water, and be vncleane vnto the euen: and what so euer he toucheth (yf he haue not fyrste washed his handes in water) must washe his clothes, and bathe hym selfe in water, and be vncleane vnto the euenynge. * And yf he touche a vessell of erth, it shall be broken: and all vessels of wod, shall be rynsed in water. * Lem. 11. and 15.

When he that hath an yssue is clensed of his yssue, let hym nombre seuen dayes after he is cleane, and washe his clothes, and bathe his flesshe in runnynge water, and then he is cleane. And the eyght daye lette hym take two turtle doues, or two yonge pygeons, and come before the Lorde vnto the dore of the tabernacle of wytnesse, and gyue them vnto the Priest. And the Priest shall offre them: the one for a fynne offrynge, and the other for a burntoffrynge: and make an attonement for hym before the Lorde concernynge his yssue.

Yf any mans seed departe frome him in his slepe, he shall washe his flesshe in water, and be vncleane vntyll euen. And all the clothes or furres wheron suche sede chaunceth, shall be washed with water, and be vncleane vnto the euen. And yf a woman lye with suche person, they shall washe them selues with water, and be vncleane tyll euen.

When a womans naturall course of bloud runneth, she shall be put aparte seuen dayes: and who so euer toucheth her, shall be vncleane vnto the euen. And all that she lyeth or sytteth vpon as longe as she is put aparte, shall be vncleane. And who so euer toucheth her couche, shall washe his clothes, and bath him selfe with water, & be vncleane vnto the euen. And who so euer toucheth any thyng that she sate vpon, shal washe his clothes, and washe hym selfe also in water, and be vncleane vnto the euen: so that whether he touch her couche or any thynge wheron she hath sytten, he shal be vncleane vnto the euen: and yf a man lye with her in the meane tyme, he shall be put aparte as well as she, and shall be vncleane seuen dayes, and all his couche wherin he sleepeth shall be vncleane.

When a womans bloude runneth longe tyme, beyonde the tyme of her naturall course: as longe as her vnclennesse runneth, she shall be vncleane, after the maner as when she is put aparte. All her couches wheron she lyeth (as longe as her yssue lasteth) shall be vnto her as her couche, when she is put aparte. And what so euer she sytteth vpon, shall be vncleane as is her vnclennesse when she is put aparte. And who so euer toucheth them, shall be vncleane, and shall washe his clothes, and bathe him selfe in water, and be vncleane vnto euen.

But yf she be cleane of her yssue, lette her count her seuen dayes, after that she is clene. And the eyght daye let her take two turtles or two yonge pygeons and bringe them vnto the

the preste vnto the doze of the tabernacle of wytnesse. And the preste shall offer the one for a synneoffrynge, and the other for burntoffrynge: and so make an attonement for her before the Lorde, concernynge her vncleane nesse. Make the chyldren of Israel to kepe them selues frome theyr vnclennes, that they dye not in their vnclennesse: when they haue defyled my habitacion that is amonge them.

This is the lawe of him that hath a runnynge sore, and of hym whose seed runneth from him in his slepe and is defiled therwith, and of her that bathe an yssue of bloude as longe as she is put aparte, and of whosoeuer hath a runnynge sore whether it be man or woma, and of him that sleepeth with her that is vncleane.

What Aaron muste doo or he entre in to the holy place. The clensynge of the sanctuary or holy place. Of the feast of clensynge. Aaron confesseth the sinnes of the chyldren of Israel ouer the lyue gote and putteth them vpon his heade.

CAPI. XVI.

AND the Lorde spake vnto Moses * after the death of the two sonnes of Aaron, when they had offered before the Lorde and dyed: And he sayde vnto Moses: speake vnto Aaro thy brother that he go not at all tymes into the holy place, that is within the vayle that hangeth before the mercyseate which is vpon the arche that he dye not. For I will appeare in a clowde vpo the mercyseate. * Exod. 30.

But on this maner shall Aaron go into the holy place: with a bullocke for a synneoffring and a Ram for a burntoffringe. And he shall put the holy lynen albe vpon him, and shall haue a lynen breche vpon his fleshe, and shal gyrde him with a lynen gyrdell, and put the lynen myter vpon his heade: for they are holy rayments. And he shall washe his fleshe with water, and put theym on. And he shall take of the multitude of the children of Israel two he gotes for a synneoffring and a Ram for a burntoffringe.

And Aaron shall offer the bullocke for his synneoffringe and make an attonemẽt for him and for his houshe. And he shall take the two gotes and presente them before the Lorde in the dore of the tabernacle of wytnesse. And Aaron shall cast lottes ouer the two gootes: one lot for the Lorde, and an other for a scapegote. And Aaron shall bringe the gote vpon which the Lordes lot fell, and offer him for a synneoffringe. But the gote on which the lot fell to escape, he shal set alyue before the Lord to reconcyle with and to let him go for into the wyldernesse. And Aaron shall bringe the bullocke of his synneoffringe, and make attonement for him selfe and for his houshold, and kyll him.

And then he shall take a censer full of burnynge coles out of the altare that is before the Lorde, and his handefull of swete incense beaten small and bringe them within the vayle, and put the incense vpon the fyre before the Lorde: that the clowde of the incense maye couer the mercyseate that is vpon the wytnes that he dye not. * And he shall take of the bloude of the bullocke and sprinkle it with his fynger before the mercyseate eastwarde: and seuen tymes. * Hebr. 12. and 9.

Then shall he kyll the gote that is the peoples synneoffringe, & bringe his bloude within the vayle, and do with his bloude as he did with the bloude of the bullocke, and let hym sprinkle it towarde the mercyseate, and before the mercyseate: and reconcyle the holy place frome the vnclennesse of the chyldren of Israel, and frome their treſpaces and all their synnes. And so let him do also vnto the tabernacle of wytnesse that dwelleth with them, euē amonge their vnclennesses.

* And there shalbe no person in the tabernacle of wytnesse, when he goeth in to make an attonement in the holy place, tyll he come forth agayne. And he shall make attonement for him selfe and his houshold, and all the multitude of Israel. Then he shall go forthe vnto the aultare that standeth before the Lorde, and clense it, and shall take of the bloude of the bullocke, and the gote, and put vpon the hornes of the altare rounde about, and sprynkle of the bloude vpon it with his fynger seuen tymes, and clense it, and halow it frome the vnclennesses of the chyldren of Israel. * Luke 1.9

And when he hath clensed the holy place & the tabernacle of wytnesse, and the altar, let him bringe the lyue gote, and let Aaron put bothe his handes vpon the head of the lyue gote, and confesse ouer him all the misdrades of the chyldren of Israel, and their treſpaces, & all their synnes: and let him put theym vpon the heed of the gote, and sende him awaye by the handes of one that is acquaynted in the wyldernesse. And the goote shall beare vpon him all their misdedes into the wyldernesse, and he shall let the gote go for in the wyldernesse.

And let Aaron go into the Tabernacle of wytnesse, and put of the lynen clothes which he put on when he went into the holy place, and leaue them there. And let him washe his fleshe with water in the holy place, and put on his owne rayment, and then come out and offer his burntoffrynge and the burntoffring of the people, and praye for him selfe and the people, and the fat of the synneoffrynge let him burne vpon the altare. And let him that caryed forth the scapegote, washe his clothes and bathe his fleshe in water, and then come into the hoste agayne.

And the bullocke of the synneoffringe and the gote of the synneoffrynge (whose bloude was brought in to make an attonemẽt in the holy place) let one carye forthe without the hoste and burne with fyre: bothe their skynnes, their fleshe and their dunge. And let him that burneth theym, washe his clothes and bathe his fleshe in water, and so come into the hoste agayne. And this shalbe an ordinaunce for euer vnto you. And euen in the tenth daye of the seuenth moneth, ye shall humble your

soules

soules and shall do no worke at al: whether it be one of your selues or a straunger that sojourneth amonge you, for that day shall an attonement be made for you to clense you
15 frome all your synnes before the Lorde, and ye shall be cleane. It shall be a Sabboth of rest vnto you, and ye shal humble your soules, and it shall be an ordynaunce for euer.

And the preest that is anoynted and whose hande was fylled to mynister in his fathers stede, shall make the attonement and shall put on the holy lynnen clothes and holy vestimentes, and shall repourge the holy sanctuary and the tabernacle of wit nesse and the aultare, and shall make attonement also for the preestes and all the people of the congregacion. And this shall be an euerlastyng ordinaunce vnto you to make attonement for the chyldren of Israel for al theyr synnes once a yere. and it was done euen as ✠ Lorde commaunded Moses.

¶ All sacrifyce must be brought to the doye of the tabernacle. To deuyls may they not offer. Bloude and all karen is forbydden them.

CAPI. XVII.

AND the Lorde talked with Moses, sayinge: speake to Aaron and his sonnes, and vnto al the chyldren of Israel, and tell them, this is the thyng which the Lorde charged, sayinge: what so euer he be of the house of Israel, that killeth an oxe, lambe or gote, in the hoste or out of the hoste, and bryngeth them not vnto the doze of the tabernacle of wytnesse, to offre an offrynge vnto the Lorde, before the dwellyng place of ✠ Lorde, bloude shall be imputed vnto that man, as thoughe he had shedde bloude, and that man shall perysshe from his people.

Wherfore let the chyldren of Israel bryng theyr offrynges that they offre in the wylde felde, vnto the Lorde: euen vnto the doze of the tabernacle of wytnesse, and vnto the preest, and offre them for the peaceoffrynges vnto the Lorde. And the Preest shall sprynckle the bloude vpon the aulter of the Lorde in
15 the booze of the tabernacle of wytnesse, and burne the fat to be a swete sauoure vnto the Lorde. And let them no moze offre theyr offrynges vnto deuyls, after whome they go an hoorynge. And this shall be an ordinaunce for euer vnto you, thorowe out youre generacions.

And thou shalte saye vnto them: what so euer man it be of the house of Israel, or of the straungers that sojourne among you, that offreth a burntoffrynge, or any other offrynge, and bryngeth it not vnto the doze of the tabernacle of wytnesse to offre vnto the Lorde, the same shall perysshe frome his
E people. And what so euer man it be of the house of Israel, or of the straungers that sojourne amonge you that eateth any maner of bloude, I wyll sette my face agaynst that soule that eateth bloude, and wyll destroye him out of his people, for the lyfe of the flesh is in the bloude, and I haue gyuen it vnto you
D vpon the aulter, to make attonement for youre soules, for bloude shall make attonement for the soule. And therfore I sayde vnto the chyldren of Israel: se no soule of you eate bloude, ne any straunger that sojourneth amonge you.

Whatsoeuer man it be of the chyldren of Israel or of the straungers that sojourne amonge you: that hunteth and catcheth any beest or foule that maye be eaten, he shall poure out the bloude and couer it with erth, for the lyfe of al flesshe is in the bloude, therfore I sayde vnto the chyldren of Israel ✠ ye
D ✠ Deut. 12.
shall eate the bloude of no maner of flesshe, for the lyfe of all flesshe is in his bloude, and whosoeuer therfore eateth it, shall perysshe. And whatsoeuer soule it be that eateth that whiche dyed alone or that whiche was torne with wylde beastes: whether it be one of youre selues or a straunger, he shall washe his clothes and bathe him selfe in water and shall be vncleane vnto the euen, and then is he cleane. But yf he wasshe them not nor washe his flesshe, he shall beare his synne.

¶ what degrees of kynred maye marye together and what not.

CAPI. XVIII.

AND the Lorde talked with Moses, sayinge: speake vnto the chyldren of Israel, and shewe them, I am the Lorde your god. Wherfore after the doynges of the lande of Egypte wherin ye dwelte, se ye doo not: after the doynges of the lande of Canaan, whyther I wyll bringe you: neyther walke ye in theyr ordinaunces, ✠ but do after my iudgementes, and kepe myne ordynaunces, to walke therin. For I am the Lorde youre God. Kepe therfore myne ordinaunces, and my iudgementes, whiche yf a man doo, he shall lyue therby: for I am the Lorde.

✠ Leuit. 20. Ezech. 20.

Se ye goo to none of youre nyghest kynred, for to vncouer theyr secretes, for I am the Lorde. The secretes of thy father, and thy mother, se thou vnpyle not: she is thy mother, therfore shalte not thou discouer her secretes. The secretes of thy fathers wyfe shalte thou not discouer, for they are thy fathers secretes. Thou shalte not discouer the
15 nuditie of thy sister the daughter of thy father or of thy mother: whether she be borne at home or without. Thu shalt not vncouer the secretes of thy sones daughter or thy daughters daughter, for that is thyne owne secrete: Thou shalte not vncouer the secretes of thy fathers wyues daughter, whiche she bare to thy father, for she is thy sister: Thou shalte therfore not discouer her secretes Thou shalt not vncouer the secretes of thy fathers sister, for she is thy fathers nexte kynswoman. Thou shalte not discouer the secretes of thy mothers sister, for she is thy mothers nexte kynswoman.

Thou shalte not vncouer the secretes of thy

thy fathers brother: that is, thou shalte not go in, to his wyfe, for she is thyne awnte.
Thou shalt not discouer the secretes of thy doughter in lawe, for she is thy sonnes wyfe: therfore vncouer not her secretes. Thou shalt not vncouer the secretes of thy brothers wife, for that is thy brothers priuite. Thou shalte not discouer the priuytes of the wyfe and her daughter also, neyther shalte thou take her sonnes daughter or her daughters daughter to vncouer their secretes, they are her nerre kynne, it were therfore wyckednesse. Thou shalte not take a wyfe and her sister vnto, to vexe her that thou wouldst open her secretes as longe as she liueth. Thou shalte not goo vnto a woman to vncouer her priuitye, as longe as she is put aparte for her vncleannesse. ✠ Thou shalte not lye with thy neyghbours wyfe, to defyle thy selfe with her. Thou shalt not geue of thy seed to offer it vnto Molech, for thou defyle not the name of thy God, for I am the Lorde.

Thou shalt not lye with mākynde as with womankynde, for that is abhommination.

Thou shalt lye with no maner of beaste to defyle thy selfe therwith, neyther shall any woma stonde before a beast to lye wnto therto, for that is abhommination.

. Defyle not your selues in any of these thinges, for with all these thinges are the nacions defyled which I cast out before you: and the lande is defyled, and I will visyte the wickednesse therof vpon it, and the lande shall spewe out her inhabiters. ✠ Kepe ye therfore myne ordinaunces and iudgementes, and se ye wo none of these abhominations: neyther any of you nor any straunger that sojourneth amonge you (for all these abhommanations haue the men of the lande wne whiche were there before you, and the lande is defyled) lest the lande spewe you out when ye haue defyled it, as it spewed oute the nations that were there before you. For who so euer shall comit anye of these abhominations, the same soules that do them shall perisshe from their people. Therefore se ye kepe myne ordinaunces, that ye commit none of these abhommable customes whiche were committed before you: that ye defyle not your selues therwith for I am the Lorde your God.

¶ A repetycion of certayne lawes pertaynynge to the ten commaundementes. A consyderacion for the poore. Howe we oughte to iudge ryghteously. Howe we ought not to be auenged. Wicchecraft is forbidden.

CAPI. XIX.

AND the Lorde spake vnto Moses, sayenge: speake to all the multitude of the children of Israel, and saye vnto the. ✠ Be holy for I the Lorde your God am holy. Se ye feare euery man his father and his mother, and that ye kepe my Sabbothes, for I am the Lorde your God. Ye shal not turne vnto ydolles nor make you goddes of metall: I am the Lorde your God.

When ye offre your peaceoffrynges vnto the Lorde, ye shall offer them that ye may be accepted. And it shalbe eaten the same daye ye offer it and on the morowe, but what so euer is lefte on the thirde daye shalbe burnt in the fyre. If it be eaten the thirde daye, it shalbe vncleane and not accepted. And he that eateth it shall beare his synne, because he hath defyled the halowed thinges of the Lorde, and that soule shall perisshe from his people.

✠ When ye reape wone the tyme come of your lande, ye shall not reape wone the vttermost borders of your feldes, neyther shalt thou gather that is lefte behynde in thy haruest. Thou shalte not pluche in all thy vynearde clene, ne gather in the grapes that are ouercraped. But thou shalte leaue them for the poore and straunger. I am the Lorde your God.

Ye shal not steale neyther lye, neither deale falsely one with an other. ✠ Ye shal not sweare by my name falsely, that thou defyle not the name of thy God, I am the Lorde. Thou shalt not begyle thy neyghboure with cauillations, neyther robbe him violently, neither shall the workmans labour abyde with the vntyll the morowe. Thou shalte not curse the deafe, neyther put a stombyng blocke before the blynde, but shalt feare thy God. I am the Lorde. Ye shall do no vnrighteousnes in iudgement. ✠ Thou shalt not fauoure the poore nor honoure the myghtye, but shalte iudge thy neyghbour righteously.

Thou shalt not go vp and downe a prieuy accuser amonge thy people, neither shalt thou holde the blonde of thy neyghboure: I am the Lorde. ✠ Thou shalt not hate thy brother in thyne harte, but shalt in any wyse rebuke thy neyghboure, that thou bere not synne for his sake. ✠ Thou shalt not auenge thy selfe nor beare hate in thy mynde against the children of thy people, but shalt loue thy neyghbour as thy selfe, I am the Lorde.

Kepe myne ordinaunces. Let none of thy cattell gendre with a contrary kynde, neyther sowe thy felde with myngled seed, neyther shalt thou put on any garment of lynen and wollen.

If a man haue to do with a woman that is bonde and hathe bene medled with all of an other man which neyther is bought nor freedome gyuen her, there shalbe a payne vpon it, but they shall not dye, because she was not made free. And he shall bringe for his trespasoffrynge vnto the Lorde, euen vnto the dore of the tabernacle of wytnesse, a Ram for a trespasoffrynge. And the preest shal make attonement for him with the Ram of the trespasoffrynge before the Lorde, for his synne whiche he hathe done, and it shall be forgyuen him, concernynge the synne whiche he hath done.

And when ye come to the lande and haue planted all maner of trees whereof men eate ye shall holde them vncircumcysed as concernynge their frute, euen three yere shall they be vncircumcysed vnto you and shall not be eate of, and the fourth yere all the frute of them shall be holy and acceptable to the Lorde. And the fifth yere maye ye eate of the frute of them

the, & gat her in the increase of them: I am the Lord youre God. * Ye shall eate nothinge with the bloude, ye shall vse no witchecraffte, nor obserue dumall dayes, ye shall not rounde the lockes of your heedes, neyther shalt thou marre the tuftes of thy beerde.

Ye shall not rent your flesshe for any soules sake, nor pynne any markes vpon you: I am the Lord. Thou shalt not pollute thy daughter, that thou wolest maynteyne her to be an hoore: least the lande fall to whoredome, and wax full of wyckednesse. Se ye kepe my Sabbothes & feare my sanctuary: I am the Lord. Turne not to them that worke with spirites, ne regarde them, that obserue dumall dayes: that ye be not defyled by theym, for I am the Lorde your God.

Thou shalt ryse vp before the hoorehed, & reuerence the face of the olde man, and dread thy God, for I am the Lorde. * If a straunger sojourne by the in youre lande, se ye vexe him not: But let the straunger that dwelleth with you, be as one of your selues, and loue him as thy selfe, for ye were straungers in the lande of Egypte. I am the Lorde your God.

Ye shall do no vnrygh teousnes in iudgemēt neyther in mete yerde, weyght or measure. But ye shall haue true balances, true weyghtes, a true Epha, and a true Hin. I am the Lord your God which brought you forth of the lād of Egypt, that ye shulde obserue all myne ordinaunces and iudgementes and kepe them: I am the Lorde.

¶ They that gyue of theyr seed to Moloch shall dye therfore. Other goodly lawes necessarye to be vsed in common weales.

CAPI. XX.

AND the Lorde talked with Moses, sayenge: tell the children of Israel, whoso euer he be of the children of Israel or of the straungers that dwell in Israel, that giueth of his seed vnto Moloch he shall dye for it: the people of the lande shall stone him with stones. And I will set my face vpon that fellow, and will destroye him from his people: because he hath geuen of his seed vnto Moloch, to defyle my sanctuary and to polute my holy name. And thoughe the people of the lande hyde their eyes from that fellow, when he geueth of his seed vnto Moloch, so that they kyll him not: yet I will put my face vpō that man and vpon his generation, and will destroye him and all that goo a whoorynge with him and commit whoredome with Moloch fro their people.

If any soule turne him to enchaunters or sorcerers of tokens and go a whoorynge after them, I will put my face vpon that soule and will destroye him from his people. Sanctifye your selues therfore, and be holy, for I am the Lorde youre God. And se ye kepe myne ordinaunces and do them. For I am the Lorde which sanctifye you.

Who so euer curseth his father or mother, that dye for it, his bloud on his head, because he hath cursed his father or mother.

He that breaketh wedlocke with an others mans wyfe shall dye for it, because he hathe broke wedlocke with his neyghbours wyfe, & so shall the lyke wyse.

If a man lye with his fathers wyfe & vncouer his fathers secretes, they shall bothe dye for it, their bloude be vpon their heedes.

If a man lye with his daughter in lawe they shall dye both of the: they haue wrought abhominacion, their bloude vpō their heedes.

If a man lye with mankynde after the maner as with woman kynde, they haue bothe committed abhominacion and shal dye for it. Their bloude be vpon their heades.

If a man take a wyfe and her mother therto, it is wickednesse. Men shall burne with fyre both him and them, that there be no wickednesse amonge you.

If a man lye with a beast he shall dye, and ye shall slay the beast.

If a woman go vnto a beast and lye with the: thou shalte kyll the woman and the beast also, they shall dye, and their bloude be vpon their heades.

If a man take his sister, his fathers daughter or his mothers daughter, & se her secretes and she se his secretes also: it is a wyched thinge. Therfore let them perysshe in the sight of their people, he hath vncouered his sisters secretnesse, he shall therfore beare his synne.

If a man lye with a woman in tyme of her flowers and vncouer her secretes and ope her fountayne, and she also open the fountayne of her bloude, they shall both perysshe from the people.

Thou shalt not vncouer the secretes of thy mothers sister nor of thy fathers sister, for he that doth so, vncouereth his nexte kyn: & they shall beare their myswynge.

If a man lye with his vncles wyfe, he hath vncouered his vncles secretes, they shall beare their synne, and shall dye childelesse.

If a man take his brothers wyfe, it is an vncleane thynge, he hath vncouered his brothers secretes, they shall be childelesse therfore.

* Se ye kepe therfore all myne ordinaunces and all my iudgementes, and that ye do them, that the lande whether I bringe you to dwell therin, spewe you not out. And se ye walke not in the maners of the nacyons which I cast out before you. For they committed all these thinges, and I abhorred them.

But I haue sayde vnto you that ye shall enioye their lande, and that I wil geue it vn to you to possesse it: a lāde that floweth with milke and hony. I am the Lorde your God, which haue diuyded you from other nacions: * that ye shulde put differēce betwene cleane beastes and vncleane, and betwene vncleane soules and them that are cleane. Make not your soules therfore abhominable with beastes and soules, and with all maner thinge that creepeth on the grounde, which I haue secreted vnto you to holde them vncleane. Be holy vnto me, for I the Lorde am holy, and haue secreted you from other nations: that ye shulde be myne.

* Ye

Deut.xviii.b. Deut.xxiii.a

* If there be a man or woman that worketh with a spirite or that expoundeth tokēs, they shall dye for it. Men shall stone them with stones, and their bloude shall be vpon them.

¶ The preest forbydden to be at the death of any of his people, a fewe of his kynne excepte. Preestes maye not be shaven neyther on the heade nor on the bearde. The preestes wyfe muste be a mayde. The preestes daughter maye not be an harlot.

CAPL. XXI.

A And the Lorde sayd vnto Moses: Speake vnto the preestes the sonnes of Aaron and saye vnto them. A preest shall not defyle him selfe at the wath of any of his people, but vpon his kynne that is nyghe vnto him: as his mother, father, sonne, doughter and brother: and on his syster as longe as she is a mayde and dwelleth nyghe him and was neuer gyuen to man: on her he maye defyle him selfe. But he shal not make him selfe vncleane vpon a ruler of his people to polute him selfe withall.

☞ They shall make them no baldnesse vpon their heades or shaue of the lockes of their beardes, nor make any markes in their flesshe. They shall be holy vnto their God, and not polute the name of their God, for the sacrifices of the Lorde and the breed of their God they offre: therfore they muste be holy.

☞ B They shall take no wyfe that is an hoore or polluted, or put frome her husbande: for a preest is holy vnto his God. Sanctifye hym therfore, for he offreth vp the bread of God: he shall therfore, be holy vnto the, for I the Lorde which sanctifie you, am holy.

☞ If a preestes doughter fall to play the hoore she polluteth her father: therfore she shall be burnt with fyre.

☞ C He that is the hyghe preest amonge his brethren vpon whose head the annoyntinge oyle was powred and whose hande was fylled to put on the vestimentes, shall not vncouer his head nor rent his clothes, neyther shall go to any ded body nor make him selfe vncleane: not on his father or mother, neyther shall go out of the sanctuary, that he defyle not the holy place of his God, for the crowne of the annoyntynge oyle of God, is vpon him. I am the Lorde. He shall take a mayde vnto his wyfe: but no wydow nor deuorsed nor defyled hoore. But he shall take a mayde of his owne people to wyfe, that he defyle not his seed vpon his people: for I am the Lorde which sanctifye him.

And the Lorde spake to Moses, sayenge/ speake to Aaron, and saye: No man of thy seed in their generacions that hath any deformitie vpon him, shall preace to offer the bred of his God: for none that hath any blemyshe shall come nere: whether he be blynde, lame, mutilated, or that hath any mishapped membre, or broken foted, or broken handed, or croke backed, or perlesyed, or gogeleyed/or maungre, or skaulde, or hath his stones broken.

No man that is deformed of the seed of Aaron the preest, shall come nyghe to offre the sacrifices of the Lorde. If he haue a deformitie, he shall not preace to offer the bred of his God. Notwithstandinge he shall eate of the bred of his God: euen as well of the most holy, as of the holy: but shall not go in, vnto the vayle, nor come nyghe the altare, because he is deformed that he polute not my sanctuary/ for I am the Lorde that sanctifye them. And Moses tolde it vnto Aaron and to his sonnes and vnto all the Chyldren of Israel.

¶ What maner personnes ought to abstayne from eatynge the thynges that were offred. How, what, and when they shulde be offered.

CAPL. XXII.

A And the Lorde comened with Moses, sayenge: byd Aaron and his sonnes that they abstayne fromes the halowed thinges of the children of Israel which they haue halowed vnto me, that they polute not my holy name: for I am the Lorde. Saye vnto them: who so euer he be of all youre seed amonge youre generacion after you, that goeth vnto the halowed thinges which the children of Israel shall haue halowed vnto the Lorde, his vnclennes shall be vpon hym: and that soule shall perysshe forth of my sight. I am the Lorde.

None of the seed of Aaron that is a leper or that hath a runnynge sore, shall eate of the halowed thinges tyll he be cleane. And whoso euer toucheth any vncleane soule, or man whose seed runneth frome him by nyghte, or who so euer toucheth any wormē that is vncleane to him, or man that is vncleane to him what so euer vnclennesse he hath: the same soule that hath any suche thinge, shall be vncleane vntyll euen, and shall not eate of the halowed thinges vntyll he haue washed his flesshe with water. And then when the sonne B is downe, he shall be cleane and shall afterwarde eate of the halowed thinges: for they are his fode. Exod.xxii.b. Ezech.xliiii.g.

* Of a beast that dyeth alone or is rent with wylde beastes, he shall not eate, to defyle him selfe therwith: I am the Lorde. But let them kepe therfore myne ordinaunce least they lade synne vpon them and dye therin, when they haue defyled them selues: for I am the Lorde which sanctify them.

There shall no straunger eate of the halowed thinges, neyther the preestes gest, or hyred seruaunt. But yf the preest bye any person with money, he maye eate of it, and he also that is borne in his houfle, maye eate of his bred. If the preestes doughter be maryed vnto a straunger, she maye not eate of the halowed breuestinges. Notwithstandinge yf the preestes doughter be a wydow or deuorsed, and haue no childe but is returned vnto her fathers houfle agayne, she shall eate of her fathers bred as well as she dyd in her youth. But there shall no straunger eate therof. If a man eate of the halowed thinges vnwittingly, he shall put the fyfte parte therunto, and make good vnto the preest the halowed thinge. And let the preestes se, that they defyle not the halo-

halowed thinges of the children of Israel which they haue offred vnto the Lorde, least they lade them selues with mekynge a trespace in eatynge their halowed thinges, for I am the Lorde which halowe them.

C And the Lorde spake vnto Moses, sayenge: speake to Aaron and his sonnes and to all the childzen of Israel and saye vnto them, what so euer he be of the house of Israel or straunger in Israel that will offer his offrynge: what so euer vowe or freewyll offrynge it be wyche they wyll offer vnto the Lorde for a burntoffrynge to reconcyle them selues, it muste be a male without blemyth of the oxen, sheepe, or gootes, let them offer nothyng that is deformed for they shall gette no fauoure

If a man wyll offer a peaceoffrynge vnto the Lorde and seperate a vowe or a freewyll offrynge of the oxen or the flocke, it muste be without deformyte, that it maye be accepted.

There maye be no blemyshe therin: whether it be blynde, broken, wounded or haue a wen, or be maungye or scabbed, se ye offre no suche vnto the Lorde, nor put an offrynge of any such vpon the aultare vnto the Lorde.

An oxe or a sheepe that hathe any membre out of proporcion, mayste thou offer for a freewyll offrynge: but in a vowe it shall not be accepted. D Thou shalt not offre vnto the Lorde that is bruised, broken, plucked out or cutt awaye, neyther shalte make any suche in youre lande, neyther of a straungers hande shall ye offre an offrynge to your God of any suche. For they marre all in that they haue deformytes in them, and therfore can not be accepted for you. And the Lorde spake vnto Moses, sayenge: when an oxe, a sheepe, or a goote is brought forth, it shall be seuen dayes vnder the dam. And frome the eyght daye forth, it shall be accepted vnto a gyfte in the sacrifice of the Lorde. And whether it be oxe or sheepe, ye shall not kyll it and her younge both in one daye.

When ye wyll offer a thanke offrynge vnto the Lorde, ye shal so offre it that ye may be accepted. And the same day, it muste be eaten vp, so that ye leaue nont of it tyl the morowe. For I am the Lorde, kepe now my commaundementes and do them, for I am the Lorde. And polute not my holy name, that I maye be halowed amonge the childzen of Israel. For I am the Lorde whiche halowe you, and brought you out of the lande of Egypt, to be your God: for I am the Lorde.

¶ Of the holy dayes, as the Sabboth. Ester, whitsonyde, the feast of the fyrste frutes. The feaste of clensynge. The feaste of Tromperes. The feast of the tabernacles.

CAPI. XXIII.

AND the Lorde spake vnto Moses, sayenge: speake vnto the childzen of Israel, and saye vnto them. These are the feastes of the Lorde whiche ye shall call holy feastes. Syx dayes ye shall worcke, and the seuenth is the Sabboth of reste an holye feaste: so that ye maye doo no worcke therin, for it is the Sabboth of the Lorde, wherso euer ye dwell. These are the feastes of the Lorde whiche ye shall proclayme holye in their seasons. * The.xiij. daye of the fyrste moneth at euen is the Lordes * Passouer. And the fyftene daye of the same moneth is the feaste of swete breade vnto the Lorde seuen dayes ye muste eate vnleuened breade. The fyrste daye shalbe an holy feaste vnto you, so that ye maye do no laborious worcke therin. But ye shall offer sacrifyces vnto the Lorde seuen dayes, and the seuenth daye also shalbe an holy feaste, so that ye maye do no laborous worcke therin.

And the Lorde spake vnto Moses, sayenge: speake vnto the childzen of Israel and saye vnto them: when ye be come in to the lande which I gyue vnto you and repe doune youre haruefte, ye shall bringe a sheffe of the fyrste frutes of youre haruest vnto the preeste, and he shall waue the sheffe before the Lorde to be accepted for you: and euen the morowe after the Sabboth the preeste shall waue it. And ye shall offer that daye when he waueth the sheffe, a lambe without blemyshe of a yere olde for a burntoffrynge vnto the Lorde: and the meatoffrynge therof, two tenthe deales of fyne flour mengled with oyle to be a sacryfice vnto the Lorde of a swete sauoure: and the drynkoffrynge therto, the fourth deale of an hyn of wyne. And ye shall eate neyther breade, nor parched corne, nor frymentye of new corne: vntyl the selfe same daye that ye haue brought an offrynge vnto your God. And this shalbe a lawe for euer vnto your childzen after you, wherseuer ye dwell.

And ye shall counte frome the morowe after the Sabboth: euen frome the daye that ye brought the sheffe of the waueoffryng. vij. wekes complete: euen vnto the morowe after the seuen wekes, ye shal nombre .l. dayes. And then ye shall bringe a newe meatoffring vnto the Lorde. And ye shal bring out of your habitacions two wauerlones made of two tenth deales of fyne flour leuended and baken, for fyrst frutes vnto the Lorde. And ye shal bring with the breed seuen lambes without blemyshe of one yere of age, and one younge oxe, and two rammes, which shal serue for burnt offrynges vnto the Lorde, with meatoffrynges, and drynckeoffrynges longynge to the same, to be a sacrifyce of a swete sauour vnto the Lorde.

And ye shall offre an he gote for a synneoffrynge: and two lambes of one yere olde for peaceoffringes. And the preest shall waue them in the bread of the fyrst frutes before the Lord and with the two lambes. And they shall be holy vnto the Lorde, and be the preestes. And ye shall make a proclamacion the same daye, that it be an holy feast vnto you, and ye shall do no laborious worke therin: And it shal be a law for euer throwout all your habitacions vnto your childzen after you.

* When ye repe downe your haruest, thou shalt not make clene sydbaunce of thy feloe, neither

neyther shalt thou make any aftergatheringe of thy haruest: but shalt leue them vnto the poor and the straunger. I am the Lorde youre God.

And the Lorde spake vnto Moses, sayeng: speake vnto the children of Israel, and saye. The first daye of the seuenth moneth shall be a rest of remembraunce vnto you, to blowe hornes in, an holy feast it shalbe, and ye shal do no laborious worke therin, and ye shal offer sacrifice vnto the Lorde.

And the Lorde spake vnto Moses sayeng: also the tenthe daye of the selfe seuenth moneth, is a daye of attonement, and shal be an holy feast vnto you, and ye shal humble your soules and offer sacrifice vnto the Lorde. Moreouer ye shal do no worke the same daye, for it is a daye of attonement to make an attonement for you before the Lorde your God. For what so euer soule it be that humbleth not him selfe that daye, he shall be destroyed from his people. And what so euer soule do any maner worke that daye, the same I will destroye from his people. Ye ye do no maner worke therfore. And it shalbe a lawe for euer vnto your generations after you in all youre dwellynges. A Sabboth of rest it shalbe vnto you, and ye shall humble your soules. The .ix. daye of the moneth at euen and so forth euen to euen agayne, ye shall kepe your Sabboth.

And the Lorde spake vnto Moses, sayeng: speake vnto the children of Israel, and saye: the .xv. daye of the same seuenth moneth, shal be the feaste of tabernacles. vii. dayes vnto the Lorde. The first daye shalbe an holy feast, so that ye shall do no laborious worke therin. Seuen dayes ye shall offer sacrifice vnto the Lorde, and the .viii. daye shalbe an holy feast vnto you, and ye shall offer sacrifice vnto the Lorde. It is the ende of the feast, and ye shal do no laborious worke therin.

These are the feastes of the Lorde whiche ye shall proclayme holy feastes, for to offer sacrifice vnto the Lorde, burntofferynges, meatofferinges and drinkofferinges euery daye: beside the Sabbothes of the Lorde, and beside your gyftes, and all your vowes, and al your freewillofferinges which ye shall geue vnto the Lorde.

Moreouer in the .xv. daye of the seuenth moneth after that ye haue gathered in the frutes of the lande, ye shall kepe holy daye vnto the Lorde seuen dayes longe. The first daye shall be a daye of rest, and the eyght daye shall be a daye of rest. And ye shall take you the first daye, the frutes of goodly trees and braunches of palme trees and the bowes of thycke trees, and wylowes of the brooke: and shall reioyse before the Lorde seuen dayes. And ye shall kepe it holye daye vnto the Lorde seuen dayes in the yere. And it shall be a lawe for euer vnto youre children after you, that ye kepe that feast in the seuenth moneth. And ye shall dwell in boothes seuen dayes: euen all that are Israelites borne, shall dwell in boothes, that your children after you may know howe I made the children of Israel dwell in boothes, when I brought them out of the lande of Egypte: for I am the Lorde youre God. And Moses tolde all the feastes of the Lorde vnto the children of Israel.

¶ The oyle for the lampes and lyghtes of the brede of remembraunce of the widow. he that cursseth must be stoned. he that killeth shalbe killed. &c.

CAPL XXIIII.

AND the Lorde spake vnto Moses, sayenge: commaunde the children of Israel that they bringe vnto the, pure oyle olyue beaten for lyghtes to poure into the lampes alwaye, without the vayle of wytnesse within the tabernacle of wytnesse. And Aaron shall dresse them bothe euen and morynge before the Lorde alwayes. And it shal be a lawe for euer amonge youre children after you. And ye shall dresse the lampes vpon the pure candelstycke before the Lorde perpetually.

And thou shalt take fyne floure and bake xij. wastels therof, two tenth deales shall euery wastell be. And make two rowes of the, sixe on a rowe vpon the pure table before the Lorde, and put pure frankencens vpon the rowes. And it shall be bred of remembraunce, and an offrynge to the Lorde. Euery Sabboth he shall put therm in rowes before the Lorde euermore, gyuen of the children of Israel, that it be an euerlastinge couenaunte. And they shall be Aarons and his sonnes, and they shall eate therm in the holye place. For they are moste holye vnto him of the offrynges of the Lorde, and shall be a duety for euer.

And the son of an Israelytish wyfe whose father was an Egyptian, went oute amonge the children of Israel. And this sonne of the Israelytysh wyfe and a man of Israel, strout togyther in the hoste. And the Israelytysshe womans sonne blasphemed the name of the Lorde and cursed, and they brought him vnto Moses. And his mothers name was Salompth, the dogter of Dibry of the tryde of Dan: and they put him in warde, that Moses shulde declare vnto them what the Lorde sayde thereto.

And the Lorde spake vnto Moses sayenge, bringe him that blasphemed without the host and let all that herde him, put their handes vpon his heed, and let al the multitude stone him. And speake vnto the children of Israel, sayenge. Who so euer cursseth his God, shall beare his synne: And he that blasphemeth the name of the Lorde, shall dye for it: all the multitude shall stone him to deathe. And the straunger as well as the Israelite, yf he curse the name, shall dye for it.

He that killeth any man, shall dye for it, but he that killeth a beaste shall paye for it, beast for beast. If a man maymet his neyghbourre, euen as he hath done, so shal it be done to him agayne: broke for broke, eye for eye and tothe for tothe: euen as he hath maymed a man, so shall he be maymed agayne.

D So now he that kylleth a beast shall paye for it: but he that kylleth a man, shall dye for it. Ye shall haue one maner lawe amonge you: euen for the straunger as well as for one of your selues, for I am the Lorde your God.

And Moses tolde the children of Israel, that they shulde bringe him that had cursed, out of the host, and stone him with stones. And the children of Israel dyd as the Lorde commaunded Moses.

¶ The Sabboth of the seuen yeres and of the yere of iubelie, otherwise called the syxtye yere.

CAPI. XXV.

AND the Lorde spake vnto Moses in mount Sinai, sayenge: speake vnto the children of Israel and saye to them. When ye be come into the lande which I geue you let the lande kepe a Sabboth vnto the Lorde. Sixe yeres thou shalt sowe thy felde, and sixe yere thou shalt cut thy vynes and gather in thy fruites. But the seuenth yere shall be a Sabboth of rest vnto the lande. The Lordes sabboth it shalde, and thou shalt neither sowe thy felde, nor cut thy vynes. The Sabboth of seuen yeres.

The corne that groweth by it selfe thou shalt not repe, neyther gather the grapes that growe without thy dressynge: but it shall be a Sabboth of rest vnto the lande. Neuertheles the Sabboth of the lande shall be meate for you: euen for the and thy seruaunte and for thy mayd and for thy hyred seruaunt and for the straunger that dwelleth with the: and for thy cattell and for the beastes that are in thy lande, shall all the encrease therof be meate. Then nombre seuen wekes of yeres, that is, seuen times seuen yere: and the space of the seuen wekes of yeres wyll be vnto the xlix. yere. And then thou shalte make an horne blowe: euen in the tenth daye of the seuenth moneth, which is the day of attonement. And then shall ye make the horne blowe, euen throwe out all your lande. And ye shall halowe the fyftieth yere, and proclayme lyberte throwe out the lande vnto all the inhabiters therof. It shall be a yere of iubelie vnto you and ye shall returne: euery man vnto his possession, and euery man vnto his kynred agayne. A yere of iubelye shall that fyftyeth yere be vnto you.

Ye shall not sowe neyther repe the corne that groweth by it selfe, nor gather the grapes that growe without thy labour. For it is a yere of iubelye and shall be holye vnto you: howe be it, yet ye shall eate of the encrease of the felde. And in this yere of iubelie ye shall returne, euery man vnto his possession agayne.

When thou sellest oughte vnto thy neighboure or byest of thy neyghbours handt, ye shall not oppresse one an other: but accordynge to the nombre of yeres after the iubelye yere, thou shalte bye of thy neyghboure, and accordynge vnto the nombre of frute yeres, he shall sell vnto the. Accordyng vnto the multytude of yeres, thou shalte increase the pryce therof, and accordynge to the fewnesse of yeres, thou shalte mynysshe the pryce: for the nombre of the frute he shal sell vnto the. And se that no man oppresse his neyghboure, but feare thy God. For I am the Lorde youre God. Wherfore doo after myne ordinaunces, and kepe my lawes, and doo them, that ye maye dwell in the lande in saferye. And the lande shall gyue her frute, and ye shall eate youre fyll and dwell therin in saferye.

If ye shall saye: what shall we eate the seuenth yere, in as moche as we shall not sowe, nor gather in oure encrease. I wyll sende my blessyng vpon you in the syxte yere, and it shall bringe forthe frute for thre yeres: and ye shall sowe the eyghte yere, and eate of olde frute vntyll the nynth yere, and euen vntyll her fruites come, ye shall eate of olde stoore.

Wherfore the lande shall not be solde for euer, because that the lande is myne, and ye but straungers and soiourners with me: and ye shall throwe oute all the lande of youre possession, let the lande goo home free agayne.

When thy brother is waxed poore, and hath solde of his possession: yf any of his kin come to redeme it, he shall bye out that whiche his brother solde. And though he haue no man to redeme it for hym, yet yf his hand can get sufficient to bye it out agayne, then let hym counte how longe it hath be solde, and delyuer the rest vnto hym to whome he solde it, and so he shall returne vnto his possession agayne. But yf his hande can not get sufficyent to restore it to hym agayne, then that whiche is solde shall remayne in the hande of hym that hathe boughte it, tyll the Jubelye: and in the yere of Jubelye it shall come oute, and he shall returne vnto his possession agayne.

If a man sell a dwellynge house in a walled citye, he maye bye it oute agayne anye tyme within a hole yere after it is solde: and that shall be the space in whiche he maye redeme it agayne.

But yf it be not bought out agayne within the space of a full yere, then the house in the walled citye shall be stablysshed for euer vnto hym that boughte it, and to his successours after hym, and shall not goo out in the yere of Jubelye. But the houses in villages whiche haue no walles rounde about them shall be counted lyke vnto the feldes of the countrey, and maye be boughte oute agayne at any season, and shall goo oute free in the yere of Jubelye.

Notwithstandynge the cityes of the Leuytes and the houses in the cyteres of theyr possessions, the Leuytes maye redeme at all seasons. And yf a man purchase oughte of the Leuytes: whether it be house or city that they possesse, the bargayne shall goo oute in the yere of Jubelye: for the houses of the citeres of the Leuytes, are theyr possessions amonge the children of Israel. But the fyldes that lye rounde about theyr cyteres, shall not

not be bought: for they are theyr possessyons for ever.

F Yf thy brother be waxed poore and fallen in decaye with the, receyue hym as a straunger or a sojourner, and lette hym lyue by the.

Exo. xxii. c. Deute. xxiii. c. Psalm. xxxvii. b. * And thou shalte take none vsurye of hym, nor gaynes. But shalte feare thy God, that thy brother maye lyue with the. Thou shalte not lende hym thy money vpon vsurye, nor lende hym of thy lode to haue gaynes by it: for I am the Lorde youre God whiche haue brought you forth of the lande of Egypte to gyue you the land of Canaan and to be your God.

Yf thy brother that dwelleth by the, waxe poore and sell hym selfe vnto the, thou shalte not let him labour as a bondseruaunt doeth: but as an hyred seruaunte, and as a sojourner he shall be with, and shall serue the, vnto the yere of Jubelye, and then shal he departe from the: both he and his chyldren with hym, and shall returne vnto his owne kynred agayne and vnto the possessions of his fathers: for they are my seruauntes whiche I brought out of the lande of Egypte, and shall not be solde as bondmen.

Leuit. xxv. a. Sondaye or Sabbaye

He therfore thou rayne not ouer him crueltye, but feare thy God. Yf thou wilte haue bondseruauntes and maydens, thou shalte bye them of the heythen that are rounde about you, and of the chyldren of the straungers that are sojourners emonge you and of theyr generacions that are with you, whiche they begate in your lande and ye shal possesse them and gyue them vnto youre chyldren after you, to possesse them for ever: and they shall be youre bondemen. * But ouer your brethren the chyldren of Jsrael, ye shall not rayne one ouer an other cruelly.

Deut. xv. a.

G When a straunger and a sojourner waxeth ryche by the, and thy brother that dwelleth by him waxeth poore and sell him selfe vnto the straunger that dwelleth by the, or to anye of the straungers kynne: after that he is solde he maye be redemed agayne: one of his brethren maye bye hym oute: whether it be his vncle or his vncles sonne, or any that is nye of kynne vnto hym of his kynred: eyther yf his handes can get so moche, he maye be loosed.

And he shal reckon with hym that bought hym from the yere in whiche he was solde, vnto the yere of Jubelye, and the price of his beynge shall be accordynge to the nombre of yeres, and he shall be with hym as a hyred seruaunt.

Yf there be yet many yeres behynde, accordynge vnto them he shall gyue agayne for his deliuerraunce, of the money that he was solde for.

Yf there remayne but fewe yeres vnto the yere of Jubelye, he shall so counte with hym, and accordynge vnto his yeres gyue hym agayne for his redemption, and shall be with hym yere by yere as an hyred seruaunte, and the other shall not rayne cruelly ouer hym in thy syght. Yf he be not bought free in the meane tyme, then he shall go out in the yere of Jubelye and his chyldren with him: for the chyldren of Jsrael are my seruauntes whiche I brought out of the lande of Egypte.

¶ Images are forbidden. Blessed are they that kepe theyr thynges that God ordeyned and moost cursed are they that kepe them not.

CAPI. XXVI.

I Am the Lorde your God. Ye shal make you no ymages nor grauen ymage, neyther reare you vp any pyller, neyther ye shall set vp any ymage of stone in your lande to bowe your selues therto: for I am the Lorde your God: kepe my Sabbothes and feare my sanctuarye: for I am the Lorde. 2

If ye shall walke in myne ordinaunces and kepe my commaundmentes and do them, then I will sende you rayne in the tyme conuenyent, & your lande shall yelde her encrease and the trees of the felde shall gyue their fruite. And the threshynge shall reache vnto wyne harueste, & the wyneharuest shall reache vnto sowynge tyme, and ye shall eate youre breed in plentefulnes, and shall dwell in youre lande prosperously. And I will sende peace in your lande, that ye shall slepe, and no man shall make you afrayde.

And I will ryd euyll beastes out of youre lande, and there shall no swerde goo thorowe out your lande. And ye shall chace your enemyes, and they shall fall before you vpon the swerde. And fyue of you shall chace an hundred, and an hundred of you shall put ten thousande to flyghte, and your enemyes shal fall before you vpon the swerde. And I will tourne vnto you and encrease you and multiplye you, and set vp my testament with you. And ye shall eate olde fooode, and caste out the olde for plentefulnes of the newe. * I will make my dwellynge place amonge you, and my soule shall not lothe you. And I will walke amonge you, and will be youre God, and ye shall be my people. For I am the Lorde your God, whiche brought you out of the lande of the Egyptians, that ye should not be their bondmen, and I brake the bowes of youre yockes, and made you go vpryght.

* 2. Cor. vi. b. Ezech. xxxvii. d.

* But yf ye will not herken vnto me, nor will do all these my commaundmentes, or yf ye shall despyse myne ordinances, eyther yf youre soules refuse my lawes, so that ye will not do all my commaundementes, but shall breake myne appoyntement: then I will do this agayne vnto you: I will vysyt you with vexacions, swellinge and feuers, that shall make your eyes faynt, and waste your bowes of heate. And ye shall sowe youre seed in vayne, for your enemyes shall eate it. And I will set my face agaynste you, and ye shall fall before your enemyes, and they that hate you shall rayne ouer you, and ye shall flee when no man pursueth you. 4 5

* De. xxviii. b. Psal. xxxiii. a.

And yf ye will not yet for all this herken vnto me, then will I punyshe you seuē tymes more for youre synnes, and will breake the pryde of youre strengthe. For I will make

D.d. the

the heauen ouer you as harde as yron, & your lande as harde as braſſe. And ſo your laboure ſhalbe ſpent in vayne. For your lande ſhall not gyue her encreaſe, neyther the trees of the lande ſhall gyue their frutes.

And yf ye walke contrary vnto me and wil not herken vnto me, I will bringe ſeuen tymes mo plages vpon you accordynge to your ſynnes. I will ſende in, wylde beaſtes vpon you, which ſhall ſpoyle you of your children and deſtroye your catell, and make you ſo few in nombre that youre highe wayes ſhal grow to a wyldernelle.

And yf ye wyll not be lerned yet, for all this, but ſhal walke contrarye vnto me, then will I alſo walke contrarye vnto you, and wyll punnyſh you yet ſeuen tymes for your ſynnes. I wyll ſende a ſwerde vpon you, that ſhall auenge my teſtament with you. And when ye are fled vnto youre cyttyes, I wyll ſende the peſtilence amonge you, ye ſhalbe geuen into the handes of your enemyes. And when I haue broken the ſtaffe of youre breed, that x. wyues ſhall bake your breed in one ouen and men ſhall delyuer you your breed agayne by weyght, then ſhall ye eate and yet not be fylled.

And yf ye will not yet for all this, herken vnto me, but ſhall walke contrary vnto me, then I will walke contrarye vnto you alſo, wrathfully and will alſo punyſhe you ſeuen tymes for your ſynnes: ſo that ye ſhall eate the fleſhe of your ſonnes and the fleſhe of youre doughters. And I will deſtroye your altares buylt vpon hyghe hylles, & ouerthrowe your ymages, and caſt your carkaſes vpon the bodyes of your ydolles, and my ſoule ſhall abhorre you. And I will make your cyttes deſolate, & bringe your ſanctuaries vnto nought, and will not ſmell the ſauoures of your ſweete owrres.

And I will bringe the lande vnto a wyldernelle: ſo that your enemyes whiche dwell therin, ſhall wondre at it. And I will ſtrawe you amonge the hethen, and will drawe out a ſwerde after you, and youre lande ſhall be waſt, and your cyttes deſolate. Then the lad ſhall reioyſe in her Sabbothes, as longe as it lyeth voyde and ye in your enemyes lande euen then ſhall the lande kepe holy daye and reioyſe in her Sabbothes. And as longe as it lyeth voyde it ſhall reſt, for that it couldē not reſte in youre Sabbothes, when ye dweite therein.

And vpon them that are left alyue of you I will ſende a faynтnelle in to their hertes in the lande of their enemyes: ſo that the ſound of a leef that falleth, ſhall chace them, & they ſhall flee as thoughe they fled a ſwerde, and ſhall fall no man folowinge them. And they ſhal fal one vpon an other, as it were before a ſwerde no man purſuyng them, and ye ſhal haue no power to ſtande before youre enemyes: And ye ſhall perryſhe amonge the hethen, and the lande of youre enemyes ſhall eate you vp.

And they that are left of you, ſhall pyne away in their vnrighteouſnes, euen in their enemyes lande, and alſo in the miſdeades of their fathers ſhall they conſume. And they ſhall confeſſe their miſdedes, and the myſdedes of their fathers in their treſpaces whyche they haue treſpaced againſt me, and for that alſo that they haue walked contrary vnto me. Therfore I alſo will walke contrarye vnto them, and will bringe them into the lande of their enemyes. And then at leſt waye their vncircumcyſed hertes ſhall be tamed, & then they ſhall make attonement for their myſdedes.

And I will remembre my bonde with Jacob and my couenant with Iſaac, and my teſtament with Abraham, and will thinke on the lande. For the lande ſhall be left of them and ſhall haue pleaſure in her Sabbothes, whyle ſhe lyeth waſt without them, and they ſhall make an attonement for their miſdedes, becauſe they deſpiſed my lawes and their ſoules refuſed myne ordinaunces. And yet for all that when they be in the lande of their enemye, * I will not ſo caſt them away nor my ſoule ſhall not ſo abhorre them, that I will vtterly deſtroye them, and breake myne appointement with them: for I am the Lorde their God. I will therfore remembre vnto them the firſt couenaunte made when I brought them out of the lande of Egypte in the ſight of the hethen to be their God: for I am the Lorde.

These are the ordinaunces, iudgementes, and lawes whiche the Lorde made betwene hym and the children of Iſrael in mount Sinai by the hande of Moſes.

¶ Of diuerſe vowes and the redemyng of the ſame & tythes.&c.

CAPI. XXVII.

AND the Lorde ſpake vnto Moſes, ſayenge: ſpeake vnto the children of Iſrael and ſaye vnto them: If any man wil gyue a ſinguler vowe vnto the Lorde accordynge to the value of his ſoule, then ſhal the male frome twenty yere vnto. ix. be ſet at. l. * ſycles of ſyluer, after the ſycle of the ſanctuary, and the female at. xxx. ſycles. And frō v. yeres to. xx. the male ſhall be ſet at. xx. ſycles, and the female at. x. ſycles. And frome a moneth vnto. v. yere, the male ſhall be ſet at. v. ſycles of ſiluer, and the female at thre. And the man that is. lx. and aboue, ſhalbe valued at. xv. ſycles, and the woman at. x. If he be to poore ſo to be ſet, the let him come before the preaſt: and let the preaſt value him, accordynge as the hande of him that vowed is able to get.

If it be of the beaſtes of which men bringe an offrynge vnto the Lorde: all that any man giueth of ſuche vnto the Lorde, ſhalbe holy. He maye not alter it nor chaunge it: a good for a bad, or a bad for a good. If he chaunge beaſt for beaſt, then both the ſame beaſt and it alſo wherwith it was chaunged ſhalbe holy. If it be any maner of vncleane beaſt of which men maye not offre vnto the Lorde, let hym bringe the beaſt before the preaſt and let the

preaſt

preast value it. And whether it be good or bad as the preast setteth it, so shall it be. And yf he will bye it agayne, let him geve the fyfte parte more to that it was set at.

Yf any man dedicate his house, it shall be holy vnto the Lorde. And the preast shall set it, whether it be good or bad, and as ỹ preast hath set it, so it shall be. Yf he that sanctified it, will redeme his house, let him geve the fift parte of the money that it was taxed at therto, and it shalbe his.

Yf a man halowe a pece of his enherytedlande vnto the Lorde, it shall be set accordyng to that it beareth. Yf it beare an homer of barley, it shall be set at fyftye sheles of syluer. Yf he bowe his lande forthwith from the yere of Jubely, it shalbe worthe accordynge as it is esteemed. But yf he halowe his felde after the trompet yere, the preast shall reckon the pryce with him accordynge to the yeres ỹ remayne vnto the trompet yere, and therafter, it shall be lower set.

Yf he that sanctifyed the felde will redeme it agayne, let him put the fyfte parte of the pryce that it was set at thervnto, and it shall be his, yf he will not, it shall be redemed no more. But when the felde goeth out in ỹ yere of Jubylye, it shalbe holy vnto the Lorde: euen as a thinge dedycated, and it shall be the preastes possession.

Yf a man sanctifie vnto ỹ Lorde a felde, whyche he hath bought and is not of his enheritaunce, then the preast shall reken with hym what it is worth vnto the yere of Jubyly, and he shall geve the pryce that it is set at ỹ same daye, and it shalbe holy vnto the Lorde. But in the yere of Jubely, the felde shall returne vnto him of whome he bought it, whose enheritaunce of lande it was.

And all settynge shall be accordynge to the holy sycle. One sycle maketh. xx. Gerae.

But the first borne of the beastes that pertayne vnto the Lorde, maye no man sanctify: whether it be oxe or shepe, for they are ỹ Lordes alredy. Yf it be an vncleane beaste, then let him redeme it as it is set at, and geve the fyfte parte more therto. Yf it be not redemed then let it be solde as it is rated.

Notwithstandynge no dedycated thynge ỹ a man dedycateth vnto the Lorde, of all his good, whether it be man or beast or lande of his enheritaunce, shalbe solde or redemed: for all dedicate thinges are moste holy vnto the Lorde. No dedicate thinge therfore that is dedicate of man, may be redemed, but must nedes dye.

All theis tythes of the lande, whether it be of the corne of the kinde or fruite of the trees, shalbe holy vnto the Lorde. Yf any man will redeme ought of his tythes, let him adde the fyfte parte more therto. And the tythes of oxe and shepe and of all that goeth vnder the herdmans keppynge, shall be holy tythes vnto the Lorde. Men shal not loke yf it be good or bad nor shall chaunge it. Yf any man chaunge it then both it and that it was chaunged with all, shalbe holy and may not be redemed.

These are the commaundmentes which the Lorde gaue Moses in charge to geve vnto the children of Israel in mount Sinai.

The ende of the thyrde booke of Moses.

THE FOVRTHE BOKE OF MOSES CALLED NVMERI.

¶ All that are apte for batell are numbred. The tribe of Leuy is appointed to mynistre to the tabernacle.

CAP I.

1 AND the Lord spake vnto Moses in the wildernesse of Sinai, in the tabernacle of wytnesse, the first daye of the seconde moneth, and in the seconde yere after they were come oute of the lande of Egypte, sayenge: * Take the somme of the hole multitude of the childre of Israel, in their kynredes and housholdes of their fathers, and nombre them by name all ꝑ are males, polle by polle, frome .xx. yere and aboue: euen all that are hable to go forth to warre in Israel, thou and Aaron shall nombre them in their armyes, & with you shall be of euery tribe a heedman in the house of his father.

* Exod.xxx.h Num.xxvi.a.

And these are the names of the men ꝑ shall stande with you / of Ruben, Elizur the sonne of Sedeur / of Simeon, Selumiel the sonne of Suri Sadai / of the tribe of Juda, Nahesson the sonne of Aminadab / of Isachar, Nathanael the sonne of Zuar / of Zabulon, Eliab the sonne of Helon. Amonge the children of Joseph / of Ephraim, Elisama the sonne of Amiud / of Manasse, Gamaliel the sonne of Pedazur / of Ben Jamin, Abidan the sonne of Gedeoni / of Dan, Ahiezer the sonne of Ammi Sadai / of Aser, & Pagiel the sonne of Ocran / of Gad, Eliasaph the sonne of Deguel / of Nephthali, Ahira the sonne of Enan.

Of Phegiel.

B These were the counsaylours of the congregation, and lordes in ꝑ tribes of their fathers and captaines ouer thousandes in Israel. And Moses and Aaron toke these men aboue named and gathered all the congregation together, the fyrst daye of the seconde moneth, and rehersed them after their byrth and kynredes and houses of their fathers by name frome twentye yere and aboue, hed by hed, as the Lord commaunded Moses, euen so he nombred them in the wylderneesse of Sinai.

Of Ruben.

And the children of Ruben Israels eldeste sonne in their generations, kynredes and houses of their fathers, when they were nombred euery man by name, all that were males frō .xx. yere and aboue, as many as were hable to go forth to warre: were nombred in the tribe of Ruben. xlvj. thousand and. v. hundred.

Of Simeon.

Amonge the children of Simeon: their generation in their kynredes and houses of their fathers (when euery mans name was tolde) of all the males from .xx. yeres and aboue, as many as were mete for the warre: were nombred in the tribe of Simeon. lix. thousande & three hundred.

Of Gad.

C Amonge the children of Gad: their generation in their kynredes and housholdes of their fathers, when they were tolde by name frome twenty yere and aboue, all that were mete for the warre: were nombred in the tribe of Gad. xlv. thousande, fyue hundred, and fyftye.

Of Juda.

Amonge the children of Juda: their generation in their kynredes and houses of their fathers (by nombre of names) from .xx. yere and aboue, all ꝑ were hable to warre, were tolde in the tribe of Juda. lxxiij. thousande & sixe hundred.

Of Isachar D

Amonge the children of Isachar: their generation in their kynredes and houses of their fathers (when their names were accompted) frome twenty yere and aboue, what so euer was apte for warre, were nombred in ꝑ tribe of Isachar. liij. thousandi and foure hundred.

Of Zabulon

Amonge the children of Zabulon: their generation in their kynredes and houses of their fathers (after the nombre of names). xx. yere and aboue, who so euer was mete for ꝑ warre were counted in the tribe of Zabulon. lvij. thousandi and .vij. hundred.

Of Joseph

Amonge the children of Joseph: first amonge the children of Ephraim: their generation in their kynredes and houses of their fathers (when the names of all that were cōmeruf to ꝑ warre were tolde (frome twenty yeres and aboue: were in nombre in the tribe of Ephraim fourtye thousandi, and sixe hundred.

Of Manasse.

Amonge the children of Manasse: their generation, in their kynredes and houses of their fathers (when the names of all that were fytte to warre were tolde frome twentye and aboue were nombred in the tribe of Manasse. xxxij. thousande, and two hundred.

Of Ben Jamin.

Amonge the children of Ben Jamin: their generation, in their kynredes and houses of their fathers (by the tale of names) frome twenty yere and aboue of all that were mete for warre, were nombred in the tribe of Ben Jamin fyue and thirty thousande, and foure hundred.

Of Dan.

Amonge the children of Dan: their generation in their kynredes and houses of their fathers (in the summe of names) of all ꝑ was apte to warre from. xx. yere and aboue, were nombred in the tribe of Dan. lxij. thousande and. vij. hundred.

Of Aser. E

Amonge the children of Aser / their generation in their kynredes and houses of their fathers (when they were summed by name, frome twenty yeres and aboue, all that were apte to warre were nombred in the tribe of Aser one and fourty thousande, and fyue hundred.

Of Nephthali

Amonge the children of Nephthali: their generation, in their kynredes and houses of their fathers (when their names were tolde) frome. xx. yeres and aboue, what so euer was mete to warre: were nombred in the tribe of Nephthali thre and fyfty thousande and .vij. hundred.

These

These are the nombres whiche Moses and Aaron nombred with the twelue prynces of Israel: of euery houle of their fathers a man.
And all the nombres of the chyldren of Israel, in the houses of theyr fathers, frome twenty yere and aboue, what so euer was mete for the warre in Israel, drewe vnto the somme of fyue hundred and thre thousande, fyue hundred and fyftye. But the Leuites in the tribe of theyr fathers, were not nombred amonge them.

And the Lorde spake vnto Moses, sayinge: onely se thou nombre not the tryde of Leui, ne take the somme of them amonge the chyldren of Israel. But thou shalt appoynte the Leuytes vnto the habitacion of witnesse, and to all the garnyshment therof, and vnto all that longeth therto. For they shall beare the tabernacle, and all the ordinaunce therof, and they shall mynistre it, and shall pytche theyr tentes rounde aboute it. And when the tabernacle goeth forthe, the Leuites shall take it downe: and when the tabernacle is pytched, they shall set it vp: for yf any straunger come nere, he shall dye. And the chyldren of Israel shal pytch theyr tentes euery man in his owne companye, and euery man by his owne standerd throwe out all theyr hostes. But the Leuytes shall pytche rounde aboute the habitacion of witnesse, that there fal no wrath vpon the congregacion of the chyldre of Israel, and the Leuytes shall wayte vpon the habitacion of wytnesse. And the chyldren of Israel dyd accordynge to all that the Lorde commaunded Moses.

¶ The order of the pytchynge of the tentes rounde about the tabernacle of witnesse. The heades and chefe Lordes of the kinredes of Israel are named.

CAPI. II.

AND the Lorde spake vnto Moses and Aaron, sayinge: The chyldren of Israel shall pytche: euery man by his owne standerd, with the armes of his fathers houses, aware frome the presence of the tabernacle of wytnesse.

On the east syde towarde the rysynge of the sonne, shall they of the standerd of the hoste of Juda pytche with theyr armyes: And Nahesson the sonne of Aminadab shall be captayne ouer the sonnes of Juda. And his hoste and the nombre of theym thre score and fourtene thousande, and sixe hundred. And nexte vnto hym, shall the tryde of Issachar pytche, and Nathanael the sonne of Zuar, captayne ouer the chyldren of Issachar, his hoste and the nombre of them. liij. thousande and foure hundred.

And then the tribe of Zabulon: with Eliab the sonne of Helon, captayne ouer the chyldre of Zabulon, and his hoste in the nombre of them lvij. thousande, and foure hundred. So that all they that perteyne vnto the hoste of Juda, are an hundred thousande. lxxvi. thousande and foure hundred in theyr companyes: and these shall go in the forefront, when they tourney.

And on the fourthe syde, the standerd of the hoste of Ruben shall lye with theyr companyes, and the captayne ouer the sonnes of Ruben, Elizur the sonne of Sedeur, and his hoste and the nombre of them. xlvi. thousande, and fyue hundred.

And last by hym shall the tryde of Simeon pytche, and the captayne ouer the sonnes of Simeon. Salumiel the sonne of Zurisadai and his hoste, and the nombre of them lix. thousande, and thre hundred. And the tryde of Gad also: And the captayne ouer the sonnes of Gad, Eliasaph the sonne of Deguel and his hoste, and the nombre of them. xlv. thousande, fyue hundred, and fyftye. So that all the nombre that appertayne vnto the hoste of Ruben, are an hundred and li. thousande, foure hundred and fyftye, with theyr companyes, and they shall be the seconde in the tourney.

And the tabernacle of wytnesse with the hoste of the Leuytes, shall go in the myddes of the hostes: as they lye in theyr tentes, euē so shal they procede in the tourney, euery man in his quarter about the standerdes.

On the west syde, the standerd and the hoste of Ephraim shall lye with theyr companyes. And the captayne ouer the sonnes of Ephraim, Elisama the sonne of Ammiud: and his hoste, and the nombre of them fourty thousand and fyue hundred.

And last by hym the tryde of Manasse, and the captayne ouer the sonnes of Manasse, Gamaliel the sonne of Pedazur and his hoste, and the nombre of them were. xxxij. thousand and two hundred. And the tryde of Ben Jamin also: and the captayne ouer the sonnes of Ben Jamin, Abidan the sonne of Gedeoni, and his hoste, and the nombre of them. xxxv. thousande, and foure hundred. All the nombre that belonged vnto the hoste of Ephraim, were an hundred thousande, eyght thousande and an hundred in theyr hostes: and they shal be the thyrde in the tourney.

And the standerd and the hoste of Dan shal lye on the north syde with theyr companyes: and the captayne ouer the chyldren of Dan, Ahiezer the sonne of Ammi Sadai: and his hoste, and the nombre of them threscore and two thousande and seuen hundred. And last by him shall the tryde of Aser pytche: and the captayne ouer the sonnes of Aser, Pagiel the sonne of Ocran: and his hoste, and the nombre of them xli. thousand and fyue hundred. And the tribe of Nepthali also, and the captayn ouer the chyldren of Nepthali: Ahira the sonne of Enan: and his hoste, and the numbre of them. liij. thousande an foure hundred. So that the hole numbre of al that perteyned vnto the hoste of Dan, was an hundred. lvij. thousande and sixe hundred. And they shalbe the last in that iorney with theyr standerdes.

These are the summes of the chyldren of Israel in the houses of theyr fathers: euen al the nombres of the hostes with theyr companyes sixe hundred thousand thre thousande

fyue

fyue hundred and fyftye. And yet the Leuites were not nombred amonge the chyldren of Israel as the Lorde commaunded Moses. And the chyldren of Israel dyd accordynge to all that the Lorde commaunded Moses, and pitched with theire standerdes, and they iourneyd euery man in his kynred, and in the housholde of his father.

¶ The leuites are not nombred to go to battell, but to mynyster to the holy place of tabernacle. They muste all o pitch theyr tentes nexte to the habitacion.

CAPI. III.

THese are the generacions of Aaron and Moses, when the Lorde spake vnto Moses in mount Synai. And these are the names of the sonnes of Aaron: Nadab the eldest sonne, and Abihu, Eleazar and Ithamar. These are the names of the sonnes of Aaron, whiche were preestes anoynted, and they hanes fylled to minister, but * Nadab and Abihu dyed before ℣ Lorde, as they brought straūge fyre before the Lorde in the wyldernesse of Synai, and had no chyldren. And Eleazar and Ithamar ministred in the sight of Aaron theire father.

* Leuit. x. a. Num. xxvi. g.

And the Lorde spake vnto Moses, sayinge: bringe the tribe of Leui, and set them before Aaron the preest, and let them serue hym and wayte vpon hym, and vpon all the multitude before the tabernacle of wytnesse, to do the seruice of the habitacion. And they shal wayte vpon all the garnysshement of the tabernacle of wytnesse, and vpon the chyldren of Israel, to do the seruyce of the habitacion. And thou shalte geue the Leuytes vnto Aaron and his sonnes, for they are geuen vnto hym of the chyldren of Israel. And thou shalte appoynt Aaron and his sonnes to wayte on theyr preestes office: and the straunger that cometh nye shall dye for it.

And the Lorde spake vnto Moses, sayinge: Beholde * I haue taken Leuytes of the chyldren of Israel for all the fyrstborne that openeth the matryce amonge the chyldren of Israel, so that the Leuytes shall be myne: because all the fyrste borne are myne: for the same daye that I smote all the fyrste borne in the lande of Egypte, I halowed vnto me all the fyrste borne in Israel, bothe man and beest, and myne they shall be: for I am the Lorde.

* Exod. xiii. a. Num. viii. c.

And the Lorde spake vnto Moses in the wyldernesse of Synai, sayinge: Nombre the chyldren of Leui in the houses of theyr fathers and kynredes, all that are males from a moneth olde and aboue. And Moses nombred them at the worde of the Lorde, as he was commaunded. And these are the names of the chyldren of Leui: Gerson, Cahath, and Merari. And these are the names of the chyldren of Gerson in theyr kynredes: Libni and Semei. And the sonnes of Cahath in theyr kynredes were: Amram, Jesehar, Hebron and Oziel. And the sonnes of Merari in theyr kynredes were: Mahely and Musi. These are the kynredes of Leui in the houses of theyr fathers.

And of Gerson came the kynred of the Libnites and the Semeites, whiche are the kynredes of the Gersonytes. And the sum of them (when all the males were told from a moneth olde and aboue were seuen thousand and fyue hundred. And the kynredes of the Gersonites pytched behynde the habitacion westwarde. And the captayne of the moost auncient house among the Gersonites, was Eliasaph the son of Lael.

And the offyce of the chyldren of Gerson in the tabernacle of wytnesse was to kepe the habitacion, and the tent with the couerynge therof, and the hangynge of the doze of the tabernacle of wytnesse, and the hangynges of the courte, ℣ the curtayne of the doze of the court: whiche court wente rounde aboute the dwellynge, and the aulter, and the cozdes that pertayned vnto all the seruyce therof.

And of Cahath came the kynred of the Amramytes and the kynred of the Jesehaytes and of the Hebronytes, and of the Oselites. And these are the kynredes of the Cahathites. And the nombre of all the males frome a moneth olde and aboue, was eyght thousande, and fyue hundred: which wayted on the holy place.

And the kynred of the chyldren of Cahath pytched on the southside of the dwelling. And the captayne in the moost auncient house of the kynredes of the Cahathytes, was Elisaphan the sonne of Oziel, and theyr offyce was to kepe the arche, the table, the candelstycke, and the aulters, and the holy vessels to ministre with, and the vayle with all that serued therto. And Eleazar the sonne of Aaron the preeste, was Captayne ouer all the Captaynes of the Leuytes, and hadde the ouersyghte of them that wayted vpon the holye thynges.

And of Merari came the kynredes of the Mahelytes, and of the Musites: and these are the kynredes of the Merarytes. And the nombre of them (when all the males from a moneth olde and aboue was tolde) drewe vn to sixe thousande, and two hundred. And the captayne of the moost auncient house amonge the kynredes of the Merarites, was Zuriel ℣ sonne of Abihael whiche pitched on the northside of the dwellynge.

And the offyce of the sonnes of Merari was to kepe the bordes of the dwellynge, and the barres, pyllers with the sockettes therof, and all the instrumentes therof, and all that serued therto: and the pyllers of the courte round aboute, and theyr sockettes with theire pynnes and cozdes. But on the foreffront of the habitacion, and before the tabernacle of wytnesse eastward, shal Moses ℣ Aaron and his sonnes pytche, and wayte on the sanctuary in the stede of the chyldren of Israel. And the straunger ℣ commeth nye, shall dye for it. And the hole summe of the Leuytes which Moses and Aaron nombred, at the commaundement of the Lorde throwe out theire kynredes, euen of all the males of a moneth olde and aboue, was

xxij.

xxv. thousande.

And the Lorde sayd vnto Moses: Nombre all the firstborne that are males amonge the children of Israel, frome a moneth olde and aboue, and take the nombre of their names. And thou shalte appointe the Leuytes to me the Lorde, for all the firstborne amonge the children of Israel, and the cattell of the Leuytes for the firstborne of the children of Israel. And Moses nombred as the Lorde commaunded hym all the firstborne of the children of Israel. And all the firstborne males in the summe of names, frome a moneth olde and aboue, were nombred two and twentye thousande, two hundred, and thre score and fyftene.

And the Lorde spake vnto Moses, saynge: Take the Leuytes for all the firstborne of the children of Israel, and the cattell of the Leuytes for their cattell: and the Leuytes shall be myne whiche am the Lorde. And for the redemynge of the two hundred and thre score and thyrtene, whiche are mo then the Leuytes in the firstborne of the children of Israel, take. v. sycles of euery peece, after * the sycle of the holy place, twentye gerras the sicle. And giue the money wherwith the odde nombre of them is redemed, vnto Aaron and his sonnes.

* Exo. xxx. b. Leui. xxvii. d Nu. xviii. d

And Moses toke the redempcyon money of the ouerplus that were mo then the Leuytes, amonge the firstborne of the the children of Israel, and it came to a thousande, thre hundred, and thre score and fyue sycles, of the holye sycle. And he gaue that redempcyon money vnto Aaron & his sonnes at the worde of the Lorde, lyke as the Lorde commaunded Moses.

¶ The offices of the Leuytes, euery one after the kynde that he came of.

CAPI. IIII.

AND the Lorde spake vnto Moses and Aaron, and bad them take the summe of the childre of Caheth forth of the sonnes of Leui in their kynredes and houses of their fathers frome thyrtye yere and aboue, vntyll fyftye all that were able to warre to do the worke in the tabernacle of witnesse. Thys shall be thoffyce of the children of Caheth in the tabernacle of wytnesse whiche is moost holy. And when the hoste remoueth, Aaron and his sonnes shal come and take downe the bayle, and couer the arke of witnesse therwith, and shal put theron a couerynge of tarus skynnes, and shall spred a cloth that is all together of Jacincte aboue all, and put the staues therof in. And vpon the shewe table they shall spred abrode a clothe of Jacinct, and put theron the dysshes, sponces, flat peces, and potes to poure with, and the dayly breed shall be theron: and they shall spred vpon them a couerynge of purple, and couer the same with a couerynge of tarus skynnes, and put the staues therof in.

And they shall take a clothe of Jacinct, and couer the candelstycke of lyghte, and her lampes and her snoffers, and fyre pannes, and all her oyle vessels whiche they occupy about it, and shall put vpon her and on all her instrumentes, a couerynge of tarus skynnes, and put it vpon staues. And vpon the golden auiter they shall spred a clothe of Jacinct, and put on yet staues.

And they shall take all the thynges whiche they occupy to minister within the holy place, and put a clothe of Jacinct vpon them and couer them with a couerynge of tarus skynnes, and put them on staues. And they shall take awaye the asshes out of the auiter, and spred a skarlet cloth theron: and put about it, the fyre pannes, the fleshe hokes, the shouels, the basens, and all that belongeth vnto the auiter, and they shall spred vpon it a couerynge of tarus skynnes, and put on the staues of it.

And when Aaron and his sonnes haue made an ende of couerynge the sanctuary and all the thynges of the sanctuarye, agaynste that the hoste remoue, then the sonnes of Caheth shal come in to beare, and to intre them not touch the sanctuarye leaste they dye. And this is the charge of the sonnes of Caheth in the tabernacle of witnesse. And Eleazar the sonne of Aaron the prieste, shall haue the charge to prepare oyle for the lyghte and swete iense, and the dayly meatoffrynge and the anoyntynge oyle, and the ouersyghte of all the dwellynge and of all that therin is, bothe ouer the sanctuarye and of all that pertayneth therto.

And the Lorde spake to Moses and Aaron, saynge: destroye not the tribe of the kynredes of the Caheathites, frome amonge the Leuites. But thus doo vnto them that they maye lyue and not dye, when they goo vnto the moost holye place. Aaron and his sonnes shall go in and put them euery man vnto his seruice and vnto his burthen. But lette them not go in, to se when they couer the sanctuarye, lest they dye.

And the Lorde spake to Moses, saynge: Take the summe of the children of Gerson, in the houses of their fathers and in their kynredes: frome thyrtye yere and aboue, tyll fyftye all that are able to go forth in warre, to do seruice in the tabernacle of wytnesse. And this is the seruice of the kynred of the Gersonytes, to serue and to beare. They shal beare the curtaynes of the tabernacle, and the vele of the tabernacle of witnes and his couerynge, and the couerynge of tarus skynnes that is on hyghe aboue vpon it, and the hangynge of the doore of the tabernacle of wytnesse: and the hangynge of the courte, and the hangynge of the gate of the courte that is rounde about the dwellynge and the auiter, and the cordes of them, and all the instrumentes that serue vnto them, and all that is made for them. And at the mouth of Aaron and his sonnes shal al the seruice of the children of the Gersonytes be doone, in all their charges, and in all their seruice, and ye shall appointe them vnto all their charges, that they shal warde vpon. And this is the seruice of the kynred of the children of the Gersonytes in the tabernacle of witnesse,

and

and they shall be vnder the hande of Ithamar the sonne of Aaron the preest.

And thou shalt nombre the sonnes of Merari in their kynredes, and in the houses of their fathers, frome thyrtye yeres and aboue vnto fyftye: euen all that is able to go forth in warre, to do the seruyce of the tabernacle of wytnesse.

And this is the charge that they muste wayte vpon in all that they muste serue in the tabernacle of wytnesse: The bordes of the tabernacle, and the barres, pylers and sokettes therof, and the pylers of the courte rounde aboute, and their sokettes, pynnes, and cordes, with all that pertayneth and serueth vnto them.

And by name ye shall reckon the thynges that they muste wayte vpon to beare. This is the seruyce of the kynredes of of the sonnes of Merary in all their seruyce in the tabernacle of witnesse vnder the hand of Ithamar the sonne of Aaron the preest.

And Moses and Aaron and the prynces of the multitude nombred the sonnes of the Cahathytes in their kynredes and houses of their fathers frome thyrtye yeres and aboue vnto fyftye, all that were able to goo forthe in the house, and to do seruyce in the tabernacle of wytnesse. And the nombre of them in their kynredes, were two thousande, seuen hundred, and fyftye. These are the nombres of the kynredes of the Cahathytes, of all that dyd seruyce in the tabernacle of witnesse, whi che Moses and Aaron dyd nombre at the commaundement of the Lorde by the hande of Moses.

And the sonnes of Gerson were nombred in their kynredes, and in the houses of their fathers, frome thyrtye yere vp vnto fyftye, all that were able to goo forthe in the house to doo seruyce in the tabernacle of wytnesse. And the nombre of them in their kynredes, and in the houses of their fathers, was two thousande, syxe hundred, and thyrtye. This is the nombre of the kynredes of the sonnes of Gerson, of all that dyd seruyce in the tabernacle of wytnesse, whiche Moses and Aaron dyd nombre at the commaundement of the Lorde.

And the kynredes of the sonnes of Merari were nombred in their kynredes, & in the houses of their fathers, from thyrtye yere vp vnto fyftye, all that were able to go forth with the house, to do seruice in the tabernacle of witnes And the nombre of them was in their kynredes three thousande and two hundred. This is the nombre of the kynredes of the sonnes of Merari, whiche Moses and Aaron nombred at the commaundement of the Lorde, by the hande of Moses.

The hole summe which Moses, Aaron and the lordes of Israel nombred amonge the Leuytes in their kynredes & houseoldes of their fathers, from thyrtye yere vp vnto fyftye euery man to do his office and seruyce, and to beare his burthen in the tabernacle of wytnes was eyght thousande, fyue hundred and foure score which they nombred at the commaundement of the Lorde by the hande of Moses, euerye man vnto his seruyce & burthen: as the Lorde commaunded Moses.

¶ Who they be that oughte to be caste oute of the house. The knowleggynge of synne. The cleansynge of synne done of ignorannce. The lawe of the tryall trutes, and of gelousye.

CAP. V.

AND the Lorde spake to Moses, sayinge: commaunde the chyldren of Israel they put forth of the house, all lepers, and all that haue yssues, and all that are defiled vpon the dead, whether they be males or females ye shal put them out of the house, that they defile not the tentes among which I dwell. And the chyldren of Israel dyd so, and put them out of the house, as the Lorde commaunded Moses so dyd the chyldren of Israel.

And the Lord spake to Moses, sayinge: speake vnto the chyldren of Israel: whether it be man or woman, when they haue synned any maner synne whiche a man doth wherewith a man trespaceth agaynst the Lorde: so that the soule hathe doone amisse: then they knowlege their synnes whiche they haue done, and restore agayne the hurte that they haue wone in the hole, and put the fifte parte of it more therto, and gyue it him whom he hath trespased agaynst. But yf he that maketh the amendes haue no man to doo it to, then the amendes that is made shall be the Lordes, and the preestes, beside the ramme of the attonement offeringe, wherwith he maketh attonement for him selfe. And all the fyrste frutes whiche the chyldren of Israel bringe vnto the preest, shall be the preestes, and euery mannes halowed thynges shall be his owne, but what so euer any man giueth the preest, it shall be the preestes.

And the Lorde spake to Moses, sayinge: Speake to the chyldren of Israel, and shewe them. Yf any mannes wyfe goo a syde and trespase agaynst hym, so that an other man lye with her fleshelye and the thynge be hyd frome the eyes of her husbande and is not come to lyghte that she is defylied (for there is no witnesse agaynst her) in as moche as she was not taken with the maner, and the spyryte of gelousye cometh vpon him and he is gelous ouer his wyfe and she defyled, or happelye the spyryte of gelousy cometh vpon him, and he is gelous ouer his wyfe, and she yet vndefyled. Then let her husbande bringe her vnto the preeste, and bringe an offeringe for her: the tenthe parte of an Epha of barlye meele, but he shall poure none oyle therunto, nor put franckencens theron: for it is an offeringe of gelousye, and an offerenge that maketh remembraunce of synne.

And let the preeste bringe her and sette her before the Lorde, and let him take holy water in an erthe vessel and of the dust that is in the floure of the habitacion, and put it in to the water. And the preeste shall set the wife before the Lorde and vncouer her heade, and put the memoriall of the offeringe in her handes whiche

whiche is the gelousye offrynge, and the preest shal haue bitter and cursing water in his hand and he shal coniure her, and shal saye vnto her If no man hathe lyen with the, neyther hathe gone aside and defyled thy selse behynde thy husbande, then haue thou no harme of this bytter cursynge water.

But yf thou hast gone aside behynde thyne husbande, and art defyled, and some other man hath lyen with the beside thyne husband (and let the preest coniure her with the coniuracion of the curse, and saye vnto her) the Lord make the a curse and a coniuracion among thy people: so that the Lorde make thy thyghe rotte, and thy belly swell, and this bytter cursyng water goo in to the bowels of the, that thy belye swell, and thy thyghe rotte, and the wyfe shal saye: Amen Amen.

And the preest shal wrote this curse in a byll and washe it oute in the bytter water. And when the cursynge water is in her, then lette the preest take the gelousyoffrynge out of the wymes hande, and waue it before the Lorde, and bringe it vnto the auiter: and he shall take an handfull of the memorryallofrynge, and burne it vpon the auiter, and then make her drynke the water, and when he hath made her drynke the water: Yf she be defyled, and haue trespased agaynste her husbande, then shall the cursynge water goo in to her and be so bytter that her belye wall swell, and her thygh shal rotte, and she shal be a curse among her people: That yf she be not defiled but is clene, then she shal haue no harme, but that she may conceyue.

This is the lawe of gelousye, when a wyfe goeth aside behynde her husbande and is defiled, or when the spirite of gelousye commeth vpon a man, so that he is gelous ouer his wife, then he shall bringe her before the Lorde, and the preest shal minister all this lawe vnto her, and the man shalbe giltlesse, and the wife shal beare her synne.

¶ The lawe of the Nazarees that vowe vpon them abstynence. The maner of offrynge the people.

CAPI. VI.

AND the Lorde spake vnto Moses, sayinge: speake vnto the children of Israel, and saye vnto them: when a man or woman appoynteth to vowe a vowe of abstinence for to abstayne vnto the Lorde, he shal abstayne from wyne and stronge drynke, and shall drynke no vynegre of wyne or of stronge drynke, nor shal drynke what so euer is pressed out of grapes: and shal eate no fresh grapes, neyther yet dryed as longe as his abstinence endureth. Moreouer he shal eate nothing that is made of the vyne tree, not so moche as the kynels or the huske of the grape.

And as longe as the vowe of his abstinence endureth, there shall no rasour nor sheres come vpon his heed, vntyll his dayes be runne out whiche he sanctifyeth vnto the Lorde, and he shall be holye, and shall let the lockes of his heere growe. As longe as he abstayneth vnto the Lorde, he shall come at no dead bodye he shall not make hym selfe vncleane at the deathe of his father, mother, brother or syster: for the abstynence of his God is vpon his heed. And therfore as longe as his abstynence lasteth, he shall be holye vnto the Lorde.

And yf it fortune that any man dye sodenly before hym, and defile the heed of his abstinence, then muste he shaue his heed the daye of his clensynge: euen the seuenth daye he shall shaue it. And the eyght daye he shall bringe two turtles, or two yonge pygeons to the preest, vnto the doore of the tabernacle of wytnesse. And the preest shall offre thone for a synneoffrynge and thother for a burntoffrynge, and make attonement for hym in that he synned vpon the dead, and shal also halowe his heed the same daye, and shall abstayne vnto the Lorde the tyme of his abstinences, and shall bringe a lambe of a yere old for a trespasseoffrynge: but the dayes that were before are lost, because his abstinencie was defiled.

This is the lawe of the abstaynde, when the tyme of his abstynence is runne oute, he shall be brought vnto the doore of the tabernacle of wytnesse, and he shall bringe his offrynge vnto the Lorde: an he lambe of a yere olde without spotte for a burntoffrynge and a he lambe of a yere olde without blemyshe for a synneoffrynge, a ramme without blemysh also for a peaseoffrynge, and a basket of swete breed of fyne flour myngled with oyle and wafers of swete breed anoynted with oyle with meatoffrynges and drynkoffrynges that belonge therto.

And the preest shall bringe him before the Lorde and offre his synneoffrynge and his burntoffrynge, and shall offre that ramme for a peaseoffrynge vnto the Lorde with a basket of swete breed, and the preest shall offre also his meatoffrynge and his drynkoffrynge. And the abstayner shall shaue his heed in the doore of the tabernacle of wytnesse, and shall take the heere of his sodden heed and put it in that fyre whiche is vnder the peaseoffrynge.

Then the preest shall take the sodden shoulder, of the ramme and one swete cake oute of the basket, and one swete wafre also, and put them in the handes of the abstayner after he hathe shaven his abstinence of, and the preest shall waue them vnto the Lorde, whiche offrynge shall be holy vnto the preest, with the wauebreest and heue shoulder: e then the abstayner may drynke wyne.

This is the lawe of the Nazaree whiche hathe vowed his abstynence vnto the Lorde for his abstinence, besydes that his handes can gette. And accordynge to the vowe whiche he vowed, so he muste do in the lawe of his abstynence.

And the Lorde talked with Moses, sayinge speake to Aaron and his sonnes, sayinge: of this wyse ye shall bleste the children of Israel sayinge vnto them.

The Lorde bleste the and kepe the.

The

The Lorde make his face shyne vpon the and be mercyfull vnto the.

The Lorde lyfte vp his countenaunce vpon the / and gyue the peax For ye shall put my name vpon the chyldren of Israel, that I may bleſſe them.

¶ The offeryng of the Lordes and heades of Israel when the tabernacle was set vp.

CAPI. VII.

1 AND when Moses had full sette vp the habitacyon and anoynted it and sanctifyed it and all the vessellies therof, and had anoynted and sanctifyed the alter also and all the vessellies there of: then the prynces of Israell, heades ouer the houses of theyr fathers, which were the Lordes of the trybes that stode and nombred, offered and broughte theyr gyftes before the Lord sixe coueted charettes and .xij. oxen: two and two a charette and an oxe euery man, and they brought them before the habytacyon.

And the Lorde spake vnto Moses, sayinge, take it of them and let them be to do the seruyce of the tabernacle of wytnesse, and gyue them vnto the Leuytes euery man after his office. And Moses toke the charettes and the oxen, and gaue them vnto the Leuytes, two charettes and foure oxen he gaue vnto the sonnes of Gerson accordynge vnto theyr office. And foure charettes and eyghte oxen he gaue vnto the sonnes of Merari accordynge vnto theyr offices, vnder the handes of Ithamar the sonne of Aaron the Preste. But vnto the sonnes of Kahath, he gaue none, for the office that pertayned to them was holy, and therfore they muſt beare vpon shoulders.

And the Prynces offred vnto the dedycatynge of the aulter in the daye that it was anoynted, and broughte theyr gyftes before the aulter. And the Lorde sayd vnto Moses: let the Prynces bringe theyr offeryngs, euery daye one Pryncs, vnto the dedycatynge of the aulter.

The offrynge of Nahesson. He that offered his offeryng the first daye was Nahesson the sonne of Aminadab of the tryde of Juda. And his offeryng was a syluer charger, of an hundred and thyrtye sycles weyght: and a syluer boule of thre score and ten sycles of the holy sycle, bothe of them full of fyne wheten flour myngled with oyle for a meatofferyng: and a spone of ten sycles of gold ful of incense: and a bullocke, a ramme and a lambe of a yere olde for burntoffrynges and an he goote for a synneofferyng: and for peaceoffrynges two oxen, fyue rammes, fyue he gotes, and fyue lambes of a yere olde. And this was the gyfte of Nahesson the sonne of Aminadab.

The offrynge of Nathanael. The seconde daye bad Nathaneel offer, the sonne of Zuar, captayne ouer Issachar. And his offeryng whiche he brought was a syluer charger of an hundred and .xxx. sycles weyght and a syluer boule of thre score ten sycles of the holy sycle: both ful of fyne flour myngled with oyle for a meatofferyng: and a golden spone of ten sycles, ful of incens. And a bullocke, a tame and a lambe of a yere olde for burntoffrynges, and for peaceoffrynges two oxen fyue rammes, fyue he gootes and fyue lambes of one yere olde. And this was the offeryng of Nathaneel the sonne of Zuar,

The thyrde daye, Eliab the sonne of Helon the cheefest amonge the chyldren of Zabulon broughte his offeryng. And his offeryng was, a syluer charger of an hundred and thirtye sycles weyght, and a syluer boule of thre score and ten sycles of the holy sycle, and both full of fyne floure myngled with oyle for a meatofferyng: and a golden spone of ten sycles full of incense: and an oxe, and a ramme, and a lambe of a yere olde for burntoffrynges, and an he gote for a synneofferyng: and for peaceoffrynges, two oxen, fyue rammes. v. he gootes, and fyue lammes of one yere olde. And this was the offeryng of Eliab the sonne of Helon. The offr. of Eliab.

The fourth daye, Elizur the sonne of Hedeur, the cheefest amonge the chyldren of Ruben, broughte his offeryng. And his gyfte was: a syluer charger of an hundred and thyrtye sycles weyght, a syluer boule of thre score and .x. sycles of the holye sycle, and bothe full of fyne floure myngled with oyle for a meatofferyng: and a golden spone of tenne sycles full of incense: and a bullocke, a ramme and a lambe of a yere olde for burntoffrynges, and an he gote for a synneofferyng: and for peaceoffrynges two oxen fyue rammes, fyue he gootes, and fyue lambes of one yere olde. And this was the offering of Elizur the sonne of Hedeur. The offr. of Eliz.

The fifth daye, Selumiel the sonne of Zurisadai, cheefe lorde amonge the children of Simeon, offered: whose offeryng was a syluer charger of an hundred and .xxx. sycles weyght and a syluer boule of thre score and ten sycles of the holy sycle: And bothe full of fyne flour myngled with oyle for a meat offrynge: and a golden spone of ten sycles full of incense. And a bullocke, a ram, and a lambe of a yere olde for burntoffrynges, and an he gote for a synofferyng: and for peaceoffrynges two oxen. v. rammes, fyue he gotes, & fyue lambes of a yere olde. And this was the offeryng of Selumiel the sonne of Zurisadai. The offr. of Selumiel.

The syxte daye Eliasaph the sonne of Deguel the cheefest amonge the chyldren of Gad offered: whose gyfte was a syluer charger of an hundred and thyrtye sycles weyght, and a syluer boule of thre score and ten sycles of the holy sycle: and bothe full of fine floure myngled with oyle for a meatoffrynge: and a golden spone of ten sicles full of incense. And an oxe, a tamme, and a lambe of a yere olde for burntoffrynges, and an he gote for a synoffrynge. And for peaceoffrynges two oxen, fyue rammes, fyue he gotes, and fyue lambes of one yere olde, and this was the offeryng of Eliasaph the sonne of Deguel. The offr. of Eliasaph.

The seuenth daye Elisama the sonne of Ammud, the chefe lorde of the children of Ephraim offered The offr. of Elisa.

offered, and his gyfte was a syluer charger of an hundred and thyrtye sycles weyghte: and a syluer boule of thye scoze and ten sicles of the holye sycle, and both full of fine floure myngled with oyle for a meatoffrynge: and a golden spone of tenne sicles full of incense. And a bullocke, a ramme, and a lambe of a yere olde for burntoffrynges, and an he gote for a synoffrynge and for peazoffrynges, two oxen, fiue rammes, fiue he gotes, and fiue lammes of a yere olde. And this was the offrynge of Elisama the sonne of Ammud.

The offringe of Gamaliel. The eyghte daye, offered Gamaliel the sonne of Pedazur, the chiefe Lozde of the children of Manasse. And his gyfte was a syluer charger of an hundred and thyrtye sycles weyghte: and a siluer boule of thye scoze and ten sycles of the holye sycle, and both ful of fine floure myngled with oyle for a meatoffrynge: and a golden spone of tenne sycles full of incense. And a bullocke, a ramme, and a lambe of a yere olde for burntoffrynges, and an he goote for a synnoffrynge: and for peazoffrynges two oxen, fiue rammes, fiue he gotes, and fiue lambes of a yere olde. And this was the offrynge of Gamaliel the sonne of Pedazur.

The offringe of Abidan. The nynth day Abidan the sonne of Gedeoni, the chiefe Lozde amonge the chyldren of Ben Jamin offered. And his gyfte was a siluer charger of an hundred & thirty sicles weyght: and a siluer boule of thye scoze and ten sicles of the holy sycle, and both ful of fine floure mingled with oyle for a meatoffrynge: and a golden spone of ten sycles full of incense: and a bullocke, a ram, and a lambe of one yere olde for burntoffrynges: and an he gote for a synofferynge: and for peazoffrynges two oxen, fiue rammes, fiue he gotes, and fiue lambes of one yere olde. And this was the offryng of Abidan the sonne of Gedeoni.

The offringe of Ahiezer. The tenth daye Ahiezer the sonne of Ammi Saddai, chiefe Lozde amonge the chyldren of Dan offered. And his gyfte was a syluer charger of an hundred and thirtye sycles weyght: a siluer boule of thye scoze and ten sicles of the holy sycle: and both full of fine floure myngled with oyle for a meatoffrynge: and a golden spone of ten sycles full of incense: and a bullocke, a ramme and a lambe of a yere olde for burntoffrynges, and an he gote for a synofferynge: and for peazoffrynges two oxen. v. rammes, fiue he gotes, & fiue lambes of a yere olde. And this was the offryng of Ahiezer the sonne of Ammi Saddai.

The offringe of Pagiel. The xi. daye, & Pagiel the sonne of Ocran, the chiefe lozde among the chyldren of Aser offered. And his gyfte was a syluer charger of an hundred and thyrtye sicles weyght: a syluer boule of thye scoze and ten sycles of the holy sycle, and both ful of fyne floure myngled with oyle for a meatoffrynge: and a golden spone of ten sycles full of incense. And a bullocke, a ram and a lambe of one yere olde for burnt offrynges: and an he gote for a synoffrynge: and for peazoffrynges: two oxen, fiue rammes, fiue he gotes, and fiue lambes of one yere olde. And this was the offrynge of Pagiel the sonne of Ocran.

The offringe of Ahira. The. xij. daye, Ahira the sonne of Enan chiefe lozde among the chyldren of Nepthali offered, and his gyfte was a syluer charger of an hundred and thyrty sicles weyght: a siluer boule of thyescoze and ten sicles of the holy sicle, both ful of fine floure mingled with oyle for a meatoffrynge: and a golden spone of. xx. sicles full of incense. And a bullocke, a ramme and a lambe of one yere olde for burntoffrynges, and an he gote for a synnoffrynge. and for peazoffrynges, two oxen, fiue rammes fiue he gootes, and fiue lambes of one yere olde. And this was the offrynge of Ahira the sonne of Enan.

Of this maner was the dedicacion of the alter when it was anoynted, vnto whiche was brought by the princes of Israel. xij. chargers of syluer, twelue syluer boules, and twelue spones of golde: euery charger conteynynge an hundred and thyrtye sicles of syluer, and euery boule thye scoze and ten, so that all the syluer of all the vessels, was two thousande and foure hundred sicles of the holy sicle. And the twelue golden spones whiche were full of incense, contayned ten sycles a pece of the holye sicle: so that all the golde of the spones, was an hundred and. xx. sicles.

All the oxen that were broughte for the burntoffrynges were twelue, and the rammes twelue, and the lambes twelue of a yere olde a pece, with the meatoffrynges: with he gotes for synncoffrynges. And all the oxen of the peazoffrynges were. xxiij. the rammes. lx. the gotes. lx. and lambes of a yere olde a pece. lx. and this was the dedicacion of the aulter, after that it was anoynted.

And when Moses was gone in to the tabernacle of wytnesse to speake with God, he herde the voyce of one speaking vnto him out of the mercy seate that was vpon the arke of wytnesse: euen by twene the two cherubyns, he spake vnto him.

¶ The disposicion and order of the lampes. The foxme of the candelsticke. The cleansynge and offrynge of the Lewites. The age of the same.

CAPI. VIII.

AND the Lozde spake vnto Moses, saynge: speake vnto Aaron, and say vnto him: * when thou puttest on the lampes, se they lyghte all seuen vpon the foxefront of the candelsticke. And Aaron did accordingly and put the lampes vpon the foxefront of the candelsticke, as the Lozde comaunded Moses, and the wozke of the candelsticke was of fyne golde, both the shafte and the floures therof. And accozdynge vnto the fashion which the Lozde had shewed Moses, so he made the candelsticke.

* Exo. xxv. b

And the Lozde spake vnto Moses, saynge: take the Lewites forth of the chyldren of Israel, and clense them. And thus do vnto them when thou clensest them, sprynkle water of purysynge vpon them, and make a rasure to runne alonge vpon all the fleshe of them, and

and let them waſſhe theyr clothes, and then they ſhall be clene. And let them take a bullock and his meatofferyng fyne flour mingled with oyle: and an other bullocke ſhalt thou take to be a ſynneofferyng.

Then bryng the Leuytes before the tabernacle of wytnelle, and gather the hole multitude of the chyldren of Iſrael togyther. And bryng the Leuytes before the Lorde, and let the chyldren of Iſrael put theyr handes vpon the Leuytes. And lette Aaron heue the Leuytes before the Lorde for an heue offeryng gyuen of the chyldren of Iſrael, and then let them be appoynted to wayte vpon the ſeruice of the Lorde.

And let the Leuytes put theyr handes vpon the heedes of the bullockes, and then offre the: the one for a ſynneofferyng, and the other for a burntofferyng before the Lorde, to make attonement for the Leuytes. And make the Leuytes ſtande before Aaron and his ſonnes, and heue them to be an heueofferyng vnto the Lorde. And thou ſhalte ſeparat the Leuytes from amonge the chyldren of Iſrael, that they be myne: and after that let them goo and doo the ſeruyce of the tabernacle of wytnelle.

¶ Clenſe them, and halow them, for they are gyuen me frome amonge the chyldren of Iſrael

* Numb. iii. f. for * I haue taken them vnto me for all the firſtborne that open the matrice amonge the chyldren of Iſrael.

* For all the fyrſtborne amonge the chyldren of Iſrael are myne bothe man and beaſt, * Exod. xiii. a because the ſame tyme that I ſmote the firſtborne in the lande of Egypte, I ſanctifyed them for my ſelfe: and I haue taken the Leuytes for all the fyrſtborne amonge the chyldren of Iſrael, and haue gyuen them vnto Aaron and his ſonnes for the chyldren of Iſrael, to doo the ſeruyce of the chyldren of Iſrael in the tabernacle of wytnelle, and to make an attonement for the chyldren of Iſrael, that there be no plage among the chyldren of Iſrael, yf they come nye vnto the ſanctuarye.

And Moſes and Aaron and all the congregacion of the chyldren of Iſrael dyd vnto the Leuytes accordyng vnto all that the Lorde comaunded Moſes. And the Leuytes clenſed them ſelues, and waſſhed theyr clothes. And Aaron offered them before the Lorde, and made an attonement for them to clenſe them. And after that, they went in to doo theyr ſeruyce in the tabernacle of wytnelle, before Aaron and his ſonnes. And accordyng as the Lorde had commaunded Moſes concernyng the Leuytes, euen ſo they dyd vnto them. Leuit. viii. c

And the Lorde ſpake vnto Moſes, ſayeng: This ſhal be the maner of the Leuytes: frome .xxv. yere vpwarde, they ſhall go in, to wayte vpon the ſeruyce in the tabernacle of wytnelle, and at fifty they ſhall ceaſe wayting vpon the ſeruyce of therof, and ſhall labour no more, but ſhall miniſter vnto theyr brethre in the tabernacle of witnelle, and there wayte but ſhall do no more ſeruyce. And ſe thou doo after this maner vnto the Leuytes, in theyr wayteyng tymes.

¶ The Offer of paſſouer offeryng or the cleanſe and purifyeng. A cloude couereyng the tabernacle readely the hoſte.

CAPI. IX.

AND the Lorde ſpake vnto Moſes in the wildernelle of Sinai, in the firſt moneth of the ſeconde yere after they * were come out of the lande of Egypt, ſayeng: let the chyldren of Iſrael offre Paſſeouer in his ſeaſon, euen the .xiiij. daye of this moneth at euen, they ſhall kepe it in his ſeaſon, accordyng to the ordinaunces and maners therof. And Moſes bad the chyldren of Iſrael that they ſholde offre Paſſeouer, and they offered Paſſeouer the .xiiij. daye of the firſte moneth at euen in the wyldernelle of Sinai: and dyd accordyng to all that the Lorde commaunded Moſes:

And it chaunced that certayne men whiche were defiled with a dead corſe, ſo that they mygdte not offre paſſeouer the ſame daye, came before Moſes and Aaron the ſame tyme and ſayde: We are defiled vpon a dead corſe, wherfore are we kepte backe that we maye not offre an offeryng vnto the Lorde in the due ſeaſon, amonge the chyldren of Iſrael? And Moſes ſayde vnto them: tarye, that I maye heare what the Lorde wyll commaunde you. And the Lorde ſpake vnto Moſes, ſayeng: ſpeake vnto the chyldren of Iſrael, and ſaye. If any man amonge you or youre chyldren after you, be vncleane by the reaſon of a corſe, or is in the waye ferre of, then let hym offre paſſeouer vnto the Lorde, the fourtene daye of the ſtronde moneth at euen, and eate it with ſwete herde and ſour herdes, and let them leaue none of it vnto the morowyng, nor breake any bone of it. And accordyng to all the ordynaunce of the paſſouer lette them offre it.

But yf a man be cleane and not lette in a iourney, and yet was negligent to offre paſſeouer: the ſame ſoule ſhall perylſhe frome his people, becauſe he broughte not an offeryng vnto the Lorde in his due ſeaſon: and he ſhal beare his ſynne. And when a ſtrounger dwelleth among you, and wyll offre paſſeouer vnto the Lorde, accordyng to the ordinaunce of paſſeouer and maner therof ſhall he offre it. And ye ſhall haue one law both for the ſtraunger, and for hym that was borne at home in the lande.

And the ſame daye that the habitacion was reared vp, a cloude couered it an hye vpon the tabernacle of wytnelle: and at euen there was vpon the habitacion, as it were the lyknelle of fyre vntyll the morowyng. And ſo it was alwaye, that the cloude couered it by day and the ſymilitude of fyre by nyght. And when the cloude was taken vp frome the tabernacle, then the chyldren of Iſrael iourneyed, and where the cloude abode, there the chyldren of Iſrael pytched theyr tentes. At the mouthe of the Lorde the chyldren of Iſrael iourneyed,

and

and at the mouth of the Lorde they pytched. And as long as the cloude abode vpon the habitacion, they laye ſtyll, and when the cloude taryed ſtyll vpon the habitacion longe tyme, the chyldren of Iſrael wayted vpon the Lorde and iourneyed not.

Yf it chaunſed that the cloude abode anye ſpace of tyme vpon the habitacion, then they kepte theyr tentes at the mouth of the Lorde: and they iourneyed alſo at the commaundement of the Lorde. And if it happened that the cloude was vpon the habytacyon frome euen vnto morning, and was taken vp in that morning, then they iourneyed. Whether it was by daye or by nyghte that the cloude was taken vp, they iourneyed. But when the cloude taryed two dayes, or a moneth, or a longe ſeaſon vpon the habytacyon, as longe as it taryed theron, the chyldren of Iſrael kepte theyr tentes, and iourneyed not. And as ſoone as the cloude was taken vp they iourneyed. At the mouthe of the Lorde they reſted, and at the commaundement of the Lorde they iourneyed. And thus they kepte the watche of the Lorde, at the commaundement of the Lorde by the hande of Moſes.

¶ The Trompettes of ſyluer, and the vſe therof. The Iſraelytes departe frome Sinai. The captaynes of the hoſte are nombred. Hobab refuſeth to go with Moſes.

CAPI. X.

AND the Lorde ſpake vnto Moſes, ſaynge: Make the two trompettes of beaten ſyluer, that thou mayſt vſe them to call the company togyther, and when the hoſt ſhall iourney. When they blowe with them, all the companye ſhall reſorte to the dore of the tabernacle of wytnesſe. Yf but one trompet blowe onely, then the prynces which are heedes ouer thouſandes of Iſrael ſhall come vnto the. And when ye trompe the fyrſte tyme, the hoſtes that lye on the eaſt partes ſhall go forwarde.

And when ye trompe the ſeconde tyme, then the hoſtes that lye on the ſouth ſyde ſhal take theyr iourney: for they ſhal trompe whē they take theyr iourneys. And in gatheryng the congregacion togyther, ye ſhall blowe and not trompe. And the ſonnes of Aaron the prieſtes ſhall blowe the trompettes, and ſhall haue them, and it ſhall be a lawe vnto you for euer, and amonge youre chyldren after you.

And when ye ſhall goo to warre in youre lande agaynſte youre enemyes that vexe you ye ſhall trompe with the trompettes, and ye ſhall be remembred before the Lorde your god and ſaued frome youre enemyes. Alſo when ye be merye in your fyrſt dayes, and in the fyrſte dayes of youre mouethes, ye ſhall blowe the trompettes ouer your burnt ſacrifices & peaſe offerynges, that it may be a remembraunce of you before youre God. I am the Lorde your God.

And it came to paſſe the twentye daye of the ſeconde moneth in the ſeconde yere that the cloude was take vp from the tabernacle of witnesſe. And the chyldren of Iſrael toke theyr iourney out of the wyldernesſe of Sinai, and the cloud reſted in the wyldernesſe of Pharan. And they fyrſte toke theyr iourney at the mouth of the Lorde by the hand of Moſes: euen the ſtandarde of the hoſte of Iuda armoured with theyr armyes, whoſe capytayne was Nahaſſon ſonne of Aminadab. And ouer the hoſte of the tryde of the chyldren of Iſſachar, was Nathanael the ſonne of Zuar. And ouer the hoſte of the tryde of the chyldren of Zabulon was Eliab the ſonne of Helon. And the habytacyon was taken downe: and the ſonnes of Gerſon and Merari went forth bearynge the tabernacle.

Then the ſtandard of the hoſte of Ruben went forthe with theyr armyes, whoſe capytayne was Elizur the ſonne of Sedeur. And ouer the hoſte of the tryde of the chyldren of Symeon: was Samaliel the ſonne of Zuri Saddai. And ouer the hoſte of the tryde of the chyldren of Gad: was Eliaſaph the ſonne of Deguel. Then the Cahathytes went forwarde and bare the holy thynges, and the other dyd ſet vp the habitacion agaynſte theyr commynge.

Then the ſtandard of the hoſte of the chyldren of Ephraim went forth with theyr armies whoſe capitayne was Elyſama the ſonne of Ammiud. And ouer the hoſte of the tryde of the ſonnes of Manaſſe, was Gamaliel the ſonne of Pedazur. And ouer the hoſte of the tryde of the ſonnes of Ben Jamin, was Abidan the ſonne of Gedeoni.

And hynderwoſt of all the hoſte, came the ſtandarde of the hoſte of the chyldren of Dan with theyr armies whoſe capitayne was Ahiezer the ſonne of Ammi Saddai. And ouer the hoſte of the tryde of the chyldren Aſer was Pagiel the ſonne of Ochran. And ouer the hoſte of the tryde of the chyldren of Nephthali, was Ahira the ſonne of Enan: In this maner were the iourneys of the chyldren of Iſrael with theyr armyes when they remoued.

And Moſes ſayd vnto Hobab the ſonne of Raguel the Madianyte, Moſes father in lawe: We goo vnto the place of whiche the Lorde ſayde, I wyll gyue it you. Goo with vs, and we wyll do the good: for the Lorde hath promyſed good vnto Iſrael. And he ſayd vnto hym: I wyll not, but wyll go to myne owne lande, and to my kynred. And Moſes ſayde: oh naye, leaue vs not, for thou knoweſt where is beſt for vs to pytche in the wyldernesſe, and thou ſhalte be our guyde. And yf thou goo with vs, loke what goodneſſe the Lorde ſheweth vpon vs, the ſame we wyll ſhewe vpon the.

And they departed frome the mounte of the Lorde thre dayes iourney, and the arke of the teſtament of the Lorde went before them in the thre dayes iourney, to ſeeke out a reſtyng place for them. And the cloude of the Lorde was ouer them by day when they went forth of the tentes.

And when the Arke went forthe, Moſes ſayd

sayde, Ryse vp Lorde, and let thyne enemyes be scattered, and let them that hate the, flee before the. And when the arke rested, he sayd: returne (Lorde) vnto the manye thousandes of Israel.

¶ The people murmureth and is punyshed with fyre. They desyre flesshe. They loothe Manna. The murmurynge and wauerynge saythe of Moses. The Lorde dyuydethe the burden of Moses to seuentye of the auncyentes, and they prophesye. Eldad and Medad doo also prophesye in the hoste. Israyneth quayles. The flesshe raueners are punyshed.

CAPI. XI.

AND the people complayned, and it displeased the eares of the Lorde. And when the Lorde herd it, he was wroth, and the fire of the Lorde burnt amonge them, and consumed the vttermost of the hoste. And the people cryed vnto Moses, and he made sute vnto the Lorde, and the fire quenched. And they called the name of the place Thaberah, because the fire of the Lorde burnt amonge them.

And the common sorte of people that was amonge them fell a lustynge. And the chyldren of Israel also wepte to, and wepte and sayde: who shall gyue vs flesshe to eate? we remembre the fysshe whiche we tholde eate in Egypte for nought, and of the Cucumbres and melouns, lekes, onyons, and garlyke. But nowe oure soules are dryed awaye, for our eyes loke on nothynge elles, saue vpon Manna.

The Manna was as it hadde ben Coliander seed, and in apparaunce lyke Bdellion. And the people went aboute and gathered it, and grounde it in mylles, or beat it in morters and baked it in pannes, and made cakes of it. And the taste of it was lyke vnto the taste of an oyle cake. And when the dewe fell aboute the hoste in the nyght, the Manna fell therwith.

And when Moses herde the people wepe in theyr hosholdes, euery man in the doore of his tente, then the wyeche of the Lorde warde hote exceadyngly: and it greued Moses also. And Moses sayd vnto the Lorde: wherfore dealest thou so cruelly with thy seruaunt? wherfore doo I not fynde fauour in thy syghte, sythens thou puttest the wyghte of this people vpon me? Haue I conceyued all this people? or haue I begot them, that thou tholdest saye vnto me, carye them in thy bosome (as a nurse beareth the lucklyng child) vnto the lande whiche thou swarest vnto their fathers? where tholde I haue flesshe to gyue vnto all this people? For they wepe vnto me, sayenge: gyue vs flesshe that we may eate. I am not able to beare all this people alone, for it is heuye for me. Wherfore yf thou deale thus with me, kyll me, I praye the, yf I haue founde fauour in thy syghte, and let me not se my wretchednesse.

And the Lorde sayd vnto Moses: gather vnto me thre score and ten of the elders of Israel, whiche thou knowest that they are the elders of the people, and officers ouer them, & bringe them vnto the tabernacle of wytnesse, and let them stande there with the. And I wil come downe and talke with the there, & take of the spirite wich is vpon the, and put vpon the and vpon them, and they shall beare with the in the burthen of the people, and so shalt thou not beare alone.

And saye vnto the people: halow youre selues against to morow, that ye may eate flesh, for ye haue whyned in the eares of the Lorde sayenge: who shall gyue vs flesshe to eate, for we were happy whyle we were in Egypt? therfore the Lorde wyll gyue you flesshe, and ye shal eate. Ye shall not eate one daye onely, either two or fiue dayes, either ten or twentye dayes: but euen a moneth longe, and vntyll it come out at the nosthrels of you, that ye be eedye to perdiake: because ye haue caste that Lorde away, which is amonge you, and haue wepte before hym, sayenge: why came we out of Egypt.

And Moses sayde: fyue hundred thousande foote men are there of the people, amonge whyche I am. And thou hast sayd: I wil gyue them flesshe, and they shall eate a moneth longe. Shall the shepe and the oxen be slayne for them to fynde them? Other shall all the fysshe of the see be gathered togyther to serue them? And the Lorde sayd vnto Moses: Is the Lordes hande waxed shorte? Thou shalte se whether my worde shall come to passe vnto the, or not.

And Moses went forth, and tolde the people the sayenge of the Lorde, and gathered the thre score and ten elders of the people, and sette them rounde about the tabernacle. And the Lorde came downe in a cloude, and spake vnto hym, and toke of the spirite that was vpon hym, and put it vpon the thre score and ten elders. And as the spirite rested vpon them they prophesyed and dyd nought elles. But there remayned two of the men in the hoste: the one called Eldad, and the other Medad. And the spirite rested vpon them for they were of them that were wrytten, but they went not out vnto the tabernacle: and they prophesyed in the hoste.

And there ran a yonge man and tolde Moses, and sayd: Eldad, and Medad do prophesy in the hoste. And Iosua the sonne of Nun the seruaunt of Moses whiche he had chosen out answered and sayde: Master Moses, forbyd them. And Moses said vnto him: enuiest thou for my sake? would God that all the Lordes people couthe prophesye, and that the Lorde would put his spirite vpon them. And then both Moses and the elders of Israel, gat them in to the hoste.

And there wente forthe a wynde from the Lorde and brought quayles from the see, and let them fal about the hoste, euen a dayes iourney rounde about on euery syde of the hoste, And two cubytes hye vpon the erthe. And the people stode vp al that day and all that night, and on the morowe, and gathered quayles. And he that gathered leest, gathered tenne

pomers

homers full. And they kylled them rounde about the hoste.

And whyle the flesshe was yet betweene theyr teth, afore it was chewed vp, the wrath of the Lorde waxed hoote vpon the people, and the Lorde slewe of the people an exceadynge myghtye slaughter. And they called the name of the place ✠ Kybroth Hathauah: because they buryed the people that lusted there.

✠ That is the graues of lust

And the people toke theyr iourney frome Kybroth Hathauah vnto Haseroth, and abode at Haseroth.

¶ Aaron and Mary grudge agaynst Moses. Mary was stryken with the leper and healed at the prayer of Moses.

CAPI. XII.

And ✠ Marye and Aaron spake agaynst Moses, bycause of his wyfe of Inde whiche he had taken: for he habde taken to wyfe one of Inde. And they sayde, hathe the Lorde spoken onely thorowe Moses? hathe he not spoken also by vs? And the Lorde herde it. But Moses was a very meke man above all the men of the earthe. And the Lorde spake attonce vnto Moses, vnto Aaron, and vnto Marye: Come out ye three vnto the tabernacle of wytnesse: & they came out all three.

✠ The Hebrew hath woman called Cushi.

And the Lorde came downe in the pyller of the cloude, and stode in the doore of the tabernacle, and called Aaron and Marye. And they wente out bothe of them. And he sayde, heare my wordes: yf there be a prophete of the Lordes amonge you, I wyll shewe my self vnto him in a vysion, and wyll speake vnto him in a dreame. But my seruaunt Moses is not so: whiche is faythfull in all myne house Vnto hym I speake mouthe to mouthe, and he seeth the syght and the facyon of the Lorde and not thorowe ryddels. Wherfore then were ye not afrayde to speake agaynst my seruaunt Moses.

Deut. 34.a

And the Lorde was angrye with them, and went his waye and the cloude departed from the tabernacle. And beholde, Marye was become leprous, as it were snowe. And when Aaron loked vpon her and sawe that she was leprous, he sayde vnto Moses: Oh I beseche the my Lorde, put not the synne vpon vs whiche we haue foolyshly committed and synned. Oh let her not be as one that come dede forth of the mothers wombe: for halfe her flesshe is eaten awaye.

And Moses cryed vnto the Lorde, sayinge: Oh God, heale her. And the Lorde sayd vnto Moses: If her father had spytte in her face, shulde she not be ashamed seuen dayes, let her be shutte forth of the hoste seuen dayes, and after that let her be receyued in agayne. And Marye was shut out of the hoste seuen dayes and the people remoued not, tyll she was brought in agayne. And afterwarde, they remoued from Haseroth, and pitched in the wildernesse of Pharan.

¶ Certayne are sende to searche the lande of Canaan: which bringe with them a cluster of grapes for a signe of fruitfulnesse.

CAPI. XIII.

And the Lorde spake there vnto Moses sayinge: ✠ Sende men oute to searche the lande of Canaan, whiche I gyue vnto the chyldren of Israel: of euery tryne of theyr fathers a man: and let them all be such as are rulers among them. And Moses at the commaundement of the Lorde sent forthe of the wildernesse of Pharan, suche men as were all heedes among the chyldren of Israel, whose names are these.

In the tryne of Ruben: Hammua the sonne of Zacur: In the tryne of Symeon, Saphat the sonne of Hori: In the tryne of Iuda, Caleph the sonne of Iephunne. In the tryne of Isachar, Igeal the sonne of Ioseph. In the tryne of Ephraim, Hosea the sonne of Nun. In the tryne of Ben Iamin, Palty the sonne of Raphu. In the tryne of Zabulon, Gadiel the sonne of Sodi. In the tryne of Ioseph: that was of Manasse, Gaddi the sonne of Susi. In the tryne of Dan, Amiel the sonne of Gemali. In the tryne of Aser, Sethur the sonne of Michael. In the tryne of Naphthali, Nabbi the sonne of Vophsi. In the tryne of Gad, Guel the sonne of Machi: These are the names of the men whyche Moses sent to espye out the lande. And Moses called the name of ✠ Hosea the sonne of Nun, Iosua.

✠ Hosea: Or in Ieremy Saluator or sauiour. Iosua or Iesus signifieth the sauiour of the Lorde.

And Moses sent them forthe to espye oute the lande of Canaan, and sayde vnto them: get you southwarde, and go vp in to the high countrey, and se the lande what maner thynge it is, and the people that dwell therin: whether they be stronge or weake, fewe or many and what the land is that they dwell in, whether it be good or bad, & what maner of cities they dwell in, whether in tentes or walled townes, and what maner of lande it is: whether fatte or leane, and whether there be trees therin or not. And be of good courage, and bringe of the fruite of the lande. And it was about the tyme that grapes are rype.

And they went vp and searched out the lande from the wildernesse of Zin vnto Rehob, as men go to Hemath, and they ascended vnto the south and came vnto Hebron, where Ahiman was and Hesai, and Thalmai the sonnes of Enachi. Hebron was buylt seuen yere before Zoan in Egypt. And they came vnto the riuer of Eschol, and they cut downe there a braunche with one cluster of grapes, and bare it vpon a staffe betweene twayne, and also of the pomegranates, and of the figges of the place. The tryne was called Nehel Eschol, bycause of the cluster of grapes whiche the chyldren of Israel cut downe there.

And they turned backe agayne frome searchynge the lande at fourtye dayes ende. And they wente and came to Moses and Aaron and vnto all the companye of the chyldren of Israel, vnto the wildernesse of Pharan, euen

vnto Cades, and broughte them worde and
That is to saye, replenished with all plentye and commodities
also vnto all the congregacyon, and shewed them the fruite of the lande. And they talde him, sayinge: we came vnto the lande whyther thou sendest vs, and surely it is a lande that floweth with mylke and honye, and here is of the fruite of it. Neuertheles the people be stronge that dwell in the lande, and the cytyes are walled and exceadynge greate, and moreouer we sawe the chyldren of Enache there.

The Amalechites dwell in the south countrey, and the Hethytes, Iebusytes and the Amorytes dwell in the mountayns, and the Cananytes dwell by the see, and alonge by the coste of Iordane.

And Caleb stylled the murmure of the people agaynst Moses, sayinge: let vs go vp and conquere it, for we be able to ouercome it. But the men that went vp with him, sayd: We be not able to go vp agaynst the people, for they are stronger then we: And they brought vp an euyll rapport of the lande which they had serched vnto the chyldren of Israel, sayinge: The lande whiche we haue gone thorowe to serche it out, is a lande that eateth vp the inhabytaunces therof, and the people that we sawe in it are men of stature. And there we sawe also gyaunctes, the chyldren of Enache whiche are of the gyaunctes. And we semed in our syghte as it were grashoppers, and so we dyd in they syght.

¶ The people be prayeng of commyng to the lande promysed, do murmure agaynste God, and wolde haue stoned Caleb and Iosue, The serchers of the land dye. Amalech byldeth the Israelites.

CAPI. XIIII.

1 ANd all the companye cryed out, and the people wept thorowe out that nyght, and all the people of Israel murmured agaynst Moses and Aaron: sayinge. Wolde God we had dyed in the lande of Egypte, eyther we wolde we hadde dyed in this wyldernesse. Wherfore hath the Lorde brought vs vnto this lande to fall vpon the swerde, that both our wyues, and also our chyldren sholde be a praye? is it not better that we returne to Egypte agayne? And they sayd one to another: let vs make a Capitayne, and returne to Egypte agayne.

And Moses and Aaron hearyng this fell on their faces before all the multitude of the chyldren of Israel. And Iosua the sonne of Nun, 6
B Caleb the sonne of Iephone whiche were of them that serched the lande, rent their clothes and spake vnto all the company of the childre of Israel, saying. The lande which we walked thorowe to serche it, is a very good lande. If the Lorde haue lust to vs, he wyll bryng vs in to this lande, and gyue it vs, which is a lande that floweth with mylke and honye. But in any wyse rebell not agaynst the Lorde. Neyther feare ye not the people of the lande, for euen as bread, so may we deuour. Their ayde is departed from them, and the Lorde is with vs: feare them not therfore.

And all the people bade stone them with stones. But the glorye of the Lorde appeared in the tabernacle of witnesse vnto all the childre of Israel. And the Lorde sayde vnto Moses Howe longe shall this people rayle vpon me, and howe longe wyll it be er they beleue me? for all my tygnes whiche I haue shewed amongest them? I wyll smyte them with the pestylence and destroye them, and wyll make of the a greater nation, and a myghtier then they.

And Moses sayd vnto the Lorde: then the Egyptians shall heare it, for thou broughtest this people with thy myght from them. And it wyl be tolde to the inhabiters of this lande also, for they haue herde sykewyse that thou the Lorde arte amonge this people, and that thou arte sene face to face, and that thy cloude standeth ouer them, and that thou goest before them by daye tyme in a pyller of a cloude, and in a pyller of fire by nyght.

If thou shalte kyll all this people, as they were but one man, then the nations whiche haue herde the fame of the wyll speake, sayinge: because the Lorde was not able to bryng in this people in to the lande which he sware vnto them, therfore he slew them in the wyldernesse.

Be now let the power of my Lord be great accordynge as thou hast spoken, sayinge: the Lorde is longe er he be angrye, and full of mercye, and suffereth synne and trespace, and leaueth no man innocent, and visyteth the vnrygh teousnesse of the fathers vpon the chyldren, euen vpon the thyrde and fourth generacion, be mercyfull I beseche the therfore vnto the synne of this people, accordynge vnto thy greate mercye, and accordynge as thou hast forgyuen this people from Egypte, euen vnto this place.

And the Lorde sayde: I haue forgyuen it, accordynge to thy request. But as truelye as I lyue, all the earthe shall be fylled with my glorye. For of all those men whiche haue sene my glorye, and my myracles whiche I dyd in Egypte, and in the wyldernesse, and yet haue tempted me now this tenne tymes, & haue not herkened vnto my voyce, there shall not one se the lande whiche I sware vnto their fathers: neyther shall any of them that rayled vpon me, se it. But my seruaunt Caleb: because there is an other maner spirite with hym, and because he hathe followed me: him I wyll bryng in to the lande whiche he hath walked in, and his seed shall conquere it, and also the Amalechytes and Cananytes whiche dwell in the lowe countreys. To morow turne you and get you in to the wyldernesse: euen the waye towarde the red see.

And the Lorde spake vnto Moses and Aaron, sayinge: how longe shall this euyll multytude murmure agaynst me: I haue herd the murmuryngs of the chyldren of Israel, which they murmure agaynst me. Tell them that the Lorde sayth: as truly as I lyue, I wyll F
doo vnto you euen as ye haue spoken in myne eares. Youre carkaises shall lye in the wyldernesse: neyther shall ayny of these nombres
whiche

which were nombred frome twenty yere and
above of you which haue murmured againste
me come into the lande ouer which I lyfted
vp myne hande to make you dwell therin, saue
Caleb the sonne of Jephune, and Josua the
sonne of Nun.

And your children which ye sayde shulde be
a praye, them I will bringe in, and they shall
knowe the lande which ye haue refused, and
your carkaises shall lye in this wyldernesse.
And your children shall wandre in this wyl-
dernesse. xl. yeres and suffre for youre whore-
dome vntyll your carkeises be wasted in the
wyldernesse, after the nombre of the dayes in
which ye searched out the lande. xl. dayes, and
euery day a yere: so that they shal beare your
vnrighteousnes. xl. yere, and ye shall fele my
displeasaunce. I the Lorde haue sayde that I
will so it vnto all this euyll congregacion that
are gathered togyther against me: eue in this
wyldernesse ye shalbe consumed, and there ye
shall dye.

And the men which Moses sent to serche the
lande, and which (when they came ageyne)
made all the people to murmure ageynst it in
that they brought vp a sclaunder vpon the
lande: dyed for their bringyng vp that euyll
sclaunder vpon it, and were plaged before the
Lorde. But Josua the sonne of Nun and Ca-
leb the sonne of Jephune which were of the
men that went to enserche the Lande, lyued
styll. And Moses tolde these sayenges to all
the children of Israel, & the people toke great
sorowe.

And they rose vp early in the morneyng and
gat them into the toppe of the mountayne,
sayenge: lo we be here, and will go vp vnto
the place of which the Lorde sayde, for we
haue synned. And Moses sayd: wherefore will
ye go on this maner beyonde the worde of the
Lorde? it will not come well to passe, go not
vp (for the Lorde is not amonge you) least ye
be slayne before your enemyes. For the Ama
lechytes and the Cananytes are there before
you, and ye shall fall vpon the swerde, because
ye are turned away frome the Lorde, therfore
the Lorde will not be with you.

But they were blynded to goo vp in to the
hyll toppe: Nevertheles, the arcke of the te-
stamet of the Lorde and Moses departed not
out of the hoste. Then the Amalechytes and
the Cananytes which dwelt in that hil, came
downe and smote them and perced them euen
vnto Horma.

¶ The drynkofferynges of them that enter in to the lande the punyshment of hym that synneth of ar-
rogancy or pryde. The man is stoned that gathered
stickes on the Sabboth. Fringes must be made vpon
the quarters of theyr garmentes.

CAPI. XV.

AND the Lorde spake vnto Moses, say-
enge: speake vnto the children of Isra-
el, and saye vnto them: When ye be
come into the lande of your habitacion which
I geue vnto you, and will offer an offeryng
vpon the fyre vnto the Lorde, wherther it be
a burntofferynge or a sacryfyce, to perfo-
offringe, or yf it be in youre principall feastes
to make a swete sauoure vnto the Lorde, of
oxen or of the flocke.

Then, let him that offereth his offeryng vn-
to the Lorde, bringe also a meatofferyng of a
tenth deale of floure, myngled with the fourth
parte of an hin of oyle, and the fourth part of
an hin of wyne for a drynkofferynge, and of-
fer with the burntofferynge or any other of-
feryng when it is a lambe. And vnto a Ram
thou shalt offer a meatofferyng of .ii. tenth
deales of floure, myngled with the thyrde
parte of an hin of oyle, and to a drynkofferyng
thou shalt offer the thirde parte of an hin of
wyne, to be a swete sauoure vnto the Lorde.

When thou offerest an oxe to a burntoffe-
ryng or to any speciall dewe or peaceoffering
vnto the Lorde, then thou shalt bringe vnto
an oxe, a meatofferinge of thre tenth deales
of floure myngled with halfe an hin of oyle.
And thou shalt bringe for a drynkofferynge
halfe an hin of wyne, that is an offeryng of
a swete sauoure vnto the Lorde. This is the
maner that shalbe vsed vnto one oxe, one Ra
a lambe or a kydde. And accordynge to the nu
bre of suche offerynges, thou shalte euermore
the meatoffrynges and the drynkofferinges.

All that are of youre frindes shall do these
thinges after this maner, when he offereth an
offeringe of swete sauoure vnto the Lorde.
And yf there be a straunger with you or be a-
monge you in your generacions, and will of-
fer an offeryngе of a swete sauoure vnto the
Lorde: euen as ye do, so he shall do. One or-
dynaunce shall serue both for you & the con-
gregacion, and also for the straunger. And it
shalbe an ordynaunce for euer amonge youre
children after you, that the straunger and ye
shalbe lyke before the Lorde. One lawe and
one maner shall serue, both for you and for
the straunger that dwelleth with you.

And the Lorde spake vnto Moses, sayeng:
speake vnto the children of Israel and saye
vnto them: When ye be come into the lande
whether I will bring you, then when ye wil
eate of the breade of the lande, ye shal geue an
heueofferinge vnto the Lorde. Ye shall geue
a lofe of the first of your dowe vnto an heue-
offeringe: as ye do the heueofferinge of the barne
euen so ye shall geue it. Of the first of youre
dowe ye muste geue vnto the Lorde an heueof
feringe, throughout your generacions.

If ye omytte your selues and obserue not al
these commaundemetes which the Lorde
hath spoken vnto Moses, and all that the
Lorde hathe commaunded you by the hande
of Moses, frome the first daye forwarde that
the Lorde commaunded amonge youre gene-
racions: when ought is committed ignorauntly
before the eyes of the congregacion, then al
the multitude shall offer a calfe for a burnt-
offeringe to be a swete sauoure vnto the Lorde,
and the meatofferinge and the drynkoffringe
therto, accordynge to the maner: and an he
gote for a synneofferinge. And the preest shall
make an attonement for all the multitude of
the children of Israel, and it shalbe forgeuen
them

them for it was ignorauncē. And they shall bringe their gyftes vnto the offeringe of the Lorde, and their synneofferinge before the Lorde for their ignorauncē. And it shalbe forgiuen vnto all the multitude of the children of Israel, and vnto the straunger that dwelleth amonges you: for the ignorauncē pertayneth vnto all the people.

D Yf any one soule synne throwgh ignorauncē, he shall bringe a she gote of a yere olde for a synneofferinge. And the preaste shall make an attonement for the soule that synned vnwetyngly with the synneofferynge before the Lorde and make him at one, and it shalbe forgiuen him. And both thou that art borne one of the children of Israel & the straunger that dwelleth amongst you, shall haue bothe one lawe, yf ye synne vnwetingly.

God punisheth them y despise his worde.

And the soule that with oughte presumptuously, whether he be an Israelite or a straunger, the same hath rayled the Lorde. And ꝑ soule shall be destroyed out of his people, because he hath despised the worde of the Lorde and hath broken his commaundmentes, that soule therfore shall perysh and his synne shal be vpon him.

And whyle the children of Israel were in the wylderneße, they founde a man gatheringe stickes vpon the Sabboth daye. And they that founde him gatheringe stickes, broughte him vnto Moses and Aaron and vnto all the congregacion: and they put him in warde, for it was not declared what shoulde be done vnto him. And the Lorde sayde vnto Moses: the man shall dye: let all the multitude stone him with stones forth of the host. And all the multitude broughte him without the hoste & stoned him with stones, and he dyed as the Lorde commaunded Moses.

Garden. Deute xxiii.

And the Lorde spake vnto Moses, sayenge: speake to the children of Israell, and bydde them, they make them gardes on the quarters of their garmentes throwgh out their generacions and let them make the gardes of rybandes of Jacyncte. And the garde shall be vnto you, to loke vpon it, that ye remembre all the commaundementes of the Lorde and do them: that ye seke not after youre owne hertes, and after youre owne eyes, to go a hooring after them: but that ye remembre and do all my commaundementes, and be holye vnto youre God, for I am the Lorde youre God, whyche broughte you oute of the lande of Egypte to be your God. I am the Lorde God.

¶ The rebellion and resistaunce of Corah Dathan and Abiram. The erth openeth and swalowed them vp.

CAPI. XVI.

¶ * Some wyll haue that Corah the sonne of Jezehar.

* Item wyll Abiram.

AND * Corah the sonne of Jezehar, the sonne of Caheth, the sonne of Leui, & Dathan, and * Abiram the sonne of Eliab, and On the sonne of Peleth, the sonne of Ruben: stode vp before Moses, with other of the children of Israel. C. hundred and fyftye heades of the congregacion, and counsaillours and men of fame, and they gathered them selues togither against Moses and Aaron, and sayde vnto them: ye haue wne ynoughe. For all the multitude are holy euery one of them and the Lorde is amonge them. Why therfore auaunce ye your selues about the congregacion of the Lordes.

When Moses herde it, he fell vpō his face and spake vnto Corah and vnto all his companye, sayenge: to morowe the Lorde wyll shewe who is his, and who is holy, and will take them vnto him, & whome so euer he hath chosen, he will cause to come to him. This w: take fyrepannes, thou Corah and all thy cōpanye, and w fyre therin and put cens therto before the Lorde to morowe. And then whō so euer the Lorde wthe chose, the same is holye. Ye make ynoughe to woye the children of Leui.

And Moses sayde vnto Corah: heare ye children of Leui. Semeth it but a smal thinge vnto you, that the God of Israell hath seuered you from the multitude of Israel to bring you to him, to w the seruyce of the tabernacle of the Lorde, and to stande before the people to minister vnto them? he hath taken the to him and all thy brethren the sonnes of Leui with the, and ye seke thoffice of the preast also. For which cause both thou and all thy company are gathered togither against the Lorde: for what is Aaron, that ye shoulde murmure against hym.

And Moses sent to call Dathan and Abiram the sonnes of Eliab, and they answered, we will not come. Semeth it a small thinge vnto the that thou hast broughte vs oute of a lande that floweth with mylke and hony, to kyll vs in the wylderneße? but that thou shalt raygne ouer vs also? Wolte ouer thou hast broughte vs vnto no lande that floweth with mylke and hony, neyther haste geuen vs possessions of tribes or of vynes. Cythet wilte thou pull out the eyes of these men? we wyll not come.

And Moses waxed verye angrye and sayde vnto the Lorde: Turne not vnto their offeringes. I haue not taken so moche as an asse frō them, neyther haue hexed any of them. Then Moses sayde vnto Corah: Be thou and all thy companye before the Lorde: bothe thou they and Aaron to morowe. And take euerye man his censer and put cens in them, and come before the Lorde euery man with his censer: two hundred and fyftye censers, and Aaron with his censer. And they take euery man his censer and put fyre in them and layde cens theron, and stode in the wye of the tabernacle of wytnesse, and Moses and Aaron also. And Corah gathered all the congregacion against them vnto the wye of the tabernacle of wytnesse.

And the glory of the Lorde appeared vnto all the congregacion. And the Lorde spake vnto Moses and Aaron, sayenge: stute your selues from this congregacion, that I maye consume them at once. And they fell vpō their faces, and sayde. * O most myghtye God of the spirites of all flesh, one man hath synned and wilte thou be wrothe with all the multitude? And the Lorde spake vnto Moses, sayenge:

enge: speake vnto the congregacion and say: Get you away fro ꝑ tentes of Corah, Dathā & Abiram. And Moses arose vp and went vnto Dathan and Abiram, and the elders of Israel folowed him. And he spake vnto the congregacion, sayenge: departe frome the tentes of these vngodly men, and touche nothinge of theirs: leaste ye perysshe in all their synnes. And they gat them frome the tentes of Corah, Dathan and Abiram on every syde. And Dathan and Abiram came oute and stode in ꝑ wose of their tentes with their wyues, their sonnes and their children.

D And Moses sayde: Hereby ye shall knowe that the Lorde hathe sent me to do all these workes, and that I haue not done them of of myne owne hed: yf these men dye the comen death of all men, ozyf they be vysited after the visitacion of all men, then the Lorde E hath not sent me. But yf the Lorde make a newe thinge, and the earth open her mouthe and swalowe them, and all that pertayne vnto them, so that they go downe quycke into hell: then ye shall vnderstande, that these men haue rayled vpon the Lorde.

And as sone as he had made an ende of speakynge all these wordes, the grounde clefe a sonder that was vnder them, and the earthe opened her mouthe and swalowed them and their houses and all the men that were with Corah and all their goodes. And they and all that pertayned vnto them, went downe alyue vnto hell, and the earthe closed vpon them, and they perysshed awaye frome the congregacion. And all Israel that were about them fled at the crye of them. For they sayde: The earth mighte happely swalowe vs also. And there came out a fyre frome the Lorde and consumed the two hundred and fyftye men that offred incense.

And the Lorde spake vnto Moses, sayenge: Speake to Eleazar the sonne of Aaron the preest and let him take vp the censers out of the burnynge and scatter the fyre here & there, for the censers of these synners are halowed in their deathes: and let them be beaten into thynne plates and fastened vpon the altare. For they offred them before the Lorde, & therfore they are holye and they shalbe a signe vnto the children of Israel.

F And Eleazar the preest tooke the brasen censers, which they that were burnt had offred, and beat them and fastened them vpon the altare, to be a remembraunce vnto the children of Israel, that no straunger which is not of the seed of Aaron, come nere to offer incense before the Lorde, that he be not made lyke vnto Corah and his compayny: as the Lorde sayd vnto him by the handes of Moses.

And on the morowe all the multitude of ꝑ children of Israel murmured against Moses and Aaron, sayenge: ye haue kylled the people of the Lorde. And when the multitude was gathered against Moses and Aaron, they loked towarde the tabernacle of wytnesse. And beholde, the cloude had couered it and ꝑ glory of the Lorde appeared. And Moses and Aaron went before the tabernacle of wytnes,

And the Lorde spake vnto Moses, sayenge: Get you frome this congregacion, that I may consume them quyckely. And they fell vpon their faces.

And Moses sayde vnto Aaron: take a censer and put fyre therin oute of the altare, and powre on incens, and go quickely vnto the congregacion and make an attonemēt for them. For there is wrathe gone out from the Lorde and there is a plage begonne. And Aaron toke as Moses commaunded him, and ran vnto ꝑ congregacion: and beholde, the plage was begonne among the people, and he put on incens, and made an attonement for the people. And he stode betwene the dead, and them that were alyue, and the plage ceased. And the nombre of them that dyed in the plage, were. xiiij. thousande and seuen hundred: besyde them that dyed about the busynes of Corah. And Aaron went agayn vnto Moses vnto the wye of the tabernacle of wytnesse, and the plage ceased.

Hoc fecerunt.

¶ Aaron a figure of Christe.

¶ Aarons rodde budded and beareth blossomes.

CAPL. XVII.

AND the Lorde spake vnto Moses, sayenge: speake to the children of Israell and take of them, for every principall house a rod, of their princes ouer the houses of their fathers: euen. xij. rodes, and wryte euery mans name vpon his rod. And wryte Aarons name vpon the rode of Leui: for euery heed of the houses of their fathers shall haue a rod. And put them in the tabernacle of wytnesse where I will mete you. And his rod whome I chose, shall blossome: so I will make cease home me the grudgynges of the children of Israel which they grudge against you.

And Moses spake vnto the children of Israel, & all the princes gaue him for every prince ouer their fathers houses, a rod: euen. xij. rodes, and the rodde of Aaron was amonge the rodes. And Moses put the rodes before the Lorde in the tabernacle of wytnesse. And on the morowe, Moses went into the tabernacle: and beholde, ✣ the rod of Aaron of the house of Leui was budded and bare blossomes and almondes. So Moses brought out all the rodes whiche were before the Lorde, vnto all the children of Israel, and they loked vpon them, and toke euery man his rodde.

✣ Ebre. 9. b.

And the Lorde sayde vnto Moses: bringe Aarons rod agayne before the wytnesse to be kept for a token vnto the children of rebellion, that thou mayest stoppe their murmuringes from me, that they dye not. And Moses dyd as ꝑ Lorde commaunded him. And the children of Israel spake vnto Moses, sayenge: beholde, we are destroyed and all come to naught: ey whosoeuer commeth nygge the dwellynge of the Lorde, dyeth. Shall we vtterly consume awaye?

¶ The

¶ The offyce of the Leuites. The tythes and fyrſte fruites muſt be gyuen them. Aarons heritage.

CAPI. XVIII.

AND the Lorde ſayd vnto Aaron. Thou and thy ſonnes and thy fathers houſe with the, ſhall beare the faute of that whiche is done amyſſe in the holy place. And thou and thy ſonnes with the, ſhal beare the faute of that whiche is done amyſſe in youre preſthode. And thy brethren alſo the tribe of Leui, the tribe of thy father take with the, & let them be ioyned vnto the and miniſter vnto the. And thou & thy ſonnes with the, ſhall miniſtre before the tabernacle of wytneſſe. And let them wayte vpon the and vpon all ꝑ tabernacle: onely let them not come nyghe ꝑ holy veſſels and the altare, that bothe they & ye alſo dye not. And let them be by the, and wayte on the tabernacle of wytneſſe, and on all the ſeruice of the tabernacle, and let no ſtraunger come nyghe vnto you.

Wayte therfore vpon the holy place & vpō the altare, that there fall no more wrath vpō the children of Iſrael: beholde, I haue taken your brethren the Leuites forth of the childre of Iſrael, to be yours, as gyftes gyuen vnto the Lorde to do the ſeruice of the tabernacle of wytneſſe. And ſe that both thou and thy ſonnes with the take hede vnto your preſtes office, in all thinges that pertayne vnto the altare and within the vayle. And ſerue, for I haue gyuen your preſtes office vnto you for a gyfte to do ſeruice: and the ſtraunger that commeth nyghe, ſhall dye.

And the Lorde ſpake vnto Aaron: beholde I haue gyuen the the keppynge of myne heueofferinges in all the halowed thinges of ꝑ children of Iſrael. And vnto the I haue gyue the vnto annoyntynge and to thy ſonnes: to be a dutye for euer. This ſhall be thyne of moſte holy ſacrifices. All their gyftes, therow out all their meatofferynges, ſynneofferynges, and treſpaceofferinges which they bringe vnto me. They ſhalbe moſt holy vnto the and vnto thy ſonnes. And ye ſhall eate it in the moſte holy place: all that are males ſhall eate of it, for it ſhalbe holy vnto the.

And this ſhalbe thyne: the heueofferynges of their gyftes, therow out all the waueofferynges of the children of Iſrael, for I haue gyuen theym vnto the, and thy ſonnes, and thy doughters with the to be a dutye for euer: & all that are cleane in thy houſe, ſhall eate of it, all the fat of the oyle, of the wyne and of ꝑ corne: their firſt frutes which they gyue vnto the Lorde, haue I gyuen vnto the. The firſt frutes of all that is in their landes, whyche they bringe vnto the Lorde, ſhall be thyne: and all that are cleane in thyne houſe, ſhall eate of it.

All dedicate thinges in Iſrael, ſhalbe thyne. All that breaketh the matrice of all fleſhe ꝑ men bringe vnto the Lorde, both of man and beaſt, ſhall be thyne. Neuertheleſſe the firſte borne of man ſhall be redemed, and the firſte borne of vncleane beaſtes ſhall be redemed. And their redemptions ſhall be at a moneth olde, valued at fyue ſycles of ſiluer, of the holy ſycle. A ſycle maketh twentye Gerah. But the firſt borne of oxen, ſheepe and goates ſhall not be redemed. For they are holy, and thou ſhalt ſprinkle theyr bloude vpon the altare, & ſhalt burne their fat to be a ſacrifice of a ſweete ſauoure vnto the Lorde.

And the fleſhe of them ſhalbe thyne, as ꝑ wauebreaſt and all the tygot ſhulder is thyne all the holy heueofferinges which the children of Iſrael heue vnto the Lorde, I gyue the & thy ſonnes and thy doughters with the to be a dutye for euer. And it ſhall be a ſalted couenaunt for euer, before the Lorde: vnto the & to thy ſeed with the.

And the Lorde ſpake vnto Aaron: thou ſhalt haue none enheritaunce in their land nor parte amonge them. For I am thy parte and thy enheritaunce amonge the children of Iſrael. And beholde I haue gyuen the children of Leui, the tenth in Iſrael to enherite, for the ſeruice which they ſerue in the tabernacle of witnes, that the children of Iſrael henceforth come not nyghe the tabernacle of wytneſſe, & beare ſynne and dye. And the Leuites ſhall do the ſeruice in the tabernacle of witneſſe and beare their ſynne, and it ſhalbe a lawe for euer vnto your children after you: But amonge the children of Iſrael they ſhall enherete none enheritaunce. For the tythes of the children of Iſrael whiche they heue vnto the Lorde, I haue gyuen the Leuites to enherete. Wherfore I haue ſayde vnto the: Amonge the children of Iſrael, ye ſhall enherete none enheritaunce.

And the Lorde ſpake to Moſes, ſayenge: ſpeake vnto the Leuites, and ſaye vnto them: when ye take of the children of Iſrael the tythes which I haue gyuen you of them to youre enheritaunce, ye ſhall take an heueofferinge of that ſame for the Lorde: euen the tenthe of ꝑ tythe. And it ſhalbe reckened vnto you for youre heueofferinge, euen as though ye gaue corne out of the barne or a fulloffringe fro the wyne preſſe.

And in this maner ye ſhall heue an heueofferinge vnto the Lorde, of all your tythes whiche ye receyue of the children of Iſrael, and ye ſhall gyue therof the Lordes heueofferinge vnto Aaron the prieſte. Of all youre gyftes, ye ſhall take out the Lordes heueofferinge: euen the fat of all their halowed thinges.

And thou ſhalte ſaye vnto them: when ye haue take awaye the fat of it frome it, it ſhal be counted vnto the Leuites, as the encreaſe of corne and wyne. And ye ſhall eate it in all places both ye and your houſholdes, for it is your rewarde for your ſeruice in the tabernacle of wytneſſe. And ye ſhal beare no ſynne by the reaſon of it, when ye haue taken frome it the fat of it: neyther ſhall ye vnhalowe the halowed thinges of the children of Iſrael, and ſo ſhall ye not dye.

¶ Of the redde kowe. The lawe of him that dyeth in the tabernacle: and of him alſo that toucheth any vncleane thynge.

CAPI. XIX.

And

A Nd the Lorde spake vnto Moses and Aaron sayenge: this is the ordinaunce of the lawe which the Lorde commaundeth, sayenge: speake vnto the childzen of Israel and let theym take the a red kowe without spot whiche neuer bare yocke vpon her. And ye shall gyue her vnto Eleazar the preest and he shall bringe her without the host and cause her to be slayne before him.

And Eleazar the preest shall take of her bloude vpon his fynger, & sprynkle it streyght towarde the tabernacle of wytnes. vij. tymes. And he shal cause the kowe to be burnt in his sight: both skynne, flesshe and bloude, with the wunge also. And let the preest take Cedar woode, and Isope and purple clothe, and cast it vpon the kowe as she burneth. And let the preest washe his clothes and bathe his flesshe in water, and then come into the host, & the preest shalbe vncleane vnto the euen.

And he that burneth her, shall washe his clothes in water and bathe his flesshe also in water, and be vncleane vntyll euen. And one that is cleane, shall ga and take vp the asshes of the kowe, and put them without the host in a cleane place, where they shall be kept to make sprynklynge water for the multitude of the childzen of Israel: for it is a synneoffring. And let him that gathered the asshes of the kowe, washe his clothes, and remayne vncleane vntyll euen. And this shall be vnto the childzen of Israel and vnto the straunger that dwelleth amonge them, a lawe for euer.

He that toucheth any dead persone, shalbe vncleane seuen dayes. And he shal purify him selfe with the asshes the thyrde daye, and so he shalbe cleane the seuenth daye. And yf he purifye not him selfe the thyrde daye, then the seuenth daye, he shall not be cleane. Wholesoeuer toucheth anye persone that dyed and sprinkleth not him selfe, defyleth the dwellynge of the Lorde: and therfore that soule shall perysshe out of Israel, because he hathe not sprinkled the sprynklynge water vpō him, he shalbe vncleane, and his vncleanesse shall remayne vppon him.

This is the lawe of the man that dyeth in a tent: all that come into the tet and al that is in the tent, shalbe vncleane seuen dayes. And all the vessels that be open whiche haue no lyd nor couerynge vpon them, are vncleane. And who so euer toucheth one that is slayne with a sweard in the felde, or a dead persone, or a bone of a dead man, or a graue: shall be vncleane seuen dayes.

And they shall take for an vncleane person of the burnt asshes of the synneoffringe, and put runnynge water therto into a vessell. And a cleane persone shal take Isope and dyppe it in the water, and sprynkle it vpon the tent & vpon all the vessels and on the soules that were there, and vpō him that touched a bone or a slayne persone or a dead body or a graue. And the cleane person shall sprynkle vpon the vncleane the. iij. daye and the. vij. daye. And the. vij. daye he shall purify him selfe washe his clothes and bathe him selfe in water, and shalbe cleane at euen.

If any be vncleane and sprynkle not hym selfe the same soule shalbe destroyed from of the congregation: for he hath defyled the holy place of the Lorde and is not sprynkled with sprynklynge water, therfore is he vncleane. And this shalbe a perpetual lawe vnto them. And he that sprinkleth the sprynklynge water, shall washe his clothes.

And he that toucheth the sprynklynge water, shall be vncleane vntyll euen. And what so euer the vncleane persone toucheth, shall be vncleane. And the soule that toucheth it, shalbe vncleane vntyll the euen.

¶ Wir Jam dyeth. The people murmure. They haue water euen out of the rocke. Edom denyeth the Israelites passage thorow his cuntre. The death of Aaron in whose rowme Eleazar succedeth.

CAPI. XX.

ANd the hole multitude of the childzen of Israel, came into the wilderne of Sin in the fyrst moneth, & the people dwelt at Cades. And there dyed Mirye, and was buryed there. Moreouer there was no water for the multitude, wherfore they gathered them selues together against Moses and Aaron. And the people chode with Moses and spake, sayenge: wolde God we had perysshed, when our brethre perysshed before the Lorde. Why haue ye brought the congregacō of the Lorde vnto this wyldernesse, that both we and our cattell shulde dye here? Wherfore brought ye vs out of Egypte to bringe vs into this vngracious place, which is no place of seed nor of figges nor vynes nor of pomgranates, nether is there any water to drynke?

And Moses and Aaron went fro me the congregacion vnto the dore of the tabernacle of wytnesse, and fell on their faces. And the glory of the Lorde appeared vnto them. And the Lorde spake vnto Moses, sayenge: Take the staffe, and gather thou and thy brother Aaron the congregacion togethar, and saye vnto the rocke before their eyes, that he geue forth his water. And thou shalt bringe them water out of the rocke and shalt gyue the cōpany drynke and their beastes also.

And Moses toke the staffe fro me before the Lorde, as he commaunded him. And Moses & Aaron gathered the congregacion togethar before the rocke, and he sayd vnto the, heare ye rebellyous, maske we fet you water out of this rocke? And Moses lyfte vp his hande & his staffe and smote the rocke. ij. tymes, and the water came out abundantly, and the multitude dranke and their beastes also.

And the Lorde spake vnto Moses and Aaron because ye beleued me not, to sanctifie me in the eyes of the childzen of Israel, therfore ye shal not bringe this congregacion into the lande which I haue geuen them. This is the water of strife, because the childzen of Israel stroue with the Lorde, and he was sanctified vpon them.

And Moses sent messengers fro me Cades vnto the kynge of Edom. Thus sayth thy brother Israel: Thou knowest all the trauaile hath

hathe happened vs, howe oure fathers went
downe into Egypte, and how we haue dwelt
in Egypte a longe tyme, and how the Egyp-
tians vexed bothe vs and oure fathers. Then
we cryed vnto the Lorde, and he herde oure
voyces, and sent an aungell and hathe let vs
out of Egypte. And beholde, we are in Cades
a cyty harde by the borders of thy countrey, let
vs go we pray the thorow thy countrey we will
not go thorow the fyldes nor thorow * vyne-
yardes, neyther will we drynke of the water of
* fountaynes, but we will go by the hye way
& neyther turne vnto the right hand nor to the
left, vntyll we be past thy countreye. And E-
dom answered him: Se thou come not by me,
lest I come out against the with the swerde.
And the chyldren of Israel sayde vnto him:
we will goo by the beaten waye: and yf cy-
ther we or oure cattell drynke of thy waters,
we will paye for it, we will do no more but
passe thorowe by fote onely. And he sayde:
ye shall not go thorow. And Edom came out
against him with mothe people and with a
mighty power. And thus Edom denyed to
gyue Israel passage thorowe his countreye.
And Israel turned awaye from him.

And the children of Israel remoued from
Cades and wente vnto mount Hor with all
the company. And the Lorde spake vnto
Moses and Aaron in mounte Hor, whyche is
vpon the borders of the lande of Edom, say-
enge: let Aaron be put vnto his people, for he
shall not come into the lande whyche I haue
geuen vnto the children of Israel: because ye
disobeyed my mouth at the water of stryfe.
Take Aaron and Eleazar his sonne, and bringe
them vp vnto mount Hor, and stryppe Aaron
out of his vestmentes and put them vpon
Eleazar his sonne, and let Aaron be put vnto
his people and dye there.

And Moses dyd as the Lorde commaunded:
and they went vp into mount Hor in * sight
of all the multitude. And Moses toke of Aa-
rons clothes and put them vpon Eleazar his
sonne, and Aaron dyed there in the toppe of
the mount. And Moses & Eleazar came whn
out of the mount. And all the house of Israel
mourned for Aaron. xxx. dayes.

The death of Aaron. Deute. x. b.

¶ Israel vanquysheth kyng Arad. The fyrye serpentes stynge them: but when they loke at the brasen serpent whiche the Lorde commaunded Moses to lyft vp, they are healed. The kynges Sehon and Og are ouercome in battell.

CAPI. XXI.

AND when kynge Arad the Cananite, whyche dwelt in the south partyes, herde tell that Israel came by the way that the espyes had founde out, he came and foughte with Israel and toke some of them prysoners. Then Israel vowed a vowe vnto the Lorde, and sayde: If thou wilt geue this people into our handes, we will destroye their cyties. And the Lorde herde the voyce of Israel, and deliuered vnto them the Cananytes. And they destroyed both them and their cyties, and called the place Horma.

Then they departed frome mount Hor to-
warde the redsee: to compasse the lande of
Edom. And the soules of the people fainted
by the waye. And the people spake against
God and against Moses: Wherfore hast thou
brought vs out of Egypte, for to dye in the
wyldernesse, for here is neyther bread nor wa-
ter, and oure soules lothe this * lyghte bred.

Then the Lorde sent fyrye serpentes amog
the people, which stonge them: so that moch
people dyed in Israel. And the people came
to Moses, and sayde: we haue synned, for
we haue spoken against the Lord and against
the, make intercession to the Lorde, that he
take awaye the serpentes frome vs. And Mo-
ses made intercession for the people. And the
Lorde sayde vnto Moses: make the a serpent
and hange it vp for a signe, and let as manye
as are bytten loke vpon it, and they shall lyue.
And Moses made a serpent of brasse, and set
it vp for a signe. And when the serpentes had
bytten any man, he went and beheld the ser-
pent of brasse and recouered.

And the chyldren of Israel remoued & pyt-
ched in Oboth. And they departed frome O-
both and laye at Eyebarim in the wyldernes
whyche is before Moab on the eastsyde. And
they remoued thence, and pyched vpon the
ryuer of Zared. And they departed thence &
pyched on the other syde of Arnon, whyche
ryuer is in the wyldernesse, and commeth out
of the coostes of the Ammorites: for Arnon is
the border of Moab, betwene Moab and the
Ammorytes. Wherfore it is spoken in the *
booke of the warre of the Lorde: goo with a
violence, both on the ryuer of Arnon and on
the ryuers heed, whyche hooketh towne to
dwell at Ar, and leaneth vpon the coostes of
Moab.

And frome thence they came to Beer, why-
che is the well, where of the Lorde spake vnto
Moses: gather the people togither, that I
may geue them water. Then Israel sange this
songe: Aryse vp well, synge vnto: The wel
which the rulers digged and the cappraynes
of the people with the helpe of the lawgyuer
and with their staues.

And frome this wyldernesse they went to
Matana, and frome Matana to Nahaliel, &
frome Nahaliel to Bamoth, and frome Ba-
moth to the valay that is in the fylde of Mo-
ab in the toppe of * Phesgah which boweth
towarde * Jesimon. And Israel sent messen-
gers vnto Sehon, kynge of the Ammorites,
sayenge: let vs go thorow thy lande: we will
not turne into thy fyldes nor into thy vyne-
yardes, ne drynke of the water of the welles:
but goo alonge by the common waye, vntyll
we be past thy countreye. And Sehon wolde
geue Israell no lycence to passe thorowe his
countreye, but gathered all his people togy-
ther and made out against Israel into the wil-
dernesse. And he came to Jahyza and foughte
with Israel.

And Israel smote him with the edge of the
swerde and conquered his lande, frome Arnd
vnto Jaboch: euen vnto the chyldren of Am-
mon. For the borders of the chyldren of Am-
mon,

mon, are stronge. And Israel toke all these
cytes, and dwelt in all the cytes of the Am-
monites /in Hesbon/ and in all the townes
therevnto belongynge. For Hesbon was the
cyte of Sehon the kynge of the Ammonites,
who had fought before with the kynge of the
Moabytes, and had taken all his lande forth
of his hande, euen vnto Arnon. Wherfore it
is a prouerbe, go to Hesbon and let the cyte
of Sehon be buylt and made redy, for there is
a fyre gone forth of Hesbon and a flame from
the cyte of Sehon, and hath consumed Ar of
the Moabytes, and the men of the hyllis of
Arnon. Wo to the Moab: o people of Cha-
mos ye are vndone. His sonnes are put to
flyghte, and his doughters brought captyue
vnto Sehon kynge of the Ammonites. There
fyght is out from Hesbon vnto Dibon, and
we make a wyldernesse euē vnto Nopha whi-
che reacheth vnto Medaba. And thus Israel
dwelt in the lande of the Amorites. And Mo-
ses sent to serche out Jazer, and they toke
townes belongynge therto, and conquered
Amorites that were there.

And then they turned and went vp toward
Basan. And Og the kyng of Basan came out
against them, bothe he and all his people, to
warre at Edrei. And the Lorde sayd vnto Mo
ses: feare him not, for I haue delyuered him
into thy handes with all his people and his
land. And thou shalt do with him as thou dyd
with Sehon the kynge of the Amorites,
which dwelt at Hesbon. And they smote him
and his sonnes and all his people, vntil there
was nothinge left him. And they conquered
his lande, and the children of Israel remoued
& pytched in the feldes of Moab, on thother
syde of Jordan, by Jericho.

Chynge Balac sendeth for Balam, to curse Israel
but Balam can do nothynge against the will of the
Lorde, Balams asse speaketh to him in the waye.

CAPI. XXII.

AND Balac the sonne of Zipho saw al
that Israel had done to the Amorites,
and the Moabites were sore afrayed of
the people, because they were many, and ab-
horred the children of Israel: And Moab sayd
vnto the elders of Madian, nowe shall this
company lycke vp al that are rounde about vs
as an ox lycketh vp the grasse of the felde.
And Balac the sonne of Zipho was kynge
of the Moabites at that tyme.

And he sent messangers vnto Balam the
sonne of Beor, the & interpreter which dwelt
vpon the ryuer of the lande of the children of
his folke, to call him, sayenge: Behold, there
is a people come out of Egypte whiche cou-
ereth the face of the earth and lyeth ouer hard
by me. Come nowe I praye the, and curse me
this people. For they are to myghtye for me/
so peraduenture I myghte be able to smyte
them, and to dryue them out of the lande.
For I wote that whom thou blessest, shall be
blessed, and whome thou cursest shall be cur-
sed.

And the elders of Moab went with the el-
ders of Madian, haueinge the rewardes of the
sothesayenge in their handes. So they came
vnto Balam and tolde him the wordes of Ba-
lac. And he sayde vnto the, tary here al nighte
and I will bringe you worde, euen as & Lorde
shall saye vnto me. And the lordes of Moab
abode with Balam.

And God came vnto Balam & sayd: What
men are these which are with the? And Bala
sayde vnto God: Balac the sonne of Zipho
kynge of Moab hath sent vnto me, sayenge:
Behold, there is a people come forth of E-
gypte and couereth the face of the earth: come
now therfore and curse me them, that so per-
aduenture I may be able to ouercome them
in battell, and to dryue them out. God sayde
vnto Balam: thou shalt not go with them,
neyther curse the people for they are blessed.

So Balam rose vp in the morninge & sayd
vnto the lordes of Balac: Get you into your
lande, for the Lorde will not suffre me to go
with you. And the lordes of Moab rose vp &
went vnto Balac and sayd. Balam wold not
come with vs. And Balac sent agayne a grea-
ter company of Lordes, and more honorable
then they. And they came to Balam and told
him: Thus sayth Balac the sonne of Zipho
Oh, let nothinge let the, to come vnto me, for
I will highly auaūce the vnto great honour,
and will do what so euer thou sayest vnto me,
come therfore I praye the, curse me this peo-
ple.

And Balam answered and sayde vnto the
seruauntes of Balac. * If Balac wold giue
me his house full of siluer and golde, I can go
no further, then the worde of the Lorde my
God, to do lesse or more. Neuertheles tary
ye here all nighte: that I may wete, what &
Lorde wil saye vnto me once more. And God
came vnto Balam by nighte and sayde vnto
him: If the men come to fet the, aryse vp and
go with them: but what I say vnto the, that
onely thou shalt do.

And Balam arose vp early, and sadled his
asse, and went with the Lordes of Moab.
But God was angrye because he went. And
the aungell of the Lorde stode in the waye a-
gainst him. And he ryd vpon his asse and two
seruauntes with him. And when the asse sawe
the aungell of the Lorde stonde in the waye &
his swerde drawen in his hande, she turned a
syde out of the waye, and went out into the
felde. And Balam smote the asse, to turne her
into the waye.

And the aungell of the Lorde went & stode
in a path betweene & vyneyardes, where was
a wall on the one syde and an other on the o-
ther. When the asse sawe the aungell of the
Lorde, she thrusted vnto the wal and thrust
Balams fote vnto the wall, and he smote her
agayne. But the aungell of the Lorde went
further, & stode in a narow place, where was
no waye to turne, either to the right hand or
to the lyft. And when the asse sawe the angell
of the Lorde, she fell downe vnder Balam: &
Balam was wroth and smote the asse with a
staffe. And the Lorde opened the mouth of

Balams asse (speaker).

the Asse, and the sayde vnto Balam: What haue I wrought vnto the, that thou smytteste me thus thre tymes? And Balam sayde vnto the Asse: because thou hast mocked me? I wolde that I hadde a swerde in myne hande, that I myght now kyll the. And the Asse sayde vnto Balam: am not I thyne Asse which thou hast ryden vpon sythes thou wast borne vnto this daye? Was I euer wont to do so vnto the? And he sayde, naye.

And the Lorde opened the eyes of Balam, that he sawe the angell of the Lorde standing in the waye, with his swerde drawen in his hande. And he bowed him self and fell flat on his face. And the aungell of the Lorde sayde vnto him: Wherfore smytest thou thyne asse thus thre tymes? Beholde I came oute to resist the, for thy waye is frowarde and contrary vnto me, and the Asse saw me and auoyded me thre tymes: or elles (hadde she not turned frome me) I had surely slayne the and saued her alyue. And Balam sayde vnto the aungell of the Lorde: I haue synned: for I wist not that thou stodest in the way against me. Now therfore yf it displease thyne eyes, I wil turne againe. And the aungell sayde vnto Balam, go with the men: but in anye wyse, what I saye vnto the, that saye. And Balam went wt the lordes of Balac.

And when Balac herde that Balam was come, he went out against him vnto a cytie of Moab that stode in the border of Arnon, whiche was the vttermost parte of his countrey. And Balac sayd vnto Balam: dyd I not sende for the, to call the? wherfore camest thou not vnto me? thinkeste thou I am not able to promote the vnto honoure? And Balam sayd vnto Balac: Lo I am come vnto the. But I can saye nothinge at all, saue what God putteth in my mouthe, that muste I speake. And Balam went with Balac, and they came vnto the large cytie. And Balac offred oxen and shepe, and sent for Balam and for the lordes that were with him.

¶ Balam blesseth the people, where he was required to curse them and prophesieth that they shall be a greate people.

CAPI. XXIII.

AND on the morrynge, Balac tooke Balam, and brought him vp into ꝑ hyghe place of Baal, and thence he sawe vnto the vttermost parte of the people. And Balam sayde vnto Balac: buylde me here seuen altares and prouyde here seuen bullockes and seuen Rammes. And Balac dyd as Balã sayd. So Balac and Balam offred on euery altare a bullocke and a Ram. And Balam sayde vnto Balac: stande by the sacrifice, whyle I go to wete whether the Lorde will come and mete me, and what so euer he sheweth me, I wyll tell the, and he wente forthwith. And God came vnto Balam, and Balam sayd vnto him I haue prepared seuen altares, and haue offred vpon euery altare, a bullocke and a ram. And ꝑ Lorde put a sayeng in Balams mouth and sayde: goo againe to Balac and saye on this wyse. And he went againe vnto him and lo, he stode by his sacrifice, both he and al the lordes of Moab. And he began his parable & sayde: Balac the kynge of Moab hath fet me frome Mesopotamia out of the mountaynes of the East, sayenge: Come and curse me Jacob, come and befye me Israel. How shall I curse whome God curseth not, and how shal I defye whome the Lorde defyeth not? from the toppe of the rockes I se him and from the hylles I beholde him: loo, the people shall dwell by him selfe and shall not be reckened amonge other nacions. Who can tell the dust of Jacob, and the nombre of the fourth parte of Israel. I praye God my soule may dye the death of the ryghteous, and that my last ende maye be lyke his. And Balac sayde vnto Balam, What hast thou wrought vnto me? I dyd fet the to curse myne enemyes: and behold thou blessest them. And he answered and sayde: must I not kepe that and speake it, whiche ꝑ Lorde hathe put in my mouthe? And Balac sayde vnto him: Come I praye the with me vnto an other place whence thou shalte se the and shalt se but the vttermoste paete of them and shalt not se them all, and curse me them there. And he brought him into a playne feld, where men myght se farre, euen to the toppe of Phasgah, and buylt seuen altares and offred a bullocke and a Ram on euery altare. And he sayde vnto Balac: stande here by thy sacrifice, whyle I go ponder. And the Lorde met Balam, & put wordes in his mouth, and sayde: go againe vnto Balac, and thus saye. And when he came to him: beholde, he stode by his sacrifice and the lordes of Moab with him. And Balac sayde vnto him: What sayth the Lorde?

And he toke vp his parable and sayde: aryse vp Balac and heare, and herken vnto me thou sonne of Ziphor. The Lorde is not a man, ꝑ he can lye, neyther the sonne of man, that he can repent: shulde he saye and not do, or shulde he speake and not make it good? Beholde, I haue begon to blesse and haue blessed, and can not go backe therfro. He beholde no wickednesse in Jacob nor sawe I wlatrye in Israel: The Lorde his God is with him, and the triumphe of a kynge amonge them. God that brought the out of Egypte, is as the strength of an vnycorne vnto them, for there is no sorcerer, in Jacob, nor soothsayer in Israel. Whē the tyme commeth, it will be sayde of Jacob and of Israel, what God hath wrought. Beholde, the people shall ryse vp as a lyonesse & heue vp him selfe as a lyon, and shall not lye wowne agayne, vntyll he haue eaten of the praye and dronke of the bloude of them that are slayne.

And Balac sayde vnto Balã: neyther curse them nor blesse them. And Balam answered and sayde vnto Balac / tolde not I the sayenge / all that the Lorde bydeth me, that I must do? And Balac sayde vnto Balam, come I praye the, I will bringe the yet vnto an other place, so peraduenture it shal please God that thou mayst curse them there. And Balac brought Balam vnto the toppe of Peor, that

that boweth towarde the wyldernesse. And Balam sayde vnto Balac / make me here. vij. altares, and prepare me here. vij. bullockes & vij. Rammes. And Balac dyd as Balam had sayde, and offered a bullocke and a Ram on euery altare.

¶ Balam prophesyeth of the kyngdome of Israel and of the commynge of Christe. Balac is angrye with Balam. The destruccion of the Amelechites and of the kenytes.

CAPI. XXIIII.

1 When Balam sawe that it pleased the Lorde that he shulde blesse Israel, he went not as he dyd twyse before to set sothsayenge, but set his face towarde the wildernesse, and lyft vp his eyes and loked vpon Israel as he laye with his trybes, & the spyrite of God came vpon him. And he toke vp his parable and sayde: Balam the sonne of Beor hathe sayde, and the man whose eye is open hath sayde: he hath sayde which heareth the wordes of God, and seeth the visions of the almyghty, which falleth downe and his eyes are opened.

How goodly are the tentes of Jacob and thyne habitation Israel, euen as the brode valeyes and as gardens by the ryuers syde, as the tentes which the Lorde hath pitched, and 2 as Cypres trees vpon the water. The water shal flowe out of his bouket and his seed shal be many waters, and his kynge shalbe higher then Agag. And his kyngdome shalbe exalted. God that brought him oute of Egypte, his strength is as the strength of an vnicorne, and he shall eate the nacions that are his enemies and breake their bones & perce them thorowe with his arowes. He couched him selfe & laye downe as a lyon and as a lyoncelle, who shall stere him vp? blessed is he that blesseth the, & cursed is he that curseth the.

And Balac was wrothe with Balam, and smote his handes together, and sayde vnto him: I sent for the to curse myne enemyes: & beholde, thou hast blessed them this three tymes, and now get the quickly vnto thy place. I thought to haue auaunced the vnto honour, 3 but the Lorde hath kept the backe frome worshyp. And Balam sayde vnto Balac: tolde I not thy messengers whiche thou sentest vnto me sayenge. * If Balac wolde gyue me his 3. Reg. 22. house full of syluer and golde, I can not passe the mouth of the Lorde, to do eyther good or bad of myne owne mynde. What the Lorde sayeth, that must I speake. And now beholde, I go vnto my people: come let me shewe the, what this people shall do to thy folke in the later dayes. And he began his parable & sayd: Balam the sonne of Beor hath sayde, and the man that hath his eye open hath sayde, & he 4 hath sayde that heareth the wordes of God, and hath the knowlege of the moste hyghe, & beholdeth the vysion of the almyghtye, and when he falleth downe hath his eyes opened I se him but not now, I beholde him but not nyghe. There shall come a starre of Jacob & 17 ryse a scepter of Israel, which shall smyte the coostes of Moab, and vndermyne all the chyldren of Seth. And Edom shall be his possessio and the possession of Heir shall be their enemyes, and Israel shall do manfully. And out of Jacob shall come he that shall destroye the residue of the cyties.

And he loked on Amalech and began his parable and sayde: Amalech is the first of the nacions, but his latter ende shal perysshe vtterly. And he loked on the Kenites and toke his parable and sayde: stronge is thy dwellynge place and put thy nest vpon a rocke, Neuerthe- D lesse thou shalt be a burnynge to Kain, vntyl Assur take the prysonner: And he toke his parable and sayde: Alas, who shall lyue when God weth this? The shyppes shall come out of the coste * of Chittim, and subdue Assur, and subdue Eber, and he hym selfe shall perysshe at the last. And Balam rose vp & went and dwelt in his place: and Balac also went his waye. * Chaldy and the commune translacion Italy.

¶ The people committeth fornycacyon with the daughters of Moab. Phinehes kylleth Zamri and Cozbi. God commaundeth to kyll the Madianites.

CAPI. XXV.

And Israell dwelte in Sittim, and the 1 people bega to commit horedome with the doughters of Moab, whiche called the people vnto the sacrifice of their goddes. And the people ate and worshipped their goddes, and Israel coupled him selfe vnto Baal Peor. Then the Lorde was angrye with Israel, and sayde vnto Moses: take all the hedes of the people, and hange theym vp vnto the Lorde against the sonne, that the wrathe of the Lorde maye turne awaye frome Israel. And Moses sayde vnto the iudges of Israel: go and slay those men that ioyned them selues vnto Baal Peor. Iosue. xxii. d. Deute. xxi. a

And beholde, one of the chyldren of Israel 6 came and brought vnto his brethren, a Madianytish wyfe in the sight of Moses and in the sight of all the company of the chyldren of Israel, as they were wepynge in the dore of the tabernacle of wytnesse. And when Phinehes the sonne of Eleazer the sonne of Aaron the preest sawe it, he rose vp out of the companye and toke a weapon in his hande, and wet after the man of Israel into the howsholde, and thrust them thorow: both the man of Israel and also the woman euen thorow the belye of her. And the plage ceased frome the chyldren of Israell. And there dyed in the plage. xxiiij. thousande. 1 Machab. ij. f. Psal. cv. e

And the Lorde spake vnto Moses, sayeng: C Phinehes sonne of Eleazer the sonne of Aaron the preest, hath turned myne anger awaye frome the chyldren of Israell, because he was gelous for my sake amonge them, that I had not consumed the chyldren of Israel in my gelousye. Wherfore saye: Beholde, I gyue vnto hym my couenaunte of peace, and he shall haue it, and his seed after him, euen the couenaunt of the preasthode for euer, because he was gelous for his Gods sake and made 1 Machab. ij. f. Eccle. xlv. b.

attonement for the children of Israel.

D The name of the Israelyte which was slayne with the Madianityth wyfe, was Zamri the sonne of Salu, a lorde of an auncient house among the Symronites. And the name of the Madianityth wyfe, was Cozbi the daughter of Zur a heed ouer the people of an auncient house in Madian.

And the Lorde spake vnto Moses, sayenge: Vexe the Madianites and smyte them, for they haue troubled you with their wyles wherwith they haue begyled you, thorow Peor and thorow their syster Cozbi the daughter of a lorde in Madian, which was slayne in the daye of the plage for Peors sake.

¶ The children of Israel are numbred ageyne when they shulde entre in to the lande of Canaan.

CAPI. XXVI.

2 AND after the plage, the Lorde spake vnto Moses and vnto Eleazar the sonne of Aaron the preest, sayenge: take the nomber of the hole companye of the children of Israel from twenty yere and aboue thowout their fathers houses, all that are able to go to warre in Israel. And Moses and Eleazar the preest toke them in the fieldes of Moab, by Jordane fast by Jericho, from .xx. yere and aboue, as the Lorde commaunded Moses. And the children of Israel that came out of Egypte, were:

The kynredes of Ruben. Ruben the eldest sonne of Israel. The children of Ruben were Hanoch of whome commeth the kynred of the Hanochites: and of Phalu, commeth the kynred of the Phalutes: and of Hesron, commeth the kynred of the Hesronites: and of Carmi, commeth the kynred of the Carmites. Gene. xlvi. b. Exod. vi. b. & Num. xxvi. a. These are the kynredes of the Rubenites, which were in nombre .xliij. thousande. vij. hundred and .xxx. And the sonnes of Phalu were Eliab. And the sonnes of Eliab were: Nemuel, Dathan and Abiram.

This is that Dathan and Abiram counsellours in the congregacion, which † strout against Moses and Aaron in the companye of Corah, when they strout against the Lorde. And the earth opened her mouth and swalowed them and Corah also, when the multitude dyed, what tyme the fyre consumed two hundred and fyftye men, and they became a signe: Notwithstandinge, the children of Corah dyed not. † Num. xvi. a

The kynredes of Symeon. And the children of Symeon in their kynredes were Nemuel, of whome commeth the kynred of the Nemuelites: Jamin, of whome commeth the kynred of the Jaminytes: Jachin, of whome commeth the kynred of the Jachinites: Zareh, of whom commeth the kynred of the Zarehites: Saul, of whome commeth the kynred of the Saulites. These are the kynredes of the Symeonites: in nombre .xxij. thousande and .ij. hundred.

The kynredes of Gad. And the children of Gad in their kynredes were: Zephon, of whome commeth the kynred of the Zephonites: and of Haggi, commeth the kynred of the Haggites: and of Suni, commeth the kynred of the Sunites: and of Ozni, commeth the kynred of the Oznites: and of Eri commeth the kynred of the Erites: and of Arod commeth the kynred of the Arodites: and of Areli commeth the kynred of the Arelites. These are the kynredes of the children of Gad, in nombre .xl. thousand and .v. hundred.

The children of Juda: Er and Onan, which dyed in the lande of Canaan. But the children of Juda in their kynred were: Hela of whome commeth the kynred of the Helamites: and of Phares commeth the kynred of the Pharelites: and of Zareh commeth the kynred of the Zarehites. And the children of Phares were Hesron, of whome commeth the kynred of the Hesronites: and of Hamul cometh the kynred of the Hamulites. These are the kynredes of Juda, in nombre .lxv. thousand and .v. hundred. The kynredes of Juda.

And the children of Issachar in their kynredes were Thola, of whom commeth the kynred of the Tholaites: and Phua, of whome commeth the kynred of the Phuaites: and of Jasub commeth the kynred of the Jasubites: and of Symron commeth the kynred of the Symronites. These are the kynredes of Issachar in nombre .lxiij. thousand .iij. hundred. The kynredes of Issachar.

The children of Zabulon in their kynredes were Hered, of whome commeth the kynred of the Heredites: and Elon, of whome commeth the kynred of the Eloonites: and of Jahelel cometh the kynred of the Jahelielites. These are the kynredes of Zabulon in nombre .lx. thousand and .v. hundred. The kynredes of Zabulon.

The children of Joseph in their kynredes were Manasse and Ephraim. The children of Manasse: Machir, of whome commeth the kynred of the Machirites. And Machir begat Galaad, of whome commeth the kynred of the Galaadites. And these are the children of Galaad: Hesler, of whom commeth the kynred of the Hieslerites: and of Helech commeth the kynred of the Helechites, and of Ariel the kynred of the Arielites, and of Sichem commeth the kynred of the Sichemites: and of Semida commeth the kynred of the Semidites: and of Hepher cometh the kynred of the Hepherites. And Zelaphead the sonne of Hepher had no sonnes but doughters. And the names of the doughters of Zelaphead were: Mahela, Noa, Hagla, Melcha, and Thirza. These are the kynredes of Manasse, in nombre .lij. thousand and .vij. hundred. The kynredes of Joseph.

These are the children of Ephraim in their kynredes: Suthelah, of whom commeth the kynred of the Suthelahites: and Becher, of whome commeth the kynred of the Becherites: and of Tythen commeth the kynred of the Tythenites. And these are the children of Suthelah: Eran, of whom commeth the kynred of the Eranites. These are the kynredes of the children of Ephraim in nombre two and thyrtye thousande, and fyue hundred. And these are the children of Joseph in their kynredes. The kynredes of Ephraim.

These are the children of Benjamin in their kynredes: Bela, of whome commeth the kynred of the Belaites, and of Abel commeth the kynred of the Abelites, and of Ahiram commeth the kynred of the Ahiramites, and of Sephupham commeth the kynred of the Sephuphamites, and of Hupham commeth the kynred of the Huphamites. And the children of Bela were Ard and Noeman, of whome commeth the kynred of the Ardites and of the Noemanites. These are the kynredes of the children of Benjamin in nombre .xlv. thousand and .vj. hundred. The kynredes of Benjamin.

kynred of the Abdelites: and of Ahiram, the kynred of the Ahiramites: and of Supham the kynred of the Suphamites: and of Hupham the kynred of the Huphamites. And ꝑ children of Bela were Ard and Naama frome whence come the kynredes of the Ardites and of the Naamites. These are the children of Ben Jamin in their kynredes, and in nombre xlv. thoulande and. vj. hundred.

These are the children of Dan in their kynredes: Suham, of whome commeth the kynred of the Suhamites. These are the kynredes of Dan in their generations. And all the kynredes of the Suhamites were in nombre. lxiij thoulande and. iiij. hundred.

The children of Aser in their kynredes were Jemna, of whome commeth the kynred of the Jemnites: and Jesui, of whome commeth ꝑ kynred of the Jesuites: and of Bria commeth the kynred of the Briites. And the children of Bria were Heber, of whome commeth the kynred of the Hebrites: and of Malchiel came the kynred of the Malchielites. And the wughter of Aser was called Sarah. These are the kynredes of Aser in nombre. liij. thoulande and. iiij. hundred.

The children of Nephthali in their kynredes were Jahesiel, of whom came the kynred of the Jahesielites: and Guni, of who came the kynred of the Gunites: & of Jeser, came the kynred of the Jeserites: and of Helem ꝑ kynred of the Helemptes. These are the kynredes of Nephthali in their generations in nõbre. xlv. thoulande and. iiij. hundred. These are the nombres of the children of Israel: fire hundred thoulande, and a thoulande. vj. hundred and. xxx.

And the Lorde spake vnto Moses, sayeng: vnto these the lande shalbe kuyded to enherit accordinge to the nombre of names: to many thou shalt gyue the more enheritaunce, and to fewe the lesse: to euery tribe shall the enheritaunce be gruen accordinge to the nombre therof. Notwithstandinge, the lande shall be kuyded by lot, and accordinge to the names of the tribes of their fathers, they shal enherit: and accordynge to their let thou shalt kuyde their lande, both to the many, and to the fewe.

These are the summes of the Leuites in their kynredes: of Gerson, came the kynred of the Gersonites: and of Caharth came the kynred of the Caharthites: and of Merari came the kynred of the Merarites. These are ꝑ kynredes of Leui: the kynred of the Libnites, ꝑ kynred of the Hebronites, the kynred of the Maheelites, the kynred of the Musites, the kynred of the Karahites. Kahath begate Amram, and Amrams wyfe was called Jochebed a wughter of Leui, whiche was borne him in Egypte. And she bare vnto Amra, Aaron Moses and Marye their sister. And vnto Aaron were borne, Nadab, Abihu, Eleazar & Ithamar. But Nadab and Abihu dyed, as they offred straunge fire before the Lorde. And the nombre of them was. xxiij. thoulande, of all the males frome a moneth olde and aboue. For they were not nombred amonge the children of Israel, because there was no enheritaunce gruen them amonge the children of Israel. These are the nombres of the children of Israel which Moses and Eleazar the preaste nombred in the fildes of Moab, fast by Jordane nyghe to Jericho. And amõge these there was not a man of the nombre of the children of Israel which Moses and Aaron tolde in ꝑ wyldernesse of Sinai. For the Lorde sayd vnto them, that they shulde dye in the wyldernesse and that there shulde not be lefte a man of them: saue Caleb the sonne of Jephune & Josua the sonne of Nun.

¶ The law of the heritage of the daughters of Zelaphead. The lande of promysse is thewed vnto Moses: in whose steade is appoynted Josua.

CAPI. XXVII.

AND the wughters of * Zelaphead the sonne of Heber the sonne of Galead, the sonne of Machir the sonne of Manasse of the kynredes of Manasse the sonne of Joseph (whose names were Mahela, Noha, Hagla, Melcha and Thirza) came and stode before Moses and Eleazar, the preast and before the lordes and all the multitude in the dore of the tabernacle of wytnesse, sayenge / our father dyed in the wyldernesse, and * was not amonge the companye of theym that gathered them selues together against the Lord in the congregation of Corah: But dyed in his owne synne, and had no sonnes. Wherfore shuld the name of our fathers be taken away forth of his kynred, because he had no sonne? * Gyue vs a possession amonge the brethren of our father. And Moses brought their cause before the Lorde. And the Lorde spake vnto Moses, sayeng: The wughters of Zelaphead speake right: thou shalt gyue them a possessiõ to enherit amonge their fathers brethren, and shalt turne the enheritaunce of their father vn to them. And speake vnto the children of Israel sayeng: If a man dye and haue no sonne ye shal turne his enheritaũce vnto his wughter. If he haue no wughter, ye shall gyue his enheritaunce vnto his brethre. If he haue no brethre, ye shall gyue his enheritaũce vnto his fathers brethre. If he haue no fathers brethre ye shall gyue his enheritaunce vnto hym that is next to him of his kynred, and let him possesse it. And this shalbe vnto the children of Israel an ordinaunce, and a lawe, as the Lorde hath commaunded Moses.

And the Lorde sayde vnto Moses: get the vp into this mount Abarim, and beholde the lande which I haue gruen vnto the children of Israel. And when thou hast sene it, thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered vnto his people. For ye were disobedient vnto my mouthe in the deserte of Sin in the stryfe of the congregacion, that ye sanctified me not in the water before their eyes. That is ꝑ water of stryfe in Cades in the wyldernesse of Sin. And Moses spake vnto the Lorde sayenge: let ꝑ Lord God of the spirites of all fleshe, set a man ouer the congregacion, whyche maye goo in

and out before them, and to leade them in & out that the congregacio of the Lorde be not as a flocke of sheepe without a shepharde. And the Lorde sayde vnto Moses: take Josua the sonne of Nun in whome there is a spirite, & put thyne handes vpon him, and let him before Eleazar the preast and before all the congregacio and gyue him a charge in their sight. And put thy prayse vpon him, that all the cõpany of the children of Israel may heare. And he shall stande before Eleazar the preast who the shall aske counsell for him after the iudgement of Urim before the Lorde: And at the mouth of Eleazar shall both he and all the children of Israel with him and all the congregation, go in and out.

Deute. xxxi.d

And Moses dyd as the Lorde commaunded him, and he toke Josua and set him before Eleazar the preast and before all the congregacion, and put his handes vpon him and gaue him a charge, as the Lorde commaunded thorow the hande of Moses.

¶ what must be offered on euery feast daye.

CAPI. XXVIII.

ANd the Lorde spake vnto Moses, sayenge: Gyue the children of Israell a charge and saye vnto them, that they take hede to offer vnto me the offeringe of my breed in the sacrifice of swete sauoure, in his due season. And saye vnto them. This is the offeringe which ye shall offer vnto the Lorde two lambes of a yere olde with out spot day by daye to be a burntofringe perpetually. One lambe thou shalt offer in the morninge, and the other at euen, And therto the tenthe parte of an Epha of floure for a meatofringe myngled with beaten oyle, the fourth parte of an hin: which is a dayly offring ordeyned in the mount Sinai for a swete sauoure in the sacrifice of the Lorde. And the drynkofringe of the same: the fourth parte of an hin vnto one lambe, and poure the drynkofringe in the holy place, to be good drinke vnto the Lorde. And the other lambe thou shalt offer at euen, with the meatofringe and the drynkofringe after the maner of the morning: a sacrifice of a swete sauoure vnto the Lorde. And on the Sabboth daye two lambes of a yere olde a pece and without spot, and two tenthdeales of floure for a meatofringe myngled w oyle, & the drynkofringe therto. This is the burntofringe of euery Sabboth, besydes the dayly burntofringe and his drynkofringe.

And in the first daye of your monethes, ye shall offre a burntofringe vnto the Lorde: ij. younge bullockes, and a ram, and seuen lambes of a yere olde without spot, and .xl. tenthdeales of floure for a meatofringe myngled with oyle vnto one bullocke, and two tenthdeales of floure for a meatofringe myngled with oyle vnto one Ram. And euermore a tenthdeale of floure myngled with oyle, for a meatofferinge vnto one lambe. That is a burntofringe of a swete sauoure in the sacrifice of the Lorde. And their drynkofringes shalbe half an hin of wyne vnto one bullock and the thirde part of an hin of wyne vnto a Ram, and the fourth parte of an hin vnto a lambe. This is the burntofringe of euerye moneth thorow out all the monethes of the yere, and one he gote for a synnofringe vnto the Lorde, which shalbe offred with the dayly burntofringe and his drynkofringe. * And the .xiiij. daye of the first moneth shalbe Passe ouer vnto the Lorde. And the .xv. daye of the same moneth shall be a feast, in whiche seuen dayes men muste eate vnleuended breed. The first daye shalbe an holy feast, so that ye shall in no maner laborious worke therin. And ye shall offer a burntofringe vnto the Lorde .ij. younge bullockes, one Ram, and seuen lambes of a yere olde without spot, & their meatofringe of floure myngled with oyle .iij. tenthdeales vnto a bullocke, and two tenthdeales vnto a Ram, and euermore one tenthdeale vnto a lambe, thorow out the .vij. lambes: & an he gote for a synnofringe to make attonement for you.

* Exod. xij. Leuit. xxiij. Deute. xvi.

And ye shall offer these, beside the burntofferinge in the morninge that is alwaye offred. And after this maner ye shall offer thorowout the seuen dayes, the lode of the sacrifice of a swete sauoure vnto the Lorde. And it shalbe done beside the dayly burntofringe and his drynkofringe. And the seuenth day shal be an holy feast vnto you, so that ye shall in no laborious worke therin. And the day of your first frutes when ye bringe a new meatofringe vnto the Lorde in your weekes, shall be an holy feast vnto you: so that ye shall in no laborious worke therin. And ye shall offer a burntofringe of a swete sauoure vnto the Lorde two younge bullockes, and a Ram, & seuen lambes of a yere olde a pece, with their meatofringes of floure myngled with oyle. .xl. tenthdeales vnto a bullocke. .ij. tenthdeales to a Ram, and euermore one tenthdeale vnto a lambe thorow out the seuen lambes, & an he gote to make attonement for you. And this ye shall w besydes the dayly burntofring and his meatofringe: and they shalbe with out spot, with their drinkofringes.

¶ what muste be offered the eyght fyrste dayes of the seuenth moneth

CAPI. XXIX.

ANd the first day of the seuenth moneth shalbe an holy feast vnto you * and ye shall in no laborious worke therein. It shall be a daye of trompet blowinge vnto you. And ye shall offer a burntofringe of a swete sauoure vnto the Lorde: one younge bullocke, and one Ram and seuen lambes of a yere olde a pece & arr pure. And their meatofferinges of floure myngled with oyle three tenth deales vnto the bullocke, and two vnto the ram, and one tenth deale vnto one lambe thorow the seuen lambes. And an he gote for a synnofring to make an attonemẽt for you beside the burntofferinge of the moneth and his meatofringe and beside the dayly burnt-

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offeryng, and his meatofferyng, and the drynkoffrynges of the same: accordyng to the maner of them, for a sauour of swetenesse in the sacrifice of the Lorde.

* And the tenth daye of that same seuenth moneth shall be an holye tyme vnto you, and ye shall humble youre soules, and shall doo no maner worke therin. And ye shall offer a burntofferyng vnto the Lorde of a swete sauoure: one bullocke, a ramme, and seuen lambes of a yere olde a pece without faute, and theyr meatoffrynges of floure myngled with oyle thre tenthdeales to a bullocke, and two to a ram, and allwaye a tenthdeale vnto a lambe throwe out the seuen lambes. And one he goote for a synofferyng, beside the synneofferyng of attonement, and the dayly burntofferyng, and the meate and drynkeofferynges that belonge to the same.

* And the fifte daye of the seuenth moneth shal be holy day, and ye shall do no laborous worke therin, and ye shall kepe a feast vnto the Lorde of fruen dayes longe. And ye shall offre a burntofferyng of a swete sauour vnto the Lorde, thirtene bullockes, two rammes, and fourtene lambes, whiche are perfytynges and pure, with oyle thre tenthdeales vnto euery one of the thirtene bullockes, two tenthe deales to eyther of the rammes, and one tenth deale vnto eche of the fourtene lambes. And one he goote vnto a synneofferyng, beside the daylye burntofferyng, with his meate and drynkeofferynges.

And the seconde daye twelue yonge bullockes, two rammes, and fourtene perfytynge lambes without spotte: and theyr meatoffrynges and drynkeoffrynges vnto the bullockes, rammes, and lambes, accordynge to the nombre of them, and after the maner. And an he goote for a synneofferyng, beside the dayly burntofferyng, and his meat and drynke offrynges.

And the thirde daye eleuen bullockes, two rammes, and fourtene perfytynge lambes, without spotte: and theyr meate and drynkeoffrynges vnto the bullockes, rammes, and lambes, after the nombre of them, and accordynge to the maner. And an he goote for a synneofferyng, beside the dayly burntofferyng, and his meate and drynkeoffrynges.

And the fourthe daye ten bullockes, two rammes, and. xiij. lambes perfytynges pure, and theyr meate and drynke offrynges vnto the bullockes, rammes, and lambes, accordyng to the nombre of them, and after the maner. And an he goote for a synneofferyng, beside the dayly burntofferyng and his meate and drynkeoffrynges.

And the fifte daye, nyne bullockes, two rammes, and fourteene lambes of one yere olde a pece, without spotte. And theyr meate and drynke offrynges vnto the bullockes, rammes, and lambes, accordynge to the nombre of them, and after the maner. And an he goote for a synne offeryng, beside the dayly burnt offeryng and his meat and drynk offrynges.

And the sixte daye, eyghte bullockes, two rammes, & fourtene perfytynge lambes without spotte. And theyr meate and drynke offrynges vnto the bullockes, rammes, and lambes, accordynge to the maner. And an he goote for a synneofferyng, beside the dayly burntofferyng, and his meate and drynke offrynges.

And the seuenth daye, seuen bullockes, two rammes, and thirtene lambes that are perfytynges and pure. And theyr meate and drynke offrynges vnto the bullockes, rammes, and lambes, accordynge to theyr nombre, and to the maner. And an he goote for a synne offeryng, beside the dayly burnte offeryng, and his meate and drynke offrynges.

And the eyghte daye shall be the conclusion of the feast vnto you, and ye shall do no maner laborous worke therin. And ye shall offer a burnt offeryng of a swete sauoure vnto the Lorde: one bullocke, one ramme, and seuen perfytynge lambes without spotte. And the meate and drynke offrynges vnto the bullocke, ramme, and lambes, accordynge to theyr nombres, and accordynge to the maner. And an he goote for a synneofferyng, beside the dayly burnt offeryng, and his meate and drynke offrynges.

These thynges ye shall doo vnto the Lorde in youre feastes: beside youre vowes and freewyll offrynges, in youre burnt offrynges, meate offrynges, drynke offrynges, and peace offrynges. And Moses tolde the chyldren of Israel, accordynge to all that the Lorde commaunded him.

¶ Of vowes when they shall be kepte, and when not.

CAPI. XXX.

AND Moses spake vnto the heades of the trybes of the chyldren of Israel, sayinge: this is the thynge whiche the Lorde commaundeth. If a man bowe a bowe vnto the Lorde, or sweare an othe, and bynde his soule, he shal not go backe with his worde but shall fulfyll all that proceedeth oute of his mouthe.

If a damosell bowe a bowe vnto the Lorde, and bynde her selfe beynge in her fathers house and vnmaried: yf her father heare the bowe and bonde, whiche she hathe made vpon her soule, and holde his peace therto: then all her bowes and bondes whiche she hath made vpon her soule, shall stande good. But yf her father forbydde her the same daye that he heareth it, none of her bowes ne bondes whiche she hath made vpon he soule, shal be of value, and the Lorde shall forgyue her, because her father forbad her.

If she hath an husbande when she bowed or pronounced ought oute of her lyppes, wherwith she bounde her soule, and her husbande, and herde it, and helde his peace therat the same daye he herde it: Then her bowes and her bondes wherwith she bounde

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her soule, shall stande. But yf her husbande forbadde her the same daye he herde it, then hathe he made her vowe which she had vpon her, of none effecte, and that also whiche she pronounced with her lyppes, wherwith she bounde her soule, and the Lorde shall forgyue her.

C The vowe of a widowe, and so her that is diuorsed, and all that they haue bounde theyr soules with, shall stande.

If she vowed in her husbandes house, or bounde her soule with an othe, and her husbande herde it, and helde his peace and forbadde her not: then all her vowes and boundes wherwith she bounde her soule, shall stande. But yf her husbande disanulled them the same daye he herde them, then notwithstandyng that proceded oute of her lyppes in vowes and boundes wherwith she bounde her soule shall stande: for her husbande hathe loosed them and the Lorde shall forgyue her.

All vowes and othes that bynde to humble the soule, maye her husbande stablyshe or breake. But yf her husbande holde his peace from one daye vnto an other, then he stablysheth all her vowes and boundes which she had vpon her, because he helde his peace the same daye he herde them. And yf he afterwarde breake them, he shall beare her synne hym selfe.

D These are the ordynaunces whiche the Lorde commaunded Moses, betwene the man and his wyfe, and betwene the father and his doughter, beynge a damsell in her fathers house.

C The Madianytes and Balam are slayne. The praye was brought to Moses and equally deuyded. A present gyuen of Israel because none of theyr men were slayne.

CAPI. XXXI.

1 *Nu.xxv.b And the Lorde spake to Moses, sayinge: * Auenge the chyldren of Israel of the madianytes, and afterwarde be gathered vnto thy people. And Moses spake vnto the folke, sayinge: Harneste some of you vnto warre, and lette them goo vpon the Madianytes, and auenge the Lorde of the Madianytes.

Ye shall sende vnto the warre a thousande of euery tribe thorowe oute all the tribes of Israel. And there were taken oute of the thousandes of Israel, twelue thousande prepared vnto warre, of euery tribe a thousande. And Moses sente them a thousande of euerye tribe, with Phineas the sonne of Eleazar the Preste to warre, and the holye vessell ies and the trompetes to blowe in his handes.

*Iohue.xiii.c And they warred agaynste the Madianytes, as the Lorde commaunded Moses / and slewe all the males. And they slewe the kynges of Madian, amonges other that were slayne: Sui, Rehem, Tur, Hur, and Reba: fiue kynges of Madian. And they slewe Balaam the sonne of Beor with the swerde. And the chyldren of Israel toke all the women of Madian pryseners, and theyr chyldren, and spoyled all theyr catell, theyr substaunce and theyr goodes. And they burnt all theyr cityes wherin they dwelte, and all theyr castels with fire. And they toke all the spoyle, and all they coulde catche, bothe of men and beestes, and brought the captyues, and that whiche they hadde taken, and all the spoyle vnto Moses and Eleazar the Preest, and vnto the companye of the chyldren of Israel, euen vnto the hoste, in the feldes of Moab by Iordan nere to Iericho.

And Moses and Eleazar the Preste, and all the lordes of the companye wente out of the hoste agaynste them. And Moses was angrye with the officers of the hoste, with the captaynes ouer thousandes and ouer hundredes, whiche came from warre and battayle, and sayde vnto them: Haue ye saued the women alyue? beholde, * these caused the chyldren of Israel thorowe * Balam, to commyt trespace agaynst the Lorde, by reason of Peor, and there folowed a plage amonge the congregacion of the Lorde.

Nowe therfore * slee all the men chyldren and the women that haue lyen with men kyndelye: But all the women chyldren that haue not lyen with men, kepe alyue for youre selues. And lodge without the hoste seuen dayes, all that haue kylled anye persone, * and all that haue touched anye deade bodye, and purifye bothe youre selues and youre pryseners, the thyrde daye and the seuenth. And sprynckle all youre raymentes, and all that is made of hynnes, and all worke of gootes here, and all thynges made of woodde.

And Eleazar the Preest sayde vnto the men of warre whiche wente oute to battayle: this is the ordynaunce of the lawe whiche the Lorde commaunded Moses: Golde, syluer, brasse, yron, tynne, and leedde, and all that maye abyde the fyre, ye shall make it go thorowe the fyre, and then it is cleane. Neuertheles, it shall be sprynckled with sprynklynge water. And all that suffereth not the fyre, ye shall make go thorowe the water. And washe youre clothes the seuenth daye, and then ye are cleane. And afterwarde come in to the hoste.

And the Lorde spake to Moses, sayinge: take the summe of the praye that was taken, bothe of women and of catell, thou and Eleazar the Preste, and the heades of the people. And diuyde it in to two partes, betwene them that toke the warre vpon them, and wente oute to battayle, and all the congregacion. And take a portion vnto the Lorde of the men of warre whiche wente oute to batayle: one of fyue hundred, of the women and of the oxen and of the asses, and of the shepe: and ye shall take it of theyr halfe and gyue it vnto Eleazar the Preste, an heue offrynge vnto the Lorde. And of the halfe of the chyldren of Israel, take one of fyfty, of the women, of the oxen, of the asses, and of the shepe, and of all maner of beastes, and gyue them vnto the

the Leuytes whiche attende vpon the habitacion of the Lorde.

And Moses and Eleazar the preest dyd as the Lorde commaunded Moses. And the botye and praye whiche the men of warre had caught was sixe hundred thousande, and thre score and fiftene thousand shepe: and thre score and twelue thousande oxen, thre score and one thousande asses: and. xxxij. thousande women that had lyen by no man.

And the halfe whiche was the parte of them that wente out to warre was thre hundred thousande, and. xxxvij. thousande, and fyue hundred shepe: And the Lordes parte of the shepe was sixe hundred and thre score and fiftene. And the oxen were. xxxvi. thousand. of whiche the Lordes parte was thre score and twelue. And the asses were thyrtye thousande, and fyue hundred, of whiche the Lordes parte was thre score and one. And the women were fiftene thousande, of whiche the Lordes parte was. xxxij. soules.

And Moses gaue that somme whiche was the Lordes heue offeryng vnto Eleazar the preest, as the Lorde commaunded Moses. And the other halfe of the chyldren of Israel whyche Moses seuered frome the men of warre, (that is to wete, the halfe that pertayned vnto the congregacion) was thre hundred thousande, and. xxxvij. thousande, and fyue hundred shepe: and. xxxvi. thousande oxen: and thirtye thousande asses and fyue hundred: and fiftene thousande women.

And Moses toke of this halfe that pertayned vnto the chyldren of Israel: one of euery fifty both of the women and of the catell, and gaue them vnto the Leuytes whiche gaue theyr attendaunce vpon the habitacion of the Lorde, as the Lorde commaunded Moses. And the officers of thousandes of the hoste, the capytaynes ouer the thousandes, and the capitaynes ouer the hundredes came forth and sayde vnto Moses: Thy seruauntes haue taken the somme of the men of warre, whych were vnder our handes, and there lacked not one man of them. We haue therfore brought a present vnto the Lord what euery man found of Jewels of golde, cheynes, bracelets, rynges, earynges and spangels to make an attonement for our soules before the Lorde.

And Moses and Eleazar toke the golde of them: Jewels of all maner facyons. And all the golde of the heue offeryng of the Lorde, of the Capytaynes ouer thousandes, and hundredes: was fiftene thousande, seuen hundred, and fifty sycles: for the men of warre hadde spoyled euery man for him selfe. And Moses and Eleazar the preest, toke the golde of the Capytaynes ouer the thousandes and ouer the hundredes, and broughte it in to the tabernacle of wytnesse: to be a memoryall vnto the chyldren of Israel, before the Lorde.

¶ To Ruben and Gad and to halfe the tryde of Manasses, is promysed the possession beyonde Jordan eastward: yet they bynde theyr brethren vnto the lande of promyse.

CAPI. XXXII.

The chyldren of Ruben, and the chyldren of Gad hadde a verye greate multitude of catell. And when they sawe the lande of Jazer, and the lande of Galaad that it was a good soyle for catell, they came and spake vnto Moses and Eleazer the preest, and vnto the Lordes of the congregacyon, sayinge. The lande of Ataroth, and Dibon, and Jazer, and Nemrah, and Hesebon, and Eleale, and Sebam, and Nebo, and Beon whiche countrey the Lorde smote before the people of Israel: is a lande good for catell, and we thy seruauntes haue catell: Wherfore (sayde they) yf we haue founde grace in thy syghte, lette this lande be gyuen vnto thy seruauntes to possesse, and bynge vs not ouer Jordan.

And Moses sayde to the chyldren of Gad and of Ruben: shall youre brethren goo to warre, and ye tarye here? Wherfore discourage ye the hertes of the chyldren of Israel, for to go ouer in to the lande which the Lorde hath gyuen them. ✣ This dyd youre fathers, when I sent them from Cades barne to se the lande. And they wente vp euen vnto the ryuer of Eschol, and sawe the lande, and discouraged the hertes of the chyldren of Israel, that they shulde not go in to the lande whiche the Lorde hadde gyuen them. ✣ Num. xiij.

And the Lorde was wrothe the same tyme and sware, sayinge. ✣ None of the men that came oute of Egypte frome twentye yere olde and aboue, shall se the lande whiche I sware vnto Abraham, Isaac, and Jacob, bycause they haue not continually folowed me: saue Caleb the sonne of Jephune the Kenezyte, and Josua the sonne of Nun, for they haue folowed me continually. And the Lorde was angeye with Israel, and made them wander in the wyldernesse fortye yere, vntyll all the generacyon that hadde doone euyll in the syghte of the Lorde, were consumed. ✣ Deut. ij.

And beholde, ye are ryssen vp in youre fathers stede, to the increase of synfull men, and to augemente the feerse wrathe of the Lorde towardes Israel. For yf ye do tourne awaye from hym, he wyll yet agayne leaue the people in the wyldernesse, so shall ye destroye all this folke.

And they wente nere hym and sayde: we wyll buylde shepefolders here for our shepe and for our catell, and cyties for our chyldren: But we oure selues wyll goo tydye armed before the chyldren of Israel, vntyll we haue brought them vnto theyr place. And oure chyldren shall dwell in the fenced cyties, bycause of the inhabyters of the lande. And we wyll not returne vnto oure houses, vntyll the chyldren of Israel haue enherited: euery man his enheritaunce. For we wyll not enherite with them on yonder syde Jordane forwarde, bycause oure enheritaunce is fallen to vs on this syde Jordane

Eeeij

Eastwarde.

* Iosua.d And Moses sayd vnto them: * Yf ye wyl do this thyng, that ye wyl go al harnessed before the Lorde to warre, and wyll goo all of you in harnesse ouer Iordane before the Lorde, vntyll he haue caste oute his ennemyes before hym, and vntyll the lande be subdued before the Lorde, then ye shall returne and be without synne agaynst the Lorde and agaynst Israel, and this Lande shall be youre possession before the Lorde.

E But yf ye wyll not doo so: beholde, ye synne agaynste the Lorde: and be sure youre synne wyll synde you out. Buylde youre cyties for youre chyldren, and foldes for youre shepe, and se ye doo that ye haue spoken. And the children of Gad and of Ruben spake vnto Moses, sayinge: thy seruauntes wyll doo as my Lorde commaundeth. Our chyldren, our wyues, our substaunce, and all our catell shall remayne here in the cityes of Galaad. But * we thy seruauntes wyll go all harnessed for the warre vnto battayle before the Lorde, as my Lorde hath sayd. * Iosue.iiii.a

F And Moses commaunded Eleazar the preest, and Iosua the sonne of Nun, and the auncient fathers of the trybes of the chyldren of Israel, and said vnto them: Yf the children of Gad and of Ruben wyll go with you ouer Iordan al prepared to fyght before the Lorde, when the lande is subdued vnto you, geue them the land of Galaad to possesse, but yf they wyll not go ouer with you in harnesse then they shal haue their possessions amonge you in the lande of Canaan. And the chyldren of Gad and Ruben answered, sayinge: that whiche the Lorde hathe sayde vnto thy seruauntes we wyll doo. * We wyll go harnessed before the Lorde in to the lande Canaā and the possession of our inheritaunce shall be on this syde Iordan. * Iosue.xxii.a

And Moses gaue vnto the chyldren of Gad and of Ruben, and vnto halfe the tribe of Manasse the sonne of Ioseph, the kyngdome of Sehon kynge of the Amorytes, and the kyngdome of Og kyng of Basan, the land that belonged vnto the cityes therof in the coastes of the countrey rounde about. Iosue.xiii.b and xxii.a Deuter.iii.b

G The chyldren of Gad buylt Dibon, Ataroth, Aroer, Atroth, Sophan, Jazer, Jegabea, Bethnimra, and Betharan stronge cities, and they buylt folds for the shepe. And the chyldren of Ruben buylte Hesbon, Eleale, Kiriathaim, Nebo, Baal, Meon, and turned their names. Sebama also: and gaue names vnto the cities whiche they buylt.

* Genesis.l.b And the * chyldren of Machir, the sonne of Manasse wente to Galaad and toke it, and put oute the Amorytes that were there. And Moses gaue Galaad vnto Machir, the sonne of Manasse, and he dwelte therin.

* Deut.iii.b And * Jahir the sonne of Manasse, wente and toke the small townes therof, and called them the townes of Jahir. And Nobah went and take Kenath with the townes belongynge therto, and called it Nobah after his owne name.

¶ The iourneyes and departynge frome place to place of Israell are nombred. They are commaunded to kyll the Canaanites.

CAPI. XXXIII.

THese are the iourneys of the chyldren of Israel, whiche went out of the lande of Egypte with their armyes vnder Moses and Aaron. And Moses wrote their goyng out by their iourneys at the commaundement of the Lorde: euen these are the iourneys of their goynge out. The chyldren of Israel * departed frome Rahemses the fyfteene daye of the fyrste moneth, on the morowe after * Passouer, and went out with an hyghe hande in the syghte of all Egypte, whyle the Egyptians buryed all their fyrste bornе whiche the Lorde hadde smytten amonge them. And vppon their Goddes also the Lorde dyd execucion. And the chyldren of Israel remoued frome Rahemses, and pytched in Soroth. * Exo.

And they departed from * Soroth and pytched their tentes in Ethan, whiche is in the edge of the wyldernesse. And they remoued frome Ethan, and tourned in to the entrynge of * Hiroth whiche is before Baall Zephon, and pytched before Migdol. And they departed frome before Hiroth, and * wente thorowe the myddes of the see in to the wyldernesse, and wente thre dayes iourneye in the wyldernesse of Ethan, and pytched in Mara. And they remoued from Marah, & wente vnto * Elim, where were twelue fountayns and thre score and ten paulme trees, and they pytched there. * Exo.

And they remoued frome Elim, and laye faste by the redde see. Frome whence they remoued, and laye in the * wyldernesse of Sin. And they toke their iourney oute of the wyldernesse of Sin, and sette vp their tentes in Daphka, from whence they departed, and laye in Alus, and they remoued frome Alus, and laye at * Raphedim where was no water for the people to drynke. And they departed from Raphedim, and pytched in the wyldernesse of Sinai. * Exo.

And from thence they remoued, and lodged at the * graues of luste. And they departed from the sepulchres of luste, and laye at * Hazeroth. And frome Hazeroth, and pytched in Rithma. And departed frome Rithma, and pytched at Rimon Parez. And they departed from Rimon Parez, and pytched in Libna. And they remoued frome Libna, and pytched at Rissa. And they iourneyed from Rissa, and pytched in Kehelatha. And so pytched in mount Hapher. And they remoued fro mount Hapher and laye in Harada. And they remoued frome Harada, and pytched in Maheheloth.

And remouynge frome Maheheloth, and laye at Tahath, and they departed frome Tahath, and pytched at Tharath. And they remoued frome Tharath, and pytched in Mithca. And they wente frome Mithca, and lodged in Hal

Halmona. And they departed from Halmona and laye at Moseroth. And they departed from Moseroth, and pytched in Bane Jahan, and laye at Hor gadgad. And they went from Hor gadgad, and pytched in Jathbatha. And they remoued from Jathbatha, and lay at Abrona. And they departed frome Abrona, and laye at Ezion Gaber. And they remoued into Ezion Gaber, & pytched in the ✱ wylderneſſe of Sin, whiche is Cades. And they remoued from Cades, and pytched in mount Hor in the edge of the lande of Edom.

✱ And Aaron the Prieſte wente vp in to mounte Hor at thappoyntment of the Lorde, And dyed there, euen in the fortyeth yere after the chyldren of Iſrael were come oute of the lande of Egypte, and in the firſte daye of the fifte moneth. And Aaron was an hundred & thirtye and thre yere olde, when he dyed in mounte Hor. And kynge Arad the Canaanyte, whiche dwelte in the ſouth of the lande of Canaan, herde that the chyldren of Iſrael were come.

And they departed frome ✱ mount Hor, & pytched in Zalmona. And they departed from Zalmona, and pytched in Phimon. And they departed frome Phimon, and pytched in Oboth. And they departed frome Oboth, and pytched in Jehabarim in the borders of Moab. And they departed frome ✱ Jehabarim, and pytched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almon Diblathama. And they remoued frome Almon Diblathama, and pytched in the mountaynes of Abarim before Nabo. And they departed frome the mountaynes of Abarim, and pytched in the feldes of Moab faſte by Jordane, nygh to Jericho. And they pytched vpon Jordane, frome Beth Haiſmoth vnto the playne of Abel Satim in the feldes of Moab.

And the Lorde ſpake vnto Moſes in the feldes of Moab by Jordane nyghe vnto Jericho, ſayinge: Speake vnto the chyldren of Iſrael, and ſaye vnto them: When ye are come ouer Jordan in the Lande of Canaan, ye ſhall dryue oute all thinhabytauntes of the lande before you, and deſtroye theyr ✱ ymagis, pelles, and all theyr Images of metall, and pluche downe all theyr auters buylte on hyles: And poſſeſſe the lande and dwell therin, for I haue geuen you the lande to enioye it. And ye ſhall diuyde the enherytaunce of the lande by lotte amonges youre kynredes, and gyue to the moo the more enherytaunce, and to the fewer, the leſſe enherytaunce. And your enherytaunce ſhall be in the trybes of youre fathers, in the place where euerye mans lotte falleth.

That yf ye wyll not dryue oute the inhabyters of the lande before you, then thoſe whiche ye lette remayne of them, ſhall be thornes in youre eyes, and dartes in youre ſydes, and ſhall vexe you in the lande wherin ye dwell. Moreouer it wyll come to paſſe, that I ſhall doo vnto you, as I thoughte to doo vnto them.

¶ The Coſtes and bordres of the lande of promiſſe. Certayne are aſſygned to deuyde the lande.

CAPI. XXXIIII.

AND the Lorde ſpake vnto Moſes, ſayinge: Commaunde the chyldren of Iſrael, and ſaye vnto them: When ye come in to the lande of Canaan, this is the lande that ſhall fall vnto youre enherytaunce the lande of Canaan with all her coſtes. A

And ✱ youre ſouthe quarter ſhall be frome the wylderneſſe of Sin alonge by the coſte of Edom, ſo that youre ſouthe quarter ſhall be frome the ſyde of the ſalte ſee eaſtwarde, and ſhall fet a compaſſe frome the ſouth vp to Arabim, and reache to Zinna. And it ſhall goo oute on the ſouth ſyde of Cades Barne, and go oute alſo at Hazar Addar, and go alonge to Aſmon. And ſhall fette a compaſſe frome Aſmon vnto the ryuer of Egypte, and ſhall goo out at the ſee. ✱ Joſue 15.a

And your weſt quarter ſhal be the great ſee, whiche coſte ſhall be your weſt coſte. B

And this ſhall be youre northe quarter: ye ſhall compaſſe frome the greate ſee vnto mount Hor. And frome mounte Hor, ye ſhall compaſſe and go vnto Hemath, and the ende of the coſte ſhall be at Zedada, and the coſte ſhall reache oute to Ziphron and goo oute at Hazar Enan. And this ſhall be youre northe quarter.

And ye ſhall compaſſe youre eaſt quarter, from Hazar enan to Sepham. And the coſte ſhall goo downe frome Sepham to Rebla on the eaſt ſyde of Ain. And then deſcende and goo oute at the ſyde of the ſee of Cinereth eaſtwarde. And then goo downe alonge by Jordan, and leaue at the ſalte ſee. And this ſhall be youre lande with all the coſtes therof rounde aboute. C

And Moſes commaunded the chyldren of Iſrael, ſayinge: this is the lande whiche ye ſhall enheryte by lotte, and whiche the Lorde commaunded to gyue vnto nyne trybes and an halfe: ✱ for the tryde of the chyldren of Ruben haue receyued in the houſholdes of theyr fathers, and the tryde of the chyldren of Gad, in theyr fathers houſholders, and halfe the tryde of Manaſſe, haue receyued theyr enherytaunce, that is to were, two trybes and an halfe haue receyued theyr enherytaunce on the other ſyde of Jordan by Jericho eaſtwarde, towarde the ſonne ryſynge. ✱ Nu. xxxii.f.

And the Lorde ſpake vnto Moſes, ſayinge: These are the names of the men, whiche ſhall diuyde you the lande to enheryte, Eleazar the Prieſte, and ✱ Joſua the ſonne of Nun. And ye ſhall take alſo a lorde of euerye tryde to diuyde the lande, whoſe names are theſe: In the tryde of Juda, Caleb the ſonne of Jephune. And in the tryde of the chyldren of Symeon, Semuel the ſonne of Amiud. And in the tryde of Benjamin, Elidad the ſonne of Cſlon. And in the tryde of the chyldren of Dan, the lorde Bucki the ſonne of Jagli. D ✱ Deut. iii.b. & Joſu. xiiii.a

And

And amonge the chyldren of Ioseph: in the tryde of the chyldren of Manasse, the lorde Haniel the sonne of Ephod. And in the tryde of the chyldren of Ephraim, the lorde Camuel the sonne of Siphtan. And in the tryde of the sonnes of Zabulon, the lorde Elisaphan the sonne of Phurnach. And in the tryde of the chyldren of Isachar, the lorde Paltiel the sonne of Ilan. And in the tryde of the sonnes of Aser, the lorde Ahihud the sonne of Salomi. And in the tryde of the chyldren of Nephthali, the lorde Peda El the sonne of Amihud. These are they whiche the lorde commaunded to diuyde the enheritaunce vnto the chyldren of Israel, in the lande of Canaan.

¶ Vnto the Leuites muste be geuen Cities and suburbes. The Cytes of refuge or sanctuaryes. The lawe of manquellynge. For one mannes witnesse shall no man be condemned.

CAPI. XXXV.

1

AND the Lorde spake to Moses in the feldes of Moab by Iordane oute a-gaynst Iericho, sayinge: commaunde the chyldren of Israel, that they geue vnto the Leuytes of the enheritaunce of theyr possession: * cityes to dwell in. And ye shall geue also vnto the cityes of the Leuytes, suburbes rounde aboute them. The cityes shall be for theym to dwell in, and the suburbes for theyr catell, possession, and all maner beastes of theyrs.

* Iosue xxi.

And the suburbes of the cityes whiche ye shall geue vnto the Leuytes, shal reache from the wall of the cyte outwarde, a thousande cubytes rounde aboute. And ye shall measure without the cyte, and make the vttermoost border of the eest syde, two thousande cubytes And the vttermoost border of the south syde, two thousande cubytes. And the vttermoost border of the west syde, two thousande cubytes: and the vttermoost border of the northe syde, two thousande cubytes also, and the city shall be in the myddes. And these shall be the suburbes of theyr cityes.

And amonge the cityes which ye shal geue vnto the Leuytes, * there shall be sixe cityes of sauncty, whiche ye shall geue to that intent, that he whiche kylleth maye flee thyther. And to them ye shall adde fourtye and two cityes moo: so that all the cityes whiche ye shall geue the Leuytes, shall be fourty and eyght with theyr suburbes.

* Iosue xxi. e Leuite xxi. b Deutonomy.

And of the cityes whiche ye shall geue out of the possessyons of the chyldren of Israel, ye shall geue manye oute of theyr possessyons that haue moche, and fewe oute of their possessions that haue lytle: so that euerye tryde shall geue of his cityes vnto the Leuetes, accordynge to the enheritaunce whiche he enheriteth.

And the Lorde spake to Moses, sayinge: speake vnto the chyldren of Israel, and saye vnto them: * when ye be come ouer Iordane in to the lande of Canaan, ye shall deuyde cytes, whiche shall be pryuileged townes for you: that he whiche sleeth a man vnwares, maye flee thyther. And the cityes shall be to flee from the reuenger of bloude, that he whiche kylleth dye not, vntyll he stande before the congregacion in iudgement.

The vse and office of cities.

And of these sixe free cityes whiche ye shall geue, thre ye shall geue on this syde Iordan, and thre in the lande of Canaan. And these sixe free cityes shall be for the chyldren of Israel, and for the straunger, and for hym that dwelleth amonge you, that all they whiche kyll anye person vnwares, maye flee thyther.

If any man smyte an other with a weapon of yron that he dye, then he is a murtherer: and shall dye for it.

If he smyte hym with a throwynge stone that he dye therwith, then he shall dye, for he is a murtherer, and shall be slayne therfore.

If he smyte hym with a hande weapon of wood that he dye therwith, then he shall dye: for he is a murtherer, and shall be slayne therfore.

The reuenger of bloude shall slee the murtherer, as soone as he fyndeth hym: If he thrust at him * of hate, or hurle at him with lynge awayte that he dye, or smyte hym with his hande of malice that he dye, he that smote him shall dye, for he is a murtherer. The reuenger of bloude shall slee him as soone as he fyndeth hym.

* Deut.

But if he pushed hym by chaunce, and not of hate, or caste at hym with anye maner of thynge, and not lynge of wayte: or caste anye maner of stone at hym that he dye therwith, and sawe him not: And he caste it vpon hym and he dye, but was not his enemye, neither sought hym anye harme: then the congregation shall iudge betwene the sleer, and the reuenger of bloude in suche cases. And the congregation shall deliuer the sleer oute of the hande of the reuenger of bloude, and shall restore hym agayne vnto the straunchesed cytye, whither he was fleed. And he shall remayne there * vnto the deathe of the hyghe preest whiche was anoynted with holy oyle.

* Iosue xx.

But if he came without the lymytes of his priuileged cityе whyther he was fledde, * the reuenger of bloude fynde hym without the precincte, of his free towne, he shall slee the murtherer, and be giltlesse: because he shulde haue kepte hym selfe in his free towne vntyll the dethe of the hyghe preest, and after the dethe of the hyghe preest, he shall returne agayne vnto the lande of his possession. And this shall be an ordynaunce and a lawe vnto you, amonge youre chyldren after you, in all youre habitacions.

Who so euer sleeth, shall be slayne by the mouthe of wytnesses. For one wytnesse shall not pronownce agaynste one person to put him to dethe. Moreouer ye shall take none amendes for the lyfe of the murtherer which is wor thy to dye: but he shall be put to deathe. Also ye shall take none attonement for him that is fledde to a free cityе, that he shulde come a-geyne and dwell in the lande before the death of

of the bygbe pzeeste. And se ye defyle not the lande whiche ye are in / foz blonde defyleth the lande. And the lande can none otherwyse be clensed of the blonde that is shedde therin, but by the blonde of hym that shedde it. Defyle not therfoze the lande whiche ye inhabyte, and in the myddes of whyche, I also dwell amonge the chyldren of Israel.

¶ An order for the mariage of the doughters of Zelaphead. That of the trybes maye not marye with an other, but euerye one muste take him a wyfe of his owne tryde.

CAPI. XXXVI.

AND the heades of the chyldren of Galaad the sonne of Machir the sonne of Manasse of the kynred of the chyldren of Joseph, came fozthe and spake before Moses and the pzynces which were auncient vpon the chyldren of Israel, and sayd, * The Lozde commaunded my lozde to gyue the lande to inherite by lotte to the chyldren of Israel. And then my lozde commaunded in the name of the Lozde, to gyue the enheritaunce of * Zelaphead our bzother vnto his doughters.

Nowe when any of the sonnes of the trybes of Israel take them to wyues, then shall theyr inheritaunce be taken fromthe enheritaunce of our fathers, and shall be put vnto the enheritaunce of the tryde in whiche they are, and shall be taken fromthe lotte of oure enheritaunce. And when the yere of Jubelye commeth vnto the chyldren of Israel, then shall theyr enheritaunce be put vnto the enheritaunce of the tryde wherin they are and so shall theyr enheritaunce be taken away from the enheritaunce of the tryde of oure fathers.

And Moses commaunded the chyldren of Israel at the mouth of the Lozde, saying: the tryde of the chyldre of Joseph haue sayd wel. This therfoze dothe the Lozde commaunde the doughters of Zelaphead, sayinge: * Let them be wyues to whom they them self thynk beste, but in the kynred of the tryde of theyr father shall they marye, that the enheritaunce of the chyldren of Israel voide not from tribe to tryde. But that the chyldren of Israel may abyde euerye man in the enheritaunce of the tryde of his fathers. * Tob. vi. c.

And euery doughter that possesseth any enheritaunce, amonge the trydes of the chyldren of Israel, shall be wyfe vnto one of the kynred of the tryde of her father, that the chyldren of Israel maye enioye euerye man the enheritaunce of his father, and that the enheritaunce goo not fromone tryde to an other: but that the trydes of the chyldren of Israel may abyde euery man in his owne enheritaunce.

And as the Lozde commaunded Moses, euen so dyd the doughters of Zelaphead: Mahela, Thirza, Hagla, Milcha, and Noa, and were maried vnto theyr fathers brothers sonnes, of the kynred of the chyldren of Manasses the sonne of Joseph, and so they habde theyr enheritaunce in the tryde of the kynred of theyr father. These are the commaundementes and lawes whiche the Lozde commaunded thozowe Moses vnto the chyldren of Israel in the feldes of Moab vpon Jozdan nere vnto Jericho.

¶ The ende of the fourth boke of Moses.

THE FYFTE BOOKE OF MOSES CALLED. DEVTERONOMIVM.

¶ A briefe rehersall of thynges done before, frome the preachynge at mount Horeb vntyll they came to Cades barne.

CAPI. I.

THese be the wordes which Moses spake vnto al Israel on the other syde Jordan in the wyldernes & in the feldes by the red see, betwen Pharan & Thophel, Laban, Haseroth, and Dizahab xi. dayes iourney frome Horeb vnto Cades barne, by the way that leadeth vnto mount Seir. And it happened the first daye of the xi. moneth, in the xl. yere that Moses spake vnto the children of Israel according vnto all that the Lord had geuen him in commaundement vnto them after he had smytten Sehon the kyng of the Amorites which dwelt in Hesbon and Og kynge of Basan, whiche dwelt at Astaroth in Edrai.

Numeri xxi. c

On the other syde Jordan in the lande of Moab, Moses began to declare this law, sayinge: the Lorde oure God spake vnto vs in a Horeb, sayinge: Ye haue dwelt long ynough in this mount: departe therfore and take your iourney and go vnto the hylls of the Amorites, and vnto all places nye theret vnto: both feldes, hylles and dales: and vnto the southe and vnto the sees syde of the lande of Canaan, and vnto Libanon: euen vnto the great ryuer Euphrates. Beholde, I haue set the lande before you: go in therfore and possesse the lande whiche the Lorde sware vnto your fathers, Abraham, Isaac and Jacob, to geue vnto them, and their seed after them.

a Horeb and Sinai are both one.

And I sayd vnto you the same season: I am not able to beare you my selfe alone. For the Lorde your God hath multiplied you: so that ye are this daye as the starres of heuen in nombre. The Lorde God of your fathers make you a thousande tymes so many mo as ye are, and bleese you as he hath promysed you. How (said I) can I my selfe alone beare the accombraunce charge and stryfe that is amonges you: bring therfore men of wysdome and of vnderstandynge and of experience, knowne among your trybes, that I maye make them rulers ouer you. And ye answered me and sayd, that which thou hast spoken is good to be done. And then I toke the heades of your trybes men of wisdome and experience, and made them rulers ouer you: capitaynes ouer thousandes, and ouer hundredes, ouer fyftye, and ouer ten, and officers amonge your trybes.

Judges.

And I charged your Iudges the same tyme, sayinge: heare your brethren, and iudge rygh-teously betwene euerye man and his brother, and the straunger that is with hym. Se ye know no mans personage in iudgement, but heare the small as well as the greate, and be afrayde of no man, for the iudgement is Gods. And the cause that is too harde for you, bringe vnto me, and I wyll heare it. And I commaunded you the same season al thinges which ye sholde do. And then we departed frome Horeb, and walked thorow all that great and terrible wyldernesse as ye haue sene alonge by the waye that leadeth vnto the hylles of the Amorites, as the Lorde oure God commaunded vs, and came to Cades Barne. And there I sayd vnto you: Ye are come vnto the hylles of the Amorites whiche the Lorde oure God dothe geue vs.

Beholde, the Lorde thy God hathe set the lande before, goo vp and conquere it, as the Lorde God of thy fathers sayethe vnto the: feare not, neyther be discouraged. And then ye came vnto me euerye one, and sayde, Lette vs sende men before vs, to inserche out the lande, and to bringe vs worde agayne, bothe what waye we shall goo vs by, and vnto what cytyes we shall come. And the sayinge pleased me well, and I toke twelue men of you, of euerye tryde one. And they departed and wente vp into the hyghe countrey, and came vnto the ryuer Escoll, and serched it oute, and toke of the frute of the lande in their handes, and broughte it downe vnto vs, and broughte vs worde agayne and sayd: It is a good lande which the Lorde oure God dothe geue vs.

Notwithstandynge ye wolde not consent to goo vp, but were disobediente vnto the mouth of the Lord your God, and murmured in youre tentes, and sayde: because the Lorde hateth vs, therfore he hath broughte vs oute of the lande of Egypte, to deliuer vs in to the handes of the Amorites, and to destroye vs. Howe shall we goo vp? Oure brethren haue discouraged our hertes, sayinge: The people is greater and taller then we, and the cityes are greate and walled, euen vp to heuen: and more ouer we haue sene the sonnes of the Enakims there.

And I sayde vnto you: dred not, neyther be afrayde of them. The Lorde your God which goeth before you, he shall fyght for you accordyng to all that he dyd vnto you in Egypte, before your eyes, and in the wyldernesse, as thou hast sene how the Lorde thy God bare the as a man shalde beare his sonne thorowe out all the waye whiche ye haue gone, tyll ye came vnto this place. And yet for all this, ye dyd not beleue the Lorde your God, whiche goeth the waye before you, to serche you oute a place to pytche your tentes in. In fire by nyght, that ye myght se what waye to go and in a cloude by daye.

And the Lorde herde the voyce of your wordes, and was wrothe and sware, sayinge: there shall not one of these men of this frowarde generacion se that good lande whiche I sware to geue vnto your fathers, saue Caleb the sonne of Jephune, he shall se it: and to hym wyll I geue the lande whiche he hathe walked in, and to his children bycause he hathe continually followed the Lorde.

Likewise

Lykewyse the Lorde was angrye with me for your sakes, sayinge: thou also shalte not goo in thyther. But Iosua the sonne of Nun whiche standeth before the, he shall go in thyther. Holden him therefore for he shall dyuyde the heritage vnto Israel.

* Moreouer your chyldren whiche ye sayd should be a praye, and your sonnes whiche knowe neyther good nor bad this daye, they shall goo in thyther, and vnto them I wyll geue it, and they shall enioye it. But as for you, turne backe and take your iourneye in to the wyldernesse: euen the waye to the redde see. Then ye answered and sayde vnto me: We haue synned against the Lorde we wyll goo vp and fyghte, according to all that the Lorde oure God commaunded vs. And when ye hadde gyrde on euerye man his weapons of warre, and were redye to goo vp into the hylles, the Lorde sayd vnto me: saye vnto them, se ye go not vp and that ye fyghte not, for I am not amonges you: lest ye be slayne before your enemyes. * And when I told you ye wolde not heare: but disobeyed the mouthe of the Lorde, and wente presumptuously vp in to the hylles.

Then the Amorytes whiche dwelt in those hylles, came out against you and chased you as bees do, and hewed you in Seir, euen vnto Horma. And ye came againe and wept before the Lorde: but the Lord wold not heare your voyce, nor geue you audience. And so ye abode in Cades alonge season.

¶ Rehersall of that whiche was done frome the tyme that they departed frome Cades barne, vnto the battell against the kynges Sehon and Og.

CAPI. II.

Then we turned and toke oure iourneye in to the wyldernesse, euen the waye to the redde see as the Lorde commaunded me. And we compassed the mountaynes of Seir a longe tyme. Then the Lorde spake vnto me sayinge: Ye haue compassed this mountayne long enoughe, turne you northwarde. And warne the people, saying: Ye shall go thorow the costes of your brethren the chyldren of Esau, whiche dwell in Seir, and they shall be afrayde of you: But take good hede vnto youre selues, that ye prouoke them not, for I wyll not geue you of their lande, no not so moche as a fote breade: because I haue geuen mounte Seir vnto Esau in possessyon. Ye shall bye meate of them for money to eate, and ye shall bye water of them for money to drynke. For the Lorde thy God hathe blessed the in all the workes of thyne hand, and knewe the as thou wentest thorow his great wylderneselle. Moreouer the Lorde thy God hath ben with the this fourtye yeres, so that thou hast lacked nothynge.

And when we were departed from our brethren the chyldren of Esau whiche dwelte in Seir by the fryde waye from Elath and Esion Gaber, we turned and wente the waye to the wyldernesse of Moab. Then the Lorde sayd vnto me, se that thou vexe not the Moabites, neyther prouoke them to battayle. for I wyll not geue the of their lande to possesse: because I haue geuen Ar vnto the chyldren of Loth to possesse. The Emims dwelt therin in tymes past, a people great, many and tall, as the Enakims: whiche also were taken for gyauntes as the Enakims: And the Moabites called them Emims.

In lyke maner the Horims dwelte in Seir before tyme whiche the chyldren of Esau cast out, and destroyed them before them & dwelte there in their stede: as Israel dyd in the lande of his possession whiche the Lorde gaue them. Now ryse vp (sayd I) and get you ouer the ryuer Zared. And we wente ouer the ryuer Zared. The space in which we came from Cades Barne, vntyll we were come ouer the ryuer Zared was. xxxviij. yeres, vntyll all the generacion of the men of warre were wasted oute of the hoste as the Lorde sware vnto them. For in deede the hand of the Lorde was against them to destroye them oute of the hoste, tyll they were consumed.

And as soone as all the men of warre were consumed and dead for the of the people, then the Lorde spake vnto me, sayinge. Thou shalte go thorowe Ar the coste of Moab this daye, and shalt come neere vnto the chyldren of Ammon: se thou vexe them not, nor yet prouoke them. For I wyll not geue the of the lande of the chyldren of Ammon to possesse, because I haue geuen it vnto the chyldren of Loth to possesse. That also was taken for a land of gyauntes, and gyauntes dwelt therin in olde tyme, and the Ammonites called them Zamzummims. A people that was greate, many and tall, as the Enakims. But the Lorde destroyed them before the Ammonytes, and they caste them out, and they dwelte there in their stede: as he dyd for the chyldren of Esau, whiche dwell in Seir: euen as he destroyed the Horims before them, and they caste them oute and dwell in their stede vnto this daye. And the Aeuims whiche dwelte in Hazerim euen vnto Aza, the Caphthorims whiche came out of Caphthor, destroyed them and dwelte in their rowmes.

Ryse vp, take youre iourneye and goo ouer the ryuer Arnon. Beholde, * I haue geuen in to thy hande Sehon the Amoryte, kynge of Hesbon and his lande. Go and conquere, and prouoke hym to battayle. This daye I wyll begyn to sende the feare and dred of the vpon all nations that are vnder all partes of the heauen: so that when they heare speake of the, they shal tremble and quake for feare of the.

Then I sente messengers oute of the wyldernesse of the caste vnto Sehon kynge of Hesbon with wordes of peace, sayinge: * Let me goo thorowe thy lande. I wyll goo alwayes alonge by the hye waye, and will neyther turne vnto the right hand nor to the left. Sell me meate for money to eate, and geue me drynke for money to drynke. I wyl go thorow by fote onely (as the chyldren of Esau dyd vnto me which dwell in Seir, and the Moabites which dwel in Ar) vntyll I be come ouer

L.ij. Iordan,

Emims a kind of Gyauntes so called because they were terrible and cruel for Emim signifieth terrible.

Jordan in to the lande whiche the Lorde our God gyueth vs.

But Sehon the kyng of Hesbon wolde not let vs passe by him, for the Lorde thy God had hardened his spirite, and made his herte tough bicause he wolde delyuer him in to thy handes, as it is come to passe this daye.

And the Lorde sayde vnto me: beholde I haue begon to set Sehon and his lande † before the: go to and conquere, that thou mayst possesse his lande. Then dothe Sehon and all his people came out agaynst vs vnto batayle at ‡ Jahaza. And the Lorde set him before vs, and we smote hym and his sonnes and all his people.

† Or at thy commaundement.

‡ Otherwise Jasa.

And we toke all his cityes the same season and destroyed all his cityes, with men, women and chyldren, and let not hynge remayne saue the catell only we caught vnto our selues, and the spoyle of the cityes whiche we toke, frome Aroer vpon the brynke of the ryuer of Arnon, and the citye in the ryuer, vnto Galaad: there was not one citye to stronge for vs. The Lorde our God delyuered all vnto vs: onely vnto the lande of the chyldren of Ammon ye came not, nor vnto all the coste of the ryuer Jaboche, nor vnto the cityes in the mountaynes, nor vnto what so euer the Lorde our God forbad vs.

¶ A rehersall of thynges that chaunced frome the begynnyge of the two kynges Sehon and Og, vnto the Institucion of Iesue in Moses stede.

CAPI. III.

Then we turned and wente vp the waye to Basan: ✣ And Og the kyng of Basan came out agaynst vs: bothe he and all his people to battell at Edrai. And the Lorde sayd vnto me: feare hym not, for I haue delyuered hym and all his people and his lande in to thy hande, and thou shalte deale with hym as thou dealedst with Sehon kynge of the Amorytes whiche dwelte at Hesbon. And so the Lorde our God delyuered in to our handes, Og also the kynge of Basan, and all his folke. And we smote him, tyll nought was lefte hym.

✣ Num. 21. Deut. 2. 3.

Num. 21.

And we toke all his cityes the same season (for there was not a citye which we toke not from them, euen thre score cityes, all the region of Argob, the kyngdom of Og in Basan. All these cityes were made stronge with hye walles, gates, and barres, besyde vnwalled townes a greate meyny. And we vtterly destroyed them as we played with Sehon kyng of Hesbon, bryngynge to nought all the cytyes with men, women, and chyldren. But all the cattell and the spoyle of the cityes, we pre serued for our selues.

And thus we toke the same season, the lande out of the hande of two kynges of the Amorytes on the other syde Jordan, frome the ryuer of Arnon vnto mounte Hermon. (whiche Hermon the Sidons call Sarion, but the Amorytes call it Senyr) all the cityes in the playne, and all Galaad, & all Basan vnto Salecha and Edrai, cityes of the kyngdom of Og in Basan. For onely Og kynge of Basan remayned of the race of the graunts, his bedde his yron bed is yet at Rabah among the chyldren of Ammon, nyne cubytes longe, and four cubytes brode, of the cubytes of a man.

And when we had conquered this land the same tyme, I gaue from Aroer, which is vpon the ryuer of Arnon, and halfe mount Galaad, and the cityes therof vnto the Rubenites, and Gadites. And the rest of Galaad and all Basan, the kyngdome of Og, I gaue vnto the halfe tryde of Manasse, all the region of Argob with all. Basan was called the lande of graunts. Jair the sonne of Manasse tooke all the regyon of Argob vnto the costes of Gesuri and Maachati, and called them after his owne name: Basan † Hauoth Jair vnto this daye. And I gaue halfe Galaad vnto Machir. And vnto Ruben and Gad I gaue fro Galaad vnto the ryuer of Arnon, and halfe the valley and the coste, euen vnto the ryuer Jaboche, whiche is the border of the chyldren of Ammon, and the tribes and Jordan with the coste from Cenereth vnto the see in the fryde, whiche is the salt see vnder the springes of Phasgah eastwarde.

† Num. 32. Deut. 3.

† That is barbed tentes bicause they were strongly fenced.

And I commaunded you the same tyme (ye Ruben and Gad) sayinge: the Lorde youre God hathe gyuen you this lande to enioye it: se you goo harnessed before youre brethren the chyldren of Israel all that are men of warre amonges you. Your wyues onely, youre chyldren and your catell (for I wote that ye haue mothe catell) shall abyde in your cityes which I haue gyuen you, vntyll the Lorde haue gyuen rest vnto youre brethren as well as vnto you, and vntyll they also haue conquered the lande which the Lorde your God hath gyuen them beyonde Jordan: and then returne agayne euery man vnto his possession which I haue gyuen you.

And I warned Josua the same tyme, sayinge: thyne eyes haue sene all that the Lorde your God hath done vnto these two kynges, euen so the Lorde wyll doo vnto all kyngedomes whyther thou goest. Feare them not, for the Lorde youre God it is, that fyghteth for you.

Num. 32.

And I besought the Lorde the same tyme, sayinge: O Lorde God, thou hast begon to shewe thy seruaunt thy greatnesse & thy mighty hande, for there is no God in heuen nor in erth that can doo after thy workes, and after thy power: let me goo ouer and se the good land that is beyonde Jordan, that goodly hye countrey, and Libanon. But the Lorde was angry with me for your sakes, and wolde not heare me, but sayde vnto me: be content, and speake hence forthe no more vnto me of this matter. ✣ Get the vp in to the top of Phasgah and lyfte vp thyne eyes west, north, south and east, and beholde it with thyne eyes, for thou shalte not goo ouer this Jordan. Moreouer charge Josua and incourage him, and bolden him, for he shall go ouer before this people, & he shall diuyde the lande, whiche thou shalte se, vnto them. And so we abode in the valley beside Bethphegor.

Deut. 3. and 31.

✣ Num. 27. Deut. 34.

¶ An

¶ An exhortacion to gyue dylygent herde vnto the lawe, and that they shulde not take awaye or adde any thynge therto. Ymages maye not be wrought nor yet made. Of the .iii. Cyties of refuge.

CAPI. IIII.

AND nowe herken Israel vnto the ordynaunces and lawes which I teache you for to doo them, that ye maye lyue and go and conquere the lande whiche the Lorde God of your fathers gyueth you. Ye shall put nothyng vnto the worde whiche I commaunde you, neyther do ought therefrom, that ye maye kepe the commaundementes of the Lorde your God, whiche I commaunde you. ✠ Your eyes haue sene what the Lorde dyd to Baal Peor: for all the men that folowed Baal Peor, the Lorde your God hathe destroyed amonge you. But ye that cleue vnto the Lorde your God are alyue euerye one of you this daye. Beholde, I haue taught you ordinaunces and lawes suche as the Lorde my God commaunded me that ye shulde do in the lande whyther ye go to possesse it.

Kepe them therfore and do them, ✠ for that is your wysdome and vnderstandynge in the sight of the nacions: whiche when they haue herde all these ordynaunces, shall saye: O what a wyse and vnderstanding people is this greate nacion. For what nacion is so greate that hathe Goddes so nye vnto him: as the Lorde our God is nye vnto vs in all thynges, when we call vnto him? Yea, and what nacion is so great, that hathe ordinaunces and lawes so ryghteous, as all this lawe whiche I set before you this daye.

Take hede to thy selfe therfore onely, and kepe thy soule diligently, that thou forget not the thynges whiche thyne eyes haue sene, and that they departe not out of thyne herte, all the dayes of thy lyfe: but teache them thy sonnes, and thy sonnes sonnes. The daye that I stode before the Lorde your God in Horeb when he sayd vnto me, gather me the people together, that I may make them heare my wordes to chastent they may lerne to feare me as long as they lyue vpon the erth, and that they may teache their chyldren: ye came and stode also vnder the hyll, and the hyll burnt with fire: euen vnto the myddes of heuen, where was derknes cloudes and mist. And the Lorde spake vnto you out of the fire, and ye herd the voyce of the wordes: but sawe no ymage, saue herde a voyce onely.

And he declared vnto you his couenaunt, whiche he commaunded you to doo, euen ten sayinges, and wrote them in to tables of stone. And the Lorde commaunded me that same season to teache you ordinaunces and lawes, for to doo them in the lande whyther ye goo to possesse it.

Take hede vnto your selues diligently, forasmuche as ye sawe no maner of ymage the day whe the Lorde spake vnto you in Horeb out of the fire, lest you marre your selues, and make you grauen ymages after what so euer lykenesse it be: whether after the lykenes of man or woman, or any maner beest that is on the erth, or of any maner fethered foule that fleeth in the ayre, or of any maner worme that creepeth on the erth, or of any maner fysshe that is in the water beneethe the erth: yea and lest thou lyfte vp thyne eyes vnto heuen, and when thou seest the sonne and the mone and the sterres, and what so euer is contayned in heuen, shulest be allured, and shulest bowe thy selfe vnto them, and serue those thynges whiche the Lorde thy God hath deuyded vnto all nacions, that are vnder all quarters of heuen.

For the Lorde toke you and broughte you out of the yron fornace of Egypte, to be vnto him a people of enherytaunce, as it is come to passe this daye. Furthermore, the Lorde was angrye with me for your sakes and sware, that Deuteron. 4
I shulde not goo ouer Iordane, and that I shulde not go vnto that good lande, which the Lorde thy God gyueth the to enherytance. For I muste dye in this lande, and shall not goo ouer Iordan. But ye shall goo ouer and conquere that good lande.

Take hede vnto youre selues therfore that ye forget not the appoyntment of the Lorde your God whiche he made with you, and that ye make you no grauen ymage of what so euer it be that the Lorde thy God hath forbydden the. For the Lorde thy God is a consuming fire and a gelous God.

Yf after thou haste gotten chyldren, and chyldrens chyldren, and haste dwelte longe in the lande, ye shall marre youre selues and make grauen ymages after the lykenesse of what so euer it be, and shalte worke wyckednesse in the syghte of the Lorde thy God, to prouoke him, I call heuen and earthe to recorde vnto you this daye, that ye shall shortly perysshe forthe of the lande whether ye go ouer Iordan to possesse it: ye shall not prolonge youre dayes therin, but shall shortly be destroyed. And the Lorde shall skatter you amonges nacions, and ye shall be lefte fewe in nombre among the people whyther the Lorde shall bringe you: and there ye shal serue gotdes whiche are the workes of mennes handes, wodde and stone whiche neyther se, nor heare, nor eate, nor smell. Neuerthe lesse, ye shall seke the Lorde your God euen there, and shall fynde hym, yf thou seke hym with all thyne herte, and with all thy soule. In thy tribulacyon, and when all these thynges are come vpon the euen in the latter dayes, thou shalte conuerte vnto the Lorde thy God, and shalte herken vnto his voyce. For the Lorde thy God is a pitifull God: he wyll not forsake the, neyther destroye the, nor forget the appoyntment made with thy fathers whiche he sware vnto them.

For aske I praye the, of the dayes that are paste whiche were before the, frome the daye that God created man vpon the earthe, and frome the one syde of heuen vnto the other, whether any thynge hath ben lyke vnto this great thyng, or whether any suche thynge hathe ben herde as it is, that a people hathe herde the voyce of God speakynge out of fyre

as thou haste herde and yet lyuest? Eyther whether God assayed to goo and take hym a people amonge nations, throughe temptations and signes and wondres, and throughe warre
Psal.cxxxv.b and with a myghtye hande and a * stretched out arme, and with myghtye terrible sightes, accordynge vnto all that the Lorde your God dyd vnto you in Egypt before your eyes.

Vnto the it was shewed, that thou myghtest knowe, that the Lorde is God, and that
* Exod.xx.c there is none but he. * Out of heuen he made the heare his voyce to nourture the, and vpon erthe he shewed the his greate fyre, and thou herdest his wordes oute of the fyre. And bycause he loued thy fathers, therfore he chose their seed after them, & brought the out with his presence, and with his myghtye power of
* Exod.xiii.c * Egypte: to thrust out nations greater and myghtyer then thou before the to bringe the in, and to giue the their land to enheritaunce as it is come to passe this daye.

Understande therfore this daye and turne it to thyne herte, that the Lorde he is God in heauen aboue, and on the earth beneth, there is no mo: kepe therfore his ordynaunces, and his commaundementes whiche I commaunde the this daye, that it maye goo well with the and with thy children after the, and that thou mayste prolonge thy dayes vpon the earthe which the Lorde thy God giueth the thy lyfe longe.

* Then Moses severed thre cityes on the other syde Jordan towarde the sonne vprynge
that he sholde flee thyther whiche had killed his neyghbour vnwares, and hated hym not in tyme past, and therfore sholde flee vnto one of the same cityes and lyue: Beser in the wildernesse, in the playne countrey amonge the Rubenytes: and Ramoth in Galaad among the Gaddites, and Golan in Basan amonges the Manassites.

This is the lawe whiche Moses sette before the children of Israel, and these are the wytnesses, ordynaunces and statutes whiche Moses tolde the children of Israel after they came oute of Egypte, on the other syde Jordan in the valley beside Beth phegor in the lande of Sehon kynge of the Amorytes whiche dwelte at Hesbon, whom Moses and the
* Num.xxi.g children of Israel * smote after they were come forth of Egypt, and conquered his lande and the lande of Og kynge of Basan two kinges of the Amorytes on the other syde Jordan towarde the sonne vprynge: from Aroer vpon the banche of the ryuer Arnon, vnto mounte Syon whiche is called Hermon, and all the fridas on thother syde Jordan eastwarde: vnto the see in the feldes vnder the hylles of Phasgath.

¶ The ten commaundementes of the lawe. No Image maye be made.

CAPI. V.

ANd Moses called all Israel, and sayde vnto them: Heare (Israel) the ordynaunces and lawes whiche I speake in
eares this daye, and learne them, and kepe to do them. The Lorde our God made an appointment with vs in Horeb. The Lord made not this bonde with oure fathers, but with vs: we are they whiche are all here alyue this daye. The Lorde talked with you face to face in the mount out of the fyre. And I stode betwene the Lorde and you the same tyme, to shewe you the sayinge of the Lorde. For ye were afrayde of the fire, and therfore went not vp in to the mounte, and he sayd. * I am the Lorde thy God, whiche brought the oute of the lande of Egypte the house of bondage. Thou shalt haue therfore none other goddes in my presence.

Thou shalte make the no grauen ymage of anye maner lykenesse that is in heuen aboue, or in erth nether, or in the water beneth the erth. * Thou shalt neyther bowe thy selfe vnto them nor serue them: for I the Lorde thy God am a gelous God, visityng the wickednesse of the fathers vpon the children, euen in the thyrde and fourthe generacyon, amonge them that hate me; and shewe mercye vpon thousandes amonges them that loue me, and kepe my commaundementes.

* Thou shalte not take the name of the Lorde thy God in vayne: For the Lorde wil not holde hym giltelesse that taketh his name in vayne.

* Kepe the Saboth daye, that thou sanctifye it, as the Lorde thy God hath commaunded the. Sixe dayes thou shalte labour, and do all that thou hast to do, but the seuenth daye is the Sabath of the Lorde thy God: thou shalte doo no maner worke, neyther thou nor thy sonne, nor thy daughter, nor thy seruaunt, nor thy mayde, nor thyne oxe, nor thyne asse, nor any of thy catell, nor the straunger that is within thy cyte, that thy seruaunte and thy mayde may rest as well as thou. And remembre thou waste a seruaunt in the lande of Egypte, and how that the Lorde God brought the oute thence with * a myghtye hande, and a stretched oute arme. For which cause the Lorde thy God commaunded the to kepe the Sabath daye.

* Honour thy father and thy mother, as the Lorde thy God hathe commaunded the: that thou mayst prolonge thy dayes, and that it maye go well with the on the lande whiche the Lorde thy God giueth the.

* Thou shalte not slee.

Thou shalte not commyt aduoutrye.

Thou shalt not steale.

Thou shalt not beare false wytnesse against thy neyghboure.

Thou shalt not lust after thy neyghbours wyfe: thou shalte not couet thy neyghbours house, felde, seruaute, mayde, oxe, asse, nor ought that is thy neyghbours.

These wordes the Lorde spake vnto all youre multitude in the mounte, oute of the fyre, cloude, and darkenesse, with a loude voyce, and added no more thereto, and wrote them in two tables of stone, and deliuered them vnto me.

But as soone as ye herde the voyce, oute of the

the darkenesse, and lawe the hyll burne with fyre, ye came vnto me all the heades of youre tribes and youre elders: and ye sayd, Beholde, the Lorde our God hath shewed vs his glory and his greatnesse, and * we haue herde his voyce out of the fyre, & we haue sene this daye that God may talke with a man and he yet lyue. And now wherfore shulde we dye? this great fyre shuld consume vs: If we shuld heare the voyce of the Lorde our God anymore, we shulde dye. For what is any flesshe that he shulde heare the voyce of the lyuynge God speakynge out of the fyre as we haue done and shulde yet lyue: Go thou and heare all that the Lorde our God sayth, & tell thou vnto vs all that the Lorde our God sayeth vnto the, and we will heare it and do it.

And the Lorde herde the voyce of youre wordes when ye spake vnto me, and he sayde vnto me: I haue herde the voyce of the wordes of this people whiche they haue spoken vnto the. they haue well sayde al that they haue sayd. * Oh that they had suche an harte with them to feare me and kepe all my commaundementes alwaye, that it myght go well with them and with their children for euer. Go and say vnto them: Get you into youre tentes agayne but stande thou here before me and I will tell the all the commaundementes, ordinaunces, and lawes which thou shalt teach them, that they may do them in the lande whiche I geue them to possesse.

Take hede therfore ye do, as the Lord youre God hath commaunded you, and * turne not aside: neyther to the right hande or to the left: but walke in all the wayes which the Lorde youre God hath commanded you, that ye may lyue, and that it maye go well with you, and that ye maye prolonge youre dayes in the land which ye shall possesse.

¶ The lawe must be earnestly printed in theyr hartes and to kepe it in memorye they must write it on the doores and postes of theyr houses: And teache it vnto theyr children.

CAPI. VI.

THese are the commaundementes, ordinaunces & lawes which the Lord youre God commaunded to teache you, that ye myght do them in the lande whether ye go to possesse it: that thou myghtest feare the Lorde thy God, to kepe all his ordinaunces and his commaundementes whiche I commaunde the, both thou and thy sonne and thy sonnes sonne all dayes of thy lyfe, that thy dayes maye be prolonged. Heare therfore Israel and take hede that thou do therafter, that it maye go well with the, and that ye maye encrease myghtely euen as the Lorde God of thy fathers hathe promysed the, a lande that floweth with mylke and hony.

Heare Israel, the Lorde thy God is Lord only and thou shalt loue the Lorde thy God with all thyne harte, with all thy soule and with all thy myght. And these wordes which I commaunde the this daye, shalbe in thyne harte and thou shalt whet them on thy children, and shalt talke of them when thou sytte at home in thyne house, and as thou walkest by the waye, and when thou lyest downe and when thou ryseste vp: and thou shalt bynde them for a signe vpon thyne hande. And they shalbe papers of remembraunce betwene thyne eyes, and shalt write them vpon the postes of thy house and vpon thy gates.

And whē the Lorde thy God hath brought the into the lande whiche he swore vnto thy fathers Abraham, Isaac, and Jacob, to geue the: with great and goodly tytles which thou buyldedst not, and houses full of all goodes which thou fylledst not, and welles dygged which thou dyggedst not, and vynes & olyue trees whiche thou plantedst not, and when thou hast eaten and arte full: Then beware lest thou forget the Lorde which brought the out of the lande of Egypte the house of bondage. But feare the Lorde thy God & serue him, and sweare by his name, and se ye walke not after straunge goddes of the nacions which are aboute you. For the Lorde thy God is a gelous God amonge you, least the wrathe of the Lorde thy God wax hote vpon the and destroye the from the earth.

Ye shall not tempte the Lorde your God, as ye dyd at * Masa. But se ye kepe the commaundementes of the Lorde your God, his witnesses and his ordinaunces which he hath commaunded the, and se thou do that is right and good in the sight of the Lorde: that thou mayst prospere, and that thou mayst goo and conquere that good lande whiche the Lorde sware vnto thy fathers, and that the Lorde maye cast out all thyne enemyes before the, as he hath sayde.

When thy sonne asketh the in tyme to come, sayinge: What meaneth the remembraunces, ordinaunces and lawes whiche the Lorde our god hath commaunded you? Thou shalt saye vnto thy sonne: We were bondmē vnto Pharao in Egypt, but the Lord brought vs out of Egypte with a myghty hande. And the Lorde shewed signes and wonders bothe great and myll vpon Egypte, Pharao & vpon all his housholde, before our eyes & brought vs from thence: to bringe vs in, and to geue vs the lande which he sware vnto our fathers. And therfore commaunded he vs to do all these ordinaunces and to feare the Lorde our God, for our welthe alwayes, and that he myghte saue vs, as it is come to passe this daye. Moreouer it shall be righteousnes vnto vs before the Lorde our God yf we take hede to kepe all these commaundementes as he hath commaunded vs.

¶ The Israelites may make no league or couenaunt with the Gentiles. They must vtterly slay theyr Idoles. Them that kepe the commaundementes hath God lous and blessed, and the contrarye hateth and punysheth. Prolonged muste be dayes.

CAPI. VII.

WHen the Lorde thy God hath brought the into the lande whether thou goest to possesse, and hath cast out many nacions before

before the: the Hethytes, the Gergesites, the Amorites, the Chananites, the Pherezites, the Heuites, and the Iebusites. vii. nacions mo in nombre and myghtyer than thou: and whe the Lorde thy God hath ler them before the, that thou shuldest smyte theym: se thou vtterly destroye them, and make no couenaunt with them, neither haue compassion on them

Exodi.xxiii.d Also thou shalt make no marriages with the, ne gyue thy doughter vnto his sonne nor take his doughter vnto thy sonne. For they will make your sonnes departe frome me and serue straunge goddes, and then will the wrath of the Lorde warr hote vpon you, and destroye you shortely.

☞ But thus ye shall trate with theym: ouerthrowe their alcares, breake downe their pyllers, cut downe their grouis, and burne their ymages with fyre. For thou arte an holy nacion vnto the Lorde thy God, the Lorde thy God hathe chosen the, to be a seuerall people

Deute.xiiii.a and xxvi.b vnto him selfe, of all nacions that are vpon the earthe. ℣ It was not because of the multitude of you aboue all nacions, that ℣ Lorde had lust vnto you and chose you. For ye were fewest of all nacions. But because the Lorde loued you, and because he wold kepe the othe which he had sworne vnto your fathers, therfore he brought you oute of Egypte with a myghty hande, and delyuered you forth of the house of bondage: euen frome the hande of Pharao, kynge of Egypte.

Vnderstande therfore, that the Lorde thy God is God, and that a true God, whiche kepeth appoyntement and mercy vnto them that loue him and kepe his commaundmetes, euen thorow out a thousande generacions, & rewardeth them that hate him before his face so that he bringeth them to nought, & wyll not differre ℣ tyme vnto him that hateth him: but will rewarde him before his face. Kepe therfore the commaundementes, ordinaunces and lawes which I commaunde you this day, that ye do them.

If ye shall herken vnto these lawes & shall fulfill and do them, then shall the Lorde thy God kepe appoyntement with the & the mercy which he sware vnto thy fathers, and will loue the, blesse the, and multiplye the: he will blesse the frute of thy wombe, & the frute of thy felde, thy corne, thy wyne, and thyne oyle the frute of thyne oxen, and the flockes of thy shepe in the lande which he sware vnto thy fathers to gyue ℣. Thou shalt be blessed aboue

☞ all nacions, there shalbe neyther ma nor woman vnfruitfull amonge you, nor any thinge vnfruteffull amonges your catell. Moreouer the Lorde will ✱ tourne frome the all maner infirmities & will put none of the cuyll diseases ✱ of Egypte (which thou knowest) vpon the, but will sende theym vpon theym that hate the.

Deut.vii.a Thou shalte bringe to nought all nacions, whiche the Lorde thy God deliuereth the, thyne eye shall haue no pite vpon them, neither shalte thou serue their goddes, for that shalbe thy decaye. If thou shalt saye in thyne herte, these nacions are mo than I, how can I cast them out? feare them not, but remember, what the Lorde thy God dyd vnto Pharao, and vnto all Egypte, and the greate temptacions which thyne eyes sawe, and the signes and wonders and myghtye hande & stretched arme / wherewith the Lorde thy God, brought the out: euen so shall the Lorde thy God do vnto all the nacions of whiche thou arte afrayde.

Moreouer, the Lorde thy God will sende hornettes amonge them vntyll they that are left and hyde them selues frome the, be destroyed. Se thou feare theym not, for the Lorde thy God is amonge you a myghty God and a terrible. The Lorde thy God wil put out these nacions before the by lytle and lytle, thou mayst not consume them at ones least the beastes of the felde encrease vpon the. And the Lorde thy God shall deliuer them vnto the and tyme vp a myghty tempest amonge them vntyl they be brought to nought. And he shal deliuer their kynges into thyne hande, & thou shalt destroye their names awaye vnder heauen. There shall no man stande before the, vntyll thou haue destroyed them. The ymages of their goddes thou shalt burne with fyre, & se thou couet not the ✱ syluer or golde that is on them nor take it vnto the, least thou be snared therwith. For it is an abhominacion vnto the Lorde thy God. Bringe not therfore the abhominacion to thyne house, lest thou be accursed as it is: but vtterly detest it, and abhorre it / for it is a thinge that must be destroyed.

¶ Moses putteth the Israelites in remembraunce of the adoptions and benefytes that they hadde the fortye yere whiche they were in the wildernesse.

CAPI. VIII.

All the commaundementes whiche I commaunde the this daye, ye shal kepe to do them, that ye maye lyue and multyply and go and possesse the lande which the Lorde sware vnto your fathers. And thinke on all the waye which the Lorde thy God led the this. xl. yere in the wyldernesse, for to humble the & made the hunger, and fed the with Manna, which neyther thou nor thy father knewe of, to make the knowe that a man must not lyue by bread only: but by all that proceadeth oute of the mouthe of the Lorde must a man lyue. Thy rayment warred not olde vpon the, neyther dyd thy fote swell this. xl. yere.

Vnderstand therfore in thyne herte that as a man nourtereth his sonne, euen so the Lord thy God nourtereth the. Kepe therfore the commaundmetes of the Lorde thy God that thou walke in his wayes, and that thou feare him. For the Lorde thy God bringeth the into a good lande, a lande of ryuers of water, of fountaynes & of springes that springe out bothe in valeyes and hylles: a lande of wheate and of barly, of vynes, figgetrees and pom granates, a lande of oliue trees of oyle and of he-

of honye a lande wherin thou shalte not eate bred in skarcenesse, and where thou shalt lack nothinge, a lande whose stones are yron, and out of whose hylles thou shalt dygge bralle. When thou hast eate therefore and fylled thy selfe, then blesse the Lorde for the good lande which he hath gyuen the.

But beware thou forget not the Lorde thy God, that thou woll not kepe his commaundementes, lawes and ordinaunces whiche I commaunde the this day: yee and when thou hast eaten and fylled thy selfe and hast buylt goodly houses and dweite therein, and when thy beastes and thy shepe are waxed manye & thy syluer and golde is multiplied and all that thou hast encreased, then beware least thyne herte ryse and thou forget the Lord thy God which brought the out of the lande of Egypt the house of bondage, and which led the in ℔ wyldernesse both great and terrible with fyrye serpentes and Scorpions, & drouth where was no water which brought the water oute of the rocke of flynt: which fed the in the wildernesse with Manna, whereof thy fathers knewe not, for to humble the, and to proue the, that he mygbte wo the good at thy latter ende.

And beware thou saye not in thyne herte, my power and the mygbt of myne owne hād hath wone me all these actes: But remembre the Lorde thy God, that it is he which gaue the power to w manfullye, for to make good the promyse which he sware vnto thy fathers as it is come to passe this daye.

For yf thou shalt forget the Lorde thy God and shalt walk after straunge goddes & serue them and worshyp them, I testifye vnto you this daye, that ye shall surely perysshe. As the nations whiche the Lorde destroyeth before the, so ye shall perysshe, because ye wolde not herken vnto the voyce of the Lorde youre God.

¶ They are forbidden to trust in their own strength & reherfall of certayne thynges that were done after the lawe was gyuen, vnto the murmuryng at the Graues of Luste.

CAPI. IX.

HEare Israel, thou goest ouer Iordā this daye, to go and conquere nacions greater and myghtyer then thy selfe, and cyties great and walled vp to heauen, & people great and tall, euen the children of the Enakims, which thou knowest & of whome thou hast herde saye, who is able to stande before the children of Enack? But vnderstande this daye that the Lorde thy God which goeth before the, a consumynge fyre, he shall destroye them, and shall subdue them before the. And thou shalt cast them out, & dryue them forth and destroye quyckely as the Lord hath sayd vnto the.

Speake not in thyne herte, after that the Lorde thy God hath cast them out before ℔, sayeng: for my righteousnes the Lorde hath brought me in, to possesse this lande. Naye, for the wyckednesse of these nacions, ℔ Lorde wolde caste them out before the. It is not for thy righteousnes and vprighte herte that thou goest to possesse their lande: But partely for the wyckednesse of these nacions, the Lorde thy God wil cast them out before the, & partly to performe that the Lorde thy God sware vnto thy fathers / Abraham / Isaac and Iacob.

Understande therefore that it is not for thy ryghteousnes, that the Lorde thy God wolde gyue the this good lande to possesse, for thou arte a styffenecked people. Remembre and forget not, how thou prouokedst the Lorde thy God in the wyldernesse: for sythens the daye that thou camest out of the lande of Egypte vntyll ye came vnto this place, ye haue rebelled against the Lorde. * Also in Horeb ye angred the Lorde, so that the Lorde was wroth with you, euen to haue destroyed you, after ℔ I was gone vp vnto the mount, to fet the tables of stone, the tables of appoyntement which the Lord made with you. And I abode in the hyll. xl. dayes, and. xl. nyghtes & neyther ate bread nor dranke water. * And the Lorde deliuered me two tables of stone wrytten with the fynger of God, and in them was contayned accordynge to all the wordes whiche the Lorde sayde vnto you in the mounte, out of the fyre in the daye, when the people were gathered together.

And when. xl. dayes, and. xl. nyghtes were ended, the Lorde gaue me the two tables of stone, the tables of the testament, and sayde vnto me. * Aryse, and get the hence quyckely from hence, for thy people which thou hast brought oute of Egypte, haue marred theym selues. They are tourned attonce out of the waye, which I commaunded them, and haue made them a God of metall. Furthermore ℔ Lorde spake vnto me, sayenge: I se this people, howe it is a styffenecked people, let me alone that I maye destroye them and put out the name of them vnder heauen, and I wyll make of the, a nacion bothe greatter and mo than they.

And I turned away and came downe from the hyll (and the hyll burnt with fyre) & had the twoo tables of the appoyntement in my handes. And when I loked and sawe that ye had synned against the Lorde youre God, and had made you a calfe of metall, and had turned all togithers out of the waye whiche the Lorde had commaunded you. * Then I toke the two tables, and cast them out of my two handes, and brake them before your eyes. * And I fell before the Lorde: euen as at the first tyme. xl. dayes and. xl. nyghtes, and neyther ate bread nor dranke water, ouer al your synnes whiche ye had synned in wrynge wyckedly in the sight of the Lorde and in prouokynge hym. For I was afrayed of the wrath and fearfulnesse wherewith the Lorde was angry with you, euen for to haue destroyed you. But the Lorde herde my petition at ℔ tyme also.

The Lorde was very angry with Aarō also, euen for to haue destroyed him: But I made intercession for Aarō also the same tyme,

And I

and I toke your synne, the calf which ye had made and burnt him with fyre, and stamped him and grounde him a good, euen vnto small dust. And I caste the dust thereof in the broke ℌ descended out of the mount. Also at ✻ Thabe-rah, and at Massah, and at the sepulchres of lust ye displeased the Lorde, ye and when the Lorde sent you frome Cades Barne, sayenge: go vp and conquere the lande which I haue geuen you, ye disobeyed the mouthe of the Lorde your God, & neyther beleued him, nor herkened vnto his voyce. Thus ye haue bene disobedient vnto the Lorde, sythens the daye that I knewe you.

✻ Numer. xi. d. and. xvi. a

D

And I fell before the Lorde. xl. dayes and. xl. nyghtes which I laye there, for the Lord was mynded to haue destroyed you. But I made intercession vnto the Lorde and sayde. ✻ O Lorde God, destroye not thy people and thyne enheritaunce whiche thou hast delyuered thorowe thy greatnesse, and whiche thou hast brought out of Egypte with a myghtye hande. Remembre thy seruaunte Abraham, Isaac and Iacob, and loke not vnto the stubburnesse of this people, nor vnto their wyckednesse and synne: leaste the lande whence thou broughtest them saye: Because ℌ Lorde was not able to bringe them into the lande whiche he promysed them, and because he hated them, therfore he caryed them out to destroye them in the wyldernesse. Moreouer they are thy people, and thyne enheritaunce, which thou broughtest forth with thy myghty power and with thy stretched arme.

Serue to pray.

✻ Ex. xxxiii. a

C A repetition of some of the Iourneyes of the Israelites. The renuynge of the tables. An exhortacion to geue herde to the Lawe.

CAPI. X.

At the same season the Lorde sayd vnto me ✻ hewe the two tables of stone lyke vnto the first, and come vp vnto me into ℌ mount and make the an arcke of wood, and I will wryte in the tables, the wordes that were in the first tables whiche thou brakest, and thou shalt put them in the arcke. And I made an arcke of Setthim woode, and hewed two tables of stone lyke vnto the first, and went vp into the mountayne, and the two tables in myne hande.

A

✻ Ex. xxxiiii. a

And he wrote in the tables, accordinge to the first writinge (the ten wordes whiche the Lord spake vnto you in the mount of the fire) in the daye when the people gathered together and gaue them vnto me. And I departed and came downe frome the hyll, and put the tables in the arcke which I hadde made: and there they remayned, as the Lorde commaunded me.

And the children of Israel toke their iourney from Beroth of the children of Jakan to Mosera, where Aaron dyed & where he was buryed, and Eleazar his sonne became preest in his stede. And frome thence they departed vnto ℌ Gadgad: and frome Gadgad to ✝ Jethbath a lande of ryuers of water. And ℌ same season the Lorde seuered the tryde of Leui to beare the arcke of the appoyntement of the Lorde, and to stande before the Lorde, and to minister vnto him, and to bleese in his name vnto this daye. Wherfore the Leuites haue no part nor enheritaunce with their brethren. The Lorde he is their enheritaunce, as the Lorde thy God hath promysed them.

B

Num. xxxiii. o

Numer. xx. d.

Deu. Gadgad. ✝ Or, Jathbath

And I tarryed in the mount, euen as at the first tyme. xl. dayes and. xl. nyghtes, and the Lorde herkened vnto me at that tyme also, so that the Lorde woulde not destroye the. And ℌ Lorde sayde vnto me: Aryse and goo forth in the iourney before the people, and let them go in, and conquere the lande which I swarre vnto their fathers to gyue them.

C

And now, Israel, what is it that the Lorde thy God requireth of the, but to feare the Lorde thy God, & to walke in all his wayes, and to ✻ loue him, and to serue the Lorde thy God with all thyne herte, and with all thy soule, that thou kepe the commaundementes of the Lorde and his ordinaunces whiche I commaunde the this daye, for thy wealth. Beholde, heauen and the heauen of heauens, is the Lordes thy God, and the earthe with all that therin is: onely the Lorde had a lust vnto thy fathers to loue them, and therfore chose you their seed after them of all nations, as it is come to passe this daye.

✻ Deut. vi. a. Iosue. xxii. a

Circumcyse therfore the foreskynne of your hertes, and be no longer styffnecked. For the Lorde your God, he is God of Goddes, and Lorde of Lordes, a great God, a myghty and a terrible, whiche regardeth no mans person, nor taketh gyftes: but wyll fyghte vnto the fatherlesse and wydwe, and loueth the straunger, to gyue him fode and raymet. Loue therfore the straunger, for ye were straungers your selues in the lande of Egypte. Thou shalte feare the Lorde thy God, and serue him, and cleaue vnto him, and sweare by his name, for he is thy prayse, and he is thy God that hath wone these greate and terrible thinges for the, which thyne eyes haue seene. Thy fathers went downe into Egypte with. lxx. soules, & now the Lorde thy God hath made the as ℌ starres of heauen in multitude.

D

C An exhortacion to regarde the Lawe, and howe they ought to haue it in their herte alwayes and before their eyes, and to talke of it when they ryse, when they sit downe and when they walke by the waye &c.

CAPI. XI.

Loue the Lorde thy God, and kepe his obseruaunces, his ordinaunces, his lawes and his commaundmentes alwaye. And call to mynde this daye that which your children haue neyther knowen nor seene: euen the nourture of the Lorde your God, his greatnesse, his myghty hand, and his stretched out arme: his myracles, and his actes whiche he dyd amonges the Egyptians, euen vnto Pharao the kynge of Egypte, & vnto all his lande: and what he dyd vnto the host of the Egyptians, vnto their horses and charettes, howe

pe

he brought the water of the reed see vpon the as they chased you, and howe the Lorde hath brought them to nought vnto this daye: and what he did vnto you in the wildernesse, vntyll ye came vnto this place: and what he did vnto * Dathan and Abiram the sonnes of Eliab the sonne of Ruben, howe the erthe opened her mouth and swalowed them with theyr housholdes and theyr tentes, and all theyr substaunce that was in theyr possession, in the myddes of Israel.

For youre eyes haue sene all the greate deades of the Lorde which he did. Kepe therfore all the commaundmentes which I commaunde the this daye that ye maye be stronge and go and conquere the lande whether ye go to possesse it, and that ye may prolonge youre dayes in the lande which the Lorde sware vnto your fathers to gyue vnto them, & to their seed, a lande that floweth with mylke & hony. For the lande whether thou goest to possesse it, is not as the lande of Egypt whence thou camest out, where thou sowedest thy seed and watredest it with thy fete as a garden of herbes: but the lande whither ye go ouer to possesse, is a lande of hilles and valeyes and drinketh water of the rayne of heauen, and a lande which the Lorde thy God careth for. The eyes of the Lorde thy God are alwayes vpon it, frome the begynninge of the yere vnto the latter ende of the yere.

Yf you shall herken therfore vnto my commaundmentes which I commaunde you this daye, that ye loue the Lorde youre God and serue him with all youre hertes, and with all youre soules: then he will gyue rayne vnto your lande in due season, both the first & rayne and the latter, and thou shalte gather in thy corne thy wyne and thyne oyle. And he will sende grasse in thy feldes for thy catell: & thou shalt eate and fyll thy selfe. But take hede to youre selues, that ye be not inveyled that ye turne a syde and serue strange Goddes & worshyp them, & so the wrath of the Lorde wax hote vpon you, and shut vp the heauen that there be no rayne and that youre lande yelde not her encrease and that ye perysshe shortely frome the good lande which the Lorde gyueth you.

Put vp therfore these my wordes in youre hertes and in youre soules, and bynde them for a signe vnto your handes, and let them be as papers of remembraunce betwene youre eyes, and * teache them youre children: so that thou talke of them when thou sittest in thyne house and when thou walkest by the waye, & when thou lyest downe, and when thou ryssest vp: yee and wryte them vpon the postes of thyne house and vpon thy gates, that youre dayes maye be multiplyed, and the dayes of youre children vpon the erth which the Lorde sware vnto your fathers to gyue them, as lõg as the dayes of heaue endure vpon the earth. For yf ye shall kepe all these commaundmentes which I commaunde you, to do them, and loue the Lorde your God, and walke in all his wayes and cleaue vnto him: The will the Lorde cast out all these nacions, & ye shall conquere them whiche are both greatter and myghtyer then your selues. * All the places whyche on the soles of youre fete shall treade, shalbe yours, euen frome the wyldernesse and frome mount Libanon, and frome the ryuer Euphrates, yea vnto the vttermoste see shall your costes be. There shall no man be able to stande before you: the Lorde your God shall cast the feare and dreade of you vpon all landes whether ye shall come, as he hathe sayde vnto you. * Josue 1.b

* Beholde I set before you this day a blessinge and a curse: a blessynge: yf ye herken vnto the commaundmentes of the Lorde your God, which I commaunde you this daye. And a curse: yf ye will not herken vnto the commaundementes of the Lorde your God: but turne out of the waye (which I commaund you this daye) to walke after other goddes whome you know not. * Deut.xxx.c Deu.xxvii.a D

When the Lorde thy God hathe brought the into the lande whether thou goest to possesse it, then put the blessinge vpon mounte Garizim, and the curse vpon mounte Ebal, which are beyonde Jordan on the backe syde of the waye towarde the goynge downe of ☉ sonne in the lande of the Cananytes whiche dwell in the feldes ouer against Galgall beside the oke grone of Moreh. For ye shall go ouer to take seasin of ☉ lande which the Lorde your God giueth you, and shall conquere it, and dwell therin. Take hede, therfore, that ye do all the lawes, both ecclesiasticall & temporall which I set before you this daye. Deut.xi.b

¶ Idolatrye muste the Israelites destroye and deface. They must take no blonde. They muste ouely to that thynge which God commaundeth.

CAPI. XII.

These are the ordinaunces and lawes which ye shall obserue and do hereafter in the lande whiche the Lorde God of thy fathers giueth the to possesse, as longe as ye lyue vpon the earthe. * Se ye destroye all places where the nacions which ye shall conquere serue their goddes, whether it be vpon hyghe mountaynes or on hyghe hylles or vnder any grene tree, Ouerthrowe their altares and breake their pyllers and burne their groues with fire and hewe downe the ymages of their goddes, and dyspatche the names of them to nought out of that place. Se ye do not so vnto ☉ Lorde your God, but ye shall enquere the place whyche the Lorde youre God shall haue chosen out of all your tribes, to put his name there and there to dwell. And * thither thou shalte come, and thither ye shall bringe your burntsacrifices and your offringes, your tythes and heueoffringes of your hãdes, your vowes and free will offringes & the firste bornе of your oxen and of your shepe. And there ye shall eate before the Lorde your God, and reioyse in al that ye your lay handes on, both ye and your housholdes, because the Lorde thy God hath blessed the. * Deut.xiii.b and.xv.b

* Ye shall do after nothing that we do here this daye, euery man as lyketh him best. For ye are * Deu.xiii.d

ye are not yet come to reſt, nor vnto the enheritaunce whyche the Lorde your God geueth you. But ye ſhall go ouer Iordan and dwell in the lande which the Lorde your God geueth you to enherete, and he ſhall geue you reſt fro all your enemies rounde about: and ye ſhall dwell ſafe.

Therfore when the Lorde your God hath choſen a place to make his name dwell there, thyther ye ſhall bringe all that I commaunde you, your burntſacrifices and your offringes, your tythes, and the heueofferinges of your handes and all your godly vowes whyche ye vowe vnto the Lorde. And ye ſhall reioyſe before the Lorde your God, both ye, your ſonnes, and your doughters, your ſeruauntes & your maydes, and the Leuite that is within your gates * for he hath neyther part nor enheritaunce with you.

* Deuter. 12. and 14. a

Take hede that thou offer not thy burntofringe in what ſo euer place thou ſeyſt: but in the place whyche the Lorde ſhall haue choſen amonge one of thy tribes, there thou ſhalte offer thy burntofringes and there thou ſhalt do all that I commaunde the. Notwithſtandinge thou mayſte kyll and eate fleſhe in all thy cytes, what ſo euer thy ſoule luſteth after, accordinge to the bleſſinge of the Lorde thy God whyche he hathe geuen the both the * vncleane and the cleane mayſte thou eate, euen as the roo and the hert: onely eate not the bloude, but poure it vpon the earthe as water. Thou mayſte not eate within thy gates the tythe of thy corne, of thy wyne / and of thy oyle, eyther the firſtborne of thyne oxe, or of thy ſheepe, neyther any of thy vowes which thou voweſt, nor thy freewillofferinges or heueofferinges of thyne handes: but thou muſt eate them before the Lorde thy God, in the place which the Lorde thy God hath choſen: both thou, thy ſonne, and thy doughter, thy ſeruaunt and thy mayde, and the Leuite that is within thy gates: and thou ſhalt reioyſe before the Lorde thy God, in all that thou putteſt thyne hande to. And * beware thou forſake not the Leuite as longe as thou liueſt vpon the earth.

* Deuter. 6. a

Deuter. 12. c

Gene. 9. b

Yf (when the Lorde thy God hath enlarged the borders of thy lande as he hath promyſed the) thou ſaye I will eate fleſhe, becauſe thy ſoule longeth to eate fleſhe: then thou ſhalt eate fleſhe, what ſo euer thy ſoule luſteth. Yf the place whyche the Lorde thy God hathe choſen for his name to be honoured in, be to ferre frome the, then thou mayſt kyll of thy corn and of thy ſheepe whyche the Lorde hath geuen the as I haue commaunded the, and thou mayſt eate in thyne owne cytie what ſo euer thy ſoule luſteth. Euenthelike as the roo and the hert is eaten, eate ſo thou ſhalt eate it: the * vncleane and the cleane indifferently thou ſhalt eate. Onely beware thou eate not the bloude. For the bloude is the lyfe, and thou mayſt not eate the lyfe with the fleſh: thou mayſt not eat it: but muſt powre it vpon the earthe as water. Se thou eate it not therfore that it maye go well with the, & with thy children after the, when thou haſt done that is righte in the ſighte of the Lorde.

* Deuter. 12. b

Gene. 35. c

But what ſo euer of thyne thou haſt vowed & vowed to the Lorde, thou ſhalt take and go vnto the place which the Lorde hath choſen, and thou ſhalt offer thy burntofringes, both fleſh and bloude vpon the altare of the Lorde thy God, and the bloude of thyne offeringes thou ſhalte poure out vpon the altare of the Lorde thy God, and ſhalt eat the fleſh. Take hede and heare all theſe wordes which I commaunde the that it maye be well and thy children after the for euer, when thou doeſt that which is good and righte in the ſighte of the Lorde thy God.

When the Lorde thy God hath caſten out the heythen before the, whether thou goeſt to conquere theym, and when thou haſt conquered them, and dwelt in their landes: Beware thou be not taken in a ſnare after them, after that they be deſtroyed before the, and * thou aſke not after their goddes, ſayeng: how dyd theſe nations ſerue their goddes, that I may do lykewyſe: * Saye, thou ſhalt not do ſo vnto the Lorde thy God: for all abhominacions which the Lorde hated, dyd they vnto their goddes. For they burnt both their ſonnes & their doughters with fyre vnto their goddes. But what ſo euer I commaunde you that take hede ye do: and * put nought therto nor take ought therfrome.

* Deuter. 12. c

Deuter. 18. a

* Deuter. 4. a

¶ The falſe prophete muſte be put to death. God proueth our fayth by falſe myracles.

CAP. XIII.

Yf there aryſe amonges you a prophete or a dreamer of dreames and geue the a ſigne or a wondre, & that ſigne or wonder which he hath ſayde come to paſſe and the ſaye: let vs go after ſtraunge goddes whiche thou haſt not knowen, and let vs ſerue them hearken not vnto the wordes of that prophet or dreamer of dreames. * For the Lorde thy God temteth you to wete whether ye loue the Lorde your God with all your hertes & with all your ſoules. For ye muſt walke after the Lorde your God, and feare him and kepe his commaundementes and herke vnto his voyce and ſerue him and cleaue vnto him. And that prophete or dreamer of dreames ſhall dye becauſe he hathe ſpoken to turne you awaye frome the Lorde your God whiche brought you out of the land of Egypte and deliuered you out of the houſe of bondage, to thruſt the out of the waye which the Lorde thy God commaunded the to walke in: and ſo thou ſhalte put euyll awaye frome the.

1

* Deuter. 8. a

Yf thy brother the ſonne of thy mother / or thyne owne ſonne or thy doughter, or the wyfe that lyeth in thy boſome or thy frende which is as thyne owne ſoule vnto the, entyce the ſecretly, ſayenge: let vs go and ſerue ſtraunge goddes, which thou haſt not knowen, nor yet thy fathers, euen the goddes, of the people which are rounde about the, whether they be nyghe vnto the or farre frome the, frome the one

one ende of the lande vnto the other. ✠ Se thou cōsent not vnto him nor herken vnto him: no, let not thyne eye pete him ne haue compassiō on him, nor kepe him secret, but cause him to be slayne. Thyne hande shalbe first vpon him to kyll him: and then the handes of all ỹ people. And he shalbe stoned to death, because he hath gone about to thrust the awaye from ỹ Lorde thy God whiche brought the forthe of Egypte the house of bondage. And all Israel shall heare and feare, and shal do no more any suche wyckednesse as this is, amongst them.

If thou heare it reported of any of thy cyties which the Lorde thy God hath geuen the to dwell in, that certayne children of Belial are gone out amonge you, and haue moued ỹ inhabitantes of their cytie, sayeng: let vs go and serue straunge goddes whiche ye haue not knowen: then seke and make inquisition diligently. If it be true and the thyng of a suerty that such abhominatiō is wrought amongest you then without delay thou shalt smyte the dwellers of that cytie with the edge of the swerde, and destroye it merciles, and all that is therin, yea euen the very cattell therof with the edge of the swerde. And gather all the spoyle of it into the myddes of the streates therof, & burne with fire both the cytie and all ỹ spoyle therof euery whit vnto the Lorde thy God. And it shalbe an heape for euer, and shall not be buylt agayne. And let there cleaue nought of the damned thinge in thyne hande that the Lorde maye turne from his fearce wrath / & shewe the mercy and haue compassion on the, and multiply the, as he hath swoorne vnto thy fathers: when thou haste hearkened vnto the voyce of the Lorde thy God, to kepe all his commaundementes which I commaunde the this daye to that thou do that is right in the eyes of the Lorde thy God.

¶ The maners of the gentiles may not be followed. What beastes are cleane to be eaten and what not.

CAPI. XIIII.

Ye are the children of the Lorde youre God, eut not youre selues, nor make you any baldnes betwene the eyes for any mans death. For thou art an holy people vnto the Lorde thy God, and the Lorde hathe chosen the to be a seuerall people vnto him selfe, of al the nations that are vpon the erth.

Ye shall eate no maner of abhomination. These are the beastes whiche ye shall eate of: oxen, shepe and gootes, herte, roo and bugle, wylde goote, vnicorne, origen and Camelion. And all beastes that cleaue the hoffe and slyt it in to two clawes and chewe the cud, them ye shall eate. Neuerthelesse, these ye shall not eate, of them that chewe cud / and haue not their hoffe slyt in two clawes as the camel the hare and the conye. For they chewe cud, but deuyde not the hoffe: and therfore are vncleane vnto you: & also the swyne, for though he deuyde the hoffe, yet he cheweth not cud, & therfore is vncleane vnto you: ye shall not eate of the flesshe of them, nor touche the deed carkesses of them.

✠ These ye shall eate, of all that are in the waters: All that haue fynnes and scales. And whatsoeuer hath not fynnes & scales, of that ye may not eate, for ỹ is vncleane vnto you. ✠ Leuitic. 11. b Deut.

Of all cleane byrdes ye shall eate, but these are they, of which ye may not eate: the Egle the Ossraukе, the Osprey, the Vnion, the Vulture, the Kyte and her kynde, and al kynde of Rauens, the Estrich, the Nyghtcrowe, the Cuckow, the Sperehauke and all her kynde the lytle Owle, the great Owle, the Backe, ỹ Pyttocke, the Pye, the Storke, the Heron, the Jay in his kynde, the Lapwynge, the Bat. And all creepynge fowles are vncleane vnto you and may not be eaten: but of all cleane fowles ye may well eate. Ye shall eate of no thynge ỹ dyeth alone: But thou mayst geue it vnto the straunger that is in thy cytie ỹ he eate it, or mayst sell it vnto an Alian. For thou art an holy people vnto the Lorde thy God. Byrdes. B

✠ Thou shalt not seeth a kydde whyle it yet sucketh his mother. C

Thou shalt laye forth the tythes of al maner of frutes that come out of the felde yere by yere. And thou shalt eate before the Lorde thy God (in the place which he hathe chosen for his name to dwell) the tythe of thy corne of thy wyne, & of thyne oyle, & the first borne of thyne oxen & of thy flocke that thou mayste learne to feare the Lorde thy God alwaye. ✠ Thou shalt not seeth a kydde whyle it yet sucketh his mother. Exod. xxiii. Tythes. Exod. xxiii. Deut. xiiii.

✠ If the waye be to longe for the, because the place is to farre from the, which ỹ Lorde thy God hath chosen to set his name there (so that thou canst not cary with the / the frutes wherewith God hath endowed the) then make it in money & take the money in thyne hande, and goo vnto the place which the Lorde thy God hath chosen, and bestow that money on what so euer thy soule lusteth after: of oxen shepe, wyne and good drinke, & of what soeuer thy soule desyreth, & eate there before ỹ Lord thy God and be merry: bothe thou and thyne houshold and the Leuite that is in thy cite. See thou forsake not the Leuite, ✠ for he hath neyther part nor enheritaunce with the. D ✠ Deuter. 12. end. xviii. ✠ Deu. xxvi. 4

✠ At the ende of thre yere, thou shalt bringe forth all the tythes of thyne encrease ỹ same yere and laye it vp within thyne owne cytie / & ỹ Leuite shal come, because he hath neyther parte nor enheritaunce with the, & the straunger & the fatherles & the wyddowe which are in thy cytie & shal eate & fyll them selues: that the Lorde thy God maye blesse the in all the workes of thyne hand which thou dost. Dyspensage of Tythes. Of

¶ The forgyuenes of debtes in the seuenth yere. If the Israelites obey God they are promised they shal not suffer powerty. How we ought to lende.

CAPI. XV.

At the ende of seuen yeres thou shalte make a free yeere. And this is the maner of the free yeere, who so euer lendeth ought vnto his neyghboure, maye not axe agayne that whiche he hathe lent, of his neyghboure or of his brother: because it is called the Lordes free yeere, yet of a straunger thou mayst call it home agayne. A Chefe yere. Leuit. xxv. a. Exod. xxi. Deut. xxxi. Esay. xxxv. d.

Ecclesi.iii.a

agayne: but of thy brother thou shalt clamen no thi: and if in any wyse there be no beggar amonges you. For the Lorde shall blesse the lande whiche he giueth the, an inheritaunce to possesse: so that thou herke vnto the voyce of the Lorde thy God, to marke and do all these commaundmentes which I commaund you this daye: yea & then the Lorde thy God shall blesse the as he hath promysed the, and

*De.xv.b.

* thou shalt lende vnto manye nations, and shalt borowe of no man, and shalt raygne ouer many nations, but none shall raygne ouer the.

B

When one of thy brethren amonge you is waxed poore in any of the cytes within thy lande whiche the Lorde thy God giueth the, se thou harden not thyn hert nor shut to thine hande fro me thy poore brother: But ope thyne hande vnto him and lende him suffycyent for his nede which he hath. And beware there be not a poynt of Belial in thyne herte, that thou wolest saye: The seuenth yere, the yere of remyssyon is at hande, and therfore it greue the to loke on thy poore brother, and so gyuest him nought and he then crye vnto the Lorde agaynst the, and it be layd vnto thy charge But gyue hym, and let it not greue thyn hert to gyue: Because for that thynge, the Lorde thy God shall blesse the, in all thy workes, and in all thou puttest thyn hande to. For the lande shall neuer be without poore. Wherfore I commaunde the, sayenge: open thyne hand vnto thy brother that is nedy and poore in thy lande.

1.Iohan.iii.c

Math.v.g Luke.vi.c

Romans.xii.

I promyse to good almes.

Ecclesi.xxix.a.

The hebrues seruitude.

Exod.xxi.a Leuitic.xxv.c Iere.xxxiiii.b

C

If thy brother an Hebrew sell him selfe to the, or an Hebrewesse, he shall serue the sixe yere, and the seuenth yere thou shalt let hym go fre fro me the. And when thou sendest him out fre fro me the, thou shalt not let him goo away empty: but shalt gyue him of thy shepe and of thy corne, and of thy wyne, and gyue him of that, wherewith the Lorde thy God hath blessed the. And remembre that thou wast a seruaunt in the lande of Egypt, & the Lord thy God deliuered the thence: wherfore I commaunde the this thynge to daye.

Exodi.xxi.a

That yf he saye vnto the, I will not go & waye fro me the, because he loueth the & thyne house and is well at ease with the: then take a nayle and nayle his eare to & wyse therwith and let him be thy seruaunt for euer, and vnto thy mayde seruaunt thou shalt in lyke wyse.

D

And let it not greue thyne eyes to let him goo out fro me the, for he hath bene worth a double hyred seruaunt to the in his seruice. vi. yeres. And the Lorde thy God shall blesse the in all that thou west.

All the fyrst borne that come of thyne oxen, and of thy shepe that are males, thou shalte halowe vnto the Lord thy God. Thou shalt not plough with the fyrst borne ox, nor shalt not clyp thy fyrst borne shepe: but shalte eate them before the Lorde thy God, yere by yere in the place which the Lord hath chosen, both thou and thyne household. Yf there be any defaute in them, whether it be lame or blynde or what so euer euyll fauoredness it hath, thou shalt not offre it vnto the Lorde thy God: but shalt eate it in thyne owne cytie the vncleane and the cleane indifferently; as the roo and the hert. Onely eate not the bloude therof, but powre it vpon the grounde as water.

Fyrste frutes Exod.xxii.a Leuit.xxvii.d Numer.xviii.b

Leuitici.xxii.c Deute.xxvi.a

Deute.xii

¶ Of Easter, whytsontyde, and the feast of tabernacles, what officers ought to be ordeyned.

CAPI. XVI.

OBserue the moneth of ♀ Abyb, and offer passeouer vnto the Lorde thy God. For in the moneth of Abib, the Lorde thy God brought the out of Egypte by nyght. Thou shalt therfore offer passeouer vnto the Lorde thy God, and slepe ♀ oxen in the place which the Lorde shal chose to make his name dwell there. Thou shalt eate no leuended bred therwith: but shalt eate therwith the bred of tribulacion. vii. dayes longe. For thou camest out of the lande of Egypte in hast, that thou mayst remembre the daye when thou camest oute of the lande of Egypte all dayes of thy lyfe. And se there be no leuended bred sene in all thy costes. vii. dayes longe, and that there remayne nothinge of the fleshe whiche thou haste offred, the fyrst daye at euen, vntyll the morowe.

A Easter ♀ Abib that is of egypt, and all thinges in ye yeare of fruite. Exod.xiii Leuiticus Numerus and xxviii Deut.xvi

Thou mayste not offer passeouer in anye of thy cytes whiche the Lorde thy God giueth the: but * in the place whiche the Lorde thy God shall chose to make his name dwell in, there thou shalt offer passeouer at euen about the goynge downe of the sonne, euen in the season that thou camest out of Egypte. And thou shalt sethe and eate it in the place which the Lorde thy God hath chosen, and depart on the morow and get the vnto thy tent. Six dayes thou shalt eate swete bred, and the. vii. daye is for the people to come together to the Lorde thy God, that thou make no worke.

B

ii. Paral. * Deute. and xvi

Exod.xxiii Leuiticus Deut.xvi

Then reken for. vii. weekes, and begyn to reken the. vii. weekes whe the sickel begynneth in the corne, and kepe the feast of weekes vnto the Lorde thy God, that thou gyue a frewil offringe of thyne hande vnto the Lorde thy God, accordinge as the Lorde thy God hath blessed the. And reioyse before the Lorde thy God both thou, thy sonne, thy doughter, thy seruaunt and thy mayde, and the Leuite that is within thy gates, and the straunger, the fatherlesse and the wydowe that are among you, in the place which the Lorde thy God hathe chosen to make his name dwell there. And remembre thou wast a seruaunt in Egypt, that thou obserue and do these ordinaunces.

Exod.xxiii Leuiticus Deut.xvi

Thou shalt obserue the feast of tabernacles vii. dayes longe, after thou hast gathered in thy corne and thy wyne. And thou shalte reioyse in that thy feaste, bothe thou thy sonne thy doughter, thy seruaunt, thy mayde, ♀ Leuite, the straunger, the fatherlesse and the wydowe that are in thy cytes. * Seuen dayes thou shalt kepe holy daye vnto the Lorde thy God, in the place which the Lorde shall chose for the Lorde thy God shall blesse the in all thy frutes and in all the workes of thyne handes, and therfore shalte thou be glade.

C

ii. Esdre

This

That tymes in the yere shall all youre males appeare before the Lorde thy God in the place whiche he shall chose: In the feast of swete breed, in the feast of weekes, and in the feast of tabernacles. And they shall not appeare before the Lorde empty: but euery man with ꝑ gyfte of his hande, accordynge to the blessing of the Lorde thy God, which he hathe geuen the.

Iudges and officers shalt thou make the in all thy gates whiche the Lorde thy God geueth the, throwe out thy tribes: & let them iudge the people righteously. Wrest not the lawe nor knowe any person neyther take any reward: for gyftes blynde the wyse and peruerte the wordes of the righteous. But in all thinge folowe righteousnesse, that thou mayste lyue and enioye the lande whiche the Lorde thy God geueth the.

Thou shalt plant no grene of whatsoeuer treis it be, nyghe vnto the altare of the Lord thy God which thou shalte make the. Thou shalte set the vp no pyler, whiche the Lorde thy God hateth.

¶ The payne and punyshment for Idolatrye. The doubtfull sentence must be referred vnto the greate Iudges. The punyshmente of a rebell or presumptuouse withstander of the law. The Institucion of a kynge.

CAPI. XVII.

Thou shalt offre vnto the Lord thy god no ore nor shepe wherin is any vnfourmitie, what so euer euyll fauerdnesse it be: for that is abhominacion vnto the Lorde thy God.

Yf there be founde amonge you in any of ꝑ cyties whiche the Lorde thy God geueth the man or woman that hath wrought wyckednesse in the sighte of the Lorde thy God, that they haue gone beyonde his appointement, so that they haue gone and serued straunge goddes and worshipped them, whether it be the sonne or mone or any thinge obtayned in heauen which I forbade, and it was tolde the and thou hast herde of it: then thou shalt enquere diligently. And yf it be true and the thinge of a certeyne that suche abhommacio is wrought in Israel then thou shalte bringe forth that man or that woman whiche haue committed that wycked thinge, vnto the gates, and shalt stone them with stones, and they shall dye. At the mouth of two or thre wytnesses shall he that is worthy of deathe, dye: but at the mouthe of one wytnesse he shall not dye. And the handes of the wytnesses shalbe firste vpon him to kyll him, and afterwarde ꝑ handes of all the people: so shalt thou put wyckednesse awaye from the.

Yf a matter be to harde for the in iudgement betwene bloude and bloud, plee & plee, plage & plage in maters of stryfe within thy cities. Then aryse & get the vp vnto the place which the Lorde thy God hath chosen, and go vnto the preastes the Leuites, and vnto the iudge that shalbe in those dayes, and aske, and they shall shewe the how to iudge. And ye thou in accordynge to that whiche they of that place (which the Lorde had chosen) shewe the, & ye thou obserue to in accordinge to all that they enfayme the. According to the lawe whiche they teache the, and maner of iugement whiche they tell the, ye thou in and that thou in bowe not vnto that whiche they shewe the, neyther to the righthande nor to the left. Deutero. b.d Iosue. 1.b

And that man that will in ostinacy, so ꝑ he will not herken vnto the preast that standeth there to minister vnto the Lord thy God or vnto the iudge, shall dye: and so thou shalt put awaye euyll from Israel. And all the people shall heare and shall feare, and shal in no maye presumptuously. E

When thou art come vnto the lande which the Lorde thy God geueth the and enioyest it and dwellest therin: Yf thou shalte saye, I will set a kynge ouer me: lyke vnto all the nations that are about me: Then thou shalt make him kynge ouer the, whome the Lorde thy God shal chose. One of thy brethren must thou make kynge ouer the, and mayst not set a straunger ouer the which is not of thy brethren. But in any wyse let him not holde to many horses, that he bringe not the people agayne to Egypte throwe the multitude of horses, for as moche as the Lorde hath sayde vnto you: ye shall henceforth goo no more agayne that waye. Also he shall not haue to many wyues least his hert turne awaye, neyther shall he gather him syluer and golde to moche. i. Regū. viii. & kynges. D

And when he is set vpon the seate of his kyngdome, he shal wryte him forth this seconde lawe in a boke takynge a coppe of the preastes the Leuites. And it shall be with him, and he shall rede therin all dayes of his lyfe that he may learne to feare the Lord his God to kepe all the wordes of this lawe, and these ordynaunces, to do them: that his hert aryse not aboue his brethren and that he turne not frō the commaundement: eyther to the righthād or to the lefte, that bothe he and his children may prolonge there dayes in his kyngdome in Israel. iii. Regū. xi. & iii. Regū. x. & Esaye. xx.b

¶ The Leuites might haue no possessions. Idolatrye must be fled. The prophete Christe is promysed. A false prophet must be slayne, and how he may be knowen.

CAPI. XVIII.

The preastes the Leuytes, all the tryde of Leui shall haue no parte nor enheritaunce with Israell. The offrynges of the Lorde and his enheritaunce they shal eate but shall haue enheritaunce amonge their brethren: the Lorde is their enheritaunce, as he hathe sayde vnto them. And this is the maner of the preastes of the people and of them that offer, whether it be ore or shepe: They must gyue vnto the preaste, the shoulder and the two cheekes and the mawe, the firste fruites of the corne, wyne and oyle, and a porcion of wull of the shepe shearynge muste thou gyue him. For the Lorde thy God hathe chosen him out of all the tribes to stande, and to E Numer. xviii. & Deut. x.b and xii.b.d. xiii. & i. Cor. ix. & Gyech. xliiii. & Numer. xviii. & xxiii. Deut. xii.b.

B minister in the name of the Lorde: bothe him
☞ and his sonnes for euer. ¶ A Leuite come
forth of anye of thy cytes of any place of Israel, where he is a sojourner, and come with
all the lust of his herte vnto the place which
the Lorde hath chosen: he shall there minister in the name of the Lorde his God, as all his
brethren the Leuites do whiche stande there
before the Lorde. And they shall have lyke portions to eate, beside that commeth to him of
the patrimony of his auncestoures.

Leuit.xviii.a and xx.d Deuter.xii.d. and xviii.a 4.Reg.xxi.a Jerem.vii.a and xix.a

When thou arte come into the lande whiche the Lorde thy God giueth the, se thou
learne not to do after the abhominacions of
those nacions. Let there not be founde amõg
you that maketh his sonne or doughter to go
thorowe the fire, or that vseth wytchecraft,
or a chaser out of dayes or that regardeth the
flyenge of fowles, or a sorcerar, or a charmar,
or that counseleth with spretes, or a prophecyar, or that asketh the aduyse of the dede.
For all that do suche thinges are abhominacion vnto the Lorde: and because of these abhominacions the Lorde thy God doth cast
them out before the, be pure therfore with the
Lorde thy God. For these nacions whiche
thou shalt conquere, herken vnto chasers out
of dayes and prophecyars. But the Lorde thy
God, permytteth not that to the.

☞ Christ is here prompted a preacher of better tidinges then Moyses. Jesu.iii.d and viii.c Matth.xvii.a.

The Lorde thy God will stere vp a prophete amonges you: even of thy brethre lyke
vnto me: and vnto him ye shal herken, accordynge to al that thou desyredest of the Lorde
thy God in Horeb in the daye when the people were gathered, sayenge: Let me heare
the voyce of my Lorde God no more, nor se this
great fire any more, that I dye not. And the
Lorde sayde vnto me: they have well spoke,
I will rayse them vp a prophete from the
myddes of their brethren lyke vnto the, & wyl
put my wordes into his mouthe, and he shall
speake vnto them all that I shall commaund
him. And who so euer will not herken vnto the
wordes which he shall speake in my name, I
will require it of him.

D Exod.xx.a Deuter.v.d.

But the prophete which shall presume to
speake ought in my name which I commaunded not to speake, and he that speaketh in the
name of straunge Goddes, shall dye. And yf
thou saye in thyne herte how shall I knowe
which the Lorde hathe not spoken? When a
prophete speaketh in the name of the Lorde,
yf the thinge folowe not nor come to passe,
that is the thinge whiche the Lorde hath not
spoken, but the prophete hath spoken it presumptuously: be not afrayde therfore of him.

John.xii.b Deuter.xviii.c

Numer.xvi.a Deuter.xviii.c Jere.xxviii.a Ezech.xiii.a

¶ The fraunchesed townes. The punyshment of him that beareth false wytnesse.

CAPI. XIX.

When the Lord thy God hath destroyed the nacions, whose lande the Lorde thy
God giueth the, and thou hast conquered them and dwellest in their cytes and in
their houses: thou shalt appoynte .iii. cytes
in the myddes of the lande which the Lorde

a Deuter.vii.b Josua.xxiii.b Judic.xi.a

thy God giueth the to possesse: thou shalt prepare the wayes and deuide the costes of thy lãd
which the Lorde thy God giueth the to enherete, into .iii. partes, that who so euer com-
mitteth murther maye flee thither. And this
is the cause of the layer that shall flee thether
and be saued: yf he smyte his neyghboure ignorauntly and hated him not in tyme passed:
As when a man goeth vnto the wodde with
his neyghboure to hewe wod, & as his hande
fetcheth a stroke with the axe, the head slypeth frome the helue and smyteth his neyghboure that he dye: the same shall flee vnto
one of the same cytes and be saued. Least the
reuenger of bloud pursue after the layer whyle
his herte is hote & ouertake him, because the
waye is longe, and slee him, and yet there is
no cause worthy death in him, for almoch as
he hated not his neyghboure in tyme passed.
Wherfore I commande the, se thou appoynte
out thre cytes.

E

And yf the Lorde thy God enlarge thy costes as he hath swore vnto thy fathers and
giue the all the lande which he sayd he wold
giue vnto thy fathers (so that thou kepe all
these commaundementes and do them, which
I commaunde the this daye, that thou loue
the Lorde thy God and walke in his wayes
euer) then thou shalt put three cytes mo vnto
those three that innocent bloude be not shed
in thy lande whiche the Lorde thy God giueth the to enherete, and so bloude come vpon
the. But yf there be any man that hateth his
neyghboure and layeth awayt for him and ryseth against him, and smyteth him that he dye
and fleeth vnto any of these cytes: Then let
the elders of his cyte sende & fetche him thence
and deliuer him into the handes of the reuse
of bloude, & he shall dye. Let thyne eye haue
no pite on him, and so thou shalt put awaye
innocent bloude frome Israel, and happy art
thou. Thou shalt not remoue thy neighbours
marke, whiche they of olde tyme have set in
thyne enheritaunce that thou enherytest in the
lande whiche the Lorde thy God giueth the
to enioye it.

D Josua.xx.a Deuter.xix.a

F

Nor wytnesse shal not stonde against a man
in any maner trespace or synne, what so euer
synne a man committeth: ✻ But at the mouth
of two or of three wytnesses, shall all maters
be tryed.

If an vnrighteous wytnes ryse vp against
a man to accuse him of trespace: then let both
the men which stryue together, stande before
the Lorde, before the preastes and the iudges
which shalbe in those dayes, and let the iuges
enquire narowly. And yf the wytnes be fals
false and that he hathe giuen false wytnesse
against his brother then shall ye do vnto him,
as he had thought to do vnto his brother, or
so thou shalt put euyll away frome the. And
other shall heare and feare & shall henceforth
commit no more any suche wyckednesse amõges you. And let thyne eye haue no compassion, but ✻ lyfe for lyfe, eye for eye, toth for
toth, hande for hande, and foote for foote.

¶ Who

¶ who ought to go to battell. The Lawe of Armes amonge the Israelites. The Canaanytes muste they kyll

CAPI. XX.

A Deuter. xxvi. Lawe of Armes. God fighteth for his.

WHen thou goest out to battell against thyne enemyes, and seyst horses & charettes and people mo then thou, be not afrayd of them, for the Lorde thy God is with the which brought the forth of the land of Egypte. And when ye are come nygh vnto battell, let the preest come forth and speake vnto the people and saye vnto them: Heare Israel ye are come this daye vnto battell against your enemyes, let not youre hertes faynte, neyther feare, nor be amased, nor a dread of them. For the Lorde thy God goeth wt you to fight for you against your enemyes and to saue you.

And let the captaynes speake vnto the people, sayenge: If any man haue dwelt a newe house and haue not dedicate it, let him go and returne to his house least he dye in the battel and an other dedicate. And if any man haue planted a vynyearde and haue not made it comen wherof euery man may eate, let him goo and returne agayne vnto his house, least he dye in the battell and an other make it comē. And if any man be betrouthed vnto a wyfe & haue not taken her, let him go and returne agayne vnto his house, least he dye in the battell and an other take her.

B Matt. 3. Deut. xxiiii.

And let the captaynes speake further vnto the people and saye. If any man feare and be fayntе hertед, let him goo and returne vnto his house lest his brethern hert be made faynt as wel as his. And when the captaynes haue made an ende of speakynge vnto the people, euery standarde shal arraye him selfe to fight.

C

When thou commest nygh vnto a cytie to fight against it, offre them peace. And if they answere the agayne peasibly, and open vnto the, then let al the people that is founde therin be tributaries vnto the, and serue the. But if they will make no peace with the, the make warre against the cytie and besiege it. And when the Lorde thy God hath delyuered it in to thyne handes, smyte all males therof with the edge of the swerde, saue the wemen & the children, and the catell and all that is in the cytie, and all the spoyle therof take vnto thy selfe, and eate the spoyle of thyne enemyes which the Lorde thy God geueth the. Thus shalte thou do vnto all the cyties whiche are farre of from the and not of the cyties of these nacions.

Iosue xxi. 2. Iosue xi. 4. Iosue viii. 2. Iosue xi. 14.

D

But in the cyties of these nacions which the Lorde thy God geueth the to enherete, thou shalt saue alyue nothinge that breetheth. But shalt vtterly them vtterly out of remembrance, both the Hethites, the Amorites, the Canaanites, & Pherezites, the Heuites, & the Iebusites, as the Lorde thy God hath commaunded the, that they teache you not to do after all their abhominacions which they do vnto their goddes, & so shulde synne against the Lorde your God.

When thou hast besieged a cytie longe tyme in makinge warre against it to take it, destroy not the trees therof, that thou wolest hyndr an axe vnto them. For thou mayst eate of the and therfore destroye them not. For the trees of the feldes are no men, that they myghte come against the to besiege the. But cutte them those trees which thou knowest that men eat not of, them thou mayst destroye and cut them downe and make bulwerkes against the cytie that maketh warre with the, tyll it be ouerthrowen.

¶ The purgation of hym that is founde dead and is not knowen how he was slayne. How he ought to take to wife her that is taken in warre. The right of the firste begotten. The punyshmente of the sonne that is disobedient to his father and mother.

CAPI. XXI.

IF one be founde slayne in the lande which the Lorde thy God geueth the to possesse, and lyeth in the feldes: & not knowen who hath slayne him: Then let thyne elders and thy iudges come forth and mesure the distaunce of the cyties that are roūdabout the slayne person. And let the elders of that cytie which is next vnto the slayne man, take an heyffer whiche hathe not bene labored, nor hath drawen in the yocke, and let them bring her vnto a valeye where is neyther eareynge nor sowynge, and sleyghe of her heed there in the valey.

A

Then let the preestes the sonnes of Leui come forth: for the Lorde thy God hath chosen them to serue and to prayse his name, and therfore at their mouth shal all stryfe & plage be tryed. And al the elders of the cytie that is next to the slayne man, shall come forth to & washe their handes ouer the heyffer that is beheaded in the playne, and shall answere and saye: our handes haue not shed this bloude, neyther haue our eyes sene it. Be mercyfull Lorde vnto thy people Israel whiche thou hast delyuered & put not innocent bloud vnto thy people Israel: & the bloude shall be forgyuen them. And so shalt thou put innocēt bloude from the, when thou shalt haue wrought that is ryght in the sight of the Lorde.

Deute. xxvi. b Sentis. xiii. d. B Iosue. xi.

When thou goest to warre against thyne enemyes, and the Lorde thy God hath delyuered them into thyne handes, and thou hast take them prysoners, and seyst amonges the captyues a beawtiful women and hast a loue vnto her & thou woldest haue her to thy wyfe Bringe her home to thyne house and let her shaue her head, and pare her nayles and put her rayment that she was taken in frome her, and let her remayne in thyne house & bewepe her father and her mother a moneth longe, & after that goo in vnto her and marye her & let her be thy wyfe. And yf thou haue no fauoure vnto her, then let her go whether she lusteth: for thou mayst not sel her for mony nor make chepe sauoure of her, because thou hast humbled her. If a man haue two wyues, one loued and an other hated, and they haue borne him children, both the loued & also the hated yf the firstborne be the son of the hated: then whē he disposeth his goodes amōges his chil-

C Genesis. xxix.

dren, he maye not make the sonne of the beloued first borne, before the sonne of the hated which is in dede the first borne: But he shall know the sonne of the hated for his first borne, that he giue him double of all that he hath. For he is the first of his strength, and to him belongeth the right of the first borne sythe.

Gen. xl.a.xx. a

Stubborne children.

If any man haue a sonne that is stubborne and disobedient, so that he will not herken to the voyce of his father and voyce of his mother, and they haue caught him muttour, but he wolde not herken vnto them: Then let his father and his mother take him, and bringe him out vnto the elders of that cytie, & vnto the gate of that same place, and saye vnto the elders of the cytie. This our sonne is obstinat and disobedient, and will not herken vnto our voyce, he is a ryoter and a dronkarde. Then let all the men of that cytie stone hym vnto death. And thou shalt put euyll awaye fromе the, and all Israel shall heare & feare.

D

* Iosu. viii. f

* If a man haue committed a trespace worthy of death and is put to death for it, and hanged on tree: let not his body remayne al night vpon the tree, but burye him the same daye. For * the curse of God is on him that is hanged. Defile not thy lande therfore, which the Lorde thy God giueth the to enherete.

* Galat. iii. c.

¶ what thou oughtest to do when thou fyndest thy neyghbours beast goinge a straye. A man shall not were womens clothynge of a woman maners clothynge. To were a cote of woolle and of flaxe is also forbidden. The punysshment of hym that accuseth a man vnrighteously: of an aduowtrer also and of hym that rauysheth a mayde.

CAPI. XXII.

Gen. xxxi. a

Y If thou se thy brothers oxe or shepe goo a straye, thou shalt not withdrawe thy selfe fromе them: But shalt bringe the home agayn vnto thy brother. If thy brother be not nyghe vnto the, or yf thou knowe him not, bringe them vnto thyne owne house and let them be with the, tyll thy brother aske after them, and then deliuer him them agayne. In lyke maner shalte thou do with his asse, with his rayment and with all lost thinges of thy brother whiche he hath lost, and thou hast founde, and thou mayst not withdrawe thy selfe.

If thou se that thy brothers asse or oxe is fallē wnne by the waye, thou shalt not withdrawe thy selfe fromе them: but shalt helpe him to heue them vp agayne.

☞ The woman shall not weare that pertayneth vnto the man, neyther shall a man put on womans rayment. For all that do so, are abhominacion vnto the Lorde thy God.

If thou chaunce vpon a birdes nest by the waye, in what so euer tree it be or on the grounde whether they be younge or eggres, & the damme sittinge vpon the younge or vpon the eggres: Thou shalt not take the mother with the yong But shalt in any wyse let the damme go, and take the younge, that thou mayste prospere & prolonge thy dayes.

When thou buyldest a newe house, thou shalte make a barylment vnto the rouke, that thou lade not blood vpon thyne house, yf any man fall therof.

Leuit. xix

Thou shalte not sowe thy vyneyarde with diuers seed: lest be hath vnhalowed the seed whiche thou hast sowen, with the frute of thy vyneyarde.

Thou shalt not plowe with an ore and an asse togyther. Thou shalte not weare a garment made of linsye wulsye.

Numer. xv. Gardu.

Thou shalte put gardes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

Numer. xxx.

If a man take a wyfe, and when he hathe lyen with her, hate her / and laye shamefull thinges vnto her charge, and bring vp an euil name vpon her, and saye: I toke this wyfe, and when I came to her, I founde her not a mayde. Then let the father of the damsell and the mother bringe forthe the tokens of the damsels virginite vnto the elders of the city, euen vnto the gate. And let the dāsels father saye vnto the elders. I gaue my doughter vnto this man to wyfe, and he hateth her / and lo he layeth shamful thinges vnto her charge sayinge: I founde not thy doughter a mayde. And yet these are the tokens of my doughters virginite. And let them spreade the vesture before the elders of the cuye. Then lette the elders of that city take that man and chastise him, and amercye him in an hundren sicles of syluer and giue them vnto the father of the damsell, because he hathe brought vp an euil reappoyt vpon a mayde in Israel, and she shal be his wyfe, and he may not put her away all his dayes. But yf the thinge be of a trouthe that the damsell be not founde a virgyn, let them bringe her vnto the doore of her fathers house, and let the men of that cuye stone her with stones to ded, because she hath wrought folye in Israel, to playe the hoore in her fathers house, and so thou shalt put cuyl away from the.

Deut. xxii.

If a man be founde lyinge with a woman that hath a wedded husbande, then let them dye bothe of them, as well the man that laye with the wyfe, as also the wife / so thou shalt put awaye euyll from Israel.

Leuit. xx. D

If a mayd be betrouthed vnto an husband and after a man fynde her in the towne & lye with her, then ye shall bring them both forth vnto the gates of that city and shall stone the to deth. The damsel because she cryed not beinge in the cuye / and the man because he hath defiled his neyghbours wyfe, and thou shalte put awaye euyll from the.

Leuit.

But yf a man fynde a betrouthed damsell in the felde, and force her and lye with her: Then the man that laye with her shall dye alone, and vnto the damsell thou shalt do no harme, because there is in the damsel no cause of deathe. For lyke as when a man ryseth agaynste his neyghbour and sleeth him, euen so is this matter. For he founde her in the felde, and the betrouthed damsell cryed, but there was no man to resowe her. If a man fynd a mayd that is not betrouthed and take

Exod. xxii.

her

her, and lye with her and be founde. Then the man that laye with her, shall gyue vnto ꝯ damsels father fyfty sycles of syluer. And she shall be his wyfe because he hathe defloured her: he may not put her away all his dayes.

No man shall take his fathers wyfe, nor nor vnhylle his fathers secretes.

¶ What maner of men maye not be admytted to the congregacion. Pollutions that happe in the night. Vttary.

CAPI. XXIII.

NOne that is gelded, or hathe his preuye membres cut of, shall come in to the congregacion of the Lorde. And he that is borne of a concubyne, shall not come in to the congregacion of the Lorde, no in the tenth generacion he shall not entre in to the congregacion of the Lorde. The Ammonytes and the Moabytes shall not come in to the congregacyon of the Lorde, no not in the tenth generacion, no they shall neuer come in to the congregacion of the Lorde because they met you not with bred, and water in the waye, when ye came oute of Egypte, and because they hyred agaynste the Balaam the sonne of Beor the interpretour oute of Mesopotamia, to curse the.

Neuertheles the Lorde thy God wold not herken vnto Balaam, but turned the curse to blessynge vnto the, because the Lorde thy God loued the. Thou shalte neuer therfore seke that whiche is prosperous or good for them all thy dayes for euer. Thou shalte not abhorre an Edomite, for he is thy brother, neither shalt thou abhorre an Egyptian, because thou was a straunger in his lande. The chyldren that are begotten of them shall come in to the congregacion of the Lorde in the thirde generacion.

When thou gost oute with the hoste agaynst thyne ennemyes, kepe the from all wickednesse. Yf there be any man that is vncleane by reason of vncleanesse that chaunceth hym by nyghte, let him goo oute of the hoste, and not come in agayne, vntyll he haue washed hym selfe with watre before the euen: & then when the sonne is downe, let hym come in to the hoste agayne.

Thou shalte haue a place without the hoste whyther thou shalte resorte to for necessitie, and thou shalte haue a showell vnder thy gyrdell: and wen thou wylt ease thy selfe, digge therwith and turne and couer that whiche is departed from the. For the Lord thy God walketh in thyne hoste, to eyde the and set thyne ennemyes before. Let thyne hoste be pure, that he se no vncleane thynge amonge you and turne from you.

Thou shalte not deliuer vnto his master the seruaunte whiche is escaped from his master vnto the. Lette him dwell with the, euen amonge you in what place he hym selfe liketh best, in one of the cityes where it is good for hym, and vexe him not.

There shall be no whore of the doughters of Israel, nor whoremonger of the sonnes of Israel. Thou shalte neyther bringe the hyre of an whore, nor the price of dogge in to ꝯ house of ꝯ Lorde thy God in no maner of vow, for bothe of them, are abhominacion vnto the Lorde thy God.

Thou shalte be no vsurer vnto thy brother neither in money nor in fode, nor in any maner thynge that is lent vpon vsurye. Vnto a straunger thou mayst lende vpon vsurye, but not vnto thy brother, for thou shalte lende him to bye with, that the Lorde thy God may bleesse the in all thou settest thyne hande to in the lande whyther thou gost to conquere it.

* When thou hast vowed a vowe vnto the Lorde thy God, se thou be not slacke to performe it. For he wyll surely requyre it of the, and it shall be layde vnto the. Yf thou shalte leaue vowynge, it shall be no synne vnto the: but that whiche is ones gone oute of thy lyppes, thou muste kepe and doo, accordynge as thou hast vowed vnto the Lorde thy God of a free wyll whiche thou hast spoken with thy mouthe.

When thou commest into thy neyghbours vyne yarde, thou mayste eate grapes thy belyfull at thy pleasure: but thou shalte put none in thy bagge.

When thou gost in to thy neyghbours corne, * thou mayst pluche the eares ꝯ thyne hande, but thou mayste not mowe a sycle vnto thy neyghbours corne.

¶ Diuorcement is permitted. He that is newlye maryed shall not be compelled to go to warre. The remnaunte of corne must be lefte in herueste for the poore.

CAPI. XXIIII.

WHen a man hathe taken a wyfe and maryed her, yf she fynde no fauoure in his eyes, because he hath espyed some vncleanesse in her. Then let him wryte her a bill of diuorcement & put it in her hand and sende her forthe of his house.

* Yf when she is departed out of his house, she go and be an other mans wyfe and the seconde husband hate her and wryte her a letter of diuorcement and put it in her hande, and sende her oute of his house: or yf the seconde man dye whiche toke her to wyfe, her fyrste man whiche sent her awaye may not take her agayne to be his wyfe, in as moche as she is defiled. For that is abhommination in the sight of the Lorde: that thou defyle not the lande with synne which the Lorde thy God gyueth the to enherite.

* When a man taketh a newe wyfe, he shal not goo a warreffare, neyther shall be charged with any busynesse: but shall be free at home one yere, and reioyce with his wyfe whiche he hath taken. * Noman shall take the nether or the vpper mylstone to pledge, for then he taketh a mannes lyfe to pledge. Yf anye man be founde stealynge any of his brethren the children of Israel, and maketh chaffraunte of him or selleth him, the there shall dye, and thou shalte put euyll awaye from the. Take

Herwyth be damned.

Plume. xxv. b Center. xxiii. c Vuith. i. b

Vsurye. Exod. xxii. c. Leuit. xxv. c. Deut. xv. d. Esay. b. c

Vowes. * Nume. xxx. Eccli. v. c Baruch. vi. d.

* Matth. xii. d

Deuorcement * Matth. v. c. and xix. d Malachi. ii. c.

* Jerem. iii. d

* Deute. xx. b

* Exo. xxii. b

Pledges.

to thy felfe concernynge the plage of lepype, that thou obserue diligently to do accordynge to al that the prestes the Leuites shal teache the, euen as I commaunded them, so ye shall obserue to do. Remembre what the Lorde thy
Numeri.xii. God dyd vnto Mary by the waye after that ye were come out of Egypt.

If thou lende thy brother anye maner succoure, thou shalte not goo in to his house to fetche a pledge / but shalt stande without and the man to whome thou lendest shall bringe the the pledge out at the doore. Furthermore yf it be a poore bodye, go not to slepe with his pledge, but deliuer hym the pledge againe before the goinge, and let him slepe in his rayment and bleße the.

And it shall be rychteousnes vnto the before the Lorde thy God. * Thou shalte not defraude an hyred seruaunte that is nedye and poore, whether he be of thy brethren, or a straunger that is in thy lande within thy cytyes. Geue hym his hyre the same daye, and lette not the sonne goo downe theron. For he is nedye, and therwith sustayneth his lyfe, lest he crye againste the vnto the Lorde, and it be synne vnto the. The fathers shall not dye for the chyldren, nor the chyldren for the fathers, but euery man shall dye for his owne synne.

* Hyndre not the right of the straunger, nor of the fatherles, nor take wydowes rayment to pledge, but remembre, thou wast a seruaunte in Egypte, and how the Lorde thy God deliuered the thence. Wherefore I commaunde the to do this thynge.

When thou cuttest downe thyne haruest in the fielde & shalt forgot a shefe in the felde, thou shalt not go againe and fetche it. But it shal be for the straunger, the fatherlesse and † widowe that the Lorde thy God maye bleße the in all the workes of thyne hande. When thou beatest downe thyne olyue trees, thou shalt not make clene rydaunce after the, but it shal be for the straunger, the fatherlesse, and the wydow. And whē thou gatherest thy vyneyarde, thou shalt not gather cleane after the, but it shall be for the straunger, the fatherlesse, and the wydow. And remembre thou waste a seruaunte in the lande of Egypt: wherfore I commaunde the to do this thynge.

¶ The punyshment of offenders. The lawe of restyng lord to the brother that is dead. Measures and weyghtes.

CAPI. XXV.

YF there be stryfe betweene men, lette them resort to the lawe, and let the iudges iustifye the rychteous and condemne the trespaser. And yf † trespaser be worthy of stripes, then let the iudge cause to take hym downe and to beate hym before his face, accordynge to his trespace vnto a certayne nombre of stripes he shal giue hym and not passe, lest yf we sholde exceede and beat hym aboue that with many stripes, thy brother sholde appeare vngoodly before thyne eyes.

Therfore hath Gregori thought no lesse of one stripe then of a. C. stripes. ye.

* Thou shalte not muzell the oxe that treadeth out the corne.

When brethren dwell together and one of them dye and haue no chylde, the wyfe of the dead shall not be geuen out vnto a straunger: but his † brother shall go in vnto her and take her to wife and mary her. And the eldest sonne whiche she beareth, shall stande vp in the name of his brother which is dead, that his name be not put out in Israel.

But yf he wyll not take his brothers wyfe, who is due to him by the lawe, then let her go to the gate vnto the elders and saye: My husbandes brother refuseth to stere vp his brothers name in Israel, he wyll not marye me. Then let the elders of his cyte call vnto him and examyn him.

Yf he stande and saye, I wyll not take her, then let the woman goo vnto him in the presence of the elders, and loose his shoo of his foote and spytte in his face, and answere and saye. So shall it be doone vnto that man that wyll not buylde his brothers house. And his name shall be called in Israel, the vnshoed house.

Yf when men stryue togyther one with an other, the wife of the one to rydde her husband out of the handes of him that smyteth him and put forth her hand and take him by the secretes: cut of her hande, and let not thyne eye pitye her.

Thou shalt not haue in thy bagge two maner of weyghtes, a great and a small: neither shalt thou haue in thyne house diuers measures, a great and a smal. But thou shalt haue a true and a full measure, that thy dayes may be lengthed in the land which the Lorde thy God giueth the. For all that do suche thynges and all that do vnryghte, are abhominacion vnto the Lorde thy God.

Remembre what Amalech dyd vnto the by th waye after thou camest out of Egypte, how met the by the waye, and smote the hyndmost of you, all that were ouer laboured and dragged behynde / when thou waste faynted and weerye, and he feared not God. Therfore when the Lorde thy God hath geuen the rest from all thyne enemyes rounde about, in the lande whiche the Lorde thy God giueth the to enherite and possesse: se thou put out the name of Amelech, from vnder heuen, and forget not.

¶ The fyrste frutes and tythes to the Leuites, fatherlesse, widowes, and straungers.

CAPI. XXVI.

When thou art come in to the lande whiche the Lorde thy God giueth the to enherite, and hast enioyed it, and dwellest therin: take of the fyrste of all the frute of the erthe, whiche thou hast broughte out of the lande that the Lorde thy God giueth the, and put it in a maunde, and go vnto the place which the Lorde thy God shal chose to make his name dwell there. And thou shalte come vnto the preste that shall be in those dayes, and

and saye vnto hym, I knowlege this daye vnto the Lorde thy God, that I am come vnto the countrey which the Lorde sware vnto our
B fathers for to gyue vs.

And the preest shall take the maunde oute of thyne hande, and set it downe before the aulter of the Lorde thy God. And thou shalte answere and saye before the Lorde thy God: My father remoued out of Syrie, and he went downe in to Egypt, and soiourned there with a fewe folke, and grewe there vnto a nation great, myghty, and full of people. And the Egyptians vexed vs and troubled vs, and layd vs with cruell bondage. And we cryed vnto the Lorde God of our fathers, and the Lorde herde our voyce, and loked on our abominacion, labour, and oppression. And the Lorde brought vs out of Egypt with a myghty hande and a stretched oute arme, and with greate terribilnesse, and with signes and wonders. And he hathe brought vs in to this place, and hathe gyuen vs this lande that flowerth with mylke and honye.

C And nowe lo, I haue brought the first frutes of the lande whiche the Lorde hath gyuen me. And set it before the Lorde thy God, and worshyp before the Lorde thy God, and reioyce ouer all the good thynges which the Lorde thy God hath gyuen vnto the, and vnto thine house, bothe thou the Leuite, and the straunger that is amonge you.

When thou hast made an ende of tithynge all the tithes of thyne encrease the thirde yere, the yere of tythynge: thou shalte gyue it vnto the Leuyte, the straunger, the fatherlesse & the wydowe, that they maye eate in thy gates, and fyll them selues. Then saye before the Lorde thy God. I haue brought all that is halowed out of thyne house, and haue gyuen them vnto the Leuite, the straunger, the fatherlesse and the wydowe accordynge to all the comaundementes whiche thou commaundest me: I haue not ouerskypped thy commaundementes, nor forgotten them. I haue not eaten therof in my mournynge nor taken away therof vnto any vncleannesse, nor spente therof about any dead corse, but haue herkened vnto the voyce of the Lorde our God, & haue doone after all that he commaunded me, loke downe from thy holy habitacion of heauen, and bleesse thy people Israel, and the lande which thou hast gyuen vs, as thou swarest vnto our fathers) a lande & flowerth with mylke and honye.

This daye the Lorde thy God hathe commaunded the to doo these ordynaunces and lawes. Kepe them therfore and do them with all thyne herte, and all thy soule. * Thou hast chosen the Lorde this day to be thy God, and to walke in his wayes, and to kepe his ordynaunces, his commaundementes, & his lawes, and to herken vnto his voyce.

And the Lorde hath chosen the this daye to be a sure all people vnto hym (as he hathe promysed the) and that thou kepe his commaundementes, and to make the hyghest them all nacions whiche he hathe made: in prayse, in name and honoure: that thou mayste be an holy people vnto the Lorde thy God, as he hath sayd.

¶ An aultare muste be buylded. The blessynges in the hyll Garizim. The Curses in the hyll Ebal.

CAPI. XXVII.

A AND Moses with the elders of Israel commaunded the people, saynge: Kepe all the commaundementes whiche I commaunde you this daye. * And when ye be come ouer Jordan vnto the lande whiche the Lorde thy God gyueth the, set vp greate stones, and playster them with playster, & wryte vpon them all the wordes of this lawe, when thou arte come ouer: that thou mayste come in to the lande whiche the Lorde thy God gyueth the: a lande that flowerth with mylke & honye: as the Lorde God of thy fathers hath promysed the. * Iosue.viii

When ye be come ouer Jordan, se ye set vp these stones whiche I commaunde you this daye vpon mounte Ebal, and playster them with playster. And there buyld vnto the Lorde thy God an aulter of stones, and se thou lift vp no yron vpon them. But thou shalte make the aulter of the Lorde thy God of rough stones, and offre burnt offrynges therein vnto the Lorde thy God. And thou shalte offre prayse offrynges, and shalte eate there, and reioyce before the Lorde thy God. And thou shalt write vpon the stones all the wordes of this lawe, well and playnly. Iosue.viii.f * Exodi.xx.d

And Moses with the preestes the Leuytes spake vnto all Israel, saynge: take hede and heare Israel: this daye thou arte become the people of the Lorde thy God. Herken therfore vnto the voyce of the Lorde thy God, and do his commaundementes and his ordynaunces whiche I commaunde you this daye. B

And Moses charged the people the same daye, saynge. These shall stande vpon mount Garizim, to bleesse the people when ye are come ouer Jordan: Symeon, Leui, Juda, Issachar, Joseph and Benjamin. And these shall stande vpon mount Ebal to curse: Ruben, Gad, Aser, Zabulon, Dan, and Nephthali. And the Leuytes shall begynne and saye vnto all the men of Israel with a loude voyce. Deutero.xi.d Iosue.viii.g

C * Cursed be he that maketh anye carued ymage, or ymage of mettall (an abhommacion vnto the Lorde, the worke of the handes of the craftesmen) and puteth it in a secrete place. And all the people shall answere and saye Amen. The Curse. * Exodi.xx.a Leuyt.xix.a

* Cursed be he that dishonoureth his father or his mother. And all the people shall saye. Amen. * Exod.xxi.b Deutero.xxvii.d Leuyt.xix.b.

Cursed be he that remoueth his neyghbours mercions. And all the people shal saye. Amen.

Cursed be he that maketh the blynde goo oute of his waye. And all the people shall saye. Amen.

* Cursed be he that hyndereth the ryght of the straunger, fatherlesse and wydow, and all the people shall saye. Amen. * Deutero.d.

Cursed

Leuit.xviii.a and.xx.b Deuter.xxvi.b Exodi.xxii.c Leuitici.xx.b. Leuit.xviii.a a.Reg.xxi.b

Cursed be he that lyeth with his fathers wyfe, because he hathe vncouered his fathers bed, and all the people shall saye. Amen.

Cursed be he that lyeth with anye maner beest. And all the people shall saye. Amen.

Cursed be he that lyeth with his sister, whether she be the doughter of his father or of his mother, and all the people shall saye. Amen.

Leuit.xviii.c Exodi.xxi.b Leuit.xxvii.b Deuter.xxv.a Ezechi.xxii.b M.Chr.iii.c ✠ Osee.vi.b.

Cursed be he that lyeth with his wyues mother. And all the people shall saye. Amen.

Cursed be he that smyteth his neyghboure priuily, and all the people shall saye. Amen.

✠ Cursed be he that taketh a rewarde to slee innocent bloude. And all the people shall saye. Amen.

Cursed be he that sleepeth with his neyghbours wyfe. And all the people shall saye: Amen.

Cursed be he that contynueth not in all the wordes of this lawe to doo them. And all the people shall saye. Amen.

¶ The promyses of the blessynges vnto them that regarde the comaundementes: and the curses to the contrary.

CAPI. XXVIII.

Yf ✠ thou shalte herken diligently vnto the voyce of the Lorde thy God, to obserue and do all his commaundementes whiche I commaunde the this daye, the Lord wyll set the aboue all nacions of the earthe. And all theyse blessynges shall come on the and ouertake the, yf thou shalte herken vnto the voyce of the Lorde thy God. Blessed shalte thou be in the towne, and blessed in the felde, blessed shall be the frute of thy body, the frute of thy grounde, and the frute of thy catell, the frute of thyne oxen, and thy flockes of shepe, blessed shal thy barnes be and thy floze. Blessed shalte thou be, bothe when thou goest oute, and blessed when thou commest in.

a Deute.xi.a. ✠ The Lorde shal smyte thyne enemyes that ryse agaynste the before thy face. They shall come out agaynste the one waye, and flynge before the seuen wayes. The Lorde shall commaunde the blessyng to be with the in thy floze houses, and in all that thou settest thyne hand to, and wyll bleesse the in the lande whyche the Lorde thy God gyueth the.

The Lorde shall make the an holy people vnto him selfe, as he hath swozne vnto the: yf thou shalte kepe the commaundementes of the Lorde thy God, and walke in his wayes.

And all nacions of the earthe shall se that the name of the Lorde is called vpon among you, and they shall be afrede of the. And the Lorde shall make the plenteous in goodes, in the frute of thy bodye, in the frute of thy catell, and in the frute of thy grounde, in the lande which the Lorde swore vnto thy fathers to gyue the.

b Deute.xi.b ✠ The Lorde shall open vnto the his good treasure, euen the heuen, to gyue rayne vnto thy lande in due season, and to bleesse all the laboures of thyne handes. And thou shalte lende vnto many nacions, but shalt not nede to borowe thy selfe. And the Lorde shall set the, before and not behynde, and thou shalte be aboue onely, and not beneth: yf thou herken vnto the commaundementes of the Lorde thy God whiche I commaunde the this daye to kepe and to doo. And le thou bowe not from any of theyse wordes which I commaunde the this daye, eyther to the ryght hande or to the lefte, that thou woldest goo after straunge goddes to serue them.

Deute.xi.a and.xxvii.

But yf thou wylte not herken vnto ✠ voyce of the Lorde thy God to kepe and to doo all his commaundementes and ordinaunces whi the ✠ commaunde the this daye: then ✠ all theyse curses shal come vpon the and ouertake the: Cursed shalte thou be in the towne, and cursed in the felde, cursed shall thy barne be and thy floze. Cursed shall the frute of thy bodye and the frute of thy land be, and the frute of thyne oxen and the flockes of thy shepe. And cursed shalte thou be when thou goest in, and when thou goest out. And the Lorde shal sende vpon the curssyng, destruction, and complaynynge in all that thou settest thyne hande to, what so euer thou wyll, vntyl thou be destroyed and brought to nought quickly, because of the wyckednes of thyne owne deuises in that thou hast forsaken the Lorde. And the Lorde shall make the pestilence cleaue vnto the, vntyll he hath consumed the from the land whither thou goest to enioye it. ✠ And the Lorde shall smyte the with consumpcyon, with feuers, heet, burnynge, with drynge, with smytynge, and blastynge. And they shall followe the tyll thou perysshe.

Deute.xxviii.b

✠ And the heuen that is ouer thy heed shal be braste, and the erthe that is vnder the yron. And the Lorde shall tourne the rayne of the lande vnto poulder and duste: euen frome heuen alsoo shall come downe vpon the, vntyll thou be brought to nought. And the Lorde shall plage the before thyne enemyes. Thou shalte come oute one waye agaynste them, and flee seuen wayes before them, and shalt be scattered amonge all the kyngdomes of the erth. And thy carkaise shall be meate vnto all maner foules of the ayre, and vnto the beastes of the erthe, and no man shall fraye them awaye.

✠ And the Lorde shall smyte the with the botches of Egypte, and the emerodes, skalle and maungynesse, that thou shalte not be healed therof. And the Lorde shal smyte the with madnesse, blyndnesse, and dasyng of hert. And thou shalt grope at noone dayes as the blynde groopeth in darckenesse, and shalte not come to the ryghte waye. And thou shalte suffre wronge onely and be oppressed euermore, and no man shall succor the. Thou shalt marry a wife and an other shal lye with her. ✠ Thou shalte buylde an house and an other shal dwell therin. Thou shalt plant a vineyard, and shalt not gather the frute therof. Thyne oxe shal be slayne before thyne eyes, & thou shalte not eate therof. Thyne asse shal be violently taken awaye euen before thy face, and shall not be restored the agayne. Thy shepe shal be gyuen vnto thyne enemyes, and no man shall helpe the.

Thy sonnes and thy doughters shal be geuen vnto an other nation, and thyne eyes shall se and dase vpon them all daye longe, but shalte haue no myght in thyne hande. The frute of thy lande and all thy laboures shall a nacion which thou knowest not, eate, and thou shalt styll suffer byolence, and be oppressed alwaye: that thou shalte be cleane beyde thy selfe for the sight of suche thynges as thou shalt se.

The Lorde shall smyte the with a myschevous botche in the knees and legges, so that thou canst not be healed: euen fromt the sole of the fote vnto the top of the heed.

* The Lorde shall bringe bothe the, and thy kynge whiche thou hast set ouer the vnto a nacion whithe neyther thou nor thy fathers haue knowen, and there thou shalte serue straunge Goddes: euen wodde and stone. And thou shalte goo to waste, and be made a prouerbe, and a testynge stocke vnto all nacions whyther the Lorde shal carye the. Thou shalt carry moche seed out in to the feld, and shalt gather but lytle in, for the grashoppers shal deuoure it. Thou shalte plante a vyneyarde and dresse it, but shalte neyther drynke of the wine ne gather of the grapes, for the wormes shal eate it. Thou shalte haue olyue trees in all thy coostes, but shalte not be anoynted with the oyle, for thyne olyue trees shall be rooted oute. Thou shalte getre sonnes and doughters, but shalte not haue theym: for they shall be caryed awaye prysoners. All thy trees and frute of thy lande shall be marred with blastynge.

The straungers that are amonge you shall clymme aboue the, and thou shalte come downe alowe. He shall lende the, and thou shalte not lende hym, he shall be before, and thou behynde.

Moreouer all these curses shall come vpon the, and shall folowe the and imbrace the, till thou be destroyed: bicause thou herkenedst not vnto the voyce of the Lorde thy God, to kepe his commaundementes and ordinaunces whi che he commaunded the, and they shal be vpon the as mervayles and wonders, and vpon thy seed for euer. And bicause thou seruedest not the Lorde thy God with ioyfulnesse and with a good herte for the abundance of all thinges therfore thou shalte serue thyne enemy whiche the Lorde shall sende vpon the: in hunger and thurste, in nakednesse, and in nede of all thynge. And he shall put a yoke of yron vpon thy necke, till he haue brought the to nought.

And the Lorde shall bringe a nacion vpon the from farre, even from the ende of the worlde as swyfte as an Egle fleeth: a nacyon whose tonge thou shalte not vnderstande: a harde hetted nacion which shall not regarde the person of the olde, nor haue compassion on the yonge. And he shall eate the frute of thy lande, and the frute of thy cattell vntyll he haue destroyed the: so that he shall leaue the neyther corne, wyne, nor oyle, neyther the encrease of thyne oxen, nor the flockes of thy sheepe, vntyll he haue brought the to nought. And he shall kepe the in, in all thy cuyes, vntyll thy hye and stronge walles be come downe wherin thou trustedest, throwe all the lande. And he shall besiege the in all thy gates throwe oute all thy lande whiche the Lorde thy God hath geuen the.

* And thou shalt eate of the frute of thyne owne bodye: the flesshe of thy sonnes and of thy doughters whiche the Lorde thy God hathe geuen the, in that straytnesse and siege wherwith thyne ennemye shall besiege the, so that it shall grewe the man that is tender and delycate amonge you, to loke on his brother, and vpon his wyfe that lyeth in his bosome, and on the relte of his children whiche he hath yet left, for feare of geuynge vnto anye of them of the flesshe of his children, whiche he eatery bycause he hathe nought lefte hym in the straytnesse and siege wherwith thyne ennemye shall besiege the in all thy cuyes.

Yea and the woman that is so tender and delycate amonges you that she dare not aduenture to set the sole of her foote vpon the grounde for softnesse and tendernesse, shall be grieued to loke on the husbande that lyeth in her bosome, euen for the flesshe of her sonne and of her doughter the after byrthe that is come bycause of her children whiche she hath borne, she wolde eate them that same hour for nede of all thynges secretly, in the straytnesse and siege wherwith thyne ennemye shall besiege the in thy cuyes.

If thou wylte not be diligent to do all the wordes of this lawe that are wrytten in this boke, to feare this glorious & fearefull name of the Lorde thy God: the Lorde wyl smyte bothe the and thy seed with wonderfull plages and with great plages and of longe continuance, and with cruell sycknesses & of longe durasnce. Moreouer he wyll bryng vpon the all the diseases of Egypte whiche thou waste afrayde of, and they shall cleaue vnto the. Therto all maner sycknesses and all maner plages, whiche are not wrytten in the boke of this lawe, wyl the Lorde bryng vpon the, till thou be brought to nought. And ye shall be left fewe in nombre, where before ye were as the * sterres of heuen in multitude: bycause thou woldest not herken vnto the voyce of the Lorde thy God.

* And as the Lorde reioyced ouer you to do you good, and to multiplye you: euen so he wyll reioyce ouer you, to destroye you, and to bringe you to nought. And ye shall be wasted oute of the lande whyther thou goest to enioye it. And the Lorde shall shatter the amonge all nacions, from the one ende of the worlde vnto the other, and there thou shalte serue straunge Goddes, whiche neyther thou nor thy fathers haue knowen: euen wodde and stone.

And among these nacions thou shalt haue no quyetnes, neyther shal there be any reste to the sole of thy fote. For the Lorde shal geue the there a trembling herte, and dasyng eyes, and sorowe of mynde. And thy lyfe shall hange before the, and thou shalte feare bothe daye and nyghte, and shalte haue no truste in

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* Deute. 28.

* Iere. xxxi. c

thy lyfe. In the mornyng thou shalt say, wolde God it were nyght. And at nyght thou shalte saye, wolde God it were mornyng, for feare of thyne hert which thou shalt fear, and for the syght of thyne eyes whiche thou shalt se,

And the Lorde shall bryngе the into Egypt agayne with shyppes, by the waye whiche I bad the thou sholdes se it no more. And there ye shall be solde vnto youre enemyes, for bondmen and bondwomen, and yet no man shall bye you.

Exod.xiii.d

¶ The people are exhorted to obserue the commaundementes, for the consyderation of benefites receyued: which yf they breake they are threatned to be plaged.

CAPI. XXIX.

1 THese are the wordes of the appoyntment whiche the Lorde commaunded Moyses to make with the chyldren of Israel in the lande of Moab, besyde the appoyntment which he made with them in Horeb. And Moyses called vnto all Israel and sayd vnto them: Ye haue sene all that the Lorde dyd before your eyes in the land of Egypt, vnto Pharao and vnto all his seruauntes, and vnto all his lande, and the great temptacions which thyne eyes haue sene, and those great myracles and wonders: and yet the Lorde hath not geuen you an hert to perceyue, nor eyes to se, nor eares to heare vnto this daye.

Exod.xii.a Numer.xxxiii.c

Deuter.xxv.b Jerem.xxxii.b

4 And he hath conducted you xl. yere in the wylderneße, and your clothes are not waxed olde vpon you, nor ye your shoes waxed olde vpon your fete. Ye haue eate no bred nor dronke wyne or stronge drynke, that ye might knowe how he is the Lorde your God.

4 Deut.viii.a

b

6 And at laste ye came vnto this place, and Seyon the kynge of Hesbon, and Og kyng of Basan came forth agaynst you vnto battayle, & we smote them and tooke their land, and gaue it an enheritaunce vnto the Rubenytes, and Gadites, & to the halfe tribe of Manasse. Kepe therfore the wordes of this appoyntment, & do them, that ye may vnderstand all that ye ought to do. 7 Ye stande here this daye euery one of you before the Lorde your God: bothe the heedes of your tribes, your elders, your officers, and all the men of Israel: your chyldren, your wyues, and the straunger that soiourneth in thyne house, from the hewer of thy wod, vnto the drawer of thy water, that thou shouldst come vnder the appoyntment of the Lord thy God, and vnder his othe which the Lorde thy God maketh with the this daye, to make the a people vnto hym selfe, and that he maye be thy God, as he hath sayde vnto the, and as he hath sworne vnto thy fathers, Abraham, Isaac, and Jacob.

6 Deuter.iii.a

7 Deuter.iii.a

Josue.xi.d

Genes.xxvii.a

¶ Neyther I make this bonde, and this othe with you onely: but both with hym that stondeth here with vs this daye before the Lorde our God, and also with him that is not here with vs this daye. For ye know how we haue dwelt in the land of Egypt, and how we came thorow the myddes of the nacions whiche we passed by. And ye haue sene their abominacions and their ydolles: wodde, stone, syluer and golde whiche they worshypped.

Lest there be amonge you man or woman kynred or tryde that turneth away in his hert this daye from the Lorde our God, to go and serue the Goddes of those nacions: and lest there be amonge you some roote that beareth gall and wormewod, so that when he heareth the wordes of this curse, ye blesse him selfe in his hert, saying, I shal haue peace. I wyl therfore walke after the lust of myne owne herte, that the dronken may perysshe with the thurste. And to the Lorde wyl not be merciful vnto hym, but tyrn the wrathe of the Lorde and his gelousye smoke agaynst that man, and all the curses that are wrytten in this boke, lyght vpon hym, and the Lorde do out his name vnder heuen, and separate hym vnto euyll out of all the tryues of Israel, accordyng vnto all the curses of the appoyntment that is wrytten in the boke of this lawe.

Jerem.xlv.a Genesis

b

So that the generacion to come of youre chyldren that shall ryse vp after you, and the straunger that shall come from ferre saye whe they se the plages of that lande, and the diseases wherwith the Lorde hath smytten yt how all the lande is ouerspred with brymstone and salte, and that it is neyther sowne nor beareth nor any gresse groweth therin, accordynge to the ouerthrowynge of Sodome, Gomor, Adama, and Zeboim: whiche the Lorde ouerthrewe in his wrath and angre.

Genesis

And then shal all nacions also saye: Wherfore hathe the Lorde doone in this wyse vnto this lande? O how feareful is this great wrathe! And men shal saye: because they left the testament of the Lorde, God of their fathers wyche he made with them when he brought them ouer of the lande of Egypte. And they went and serued straunge goodes and worshypped them: goddes which they knewe not, & which hadde geuen them nought. And therfore the wrathe of the Lorde waxed hoote vpon that land to bryngе vpon it all the curses that are wrytten in this boke. And the Lorde cast them out of their lande in angre, wrath, and great furyousnesse, and caste them in to a straunge lande, as it is come to passe this day. The secretes of the Lorde our God are opened vnto vs and our chyldren for euer, that we do all the wordes of this lawe.

¶ The worde of God is not farre from them that seke for it, but in their mouthes and hertes.

CAPI. XXX.

When all these wordes are come vpon the, whether it be the blessyng or the curse which I haue set before the, yet if thou turne vnto thyne hert among all the nacions whyther the Lorde thy God hathe thrust the, and come agayne vnto the Lord thy God and harken vnto his voyce, accordynge to all that I commaunde the this daye: bothe thou, and thy chyldren with all thyne herte, and all thy soule: Then the Lorde thy God wyll tourne thy captyuite, and haue compassion vpon the, and go and fet the agayne from all the nacions amonges whych the Lorde thy God shal haue

I

Deuter.xxxii.a Psalm.

Jerem.

haue scatered the. Though thou wast cast vnto the extreme partes of heuen: euen frome thence wyl the Lord thy God gather the, and from thence fet the & bringe the in to the land which thy fathers possessed, and thou shalt enioye it. And he will shewe the kyndnesse & multiply the about thy fathers. ✱ And the Lorde thy God will circumcise thyne hert, and ℣ hert of thy seed for to loue the Lord thy God with all thyne hert, & all thy soule, that thou maist lyue. ✱ And the Lorde thy God will put all these curses vpon thyne enemyes and on them that hate and persue the.

But thou shalt turne and harken vnto the voyce of the Lorde and to all his commaundementes which I cõmaunde the this daye. And the Lord thy God wyl make the plenteous in all the workes of thyne hand, and in the frute of thy body, in the frute of thy catel, and frute of thy lande, and in riches. ✱ For the Lord wil turne agayn and reioyce ouer the, to do ℣ good as he reioyced ouer thy fathers. If thou herke vnto the voyce of the Lorde thy God, to kepe his commaundementes and ordinaunces, whi che are written in the boke of this law, if thou turne vnto the Lorde thy God with al thyne hert, and all thy soule.

✱ For the commaundement whiche I commaunde the this daye, is not hyd from the, ne farre of. It is not in heuen that thou nedest to saye: who shall go vp for vs to heuen, and fet it vs, that we maye heare it and do it. Neither is it beyonde the see: that thou woldest saye: who shal go ouer see for vs & fet it vs that we maye heare it and do it. But the worde is verye nye vnto the, euen in thy mouth & in thyne hert that thou do it.

Beholde, I haue set before you this daye lyfe and good, deth and euyll: in that I commaunde the this daye to loue the Lorde thy God, and to walke in his wayes, and to kepe his commaundementes, his ordynaunces and his lawes: that thou mayste lyue and multiplye, and that the Lorde thy God maye bleſſe the in the lande whyther thou goest to possesse it.

But if thyne hert turne awaye, so that thou wylt not heare: but shalt go astraye and worship straunge goddes, and serue them, I certifie you this daye, that ye shall surely perysshe, and that ye shal not prolong your dayes vpon the land whyther thou passest ouer Jordan to go and possesse it.

✱ I call to recorde this daye vnto you heuen and erth, that I haue set before you lyfe and death, blessynge and cursynge: but chose lyfe, that thow and thy seed may lyue, in that thou louest thy Lorde thy God, harkenest vnto his voyce, and cleauest vnto hym. For he is thy lyfe and the lengthe of thy dayes, that thou mayste dwell vpon the earth which the Lorde sware vnto thy fathers: Abraham, Isaac, and Jacob to gyue them.

¶ Moses being ready to dye, ordereth Josue to rule the people in his stede. This boke Deuteronomye is written and layde in the tabernacle before the arcke. The Leuytes are charged to reade it to the people.

CAPI. XXXI.

A Lso Moses went and spake these wordes vnto al Israel and sayd vnto them. I am an hundred and twentye yere olde this daye, and can no more go out and in. Also the Lorde hath sayd vnto me, thou shalte not goo ouer this Jordan. The Lorde youre God he wyll go ouer before the, and he wyl destroy these nations before the, and thou shalte conquere them. And Josua shall goo ouer before the, as the Lorde hathe sayde. And the Lorde shall goo vnto them, as he dyd to Sehon and Og kynge of the Amorytes, and vnto their landes, which kynges he destroyed. And when the Lorde hath delyuered them to you, se ye do vnto them accordyng vnto all the commaundementes whiche I haue commaunded you. Plucke vp your hertes and be stronge, drede not, nor be afeerde of them/ for the Lorde thy God him selfe will go with the, and will neither let the go, nor forsake the.

And Moses called Josua and sayd vnto him in the sight of all Israel, ✱ Be stronge & bolde for thou muste goo with this people vnto the land which the Lorde hath sworne vnto their fathers to gyue them, and thou shalte gyue it them to inherite. And the Lorde shall goo before the, and he shall be with the, and wyl not let the goo, nor forsake the, feare not therfore, nor be discomforted.

And Moses wrote this lawe and delyuered it vnto the preestes the sonnes of Leui, which ✱bare the arcke of the testament of the Lorde, and vnto all the elders of Israel, and commaunded them sayeng, ✱ At the ende of the .vij. yere, in the tyme of the fre yere, in the feast of the tabernacles, when al Israel is come to appere before the Lorde thy God, in the place whiche he shal chose: se thou rede this lawe before all Israel in their eares. Gather the people togyther, men, women, and chyldren, and the straūgers that are i thy cityes, that they may heare lerne, and feare the Lorde youre God, and be diligent to kepe all the wordes of this lawe, and that their children which knowe nothing may heare, and lerne to feare the Lorde youre God, as longe as ye lyue in the lande whither ye go ouer Jordan to possesse it.

And the Lorde sayd vnto Moses. Beholde, thy dayes are come, that thou muste dye. Call Josua and stande in the tabernacle of witnesse, that I may gyue hym a charge. And Moses and Josua went and stode in the tabernacle of witnesse. And the Lorde appered in the tabernacle, euen in the piller of the cloude. And the pyller of the cloude stode ouer the doore of the tabernacle. And the Lord sayd vnto Moses: beholde thou must slepe with thy fathers, and this people wyl ryse vp and go a hooryng after straunge goddes of the land whither they go, and wil forsake me and breke the appoyntment which I haue made with them. And then my wrath wil waxe hote against them, and I wyl forsake them, and wyll hyde my face from them in that daye, and they shal be consumed. And when moche aduersitie and tribulacion is come vpon them, then they wyll saye: bye-

cause our God is not among vs, these tribulations are come vpon vs. But I will hyde my face that same tyme for all the euyls whiche they haue wrought in that they are turned vnto straunge Goddes.

Deute.31.a

¶ Nowe therefore wryte thou this songe, and teache the chyldre of Israel, and put it in their mouthes, that this song maye be my witnesse vnto the chyldren of Israel. For when I wyll bryng them in to the lande whiche I swore vnto their fathers that floweth with mylke, & honye, and they haue well eaten & filled themselues, and waxen fat, then shal they turne vnto straunge Goddes and serue them, and rayle on me, & breake my testament. And then when moche mischefe and tribulacions is come vpo them, this song shal answere before them and be a witnesse. It shall not be forgotten out of the mouth of their seed, for I know their imagination whiche they go about euen now before I haue brought them in to the lande which I haue promised them. And Moses wrote this songe that same daye, and taught it the children of Israel. And the Lorde gaue Iosua the sonne of Nun a charge, and sayde: ✱ Be bold and stronge, for thou shalt bryng the children of Israel in to the lande which I promised the, and I wyl be with the.

✱ Or, me.b in Hebrue.a

The whole to put in the dish

When Moses had written the wordes of this lawe in a boke, vnto the ende of them, he commaunded the Leuites which bare the arke of the testament of the Lorde, sayinge: take the boke of this law, and put it by the syde of the arcke of the testament of the Lorde your God and let it be there for a witnesse against the. For I know thy stubbornes, & thy stiffe necke: beholde whyle I am yet alyue and in company with you this daye, ye haue ben stately against the Lorde, how moche more after our death?

Gather vnto me all ✱ elders of your tribes & your officers, that I may speke these wordes in their eares, and call heuen and erth to recorde against them. For I am sure that after my death, ye will be wickedly, & turne from the waye which I commaunded you, and tribulacion shall come vpon you in the latter dayes when ye haue wrought wickednesse in ✱ sight of the Lorde to prouoke him with the workes of your handes. And Moses spake in the eares of all the congregacion of Israel the wordes of this songe vnto the ende of them.

¶ The songe of Moses. He goeth vnto the toppe of Abarim to se the land of promyse.

CAP. XXXII.

Hearke, o heuen, what I speake, and heare (o earth) the wordes of my mouthe. My doctrine droppe as doth the rayne, and my speche floweth as doth the dewe, as the myst lyenge vpon the herbes, and as the droppes vpon the grasse. For I will call on the name of the Lorde: Magnifye the myghte of oure God.

Exod.15.a Psalm.17.a Esay.26.a

Perfect are Gods dedes, and all his waye are rightoulnes, God is faithful and without wickednes, both rightous an iust is he.

The frowarde and crokedwarde generacion hathe trespased agaynste him, and are not his sonnes by reason they are distayned. Dost thou so rewarde the Lorde? O foolishe nation and vnwyse. Is not he thy father, and thyne owner? hath he not made the and ordayned the? Remembre the dayes that are paste: consider the yeres from tyme to tyme. Aske thy father and he wyll shewe the thy auncestours, & they shal tel the, when the most highest sequestred the nations, and diuided the sonnes of Adam, he put the borders of the nations fast by the company of the chyldren of Israel.

Psalm.44.a Genes.10.a Deute.4.a

For the Lordes part is his folke, and Jacob is the portion of his inheritaunce.

B Deute.32.a

He founde him in a deserte land, in a boyde ground and in a wylde wildernes. He led him about and gaue him vnderstanding, and kepte him as the apple of his eye.

Exod.19.a

As an Egle that stereth vp her nest to flee, and flotereth ouer her yonge, he stretched out his wynges, and toke him vp and bare hym on his shoulders. The Lorde alone was his guyde, and there was no straunge God with him.

Deut.32.a

He set him vp vpon an hye land, and he ate the encrease of the feldes. And he gaue him honye to sucke out of the rocke, and oyle oute of the harde stone. With butter of kyne, & mylke of the shepe, with fat of the lambes, and fatte rammes of Basan, with goates & whete floure. And of the bloud of grapes thou dronkest ripe wyne.

Psalm.81.a

C

And Israel waxed fat, and kycked. Thou wast fat, fatte and smothe. And he let God go that made him, and turned his backe from God that saued him. They stirred vp his displeasure thorow their straunge goddes, & with abhominacions prouoked him.

They offered vnto deuyls, and not to God and to Goddes whiche they knewe not, euen to newe Goddes that came newly vp, whiche their fathers neuer worshypped.

Of the God that begat the thou arte vnmyndfull, and hast forgot God that made the. And when the Lorde sawe it he was angrye, because of the prouokynge of his sonnes and doughters.

Deute.

And he sayd, I will hyde my face from them and wyl se what their ende shall be. For they are a frowarde generacion & children in whom is no faythe. They haue angred me with him that was no God, & prouoked me with their vanities. ✱ And I agayne wyll anger them with them which are no people, and wyl prouoke them with a folysshe nation. ✱ For fyre is kyndled in my wrath, and shall burne vnto the botome of hell. And shal consume the erth with her encrease, and set a fyre the botomes of the mountaynes. I wyll heape myseheues vpon them, and wyll spende all myne arowes amongst them.

Rom.10.a ✱ Jere.5.a D

They shall pyne awaye by famyn, byrdes shall deuour them with a bytter gnawynge. ✱ I wyl also sende the teth of beastes vpon them, and poyson serpentes of ✱ erth. Without doores the swerde shal destroye them, and within in the chambre, feare: both yonge men and yonge

ponge women, and the suckelynges, with the men of grete heedes. I haue determined to scatter them thorowe out the worlde, and to abolysshe their name from amonge men, but for their enemyes cause I haue forborne the, lest their aduersaries wolde take vpon them and saye: our hye hande hathe done all these workes, and not the Lorde.

For it is a nation that hath no forecast, and hath no vnderstandyng in them: I wold they were wyse, and vnderstode this, and wold consider their latter ende.

Howe it commeth, that one shall chase a thousande, and two put ten thousand of them to flyghte: but that their God hathe solde them, and bycause the Lorde hath geuen them ouer.

For oure rock is not as their rock, no though our enemyes be iudge. But their vynes are of the vynes of Sodom, and of the feldes of Gomorra. Their grapes are grapes of gal, & their clusters be bytter.

Their wyne is the poyson of dragons, and the cruell gal of adders. Are not suche thinges layd in store with me, and sealed vp amonges my treasures? ✱ Vengeaunce is myne, and I wyll acquyte: Their feete shall slyde when the tyme commeth. For the tyme of their destruction is at hande, and the tyme that shall come vpon them maketh haste.

For the Lorde wyll do iustyce vnto his people, and haue cōpassion on his seruaunces. For it shall be sene that their power shall fayle, & them prisoners be lost, and the residue wasted.

And it shal be sayd: where are their goddes wherin they trusted?

The fat of whose sacrifices they ate, & dranke the wyne of their wedlayces, let them ryse vp and helpe you, and be your shylde.

Se nowe howe I am alone, and that there is no God but I. I can kyll and make alyue, and what I haue smytten, that can I heale: neyther is there that can rescue any man oute of my handes.

For I wyll lyfte vp myne handes to heuen, and wyll saye, I lyue euer.

If I whet the edge of my swerde as it were a thonderbolt, & myne hand goth about to do iustice, I wyl shewe vengeaunce on myne enemyes, and wyl requyte them that hate me.

I wyll make myne arowes dronken with bloude, and my swerde shall eate flesshe of the bloud of the slayne, and of the captyue, and of myne enemyes hare heed.

Prayse (ye brethen) his people, for he wyl auenge the bloude of his seruaunces, and wyll auenge him of his aduersaries, & wil be mercyfull vnto the lande of his people.

Moses wente and spake all the wordes of this songe in the eares of the people, bothe he and Iosua the sonne of Nun. When Moses had spoken all these wordes vnto the ende to all Israel, he sayd vnto them. Set your hertes vnto all the wordes which I testifie vnto you this day: that ye commaunde them vnto your children to obserue and doo all the wordes of this lawe. For it is not a deyne worde vnto you: but it is your lyfe, & therowe this worde ye shall prolonge your dayes in the lande whi ther ye go ouer Iordan to conquere it.

And the Lorde spake vnto Moses, the same daye, saying: get the vp in to this mount Abarim, vnto mount Nebo, whiche is in the lande of Moab ouer against Iericho. And beholde the lande of Canaan whiche I gyue vnto the chyldren of Israel to possesse. And dye in the mounte whyche thou goest vpon, and be thou put vnto thy people: As Aaron thy brother dyed in mounte Hor, and was put vnto his people. For ye trespased against me among the chyldren of Israel at the waters of Strife, at Cades in the wildernesse of Zin: bycause ye halowed me not amonge the chyldren of Israel. Thou shalt se the land before the, but thou shalte not goo vnto the lande whiche I gyue the chyldren of Israel.

Moses dyeth. Moses dyeth.

Moses goeth vp vnto mount Nebo.

¶ Moses dyeth all the tribes of Israel.

CAPI. XXXIII.

THis is the blessyng wherwith Moses Gods man blessed the chyldren of Israel before his deathe, sayinge: The Lorde came from Sinai, and shewed his beames from Seir vnto them, and appeared gloryously frome mounte Pharan. And he came with thousandes of sayntes, and in his eyght hande a lawe of fyre for them. How loued he the people?

✱ All his sayntes are in his hande. They that ioyne them selues vnto this sorte, shall receyue his wordes. Moses gaue vs a lawe whiche is the enheritaūce of the congregacion of Iacob. And he was in Israel kynge, and gathered the heades of the people and the tribes of Israel togyther.

Ruben shall lyue and shal not dye: but his people shall be fewe in nombre. This is the blessyng of Iuda: Heare Lorde the voyce of Iuda, and bryng him vnto his people, lette his handes fight for him, but be thou his help agaynst his enemyes.

And vnto Leui he sayd: thy perfectnes and thy lyght be after thy mercyfull man whome thou temptedst at Masah with whom thou stri uedst at the waters of Strife. He that sayth vn to his father and mother, I knowe not, and vnto his brethren, I knowe not, and to his sonne, I wote not, for they haue obserued thy wordes, and kepte thy testament. They shall teache Iacob thy iudgementes, and Israel thy lawes. They shal put incense before thy nose, and hole sacrifices vpon thyne aulter. Blesse Lorde their power, and accepte the workes of their handes, smyte the backes of them that ryse against them, and of them that hate the: that they ryse not agayne.

Vnto Ben Iamin he sayde. The Lordes beloyng shall dwell safelye with him, and kepe him selfe in the chambre by him contynually, and shall dwell betwene his shoulders.

And vnto Ioseph he sayde: blessed of the Lorde is his lande, with the goodly fruites of heuen, with dewe and with springes that

lye benethe: and with frutes of the encrease of the sonne, and with vyle frute of the monethes, and with the toppes of mountaynes that were frome the begynnynge, and with the dayntyes of hylles that lasse euer, and with goodly frute of the earth, and of the fulnesse therof.

And the good wyll of him that dwelleth in the * busshe, shall come vpon the heed of Joseph, and vpon the toppe of the heed of hym that was sepatated frome his brethren, his beautie is as a firstborne ore, and his hornes as the hornes of an vnycorne. And with them he shall pusshe the nacions togyther, euen vnto the endes of the worlde. These are the manye thousandes of Ephraim, and the thousandes of Manasses.

And vnto Zabulon he sayde: Reioyce Zabulon in thy goynge oute, and thou Isachar in thy tentes. They shall call the people vnto the hyll, and there they shall offre offrynges of ryghtoulnes. For they shall suche of the aboundaunce of the see, and of treasure hydde in the sande.

And vnto Gad he sayde: Blessed is the enlarger maker Gad. He dwelleth as a lyon and caughte the arme and also the toppe of the heed. He sawe his dominion that in his part there was a teacher hyd, and came with the heedes of the people, and executed ꝑ ryghtoulnes of the Lorde, and his iudgementes with Israel.

And vnto Dan he sayde: Dan is a lyons whelpe, he shall flow plentiously from Basan.

And vnto Nephthali he sayd: Nephthali he shall haue abundance of pleasure, and shal be filled with the blessyng of the Lorde, and shal haue his possessions in the southwest.

And of Aser he sayde: Aser shall be blessed with chyldren: he shal be acceptable vnto his brethren, and shal dyp his fote in oyle: Yron and brasse shall hange on thy shoes, and thine age shall be as thy youth.

There is none lyke vnto the God of Israel he that ryeteth vpon heuen, shal be thyne helpe whose glory is in the cloudes, that is the dwellyng place of God from aboue, and vnder the armes of the worlde: he hath calle out thyne ennmyes before the and sayd: destroy. And Israel shall dwell in safetye alone. And the eyes of Jacob shall loke vpon a lande of corne and wyne. Moreouer his heuen shall droppe with dewe. Happy arte thou Israel, who is lyke vnto the? A people that art saued by ꝑ Lorde, thy shylde and helper, and a swerde of thy glorye. And thyne enemyes shal lye dede them selues frome the, and thou shalte walke vpon their hyghe hylles.

* Exodi. iii. a

¶ Moses dyeth. Israel weepeth. Josua succedeth in Moses romme.

CAPI. XXXIIII.

AND Moses wente frome the feldes of Moab vp, in to mounte Nebo, whiche is the toppe of Phasgah, ouer agaynste Jericho. And the Lorde shewed him al the land of Galaad, euen vnto Dan, and al Nephthali and the lande of Ephraim and Manasse, and all the land of Juda: euen vnto the vttermost see, and the south, and the region of the playne of Jericho the citye of palme trees, euen vnto Zoar. And the Lord sayd vnto him. * This is the land which ꝑ I swore vnto Abraham, Isaac and Jacob, sayinge: I wyll gyue it vnto thy seed. I haue shewed it the, before thyne eyes: but thou shalt not go ouer thyther.

¶ * Genes. xxii. xxvi. xxviii. xxxv. xlvi. ꝑ

So Moses the seruaunt of the Lorde dyed there in the lande of Moab, at the commaundement of the Lorde. And he buryed hym in a valey in ꝑ lande of Moab beside Bethphegor: but no man wyste of his sepulchre vnto this daye. And Moses was an hundred and twenty yere olde when he dyed, and yet his eyes were not dymme, nor his chekes abated. And the chyldren of Israel wepte for Moses in the feldes of Moab thirtye dayes. And the dayes of weppynge and mournynge for Moses were ended.

ꝑ Deut. xxxiv.

And Josua the sonne of Nun was ful of the spirite of wysdome: * for Moses had put his hand vpon him. And all the chyldren of Israel herkened vnto him, and dyd as the Lorde commaunded Moses. But there arose not a prophete sith that tyme in Israel lyke vnto Moses: whom the Lorde knew face to face in all the myracles and wonders whiche the Lorde sent him to do in the lande of Egypt vnto Pharao and all his seruaunces, and vnto all his lande: and in al the myghtye dedes, and greate wonderfull thynges which Moses did in the syght of all Israel.

* Deut. xxxiv. ꝑ

¶ The ende of the fyfte boke of Moses.

THE BOOKE OF IOSVA.

¶ The Lorde courageth Iosua to inuade the lande of promyse, and commaundeth him continually to rede deuteronomye.

CAPI. I.

AFter the deth of Moses the seruaunte of the Lorde: the Lorde spake vnto Iosua the sonne of Nun, Moses seruaunt, saying: Moses my seruaunt is dede. Nowe therfore aryse & go ouer Iordan, bothe thou and all this people vnto the lande whiche I gyue vnto the chyldren of Israel. * All the places that the soles of your fete shall treade on, haue I gyuen you, as I sayd vnto Moses: from the wyldernesse & Libanon, vnto the great ryuer Euphrates: and all the land of the Hethites euen vnto the greate see towarde the goynge downe of the sonne, shall be youre boundes. There shall not a man be able to withstande the, all the dayes of thy lyfe. * For as I was with Moses, so wyll I be with the: and wyl neyther leaue the, nor forsake the. * Be strong and bold: for vnto this people shalt thou deuyde the land by lot, which I sware vnto their fathers to gyue them.

Be stronge, and harden thy selfe to obserue and to do, according to all the lawes which Moses my seruaunte commaunded the. * Tourne from them neyther to the ryght hand nor left: that thou mayst haue vnderstanding in all thou takest in hande, * let not the boke of this lawe departe out of thy mouthe: But studye therin daye and nyght, that thou mayst obserue and kepe al that is wrytten therin. For then shalte thou make thy waye prosperous, and then thou shalte haue vnderstanding. Beholde, I haue sayd vnto the, be strong and bolde: neyther feare nor dreade. For the Lorde thy God is with the, whyther so euer thou goest.

Then Iosua commaunded the officers of the people, saynge. Go thorowe the myddes of the hoste, and commaunde the people, saying: prepare you vitayles: for after thre dayes ye shall passe ouer this Iordan, to go and enioye the lande, which the Lorde your God giueth you to possesse it.

And vnto the Rubenites, Gadites, and halfe the tribe of Manasses spake Iosua, saynge: Remembre that, whiche Moses the seruaunt of the Lorde commaunded you saynge. the Lorde your God hath gyuen you rest, and all this lande. Let your wyues, your chyldren and your cattell remayne in the lande whiche Moses gaue you on this syde Iordan: But go ye before your brethren armed, all that be men of warre, and fyghte for them, tyll the Lorde haue gyuen your brethren rest, as he hathe you, and tyll they also haue obteyned the lande which the Lorde your God giueth them. And then returne vnto the lande of your possession and enioye it, whiche Moses the Lordes seruaunte gaue you on this syde Iordan, towarde the sonne rysynge. And they answered Iosua, saynge: * All that thou bydest vs we wyll doo, and whyther so euer thou sendest vs, we wyll go. According as we obeyed Moses in all thynges, so we wyll obeye the. Onely the Lorde thy God be with the, as he was with Moses. And who so euer disobeye thy mouthe, and wyll not hearken vnto thy wordes in all thou commaundest hym, lette hym dye. Onely be stronge and of good courage.

A Deuteronomye twyse to Iosua. * Deute. v. d. Iesrem. xlv. a.

¶ Iosua sendeth searchers or spyes to Iericho, whi the were lyke vnto Rahab and is chaped the handes of the pursuers. Rahab beleeueth and confesseth the God of Israel.

CAPI. II.

THen Iosua the sonne of Nun sent out of Sethim two spyes secretly, saynge: Go and vewe the lande, and also Iericho. And they went and came in to a bitelyng house of a woman named Rahab, and lodged there. And it was tolde the kynge of Iericho, saynge: Beholde there came men in hyther to nyght of the chyldren of Israel, to espye out the countrey. And the kynge of Iericho sente vnto Rahab, saying: bryng forth the men that are come to the, which are entred in to thyne house: they be spyes, for they be come to serche out all the lande.

And the woman toke the two men and hyd them. And sayd, in dede there came men vnto me, but I wote not from whence they were. And aboute the tyme of the shuttynge of the gate when it was darcke they went out, whyther I wote not: but folowe after them quickly and ye shal ouertake them. And she brought them vp vnto the rofe of the house, and * hyd them vnder flaxe (yet in the stalkes) which she had lynge abrode vpon the rofe. And the men pursued after them the waye to Iordan euen vnto the † passage, and as sone as they whiche pursued after them were gone forthe, they shut the gates.

And or euer they were a slepe, she came vp vnto them vpon the rofe, and sayde vnto the men. I knowe that the Lorde hath gyuen you the lande, bothe bycause that the feare of you is fallen vpon vs, and bycause that the inhabitantes of the lande fayne at your byther resort, for we haue herd how the Lorde * dryed vp the water of the red see before you, when you came out of Egypt, and what you dyd vnto the two kynges of the Amorites on the other syde Iordan * Sehon, and Og whiche ye vtterly destroyed. And as sone as we had herd these thynges, our hertes dyd fayne. And there remayned no more courage in anye man for feare of your comminge. For the Lorde youre God is the God in heuen aboue, and on the erth beneth.

Now therfore swere vnto me by the Lorde

* Iosue. vi. c.

† Or ferye.

* Exod. xiiii. f.

* Numer. xxi. g.

that lykewyse as I haue shewed you mercye, ye shall also shewe mercye vnto my fathers house and gyue me a true token. And that ye shall saue alyue both my father, and my mother, my brethren, and my systers, and all that pertayne vnto them. And that you shal reskue our soules from death.

And the men answered her, oure lyues for you to dye, so thou do not betraye vs. And so when the Lorde hath gyuen vs the lande, * we wyll deale mercyfully and truly with the. And then she let them downe with a corde thorowe a wyndowe. For her house was annexed to the townes walle. And she sayde vnto them: get you in to the mountaynes, leest the pursuers mete with you, and hyde your selues there thre dayes, vntyll the pursuers be returned, and then maye ye go your wayes. Iosue. vi.c

And the men sayde vnto her, we wyl be discharged of this othe, whiche thou hast made vs sweare, when we come in to the lande, excepte thou bynde this purple threden corde in the wyndowe, whiche thou lettest vs downe by. And thou shalte bringe thy father, thy mother, thy brethren, and all thy fathers household, euen in to the house to the. And then who so euer go out at the dores of thy house in to the streate, his bloude shall be vpon his owne heed, and we gyltlesse. And who so euer shall be with the in the house, his bloude be on oure heedes yf any mannes hande be vpon hym: But yf thou bewrayest vs or vtterest these oure wordes, we wyll be quyte of thy othe whiche thou hast made vs sweare. And she sayde, accordynge vnto youre wordes, so be it: and so sente them awaye, and they departed. And she bounde the purple corde in the wyndowe. D

And they departed and got them in to the mountaynes, and there abode thre dayes, tyll the pursuers were returned. And the pursuers sought thorowe oute all the waye, and founde them not. And the two men returned and descended from the mountaynes, and passed ouer, and came to Iosua the sonne of Nun, and tolde hym all that hadde chaunced them. And they sayde vnto Iosua, the Lorde hath deliuered in to oure handes all the lande, for all the inhabitantes of the countrey thynke for feare of vs.

¶ The water of Iordan dryeth vp, and Iosua with the people passe ouer.

CAPI. III.

AND Iosua rose early: and they remoued from Sethim, and came to Iordan, both he and the chyldren of Israel, and sojourned there thre dayes before they wet ouer. And after thre dayes the herolders went thorowe out the hoste, and commaunded the people, sayenge: when ye se the arcke of the testament of the Lorde your God, and the preistes that are Leuytes beareynge it: then departe ye fro your places and folowe after it. So yet that there be a space betwene you and it, aboute a two thousande cubytes by measure. And come not nye vnto it, that ye may knowe the waye by whiche ye muste goo: for ye haue not gone by it in tymes past. And Iosua sayde vnto the people, * purifye youre selues, for to morowe the Lorde shall shewe wonders amonges you. B

Then Iosua spake vnto the preistes, sayenge. Take vp the arcke of the couenaunt, and goo before the people. And they toke vp the arcke, and went before the people. * Leuit. Numer. & 1. Reg. & Iosue. viii.

And the Lorde sayd vnto Iosua: this daye wyll I begyn to auaunce the in the syghte of all Israel, that they maye knowe that as I was with Moses, so wyll I be with the. And commaunde thou the preistes that beare the arcke of the testament, sayenge: when ye are entred a litle in to the water of Iordan, stand styll in it.

Then spake Iosua to the chyldren of Israel, sayenge: come nyther, and heare the wordes of the Lord your God. And Iosua sayd: Hereby ye shall knowe that the lyuynge God is amonges you, and that he wyll vndoubtedly caste oute before you the Cananytes, the Hethites, the Hiuites, the Pherezites, the Gergesites, the Amorites, and the Iebusytes. Beholde, the arcke of the couenaunt of the Lorde of all the worlde shal go before you in to Iordan. And nowe take you twelue men of the chyldren of Israel, of euery tryde a man. And as soone as the soles of the fete of the preistes that beare the arcke of the omnipotent Lorde of all the worlde, treade in the water of Iordan, the water of Iordan shall deuyde it selfe: and the waters that come frome aboue, shall stande styll vpon an heape. E

And when the people were departed frome theyr tentes to go ouer Iordan, * the preistes beareyng the arcke of the couenaunt before the people) as soone as they that bare the arcke came vnto Iordan, and the feete of the preistes that bare the arcke were dypped in the brym of the water, * Iordan beynge full ouer al his bankes, al the tyme of haruest: the water that came downe frome aboue dyd stoppe, and stode vpon an heape, a greate waye from Adam, a cyte beside Zarthan. And the water that went downe, vanyshed in to the see of the wyldernesse, called the salte see, as soone as it was diuided: and the people * went right ouer agaynste Iericho. And the preistes that bare the arcke of the appoyntment of the Lorde stode styll vpon drye lande in the myddes of Iordan, tyll all the people were cleane ouer Iordan. * Iosue. iii. * Iosue. iii. F

¶ Twelue stones are reared vp for a remembraunce that Iordane was dryed, and it returneth agayne to his course.

CAPI. IIII.

AND as sone as the people were al gone ouer Iordan, the Lord spake vnto Iosua sayenge. Take twelue men oute of the people, of euery tryde a man, and commaunde them, sayenge: Take you hence oute of the myddes of Iordan, euen oute of the place where the preistes stode, twelue harde stones. G

And

And take ye theym awaye with you and put them in the place where you pytche your tentes this nyght. And Josua called vnto the.xij. men which he had prepared of the childzen of Israel, of euery tribe a man, and sayde vnto them: * get you before the arcke of the Lord your God euen into the myddes of Jordan, & take vp euery man a stone vpon his shoulder, accordinge to the nombre of the trybes of the childzen of Israel, that this maye be a signe amonges you. And when your childzen aske you in tyme to come, sayenge: What meane these stones: saye vnto them, that the water of Jordan shronke backe at the commynge of the arcke of the appoyntement of the Lorde: euen whyle it went ouer Jordan. And these stones shalbe a token of remembrance vnto the childzen of Israel for euer.

And the childzen of Israel dyd as Josua cõmaunded, and toke vp twelue stones forth of the myddes of Jordan, as the Lorde sayd vnto Josua, accordynge to the nombre of the trybes of the childzen of Israel, and caryed the awaye with them, vnto the place where they lodged, & layde them wone there. And thereto Josua set vp twelue stones in the myddes of Jordan in the place where the fete of the prestes whiche bare the arcke of the testament, stoode.

And there they be vnto this daye. For the prestes which bare the arcke stoode in ſ myddes of Jordan, tyll all was accomplyshed ſ the Lorde commaunded Josua to saye vnto the people, accordyng to all that Moses charged Josua. And the people hasted and went ouer. When all the people were cleane ouer, then went ouer the arcke of the Lorde, and also the prestes before the people. And the chyldren of Ruben, and the chyldren of Gad, and halfe the tribe of Manasses went before the chyldren of Israel armed, as Moses charged theym. Fourtye thousande trymmed for warre, went before the Lorde vnto batayle vnto the playnes of Jericho. That daye the Lord magnified Josua in ſ sight of al Israel and they feared him as they feared Moses al dayes of his lyfe.

And the Lorde spake vnto Josua, sayinge: commaunde the prestes that beare the arcke to come forth of Jordan. And Josua commaunded the prestes, sayinge, Come forthe of Jordan. And when the prestes that bare the arcke of the appoyntment of the Lorde were ascended out of Jordan: as soone as the soles of the prestes fete were brought to drye lande, the water of Jordan returned agayne vnto his place, and went ouer all his bankes as he dyd before. And the people came vp out of Jordan the tenthe daye of the first moneth, and pitched in Galgal, euen in the easte boyders of Jericho.

And the twelue stones, whiche they toke out of Jordan, Josua pitched in Galgal. And he spake vnto the childzen of Israel, sayenge: when your childzen aske you in tyme to come what meane these stones? shewe your childzē and saye: Israel came ouer this Jordan on drye lande. For the Lord your God dryed vp the water of Jordan before you, tyll ye were ouer, as the Lorde your God dyd vnto the red see, whiche he dryed vp before vs, tyll we were ouer / that all the people of the worlde may know the hand of the Lorde how mighty it is, and that ye myghte feare the Lorde your God for euer.

The Cananytes be aferde. The seconde circumcision of Josua.

CAPI. V.

AND when all the kynges of the Amorytes whiche are on this syde Jordan to the seewarde, and all the kynges of the Cananytes, whiche lye on the see, herde how the Lorde hadde dryed vp the water of Jordan before the chyldren of Israel, tyll they were ouer, they herte fainted in them. And there was no spirite in them any more for feare of the commynge of the childre of Israel.

That same tyme the Lorde sayde vnto Josua: Make the knyues ♀ of stone, and go to agayne, and circumcise the chyldren of Israel the seconde tyme. And Josua made hym knyues of stone, and circumcised the chyldren of Israel in the hyll of foreskynnes. And this is the cause why Josua agayne circumcised. All the people that came out of Egypt that were males, all that were men of warre, dyed in ſ wyldernesse, by the waye after they came out of Egypt. Now all the people that came out were circumcised. But all the people ſ were borne in the wyldernesse by the waye after they came out of Egypt, they circumcised not. For the chyldren of Israel walked forty yeres in the wildernesse, tyll all the people of men of warre that came out of Egypte were consumed, which harkened not vnto the voyce of God, so that the Lorde swarc, that he wolde not shewe them the lande, whiche he swarc vnto theyr fathers that he wolde gyue vs, eue a lande * that floweth wyth mylke and honny. And theyr chyldren he set vp in theyr stede: them Josua circumcised: for they were ♀ vncircumcised, bycause they circumcised them not by the waye.

And when all the people were circumcised, they abode styll in theyr places in the hoste, tyll they were hole. And the Lorde sayd vnto Josua, this daye I haue taken awaye ſ shame of Egypte from you: and called the name of the same place Galgal vnto this day. And the chyldren of Israel pitched theyr tentes in Galgal, and helde the feast of Passouer the fourtene daye of the moneth at euen in the playne of Jericho. And they ate of the corne of the lande on the seconde daye of Vnlet, swete cakes and frumenty the same daye. And Manna ceased on the morowe after they had eaten of the corne of the lande, neyther had the chyldren of Israel Manna any more, but dyd eate of the fruites of that yere in the lande of Canaan.

And when Josua was come to Jericho, he lyfte vp his eyes and loked: and behold there stode a man before him with his sweord drawē

in

Deut.xij.a

a

b

c

d

e

Circumcision

♀ Some read sharp knyues

* Exo.xiij.b

♀ That is, theyr foreshunnes were not cut away

f

Here ceaseth Manna.

An angel appeareth to Josua: the Jebuseans.

in his hande. And Josua wente vnto him and sayd vnto hym. Art thou on our syde, or on our aduersaryes? He answered. Naye, but I am the capitayne of the hoste of the Lorde, and am nowe come. And Josua fell on his face to the erthe and dyd reuerence, and sayde vnto hym, what sayth my Lorde vnto his seruaunt. And the capitayne of the Lordes hoste sayd vnto Josua, * put thy shoes of thy fete, for the place wherein thou standest is holye. And Josua dyd so.

* Exodus. b Iesum na. b

¶ The walles of Jericho fall, and it is taken.

CAPI. VI.

AND Jericho was shut & kepte for feare of the children of Israel, so that no man was so hardy to go out or in. And the Lorde sayd vnto Josua: beholde, I haue gyuen in to thyne hande, Jericho and her kynge and the men of warre. And ye shall compasse the citye all that be men of warre, and go round about it ones a daye, and so shall you doo sixe dayes. Upon the seuenth day seuen preestes shal beare seuen trompettes of rammes hornes, & shall go before the arcke. And the seuenth daye, ye shall compasse the citye seuen tymes, and the preestes shall blowe with theyr trompettes. And when there is a longe blaste blowen, as sone as ye heare the sounde of the horne, let all the people shoute a mygthye shoute. And then shall the walles of the citye fall downe, and the people shal ascende, euery man streyght before hym.

& After the latyn the co mon translacion, is eyth of the gret is dubcly

And Josua the sonne of Nun, called the preestes and sayd vnto hym: take vp the arcke of the appoyntment, & let seuen preestes beare seuen trompettes of rammes hornes before the arcke of the Lorde. And he sayd vnto the people, go and compasse the citye, and let the men of armes go before the arcke of the Lord. And when Josua had spoken vnto the people the seuen preestes that bare the seuen trompettes of rammes hornes before the arcke of the Lorde went forthe and blewe the hornes, and the arcke of the testament of the Lorde folowed after them. And the men of armes went before the preestes that blewe with the hornes, and the common people came after the arcke: and as they went, they blewe the hornes. And Josua commaunded the people, sayinge, shoute not, nor let youre voyce be herde, or anye worde proceede oute of youre mouthes, tyll the daye I byd you shoute: and then shoute.

So the arcke of the Lorde compased the citye, and went aboute it ones: and then they returned in to the hoste and lodged there. And Josua arose earlye in the mornynge, and the preestes toke vp the arcke of the Lorde, and seuen preestes bare seuen trompettes of rammes hornes before the arcke of the Lorde, and as they went blewe the hornes. And the men of armes went before them and the common people came after the arcke of the Lorde, and as they went, they blewe the hornes. And the seconde daye they compassed the city ones, and returned agayne in to the host, and so they did sixe dayes.

And the seuenth daye they rose early: euen with the dawnynge of the daye, and compased the citye after the same maner seuen tymes.

And at the seuenth tyme the preestes blewe the hornes, and Josua sayde vnto the people, shoute, for the Lorde hath gyuen you the citye. But the citye shall be cursed, both it and all that is therin vnto the Lorde: onely Rahab the harlot shall lyue, both she and all that is with her in the house, because she * hyd the messengers that we sent. And in any wyse beware that ye touche nothynge at all, that is forbyd you, lest ye be founde transgressours, and cause all the hoste of Israel to be vnder curse and myshappe. But the syluer, golde, vessels of brasse and yron, shall be holye vnto the Lorde, and shall go in to his treasury. ¶ Josua. 6

And the people cryed, and blewe with hornes: for when the people herde the sounde of the hornes, they shouted a great shoute: and the * walles fell downe, and the people went vp in to the citye, euery man forth ryght, and toke the citye. And they vtterly destroyed all that was in the citye, both man and woman, yonge and olde, oxe, shepe and asse, with ‡ edge of the swerde. * Hebru. Jericho is ruy. ‡ Hebru. mouth

Then Josua sayde vnto the two men that * went to espye out the countrey: * go in to the harlottes house, and bringe out thence, both the woman, and all that pertayneth to her, * as ye sware to her. And the yonge men that were spyes, wente in and broughte oute Rahab, and her father, and mother, and all her brethren, & all that she had. And they broughte out all her houshold, and put them without the hoste of Israel. * Hebru. * Josua. 6

And they burnt the citye with fire, and all that was therin. Onely the syluer, the golde, and the vessels of brasse and yron, they put vnto the treasure of the house of the Lorde. * Hebru.

* And Josua saued Rahab the harlot, her fathers household, and all that pertayned vnto her, and she dwelt in Israel euē vnto this day, because she hyd the messengers whiche Josua sent to espye out Jericho.

And Josua cursed at that tyme, sayinge: Cursed be the man before the Lorde, that ryseth vp, and buyldeth this citye Jericho: so that he laye the foundacion with the deathe of his eldest sonne, and with the death of his yongest, set vp the gates. And the Lord was with Josua, and his fame was herde, thorowe out all landes.

¶ Ai is spyed out. Achan is stoned because he tooke of the excommunicate thynges.

CAPI. VII.

BVt yet the children of Israel trespased in the cursed thynges: for * Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zared, of the tribe of Juda, toke of the cursed thynges. And the wrathe of the Lorde waxed hoote agaynste the children of Israel. * Iosue. Iesum.

Then

Then Iosua sent men frome Jericho to Ai, whiche is beside Bethauen, on the east side of Bethel, and spake vnto them, sayinge / get you vp, and vewe the countrey. And the men went vp and spyed out Ai, and returned vnto Iosua, and sayde vnto hym, let not the people goo vp, but let as it were two or three thousande men goo vp and destroye Ai, and make not all the people to laboure thyther, for they are but fewe.

And so there wente vp thyther aboute .iii. thousande men, whiche fledde before the men of Ai. And the men of Ai smote of them vpon a thirty and sixe men, and chased them before the gates, euen vnto Sabarim, and smote them downe the waye. And the herte of the people, were discouraged and melted lyke water. And Iosua rente his clothes and fell to the earthe vpon his face before the arcke of the Lorde tyll the euen tyde, bothe he and the elders of Israel, and put erth vpon their heades.

And Iosua sayde: Ah, Lorde almyghtye wherfore hast thou brought this people ouer Iordan, to deliuer vs in to the handes of the Amorytes to destroye vs: Wolde God that as we began, so we hadde aduentured and dwelte on the other syde Iordan. Oh Lorde what shall I saye, when Israel turneth their backes before their ennemyes. Moreouer the Canaanytes, and all the inhabitantes of the lande, shall heare it / and shall come aboute vs, and destroye the name of vs oute of the worlde. And then what wylte thou doo vnto thy myghtye name.

And the Lorde sayd vnto Iosua, get the vp, wherfore lyest thou thus vpon thy face? Israel hathe synned, and also transgressed myne appoyntment whiche I commaunded them, and haue taken of the cursed thinges, & haue stolen and hyd them amonges their owne stuffe. And therfore the children of Israel can not stande before their ennemyes. They shall turne their backes before their ennemyes, because they be cursed. Neyther wyll I be with you anye more, excepte ye destroye the cursed amonges you.

Aryse and ꝙ sanctifye the people, and bydde them sanctifye them selues against the morowe: for so sayethe the Lorde God of Israel, the curse is amonges you Israel, and therfore ye can not stand before your ennemyes, tyll ye haue put to deathe hym that hathe taken of the damned spoyles, amonges you. To morowe morninge ye shall come by your tribes. And the tribe whiche the Lorde shall fynde gylty, shall come by kynredes. And the kynrede whiche the Lorde shall fynde gylty, shal come by houssholdes. And the housholde which the Lorde shall fynde lautye, shall come man by man. And he that is found in the curse, shal be burnte with fire, bothe he and all his goodes, because he hath transgressed the couenant of the Lorde, and because he hathe wrought folye in Israel.

And so Iosua rose vp early in the morninge and brought Israel by their tribes: and the tribe of Iuda was attached. Then he brought the kynredes of Iuda, and founde the kynred of the Zarehites gylty. And he brought the kynred of the Zarehites by houssholders, and Zabdi was caught. And he brought his housholde man by man, and Acan the sonne of Carmi, the sonne of Zabdi, the sonne of Zareh, in the tribe of Iuda was founde gylty.

And Iosua sayd vnto Acan: my sonne, giue glory to the Lorde God of Israel, and giue him prayse, and shew me what thou hast done and hyde it not from me. And Acan answered Iosua and sayde: of a truthe I haue synned against the Lorde God of Israel / and so and so haue I done. I sawe amonge the spoyle a goodly chariet cloke, and two hundred sicles of siluer, and a wyle of golde of fyfty sycles weyght: and I coueted them, & I toke them. And behold they lye hydde in the earth in my tente, and the siluer vnder them.

And then Iosua sent messengers which ran vnto the tent. And beholde, it was hyd in his tent, and the siluer vnder it. And they toke them out of the myddest of his tet, & brought them vnto Iosua and vnto all the children of Israell, and powred them, oute before the Lorde.

And Iosua toke Acan the sonne of Zareh, & the siluer, and the garment, and the wyle of golde, and his sonnes and his doughters, his oxen, asses, sheepe, his tente, and all that he hadde, and all Israell with him, and brought them vnto the valeye of Acor.

And Iosua sayde: forasmoche as thou hast troubled vs: the Lorde shall trouble the this daye. And all Israell stoned him with stones, and burnt all that he had with fyre. And they cast vpon hem a great heape of stones that remayneth vnto this day. And so the Lorde turned frome his feirce wrathe. Wherfore the name of the place is called the valeye of Acor vnto this daye. Acan is stoned

¶ The fyrst and wynnyng of Ai. The kynge therof is hanged. Iosua setteth vp an autier or wherin is written the boke of Deuteronomye. He blesseth the people.

CAPI. VIII.

AND the Lorde sayde vnto Iosua: feare not, ne dreade / but take all the men of warre with the, and aryse and get the to Ai. Beholde I haue geuen into thy handē, the kynge of Ai, and his people, his cytie and his lande. And thou shalte do to Ai & her kyng as thou diddest vnto * Iericho and her kyng. Neuertheles the spoyle and catell therof, ye shall take vnto your selues. But laye a watch vnto the towne on the backsyde therof. * Iosua.vi.d and.xx.c

Then Iosua arose, & all the men of warre, to go vp vnto Ai. And Iosua chose out thyrty thousand men of warre, & sent them by nyght. And commaunded them, sayenge: Se ye lye awayte vnto the towne on the backsyde therof. Go not very farre frome the cytie, and se ye be all redye. As for me and all the people that are with me, we wyll approche vnto the cytie on the other syde. And when they come forth

fore the agaynst vs, * as at the first tyme, then
B wyll we flee before them. And they wyll come
out after vs, tyll we haue plucked the a good
space fro me the cite, for they wyll saye they
are before vs, as at the fyrste tyme: therfore
when we flee, and they pursue after, then
shall ye ryse vp from your priuye watche, and
slaye out the inhabitaunces of the cite. For
the Lorde your God wyl delyuer in to youre
handes. As soone therfore as ye haue taken the
cite, se ye set it on fyre. Accordyng to the com-
maundement of the Lorde, se ye do. Beholde,
I haue charged you.

And Iosua sent them forthe, and they went
to the place of their priuye watche, and laye
betwene Bethel and Ai, on the weste syde of
Ai. But Iosua lodged that nyght amonges
the people, and he rose vp early in the morning
and arayed his companye and went vp, both
he and the auncientes of Israel in the forefrõt
of the host, with a garrison of fyghtyng mẽ.
And al the men of warre that were with him
wente vp and drue nye, and came before the
C cite, and pitched on the northe syde of Ai, a
valleye betwyne them and Ai. And he
toke vpon a fyue thousande men, and put
them to lye in a wayte betwene Bethel and Ai, on
the west syde of the cite. And he set in order
all the host on the northe syde of the cite, and
the priuye watche on the weste. And Iosua
went the same nyght in to the myddes of the
valleye.

And when the kynge of Ai sawe that he
hasted and rose vp early, and with all the
host of the cite, wente forwarde agaynst
Israel to battayle, euen before the playne:
and wyste not that there were ayne that laye
in a wayte on the backe syde of the city.

Iosua and Israel shronke backewarde, as
they had ben afrayde, and fledde towarde the
wyldernesse. And all the people of the towne
cryed to followe after them: and they followed
after Iosua, tyll they were drawen away
D from the cyte: so that there was not a man
left in Ai, or in Bethel, that went not out after
Israel. And they lefte the cite open, and
followed after Israel.

Then the Lorde sayd vnto Iosua reache
out the speare that is in thyn hande towarde
Ai, for I haue gyue it in. And Iosua stretched
out the speare that was in his hand, toward
the cite. And the priuy watche rose quickely
out of their places, and ranne as soone as
Iosua had shaken his speare, and they entred
in to the cite, and toke it, and set it on fyre.
And when the men of Ai loked back after the
and sawe: Beholde, the smoke of the cite as-
cended vp to heuen. And they had no place to
flee either this waye or that, for the people
that fledde to the wyldernesse turned backe
vpon the followers and fiercely fought.

And when Iosua and all Israel sawe that
E they that lay a wayte had taken the cite and
that the smoke of it ascended: They tourned
and layed on the men of Ai, And the other is-
sued out of the cite agaynst them. And so
were they in the myddes of Israel, these be-
synge on the one syde of them, and the selfe on
the other. And they layde vpon them, so that
they let none eyther remayne or escape.

The kyng of Ai they toke a lyue & brought
him to Iosua. And when Israell had made
an ende of slayenge all the inhabitours of Ai
who chased them ouer the felde and ꝑ wyl-
dernes. So when they were all slayne in the
same place, Israel returned vnto Ai & smote
it. And there was slayne that daye, of men &
women, twelue thousande, all men of Ai.

For Iosua plucked not his hande backe a-
gayne wherewith he helde vp his speare, tyll
they had vtterly destroyed all the inhabiters
of Ai. * Onely the catell & spoyle of the sayd
cyte, Israel toke vnto them selues, accordyng
to the worde of the Lorde, which he cõmaun
ded Iosua. And Iosua set Ai on fyre, & made
it an heape and a wyldernesse forever, euen
vnto this daye. And the kynge of Ai he han-
ged on a tree, vntyll euen. And assone as it
was sonneset, at the commaundement of Io-
sua they toke the carkas downe of the tree, &
cast it in the entrynge of the gate of the cite,
and * cast theron a great heape of stones, that
remayneth vnto this daye.

Then Iosua buylded an aultare vnto the
Lord God of Israel, in mount Ebal, as Mo-
ses the seruaunt of the Lorde commaunded
children of Israel, as it is written in the boke
* of the law of Moses: an altare of rought
stone, ouer which no toole of yron was lyfte.
And they sacrificed therein burntsacrifice, and
offred peaxoffringes. And he wrote there vpon
the stones the * seconde lawe of Moses, whi-
che he wrote in the presence of the children of
Israell.

And all Israell and the elders therof, and
their officers and Judges stode parte on this
syde the arche, and parte on that syde, before
the priestes: that were Leuytes which bare
the arche of the Testament of the Lorde: as
well the straunger, as they that were borne
amonge them: halfe on the forefrontes of the
mount of Garizim, and halfe on the forefront
of mount Ebal: as Moses the seruaunt of
the Lorde commaunded, and Iosua first blessed
the people Israell. And after that, he red all
the wordes of the lawe, both the blessinge &
cursinge, accordinge to all that is written in
the boke of the lawe: so that there was not
one worde of all that Moses commaunded,
whyche Iosua red not, before all the congre-
gacion of Israell, with wemen and children,
and the straungers that were amonge them.

¶ The Gabaonites obtayne peace of Iosua by subtelte, but are after accursed.

CAPI. IX.

AND when all the kynges that dwell on
this syde Iordan, in the hylles and ba-
leyes, and a longe by al the coastes of
great see, euen vnto Libanon, the Hethites,
the Amorites, the Canaanites, the Pherezites
the Hiuites, and the Iebusites, herde of this
they gathered them selues togither to fight a-
gainst Iosua and Israell, with one accorde.

Amorites.

But when the inhabitoures of Gabaon herd what Iosua had wrat vnto Iericho, and Ai, they playd wylyly, and went and toke ambasadours, and tobe old sackes vpon their Asses, and wyne bottelles olde and rent and knyt togythes agayne, and olde clouted shoes vpon their fete, and olde rayment vpon them and all their prouysion of bred was dryed vp and mogged. And they came vnto Iosua into the hoste, to Galgall and sayde vnto him & vnto the men of Israell: we be comy fromme a farre countreye, nowe therfore make a peax with vs. And the men of Israell sayde vnto the Heuites, peraduenture you dwell amonge vs, and then howe shoulde we make peax with you.

And they sayde vnto Iosua, we are thy seruauntes. And Iosua sayde vnto them, what are ye: and whence come ye. And they answered him. Fromme a very farre countreye thy seruauntes are come in the name of the Lorde thy God: for we haue herde the fame of him, and all that he dyd in Egypte, and al that he dyd to the two ✱ kynges of the Amorites beyonde Iordan, Hebon kynge of Hesbon, and Og kynge of Basan, which dwelt at Astaroth. Wherfore our elders and all the inhabitours of our countrey spake to vs, sayenge: take vitayles with you to seruе by the waye, and go against them, & saye vnto them, we are youre seruauntes. Now therfore make a couenaunt of peax with vs. This our prouision of bread we toke with vs out of our houses, hote, the day we departed to come vnto you. And now beholde, it is dryed vp and mogged. And these bottelles of wyne which we fylled were new: and se they be broken. And these our garmentes and shoes are waxen olde by reason of the exceadynge longe Iourneye.

✱ And the men toke of their vitayles, and counsiled not with the mouth of the Lorde. And Iosua made peax with them, and ✱ made a leage with them, to saue their lyues: & the chefe lordes of the armye sware vnto them. But thre dayes after they hadde made peax with them, they herde that they were neyghboures vnto them, and that they dwelte amonges them. For the children of Israel toke their iourneye, and came vnto their cyties the thirde daye: and their cyties were Gabaon, Caphira, Beeroth, and Kariath Iarim. And the children of Israel slewe them not, because the Lordes of the companye had sworne vnto them by the Lorde God of Israell. And therfore all the commons murmured against the Lordes. But the Lordes sayde vnto all the congregation: We haue sworne vnto them by the Lorde God of Israell, and therfore we maye not hurte them. But this we will do to them, let them lyue: & so shall no wrath be vpon vs, because of the othe which we sware vnto them: but let them haue their lyues, that they maye be ✱ hewers of woode and drawers of water vnto all the congregation.

And Iosua sent for them, and talked with them, and sayde: wherfore haue ye begyled vs, whereas in dede ye dwel amonges vs? now therfore cursed be you, & there shall not cease to be of you, bondmen and hewers of woode and drawers of water vnto the house of my God.

And they answered Iosua, and sayde: it was told thy seruauntes, that the Lorde thy God had commaunded his seruaunt Moses to gyue you all the lande, and to destroye all the inhabitoures therof out of youre syghte, and therfore we were sore afrayed of our lyues because of you, and now beholde, we are in thyne hande, do it semeth good, and right in thyne eyes to do vnto vs, so do.

And he dealte as it sayde, with them, & rydde them out of the handes of the children of Israel, that they slewe them not. And Iosua made them that same daye hewers of woode and drawers of water vnto the congregation and vnto the aulter of God vnto this day, in the place which God shulde chose.

¶ The amorites are ouercome of Iosua it rayneth stones. The sonne standeth styll and the daye is long thered. The fyue kynges are hanged.

CAPI. X.

Ad when Adonizedec kynge of Ierusalem had herde, howe Iosua had taken Ai, and had destroyed it, and howe as ✱ he had wrat vnto Iericho and her kynge, euen so he had wrat to Ai and her kynge, and howe the inhabitoures of Gabaon hadde made peax with Israell and dyd remayne amonges the: they feared exceadyngly, for Gabaō was a great cytie, as any cytie of the kyngdome, and therto greater then Ai, & al her men were mighty. A

Wherfore Adonizedec kynge of Ierusalem sent vnto Hoham kynge of Hebron, and vnto Phiram kynge of Iermoth, and vnto Iaphia kynge of Lachis, and vnto Dabir kynge of Eglon, sayenge. Come vp vnto me & helpe me, that we maye smyte Gabaon: for they haue made peax with Iosua and the children of Israel. Then the .v. kynges of the Amorites, the kynge of Ierusalem, the kynge of Hebron, the kynge of Iermoth, the kynge of Lachis, the kynge of Eglon gathered them selues togither, both they and all their hostes & went vp and besieged Gabaon, & made warre against it. B

But the men of Gabaon when they were besieged sent vnto Iosua, vnto the hall to Galgal, sayenge: withdrawe not thy handes fro thy seruauntes, but come vp to vs: and releue vs: for all the kynges of the Amorites which dwell in the mountaynes are gathered togyther against vs.

And Iosua ascended fromme Galgall, he and all the people of warre with him, and all the men of myght, and the Lorde sayde vnto Iosua, feare them not, for I haue delyuered the into thyne hande, there shal not a man of the stande before the. So Iosua came vpon them sodenly, for he had iourneyed fromme Galgall all nyght. And the Lorde tobe their hyrte awaye before Israel, and slew of them a great slaughter at Gabaon, and chased them a log the The fayethfulnes of Iosua.

the waye that goeth vp to Bethoron and slew them, tyll they came to Azeka and Maheda. And as they laye from Israell, euen in the goynge downe to Bethoron, the Lorde cast downe great stones from heauen vpon them tyll they came vnto Azeka, that they dyed. And there were mo that dyed with hayle stones, then the children of Israell slewe with the swerde.

Stones from heauen.

Then spake Iosua vnto the Lorde, the day when the Lorde gaue ouer the Amorites before the children of Israell, and sayde in the sight of all Israell: Sonne, stande thou styll vpon Gabaon, and thou Mone, in the valey of Ayalon. And the sonne abode, and the mone stode styll, tyll the people had auenged them selues vpon their enemyes. Is not this written in the booke of the ryghtwyse, howe the sonne abode in the myddes of heauen and hasted not to goo downe by the space of a hole daye. And there was no daye so longe as that before it, or after it, that the Lorde obeyed the voyce of a man: and all because the Lorde fought for Israell.

Gene. xlvii. a The Sonne & mone stande styll.

And Iosua returned & all Israel with him, vnto the hoste to Galgall: but the fyue kynges fled and hyd them selues in a caue at Maheda. And it was tolde Iosua, sayenge: The fyue kynges are founde hyd in a caue at Maheda. And Iosua sayde, rowle greate stones vnto the mouth of the caue, and appoynt men by them therto, to kepe them. And stande ye not styll, but followe after your enemyes, & smyte the hyndermost of them. And suffre them not to entre into their cyties, for the Lorde your God hath deliuered them into your handes. And when Iosua and the children of Israel had made an ende of slayeng them with a great slaughter, tyll they were well nere wasted per there remayned a certen of them, that had escaped Israels handes and entered into the walled cyties.

The kynge & his hyd

And all the people returned to the hoste, to Iosua at Maheda in peace, hole and without losse of one man so that no man durst moue his tonge against the children of Israel. The sayde Iosua: open the mouth of the caue, and bringe oute these. v. kynges vnto me forth of the caue. And they dyd so, and brought those fyue kynges vnto him, out of the caue: The kynge of Jerusalem, the kynge of Hebron, the kynge of Jermoth, the kynge of Lachis, and the kynge of Eglon.

And when they had brought out those kynges vnto Iosua: Iosua called for all the men of Israell, and sayd vnto the captaynes of the men of warre, whiche came with him, come nere and put your fete vpon the neckes of these kynges. And they came nere and put their fete vpon the neckes of them. And Iosua sayde vnto them feare not, ne dreade: But be stronge & plucke vp your hertes, for so shall the Lorde serue all your enemyes against whom ye fight.

The fyue kynges be slayne.

And then Iosua smote them and slew them and hanged them on fyue trees tyl euen. And at the goyng downe of the sonne, Iosua gaue commaundement, and they toke them downe of the trees, & cast them into the caue, where they hyd them selues, and layde great stones on the caues mouthe, whiche remayne vnto this daye. Deute.

And that same daye Iosua toke Maheda & smote it with the edge of the swerde, and the kynge therof also, and vtterly destroyed them and al the soules that were therein, & not one escaped. And he dyd to the kynge of Maheda, as he dyd to the kynge of Jericho. Maheda. Iosue. viii. Iosue. x.

Then Iosua went from Maheda, and all Israell with him vnto Libna, and fought against Libna. And the Lorde deliuered it also in their handes, with the kynge also, and smote it with the edge of the swerde, and all the soules that were therein, and let nought remayne in it, and dyd vnto the kynge therof as he dyd vnto the kynge of Jericho. Libna.

After that Iosua departed from Libna, & all Israell with him, vnto Lachis, and besiged and assaulted it rounde about. And the Lord deliuered into the handes of Israel Lachis, that they toke it the second day, & smote it with the edge of the swerde, & al the soules that were therin, according to all that he dyd to Libna. Lachis. ¶

Then Horam kynge of Gezer came vp to helpe Lachis: But Iosua smote him and his people, tyll he left him naught remayninge. Horam

And from Lachis Iosua departed, vnto Eglon, and all Israell with him, and there besieged, and assaulted it, and toke it the same daye, & smote it with the edge of the swerde and all the personnes that were therin: and vtterly destroyed them the same daye, accordynge to all that he dyd to Lachis. Eglon.

Then Iosua departed vp from Eglon and all Israell with him, vnto Hebron. And they fought against it, and toke it, and smote it with the edge of the swerde, and the kynge therof, and all the townes that belonged to it, and all the soules that were therin, so that they left nought remayninge: but in all thinges as they dyd to Eglon, so they destroyed it vtterly. Hebron. ¶

Then Iosua returned and all Israell with him to Dabir, and they fought against it, and toke it, and the kynge therof and al the townes that appertayned therto. And smote the with the edge of the swerde, and vtterly destroyed all the soules that were therin, & let nought remayne. And as he dyd to Hebron, so he dyd to Dabir and the kynge therof, and as he dyd to Libna and her kynge. Dabir.

And Iosua smote all the hill countreyes and the southe countreyes, and the valeyes, & the springes of waters, with all their kynges and let nought remayne, but vtterly destroyed all that ✠ breathed, as the Lorde God of Israell commaunded, from Cades barne, vnto Gasa, and all the country of Golan, euen vnto Gabaon. And all those kynges and their landes, Iosua toke at one tyme: because the Lorde God of Israell fought for Israell. And then Iosua returned and all Israel with him vnto the host to Galgall. Deute. ix.

¶ The

¶ The battayle of Iosua with diuers kynges, whiche God gaue vp in to his handes.

CAPI. X.I.

A Nd when Iabin kynge of Hazor herde hereof: he sent to Iobab kynge of Madon, and to the kynge of Someron, and to the kynge of Achaph. And vnto the kynges that are by northe in the mountaynes, and playnes, on the south syde of Cinneroth, and in the lowe countreyes, and in the regions of Dor vpon the see, & vnto the Cananites both by Easte and weste: and vnto the Amorites, Hethithes, Pherezites, and Iebusites in the mountaynes: and vnto the Heuites vnder Hermon in the lande of Maspha: whiche came oute and all theyr hostes with them a multitude of folke, euen as the sandes of the see in nombre, with hostes and charettes a wonderous sorte. And all these kynges mette to gyther, and came and pitched to gyther vpon the water of Merom, to fight with Israell.

And the Lorde sayde vnto Iosua: be not afrayde of them: for to morowe about this tyme, I wyll deliuer them all sore wounded, before al Israel: and thou shalt houghe their hostes, and burne their charettes with fyre.

And Iosua came and all ꝑ men of warre with him against them, vnto the water of Merom sodenly, and fell vpon them. And the Lorde deliuered them into the handes of Israel: & they smote them and chased them, vnto great Sidon, and vnto the ✱ hote waters, and vnto the valeye of Maspha eastwarde, & smote them tyll they had none lefte of them. And Iosua serued them as the Lorde had him, houghed their hostes, and burnt their charettes with fyre.

Then Iosua at that tyme turned backe and toke Hazor and smote her kyng with ꝑ swerd for Hazor before tyme was the head of all those kyngdomes. And they smote all the soules that were therin and left not one alyue in it, vtterly destroyenge them, that no breathe was lefte remaynge. And burnt Hazor with fire, and all the cyties round about, whyle kynges Iosua toke and smote them with the edge of the swerde, and vtterly destroyed them ✱ as Moses the seruaunt of the Lorde commaunded.

But Israell burnt none of the cyties that stode vpon hilles, saue Hazor onely, that Iosua burnt: but all the spoyle of the sayde cyties & the catell, the children of Israel caught vnto theym selues: But the men onely they smote with the edge of the swerde vntyll they had destroyed them, and had left no breth remaynnge. As the Lorde commaunded Iosua and euen so dyd Iosua ✱ and inuyolated no worde of all that the Lorde commaunded Moses.

And so Iosua toke al that lande, the hylles and all the south countreye, and all the lande of Goshen, and the lowe countrey, and ꝑ west countrey, the playnes, and the mountayne of Israel, with the lowe countreye of the same, euen frō mount Halah that goeth vp to Seir vnto Baal Gad in the valeye of Libanon, vnder mount Hermon. And all the kynges of ꝑ same he toke and smote them, and slewe the.

Iosua made warre longe tyme with those kynges: for there was no cytie that had not yelded her to the children of Israel, saue those Hethites that enhabited Gabaon: All other they toke with batayle: for it was the Lordes wyll to harden their hartes, that they shulde come agaynste Israel in battayle: euen to destroye them vtterly, that they shulde haue no mercy, but to bryng them to nought As the Lorde commaunded Moses.

And that same season, Iosua went and destroyed the ✱ Enakites out of the mountaynes, and out of Hebron, Dabir, and Anab, & out of all the mountaynes of Iuda, and oute of all the mountaynes of Israell, And Iosua destroyed them vtterly with their cytes, so that there was not one Enakite left in ꝑ land of the children of Israel: only in Aza, Geth and Asod, there remayned of them. ✱ Iud.1.b

And Iosua toke the hole lande, accordynge to all that the Lorde sayde vnto Moses, and gaue it a possession vnto Israell euery man his parte in their trybes: and the lande ceased frō warre.

¶ what kynges Iosua and the children of Israel slewe, whyche were in nombre. xxxi.

CAPI. XII.

THese are the kynges of the lande which the children of Israell smote, and conquered their landes, on the other syde Iordan eastwarde, from the ryuer Arnon, vnto mounte Hermon, and all the playne eastwarde: Sehon kynge of the Amorites, that dwelt in Hesbon, and ruled frō Aroer, whych lyeth on the brym of the ryuer of Arnon, and to the myddell of the ryuer, and halfe Galaad vnto the ryuer Jaboch, the border of the children of Ammon: And in the playne vnto ꝑ see of Cinneroth eastwarde, & vnto the see of wyldernesse called the salt see eastwarde, the waye to Beth, Jesymoth and by south vnder the springes of Phasgah.

And the coastes of Og kynge of Basan whiche was of the remnaunt of the Raphaites & dwelt at Astaroth, & Edrai: and raygned in mount Hermon, and in Salecah, and thorow out all Basan, vnto the borders of the Gesurites, and the Maacathites and halfe Galaad vnto the borders of Sehon kynge of Hesbon. ✱ Moses the seruaunt of the Lorde and the children of Israell smote them, and Moses ꝑ seruaunt of the Lorde, gaue their landes a possession vnto the Rubenites, Gadites, and halfe the tribe of Manasses. ✱ Num.xxi.2. and.5

These are the kynges of the countrey whiche Iosua and the children of Israell smote on this syde Iordan, westwarde, frome Baal Gad in the valeye of Libanon, euen vnto mount Halah that goethe vp to Seir. And Iosua gaue the lande vnto the trybes of Israell to possesse, euery man his parte: in the vpper lande, & nether lande, in playnes, & springes

of water, in the wyldernesse, and south countrey, the Hethites, the Amorites, the Cananites, the Pherizites, the Hevites, and the Jebusites.

The kynge of Jericho: The kynge of Ai beside Bethell: The kynge of Jerusalem: The kynge of Hebron: The kynge of Jermoth: The kynge of Lachis: The kynge of Eglon: The kynge of Gazer: The kynge of Dabir: The kynge of Gader: The kynge of Hozma: The kynge of Arad: The kynge of Libna: The kynge of Odlam: The kynge of Makeda: The kynge of Bethel: The kynge of Thaphuah: The kynge of Hepher: The kynge of Aphek: The kynge of Lasaron: The kynge of Madan: The kynge of Hasor: The kynge Someron meron: The kynge of Nesaph: The kynge Thenach: The kynge of Magedo: The kynge of Cadis: The kynge of Jahanam in Carmell: The kynge of the Countrey of Dor: The kynge of the nacions in Galgall: and kynge Thersah: All the kynges together thirty and one.

¶ Josua is commaunded to dyuyde the lande to the children of Israel.

CAPI. XIII.

When Josua was ware olde, and stryken in yeres, the Lorde sayd vnto him: thou art olde and stryken in yeres, and there remaynyth yet exceadynge moche lande to be possessed. This is the lande that remaynyth: All the coostes of the Philistines: and all the Gesurites: from Nilus in Egypte vnto the borders of Aaron northwarde, which lande was counted to pertayne vnto the Canaanites, euen to ye fyue Lordes of the Philistines, the Azathites, Azdodites, Ascalonites, Gethites, Akaronites, with the Euites, from the southe. All the lande of the Canaanites, and Maara that appertayneth to the Sidons, euē vnto Aphek, and to the borders of the Amorites. And the lande of the Giblytes, and all Libanon towarde the sonne rysynge, from Baal Gad vnder mount Hermon, tyll thou come to Hemath, all the enhabitauntes of the hyll countrey, from Libanon vnto the hote waters euen all the Sidonites. I wyll cast them out from the face of the children of Israell, and se thou in any wyse dyuyde it by lot vnto the children of Israel to enherett, as I haue commaunded the. Now therfore dyuide this lande to enherete, vnto the nyne tribes, and the halfe tribe of Manasses. For the other halfe with the Rubenites and the Gaddites, haue receyued their enheritaunce alredy, * whiche Moses gaue them beyonde Jordan eastward euen as Moses the seruaunte of the Lorde gaue theym: from Aroer that lyeth on the brym of the ryuer Arnon, with the cyte in the myddes of the valleye.

* Nu. xxxii. Deut. iii.

And all the playne of Medba vnto Dibon, and all the cytes of Sehon, kynge of the Amorites which raygned in Hesbon, euen vnto the borders of the children of Ammon, and Galaad, and the landes that border vpon the Gesurites and the Machathites, & all mount Hermon and all Basan vnto Salecah, euen al the kyngdom of Og in Basan which raygned in Astharoth and Edrai whiche same remayned yet of the resi of the Raphaites. But Moses smote them and destroyed them.

Neuertheles the children of Israel expelled not the Gesurites nor the Machathites: But the Gesurites & the Machathites dwelt amonge the Israelites euen vnto this daye. Onely vnto the tribe of Leui, he gaue none enheritaunce: * for the offrynge of the Lorde God of Israel is their enheritaunce as he sayde vnto them. * Nu. xviii.

And Moses gaue ceasyn vnto the tribe of the children of Ruben by their kynredes. And their bounders were frome Aroer that lyeth on the banke of the ryuer Arnon, and the cyte that lyeth in the myd valley of the ryuer, and all the playne aboute Medba, Hesbon, and all her townes that lye in the playne: Dibon * Bamothbaal, and Bethbaalmeon: Jahazah, Kedemoth and Mephaath Kiriathaim, Sabamah and Zareth Zahar in mount Emah: and Bethphegor, and the sprynges of Phasgah, and Bethiesimoth: and all the cytes in the playne. And all the kyngdome of Sehon kynge of the Ammonites which raygned in Hesbon, whome Moses smote * with the Lordes of Madian, Eui, Rekem, Zur, Hur and Reba, the Lordes of Sehon, and ye inhabitauntes of the countreye. And Balam also the sonne of Beor the sothsayer, the children of Israel slewe with the swerde, amonges other that were slayne. And the borders of the children of Ruben was Jordan with ye countreye that lyeth thereon. This is the enheritaunce of the children of Ruben in their kynredes, with the cytes and villages pertaynynge therto. * Nu. xxxi. Or, fields.

And Moses gaue vnto the tribe of Gad, euen vnto the children of Gad an enheritaunce by kynredes, and their coostes were Jazer, and all the cytes of Galaad, and halfe the lande of the children of Ammon vnto Aroer that lyeth before Rabah: and frome Hesbon vnto Ramoth Maspheh, and Betonim: and from Mahanaim vnto the borders of Dabir. And in the valleye they habde Betharam, Bethnimra, Socoth and Zaphon, the resi of the kyngdom of Sehon kyng of Hesbon, and Jordan, and the coostes that lye thereon, euen vnto the edge of the see of Cenereth on the other syde Jordan Eastwarde.

This is the enheritaunce of the children of Gad in their kynredes, the cityes with their villages.

And Moses gaue vnto the halfe tribe of Manasses, and to his sonnes an enheritaunce by their kynredes. And their coostes were frome Mahanaim, euen all Basan, the kyngdome of Og, kynge of Basan, and all the townes of Jair whiche lye in Basan, euen thre score cityes, and halfe Galaad and Astaroth, and Edrai, cityes of the kyngdome of Og in Basan, * whiche pertayne vnto the * Nu. xxxii. children

chyldren of Machir the sonne of Manasses, and that vnto halfe the chyldren of Machir by theyr kynredes.

These are they to whom Moses gaue enheritaūce in the feldes of Moab, on the other syde Iordan vp Iericho eūwarde. But vnto the tribe of Leui, Moses gaue none inheritaunce, for the Lorde God of Israel is theyr inheritaunce, ✠ as he sayde vnto them.

¶ Caleb requyreth the hernage that was promysed him, and Hebron was geuen him.

CAPI. XIIII.

AND these are the countreyes which the chyldren of Israel inherited in the lande of Canaan, vnto whyche Eleazar the preest, and Iosua the sonne of Nun and the auncient heades of the tribes of the chyldren of Israel, gaue them their enheritaunce by lot as the Lorde commaūded by the hande of Moses, to geue vnto the nyne tribes, and vnto the halfe tribe of Manasses. For Moses had geuen enheritaunce vnto two tribes and an halfe on the other syde Iordan: But vnto the Leuytes he gaue none enheritaunce amōges theym. For the chyldren of Ioseph were two tribes, Manasses and Ephraim. And therfore they gaue no parte vnto the Leuytes in the lande, saue cyties to dwell in and the suburbes of the same, for their beastes and catell. As the Lorde commaūded Moses: euen so the chyldren of Israell dyd when they deuyded the lande.

And the chyldren of Iuda came vnto Iosua in Galgall. And Caleb the sonne of Iephunne the Kenezyte sayde vnto him: thou wotteste what the Lorde sayde vnto Moses the man of God, concernynge me and the in Cades Barne. ✠ Fourtye yere olde was I when Moses the seruaunt of the Lorde sent me fro Cades Barne to espye out the lande. And I brought him worde agayn euen as I thought in myne hert. Neuertheles my brethren that went vp with me discouraged the hertes of the people. But I folowed the Lorde my God euen vnto the ende.

And Moses sware the same season, sayeng ✠ the lande wherein thy fete haue trode, shalbe thyne enheritaunce and thy chyldrens for euer because thou hast folowed the Lorde my God continually. And now beholde, the Lorde hath lent me lyfe (as he sayde) ✠ this fourty and fyue yeares, euen sythens the Lorde spake vnto Moses, whyle the chyldren of Israell wandered in the wyldernesse. And nowe lo I am this daye foure skore and fyue yeres: and yet am as stronge at this tyme, as I was whē Moses sent me: loke how stronge I was the, so stronge I am nowe, to warre and to contynue.

Nowe therfore geue me this mountayne whyche the Lorde at that tyme promysed, for thou herdeste at that tyme, howe the ✠ Enakims were there, and howe the cyties were greate and walled. I trust the Lorde will be with me, and I shall dryue theym oute as the Lorde sayde. And Iosua blessed Caleb the sonne of Iephunne, and gaue him Hebron to enheret. And Hebron became the enheritaūce of Caleb the sonne of Iephunne the Kenezite, vnto this daye: because he folowed the Lorde God of Israel perpetually. And the name of ✠ Hebrō was called in olde tyme, Kariath Arbe which was a huge man among the Enakims And the lande ceased from warre.

¶ The Lot of the chyldren of Iuda and the names of the cities and vyllages of the same.

CAPI. XV.

AND the Lot of the tribe of the chyldren of Iuda in their kynredes was the wyldernesse of Zyn that stretcheth to the costes of Edom southwarde, and is the vttermost part of the south costes. And their southcostes were from the bynke of the salt see and frome a certen poynte of the see that leaneth southwarde. And it wet out on the south syde of the goynge vp to Acrabim, and went a long to Zimna, and alended vp on the south syde of Cades Barne, and went a longe to Hezron and wente vp to Adar, and set a compase to Karca, and went a longe to Asmon, and went out to the ryuer of Egypt: so that the ende of that coste is the see. And these are their southe costes.

And their easte costes are the salt see eue vnto the edge of Iordan. And their borders in the northy quarter were frome an other parte of the see where Iordan endeth. And went vp to Bethhagla and went a longe by the northside of Bethaarabah and went vp to the stone of Boyen the sonne of Ruben. And then went vp to Dabir frome the valeye of Achor, and so northwarde, enuyngē towarde Galgal that lyeth before the goynge vp to Adumim, which is of the southside of the ryuer. And then went a longe to the water of Enthemes, and ended at the well of Rogell. And then went vp to the valeye of the sonne of Hinnō, euen vnto the southy syde of the Iebusytes the inhabytours of Ierusalem. And then went vp to the toppe of the hyll that lyeth before the valeye of Hinnō westwarde, and by the edge of the valeye of Rapphaim northwarde: And then it drawyth frome the hyll vnto the fountayne of water called Nephtoah, and goeth out at the cyties of mount Ephron: and drawyth to Balah, otherwyse called Kariathiarim: and then it compaseth from Balah westwarde, vnto Seir, and then goeth alonge vnto the syde of mount Iarim, otherwyse called Chesalon, on the northe syde therof. And then it went downe to Bethshames and goeth to Thamah, and goeth oute on the syde of Ekron northwarde: And then drawyth to Sechron & goeth a longe to mount Balah, and goeth out at Iabneel: and the ende of the borders is the see. And the west borders are the great see and the costes that lye therein. And these are the costes of the chyldren of Iuda rounde about in their kynredes.

✠ And vnto Caleb the son of Iephunne was Caleb

there a part allotted amonge the chyldren of Juda, by the mouthe of the Lorde to Josua, euen the cyte of Kariatharbe father of Enach whiche Cyte is called Hebron. And Caleb dyd thence the thre sonnes of Enach, Sesai Ahman, and Thalmai, the sonnes begotten of Enach. And he went vp thence, to the habitours of Dabir, whose name in the olde tyme was Kariath sepher. And Caleb sayde, *He that smyteth Kariath sepher and taketh it: to hym wyl I gyue Achsah my daughter to wyfe. And Othniel, the sonne of Kenes, the brother of Caleb toke it. And he gaue hym Achsah his doughter to wyfe. And as she went she moued hym, to aske of her father a fielde. And she alyghted of her asse. And Caleb sayde vnto her, what aylyth the. And she sayde, gyue me a blessinge: for thou hast gyue me a southwarde and vpper lande: gyue me also springes of water. Then he gaue her springes of water, both aboue and beneth. This is the enheritaunce of the tribe of the chyldren of Juda in their kynredes.

And the cytes of the tribe of the chyldren of Juda in all quarters, towarde the costes of Edom southwarde, were: Kabzeel, Eder, and Jagur: Kinah, Dimonah, and Adada: Kedes, Hasor, and Jethnan: Ziph, Telem, and Baloth: Hasor, Hadattah, & Kerioth: Hesron, other wyse called Hasor, Amam, Sema, and Molada: Hasargadah, Hesmon, and Bethpheleth: Hasarsual, Berseabe, and Basiothiah: Baalah, Jim, and Ezem: Eltholad Kesil, and Horma: Ziklag, Medemenah, and Sensenah: Lebaoth, Selhim, Ain and Remoh: all their cytes are .xxix. with their villages. And in the lowe countrey they had Eshtaol, Zorah, and Asnah: Zanoah, Engannim, Tappuah & Enam: Jermoth, Adullam, Socoh, and Azeka: Saaraim, Adithaim Gederah, and Gederothaim: fourtene cytes with their villages.

Zenan, Hadasah, and Magdalgad: Delean, Maspha, and Jokthel: Lachis, Bazkath, and Eglon: Cabon, Lahamam, and Kithlis: Gaderoth, Bethdagon, Naamah, and Makedah: sixtene cytes with their villages.

Libnah, Ether, and Asan: Jephthah, Asnah, and Nesib: Keilah, Achzip, and Maresah: nyne cytes with their villages.

Ekron with her townes and villages. And frome Ekron out to the see, all that lye about Asdod with their villages. Asdod with her townes and villages. Gaza with her townes and villages, euen vnto the ryuer of Egypte: and the great see, with the costes that lye therein.

And in the mountaynes, they had Samir Jathir, and Socoh: Danah, and Kariath Sanah, whiche is Debir: Anab, Esthemoh, and Anim: Gosen, Holon, and Giloh: eleuen cytes with their villages. Arab, Dumah, and Esean: Janim, Beththaphuah, and Aphrah: Zhumatah, and Kariath Arbe: whiche is Hebron and Zior: nyne cytes with their villages. Maon, Carmel, Ziph, and Jutah: Jesreel, Jokdean, and Zanoch: Cain, Gibeah and Thamnah: ten cytes with their villages. Halhul, Bethzur, and Gedor: Maareth Bethanoth, and Eltheon: sixe cytes with their villages. Kariath Baal which is Kariath Jarim, and Hatadda two cytes with their villages.

And in the wyldernesse they had Betharaba, Middin and Secacah: Nebsan, the cyte of salt, and Engadi: sixe cytes with their villages. But the Jebusites that were the inhabiters of Jerusalem, the chyldren of Juda coulde not cast out. Wherefore the Jebusites dwel amog ỹ chyldren of Juda vnto this day.

¶ The Lour or part of Ephraim.

CAPI. XVI.

And the lotte of the chyldren of Joseph fell frome Jordan by Jericho, vnto the A
water of Jericho eastwarde, and the wyldernesse that goth vp frome Jericho thorowe mounte Bethel, and then gothe out frome Bethel to Luz, and runneth a longe vnto the borders of Ataiaroth: and gothe lowar westwarde, to the costes of Japhleti, and vnto the costes of Bethhoron the nether, and gothe vp by the see syde to Gasar, B
& the endes of them comme to the great see. And so the chyldren of Joseph Manasses and Ephraim toke their enheritaunce.

And the chyldren of Ephraim toke their costes by kynredes. And the costes of their enheritaunce eastwarde were, Ataroth Adar, euen vnto Bethhoron the vpper, and their marches went out westwarde to Michmethah that lyeth on the Northside, and fet a compas eastwarde vnto Thaanath Silo, and passeth fro C
the eastside vnto Janoah, and went downe frome Janoah to Ataroth and Naarath, and met at Jericho, and went out at Jordan. And their borders went fro Thaphuah westwarde vnto the ryuer Kanah, and the endes were ỹ salt see. This is the enheritaunce of the tribe of the chyldren of Ephraim by their houshol- D
des. The chyldren of Ephraim, had their cytes and villages shattered amonge the enheritaunce of the chyldr of Manasses: Notwithstandinge the chyldren of Ephraim slewe not the Canaanites that dwelt in Gasar: but the Canaanites dwelt among the Ephraites vnto this daye, and paye tribute.

¶ The portion of the half tryde of Manasses. The Canaanites become tributaryes to the Israelites. Manasses and Ephraim require a greater portion of heritage.

CAPI. XVII.

And the tryde of Manasses which was the eldest sonne of Joseph receyued a A
lot. And Machir the eldest son of Manasses which was the father of Galaad (and a man of warre) had to his enheritaunce Galaad and Basan. And the rest of the chyldr of Manasses receyued by their kynredes, which were the chyldren of Abiezer, the chyldren of Helek, the chyldren of Asriel, the chyldren of

Sichi

Sichem, the chyldren of Hepher the chyldren of Semida. These are the male chyldren of Manasses the sonne of Joseph in theyr kynredes. * But Zelaphrad the sonne of Hepher the sonne of Galaad, the sonne of Machir, the sonne Manasses had no sonnes but onely daughters. And these are the names of his daughters: Mahela, Noa, Hagla, Melcha, & Thirza: which came before Eleazar the preest, and before Josua the sonne of Nun, & before the lordes, sayenge: * the Lorde commaunded Moses to gyue vs an enheritaunce amonges oure brethren. And he gaue theym at the mouth of the Lorde, an enheritaunce amonges the brethren of their fathers. And there fell ten portyons to Manasses beside the lande of Galaad and Basan which are on thother syde Jordan: because the doughters of Manasses dyd enherete amonge his sonnes. And Manasses other sonnes had the lande of Galaad.

And the borders of Manasses reached from Aser to Machmathah that lyeth before Sichem, and went a longe on the right hand, euen vnto the enhabyters of the fountayne Thaphuah, and the lande of Thaphuah belonged to Manasses, which Thaphuah laye in the borders betweene Manasses & the chyldren of Ephraim. And the coostes descended vnto the ryuer of Kede, on whose southsyde Ephraim hath cyties that lye amonge the cyties of Manasses. For the coostes of Manasses were on the northsyde of the ryuer and the endes of them was the see: so that the south pertayned to Ephraim, and the north to Manasses, and the see is both their borders. And they met together in Aser northwarde, and in Jssacar eastwarde. And Manasses had his enheritaunce in Jssacar and in Aser, Bethsean, & her townes: and Jeblaam with her townes: and the enhabitours of Dor, with the townes pertayninge to the same: and the enhabitours of Endor with the townes of the same: and the enhabitoures of Thaanath with her townes & the enhabitours of Magedo with the townes of the same, and the third part of the cytie Nophet, yet the chyldren of Manasses couldo not ouer come those cyties: But the Cananites began to dwell in the same lande. Neuertheles alsone as the chyldren of Jssael were waxed stronge, they put the Cananites to tribute, but they slew them not.

And the chyldren of Joseph spake vnto Josua sayenge: Why hast thou gyuē vs but one lot and one portion to enherete, seynge we be moche people, and for asmoche as the Lorde hath blessed vs so: and Josua answered them: yf ye be moche people then get you vp to the wode countreye, and prepare for your selues there in the land of the Pherezites and of the * Raphaites, yf mount Ephraim be to narowe for you. Then the chyldren of Joseph sayde agayne, the hill wil not be gaten of vs: for all the Cananites that dwell in the lowe countreye haue charettes of yron, and so haue they that enhabite Bethsean, and the townes of the same, and they also that dwell in the valeye of Jezrael. And Josua answered the house of Joseph, Ephraim and Manasses sayenge: ye be moche people and haue great power and shall not therfore haue one lot. But the hyll shalbe yours, thou shalt hew downe the wode, and make a space to buylde vpon, for it shalbe yours euen vnto the endes of it, ye shalbe able to cast out the Cananites for all their yron charettes, and for all they be so stronge.

¶ Certayne are sente to deuyde the lande to the other seuen tribes. The lott of the chyldren of Ben Jamin.

CAPI. XVIII

AND the hole congregacio of the chyldre of Jssael came togyther at Silo, and set vp the tabernacle of wytnesse there, and the lande was in subiection before them. But there remayned amonge the chyldren of Jssael seuen tribes which had not their enheritaunce deuyded out. And Josua sayde vnto the chyldren of Jssael, howe longe are ye so slacke to go and possesse the lande which the Lorde God of your fathers hath gyuen you? chose ye of euery tribe three men that I maye sende them. And that they may ryse and walke thorow the land and dewyde after the inhabitantes therof & come agayn to me. Deuide it into vij. partes. For Juda shal abyde by them coostes in the south, & the house of Joseph shal stande to them coostes in the northe. Deuide ye the lande therfore into. vij. partes, & bryng the discription to me hyther, that I maye cast lottes for you here before the Lorde our God. The Leuites haue no parte amonge you for the preasthyp of the Lorde is their enheritaunce. And Gad, Ruben, and halfe the tribe of Manasses haue receyued their enheritaūce beyond Jordan eastwarde, which Moses the seruaūt of the Lorde gaue them.

And the men arose and went their waye. And Josua charged them that went to describe the land sayeng: goo & go thorow the land & describe it, & come agayne to me hyther: and I will cast lottes for you before the Lorde in Silo. And the men departed, & walked thorow the lande and described it by cyties into seuen partes in a boke, and returned to Josua into the host at Silo. And Josua cast lottes for them in Silo before the Lorde, and there he deuyded the lande vnto the chyldren of Jssael, into seuen partes to eche their portion. And the first lot of the tribe of the chyldren of Ben Jamin came vp accordynge to their kynredes. And the coostes of their lotte came out betweene the chyldren of Juda, and the chyldren of Joseph. And their north coostes were from Jordan and went vp to the syde of Jericho on the northsyde, and went vp thorow the mountaynes westwarde, and they ended at the wyldernesse of Bethaun: & went from thence to the southsyde of Luz, other wyse called Bethel: and descended to Ataroth Adar vpon the hil that lyeth on the south syde of the nether Bethoron. And the west coostes boweth and compaseth southwarde, euen from the hyll that lyeth before Bethoron, &

gothe out at Kariathbaal which is Kariath-Jarim, a cytie of the chyldren of Juda: & this is the Weſt quarter: towarde the ſee and the ſouth coſte goeth frome the edge of Kariathiarim weſtwarde, and goeth out to the waterwell, of Nephtoah and commeth downe to the edge of the hyll that lyeth before the daleye of the ſonnes of Hennon, which is in the daleye of Raphaim Northwarde, and deſcendeth adowne the valeye of Hennon vnto the ſyde of Jebuſi ſouthwarde, and goeth downe to the well of Rogell. And compaſſeth frome the north and goeth forth to Onlames, that is the ſonnes well: and to the heapes that lye before the gorynge vp vnto Adomim: and goeth downe to the ſtone of Bohan the ſonne of Ruben: and then goth alonge towarde the ſyde of * the playne, northwarde: and goth downe vnto the playne: and goth a longe to the ſyde of Bethhaglah northwarde, & endeth at the porme of the ſalt ſee northe therfrome, and at the ende of Jordan ſouth therfrome. This is the ſouthcoſte.

* Gen. Arabath.

And Jordan is their eaſte coſte, this is the enheritaunce of the chyldren of Ben Jamin by their coſtes roundeaboute and by their kynredes. And theſe are the cyties of the tribes of the chyldren of Ben Jamin in their kynredes: Jericho, Bethhoglah, and the valeye of Ramis: Bethaarabah, Zamarim, and Bethel: Auim, Pharah, and Ophrah: Chepar Ammonai, Ophni, and Gaba, twelue cyties with their villages. Gabaa, Kamah, and Beroth: Mizpheh, Caphirah, and Moza: Rekem, Jarepeel and Thareiah, Zela, Eleph, & the cytie of the Jebuſites which is Jeruſalē, Gabaath, and Kiriath, fourten cyties with their villages. This is the enheritaunce of the chyldren of Ben Jamin in their kynredes.

¶ The lottes or partes of Nabulon, Iſſachar, Aſer, Nephthali, Dan, and Joſua.

CAPI. XIX.

AND the ſeconde lotte came oute vnto the tribe of the chyldern of Symeon by their kynredes. And their inheritaunce felle in the middes of the inheritaunce of the chyldren of Juda. And their inheritaunce was, Berſabe, Sabe, and Moladah, Haſarſuſa, Bilah, and Azem, Eltholad, Bethul, and Hormah, Ziklag, Bethmarcaboth and Haſerſuſah, Bethlebaoth, & Saruhen thertene cyties with their villages. Ain, Remon Ether, and Aſan, fower cyties with their villages: and thertō all villages that lye round aboute theſe cyties, euen vnto Balalath, Beer, and Ramath, ſouthwarde. This is the inheritaunce of the tribe of the chyldren of Symeon in their kynredes out of the portion of the chyldren of Juda, came the inheritaunce of the chyldren of Symeon. For the part of the chyldren of Juda was to moch for them: and therfore the chyldren of Symeon had their inheritaunce in the inheritaunce of them.

1 Paral. 4. a

AND the thyrde lotte came vnto the chyldren of Zabulon accordynge vnto their kynredes. And the coſtes of their inheritaunce came to Sarid, and went vp to the ſee, and to Marialah, and touched at Dabaſeth, and met at the ryuer that lyeth before Jokneam: and turned frome Sarid eaſtwarde towarde the ſonne ryſynge, vnto the bordes of Chiſloth in mounte Thabor: and then goeth out to Dabereth and goeth vp to Japhia: and frome thence goeth alonge eaſtwarde towarde the ſunne ryſynge, to Geth, Hepher, and Tacafin, and goeth to Remon, Methoar and Neah. and compaſſeth it on the Northe ſyde, and goeth to Hathan, and endeth in the valleye of Jephthahel. And Kateth, Nahaſol, and Hemeon, Jedalah, and Bethlem: twelue cities with their villages This is the enheritaunce of the chyldren of Zabulon, in their kynredes. The ſayde cityes with their villages.

And the fourthe lot came oute to the chyldren of Iſſachar by their kynredes. And their coſtes were Jeſtrahel, Caſuloth, Sunem, Haphataim, Sion, Anaharath, Rabboth, Raſion, and Abes. Rameth, Engannim, Enhadah, and Bethphaſes. And his coſtes met at Thabor, Shahazimah and at Bethſames, & endeth at Jordan, fyftene cityes with their villages. This is the inheritaunce of the tribe of the chyldren of Iſſachar by their kynredes the cytyes and their villages.

And the fifte lot came out vnto the tribe of the chyldren of Aſer by their kynredes. And their coſtes were Helkath, Hali, Beten, and Achſaph: Alamalech, Amaad and Miſheal: and met at Carmel on the ſee, and at Hihor, and at Labanath, and turneth towarde the ſunne ryſing to Bethdagon, and met at Zabulon, and in the valleye of Jephtael, and towarde the north ſyde of Bethemech and Neiel, and goeth out on the left ſide of Cabul: and Abran Rohob, Hamon, and Kanah, euen vnto great Sidon. And then the coſt turneth to Ramah and to the ſtrong cityе of Tire, and turneth to Hoſah, and endeth at the ſee: by the poſſeſſion of Achzibah: Ammah, Aphek, and Rohob: Twentye and two cityes with their villages. This is the inheritaunce of the tribe of the chyldren of Aſer by their kynredes. Theſe cityes with their villages.

And the ſixte lotte came oute vnto the chyldren of Nephthali by their kynredes. And their coſtes were frome Heleph, and frome Elon in Zaanaim, and Adami, Nekeb and Jabneel, euen to Lakum, and goe oute at Jordan. And then the coaſte turneth Weſtwarde to Aznoth in mounte Thabor, and then goeth oute frome thence to Hukkah, and metteth with Zabulon on the ſouthe ſyde, and with Aſer on the Weſt, and at Juda vpon Jordan towarde the ſunne ryſynge. And their ſtrong cityes are Zidim, Zer, Hamath, Racath, and Cenereth, Adamah, Hermah, and Hazor: Kedes, Edrai, and Enhazor: Iron, Magdiel: Horem, Bethanah, & Bethſames: nyneteene cityes with their villages. This is the enheritaunce of the tribe of the chyldren of Nephthali by their kynredes: theſe cityes and their villages.

And

D And the seuenth lot fell to the tryb of the chyldren of Dan by theyr kynredes. And the coostes of theyr inheritaunce was Zaraah, Elhaol, & Jrlames, Macladin, Aiaion, and Jethlah: Egion, Themnathah, and Ahasou: Elthekey, Gibethon, and Baalath: Jehud, Banebarak, and Gatherman, and the waters of Jercon and Hascon, with the countreye that lyeth before Joppe, and there it hath an ende. And the chyldren of Dan wente vp and fought agaīst Lesen and toke it, and smote it with the edge of the swerde, and conquered it, and dwelt therin, and called it Dan, after the name of Dan their father.

This is the inheritaunce of the tryb of the chyldren of Dan in their kynredes: these cityes with theyr villages. When they hadde made an ende of diuydynge the lande to eurye tryb by lotte, then the chyldren of Jsrael gaue an enheritaunce vnto Josua the sonne of Nun amonge them: at the mouthe of the Lorde they gaue him the citie whiche he asked, euen Thamnath Serah in mounte Ephraim. And he buylte the citye and dwelte therin.

These are the enheritaunces whiche Eleazar the Preeste and Josua the sonne of Nun, and the auncient fathers of the trybes of the chyldren of Jsrael diuyded by lotte in Silo before the Lorde, in the doore of the tabernacle of wytnesse, and so made an ende of diuydynge the countreye.

¶ The Cytyes of refuge or Sanctuaryes.

CAPI. XX.

THen the Lorde spake vnto Josua, sayinge: commen with the chyldren of Jsrael and saye: * Appoynte oute fyue cytyes, of whiche I spake vnto you by Moses, that the sleat that kylleth anye person vnwares, and vnwittyngly, maye flee thither. And those cityes shall be youre refuge fromte the auenger of bloude. And the sleat shall flee vnto one of those cityes, and shall stande in the entrynge of the gate of the citye, and shall shewe his cause in the eares of the elders of the sayd citye, that it was no wylful murther. & they shall take him in to the city vnto them, and shall geue him a place that he may dwell amonge them.

And when the auenger of bloude followeth after him, they shall not delyuer the sleat in to his hande, bycause he smote his frende ignorātly, and that can not be proued that he bare him malyce of two or three dayes afore.

And he shall dwell in the sayd citye vntyll he stande before the congregation in iudgement, tayinge for his discharge, and vntyl the deth of the hyghe preest that shall be in those dayes. And then shall the sleat retourne and come vnto his owne citye, and vnto his owne house, and vnto the citye fromte whence he fledde.

E And they appoynted Kedes in Galile, in mounte Nephthali, and Sichem in mounte Ephraim, and Kariatharbe, whiche is Hebron in the mountaynes of Juda. And on the other syde Jordan ouer against Jericho Eastwarde, they gaue Bosor in the wyldernesse, vpon the playne wyldernesse out of the tryb of Ruben and Ramoth in Galaad out of the tryb of Gad, and Golam in Basan out of the tryb of Manasses. Deuter.iiii.g

These were the cityes appoynted for all the chyldren of Jsrael, and to the straungers that sotourned amonge them that who so euer killed anye person ignorantly, the same myghte flee thyther and shulde not dye by the hande of the auenger of bloude, vntyl he stode before the congregation. D

¶ The Cityes giuen to the Leuites, in nombre fortye and eyght. The promyses of gyuynge the lande of Canaan are fulfylled. The Jsraelites are at rest.

CAPI. XXI.

AND then came the principall heedes of A the Leuytes vnto Eleazar the preeste, and vnto Josua the sonne of Nun, and vnto the auncient heedes of the trybes of the chyldren of Jsrael, and spake vnto them at Silo in the lande of Canaan, sayinge: * the Lorde commaunded by Moses, to gyue vs cityes to dwell in, and the fieldes about them for our catell. * Numer.xxxv.a Deuter.xii.b Josu.xxi.a

And the chyldren of Jsrael gaue vnto the Leuites out of theyr inheritaunces, at the bidding of the Lorde, these cities following with theyr suburbes.

And the lotte came oute vnto the kynredes of the Cahathytes: and the chyldren of Aaron the preeste whiche were of the Leuytes hadde gyuen them by lotte, oute of the tryb of Juda, oute of the tryb of Symeon, and oute of the tryb of Benjamin thirtene cityes. And the reste of the chyldren of Cahath hadde by lotte oute of the kynredes of the tryb of Ephraim, oute of the tryb of Dan, and out of the halfe tryb of Manasses ten cityes.

And the chyldren of Gerson hadde by lotte oute of the kynredes of the tryb of Jssachar oute of the tryb of Aser, oute of the tryb of Nephthali, and out of the other halfe tribe of Manasses in Basan, thirtene cityes. And the chyldren of Merari by theyr kynredes, hadde oute of the tryb of Ruben, out of the tryb of Gad, and oute of the tryb of Zabulon, twelue cityes. And the chyldren of Jsrael gaue by lot vnto the Leuites these cityes with theyr suburbes, as the Lorde commaunded by Moses. B

And they gaue oute of the tryb of the chyldren of Juda, and out of the tryb of the chyldren of Symeon, these cityes by name: whiche the chyldren of Aaron beinge of the kynredes of the Cahathites, & of the chyldren of Leui, obtayned: for theirs was the first lotte. And they gaue them Kariah Arbe of the father of Enache, whiche is Hebron in the hyll countreye of Juda, with the suburbes of the same rounde aboute it. But the countrey that pertayned to the citye and the villages therof & Arba was the father of Enach. Josua.xiii.b. a Parei, b.d

the

they gaue to Caleb the sonne of Jephune, to be his possession.

And thus they gaue to the chyldren of Aaron the preste, the fraunchesed cityes of the sear, Hebron with her suburbes: and Libna with her suburbes, and Jathir with her suburbes, and Esthmoa with her suburbes, and Holon with her suburbes, and Debir with her suburbes, and Ain with her suburbes, and Jusach with her suburbes, and Bethsames with her suburbes: nyne cityes oute of those two tribes.

And oute of the tryde of Benjamin they gaue Gabaon with her suburbes, Gaba with suburbes, Anatoth with her suburbes: Almō with her suburbes, foure cityes. All these cities of the chyldren of Aaron preistes were, thyrteene cityes with they; suburbes.

And the kynredes of the chyldren of Cahath that were Leuytes / that is to saye the other chyldren of Cahath had the cities of their lot, oute of the tribe of Ephraim. And they gaue them the free cityes of the sear: Sichem with her suburbes in mounte Ephraim, and Gazer with her suburbes / and Kadraim with her suburbes / Bethhoron with her suburbes / foure cityes.

And oute of the tryde of Dan: Eltheke with her suburbes, Gibethon with her suburbes, Aialon with her suburbes, and Gathremon with her suburbes, foure cityes. And oute of the halfe tribe of Manasses: Thanach with her suburbes, Gathremon with her suburbes, two cityes. So that all the cytyes whiche were geuen vnto the kynredes of the other chyldren of Cahath, were ten with their suburbes.

And vnto the chyldren of Gerson, whiche were of the kynredes of the Leuytes, they gaue out of the other halfe tribe of Manasses, the cityes of refuge for the sear, Golan in Basan and Bosram with her suburbes: Besthsera with her suburbes, two cityes. And oute of the tryde of Jssachar, Kision with her suburbes, Dabrath with her suburbes, Jarmoth with her suburbes, Enganim with her suburbes, foure cityes. And out of the tribe of Aser Masal with her suburbes, Abdon with her suburbes, Helkath with her suburbes, Rehob with her suburbes, foure cityes.

And out of the tryde of Nephthali, the city of refuge of the sear, Kedes in Galile, with her suburbes: Hamothdor, with her suburbes Carthan with her suburbes: thre cityes. So that all the cityes of the Gersonytes in they; kynredes were thyrteene with their suburbes.

And vnto the kynredes of the chyldren of Merari the rest of the Leuytes, they gaue out of the tribe of Zabulon: Jermam with her suburbes, Carthab with her suburbes: Damna with her suburbes, and Nahalal with her suburbes, foure cityes. And oute of the tribe of Ruben, they gaue Bosor with her suburbes: Jahelah with her suburbes / Kedmoth with her suburbes, and Mephaath with her suburbes, foure cityes.

And out of the tribe of Gad, they gaue the fraunchesed cityes of the sear, Ramoth in Galaad with her suburbes, Mahanaim with her suburbes, Hesbon with her suburbes, and Jaser with her suburbes, foure cityes in all, so that all the cityes of the chyldren of Merari in their kynredes, whiche were the reste of the kynredes of the Leuytes, were by they; lotte, twelue cityes. And all the cityes that the Leuytes had in the possession of the chyldren of Jsrael were fortye and eyght with their suburbes. And these cityes habde eche their suburbes rounde about her thorowe oute all the sayd cityes.

And the Lorde gaue vnto Jsrael, all the lande whiche he swore to gyue vnto they; fathers. And they conquered it, and dwelte therein. And the Lorde gaue them reste rounde about, accordynge to all that he swore vnto they; fathers. So that there stode not a man of all they; enemyes before them. But the Lorde delyuered all they; enemyes into they; handes. There skaped nothynge of all the good thynges whiche the Lorde habde sayde vnto the house of Jsrael. But all came to passe.

¶ Ruben, Gad, and the halfe tribe of Manasses are sende agayne to they; possessions. They buylde an aulare for a memoryall.

CAPI. XXII.

THen Josua called vnto the Rubenites, the Gaddites, and to the halfe tryde of Manasses, and sayde vnto them: * ye haue kepte all that Moses the seruaunte of the Lorde commaunded you, and haue obeyed my voyce in all that I commaunded you: Ye haue not lefte your brethren of a longe season vnto this daye, but haue kepte the commaundement of the Lorde your God. And now the Lorde hathe gyuen reste vnto your brethren, as he promysed them. Wherfore returne and goo vnto your tentes, and vnto the lande of your possession, whiche Moses the seruaunt of the Lorde gaue you on the other syde Jordan.

But in anye wyse take erebynge good hede that ye do the commaundement and lawe whi the Moses the seruaunt of the Lorde charged you / whiche is, that ye loue the Lorde your God, and walke in his wayes, and kepe his commaunderaentes, and cleaue vnto him, and serue him with all your hertes, and all your soules. And so Josua blessed theym, and sente them awaye. And they wente vnto they; tentes.

Vnto the one halfe of the tryde of Manasses Moses gaue possession in Basan, and vnto the other halfe therof gaue Josua with they; brethren on this syde Jordan westwarde. And also when Josua sent them awaye vnto they; tentes and blessed them, he sayde vnto them, returne with moche ryches vnto your tentes and with very moche catell, with syluer, golde, brasse, yron, and with rayment above measure and deuide the spoyle of your enemyes with your brethren.

And the chyldren of Ruben the chyldren of Gad

Gad, and halfe the tribe of Manasses, returned and departed from the chyldren of Israel out of Silo, whiche is in the lande of Canaan, to go vnto the countreye of Galaad, and to the lande of theyr possession, wherin they were possessed at the mouthe of the Lorde by the hande of Moses. And when they came vnto the hylles of Jordan that lye in the lande of Canaan: there the chyldren of Ruben, the chyldren of Gad, and the halfe tribe of Manasses, buylte an aulter fast by Jordan, and that a great aulter to se to. And when the chyldren of Israel herde saye: beholde, the chyldren of Ruben, the childre of Gad, and the halfe tribe of Manasses haue buylt an aulter in the fore fronte of the lande of Canaan in the borders of Jordan on the syde of the chyldren of Israel: the hole congregacion of the chyldren of Israel gathered them together to Silo to go vpon them with batayle.

And the chyldren of Israel sente vnto the chyldren of Ruben, to the chyldren of Gad, & to the halfe tribe of Manasses in to the lande of Galaad, Phinches the sonne of Eleazar the Preste, and with him tenne lordes, of euerye chyefe houle a lorde, those we oute all the tribes of Israel, whiche heades of theyr fathers houlholdes were ouer the thousandes of Israel. And they went vnto the children of Ruben, of Gad, and to the halfe tribe of Manasses, vnto the lande of Galaad, and spake with them sayinge.

Thus saye the hole congregacion of the Lorde: what trāsgression is this that ye haue transgressed agaynste the God of Israel, to turne awaye this daye from after the Lorde, and to buylde you an aulter for to rebell this daye agaynst the Lorde? Is the wycked dede of Belphegor to lytle for vs, wherof we are not clensed vnto this daye, and moche people were slayne, but that ye also sholde tourne awaye this daye fro me folowynge the Lorde? Ye shall rebell to daye agaynste the Lorde, & to morowe he shall be wroth with all the congregacion. Not withstandynge yf the lande of your possession be vncleane, then come ouer vn to the lande of the possession of the Lorde, where the Lordes tabernacle dwellerth, and be possessed amonges vs. But rebell not agaynste the Lorde, nor agaynste vs, to buylde you anye other aulter, saue the aulter of the Lorde oure God. Dyd not Achan the sonne of Zareth transgresse the commaundement of the Lorde, and wroth fell on all the congregacion of Israel, so that he alone perysshed not for his wyckednesse?

Then the chyldren of Ruben and of Gad, and halfe the tribe of Manasses, answered and sayde vnto the heades ouer the thousandes of Israel, The myghtye God, the almyghtye Lorde he knoweth, and Israel shall knowe yf it be to rebell or transgresse agaynst the Lorde, then the Lorde saue vs not this daye.

Or elles yf we haue buylte vs an aulter to turne from folowynge the Lorde, or to offer theron burnt offeryngs or meat offeryngs, or to offer peax offeryngs theron, let the Lorde requyre it: And haue not rather doone it for feare of this, lest in tyme to come youre chyldren shoulde saye vnto ours: What haue ye to doo with the Lorde God of Israel, seynge that the Lorde hathe made Jordan a border betweene vs and you ye chyldren of Ruben and of Gad: ye haue no parte therfore in the Lorde: and so shall youre children make oure chyldren cease from fearynge the Lorde.

Therfore we thoughte it better, and sayde: Lette vs caule an aulter to be made, not for burnt offeryngs, nor sacrifyces, but it shall be a token betweene vs and you, and oure generacyons after vs, that we shoulde serue the Lorde, with oure offeryngs, sacrifyces, and peace offeryngs: and that youre chyldren shoulde not saye to ours in tyme to come: ye haue no parte in the Lorde. Genes. xxxi. g Deuter. xxi. b Iosue. xxiiii. f.

And we thought, yf they sholde so saye to vs, or to oure generacions in tyme to come, that we wolde saye agayne: Beholde the facyon of the aulter whiche oure fathers made, neyther for burnt offeryngs, nor sacrifyces, but that it sholde be a wytnesse betweene vs and you. God forbyd that we sholde rebell agaynste the Lorde, and that we sholde turne this daye from after him, and buylde an aulter for burnt offeryngs or sacrifices, saue the aulter of the Lorde oure God that is before his tabernacle.

And when Phinehes the Preste and the Lordes of the congregacyon, and heades ouer the thousandes of Israel whiche were with hym, herde the wordes that the chyldren of Ruben, the chyldren of Gad, and the chyldren of Manasses spake, they were well content.

And Phinehes the sonne of Eleazar the Preste sayde vnto the chyldren of Ruben, of Gad and of Manasses, this daye we perceyue that the Lorde is amonge vs, because ye haue not doone this trespace agaynste the Lorde. And nowe ye haue ryd the chyldre of Israel oute of the handes of the Lorde.

And Phinehes the sonne of Eleazar the Preste and the Lordes returned from the chyldren of Ruben and of Gad out of the lande of Galaad vnto the lande of Canaan, to the chyldren of Israel, and broughte them worde agayne. And the answere pleased the chyldren of Israel well, and they prayed God, and dyd not intende to goo agaynste them in battayle, to destroye the lande whyche the chyldren of Ruben and Gad dweite in. And the chyldren of Ruben and the chyldren of Gad called the aulter ✠ Ed, because it is a wytnesse betweene vs, that the Lorde is God.

✠ Iosue exhorteth the people that they ioyne not them selues to the Gentyles and that they truste in none but in God only, whyche had fulfylled his promyses to them.

✠ After the Hebrew. The olmen translated ouer with welle that the Lord is God.

CAPI. XXIII.

And

A And it came to passe a longe season after that the Lorde had geuen rest vnto Israel from all theyr enemyes rounde about that Iosua waxed olde and was stryken in yeres. Wherfore he sent for all Israel, & for theyr elders, theyr heades, theyr iudges and officers, and sayde vnto them: I am olde and stryken in yeres. And ye haue sene all that the Lorde youre God hath done vnto all these nacyons before youre faces. For the Lorde youre God he foughte for you. Beholde, I haue appointed these nacyons that remayne, to be the inheritaunce of youre tribes, euen from Iordane, and all the nacyons that I haue destroyed, euen vnto the great see. And the Lorde youre God he shall expell and caste them oute before you, and ye shall conquere theyr landes, as the Lorde youre God hathe sayd vnto you.

B * Be therfore exceadynge stronge, that ye take hede to do all that is written in the boke of the lawe of Moses, * that ye bow not ayde therefrom, to the ryght hande or to the lefte, and that ye go not vnto these nacions that remayne with you, and that ye neither make mencion of, nor swere by the names of their Goddes, and that ye neither serue them nor bowe youre selues vnto them.

But that ye vnyte fast vnto the Lorde youre God, as ye haue done vnto this daye. So shall the Lorde caste oute before you great nacions and myghtye, as ye se yowe no man hathe stande before you hytherto. * One shall chase a thousande: for the Lord youre God he fyghteth for you, as he hath sayd vnto you. Take good hede therfore vnto youre soules, that ye loue the Lorde youre God.

Deut. vii. a. and xi. d.

But and yf ye shall go backe, and cleaue vnto the rest of these nacions that remayne with you, and shall make mariages with them, and to be in a leage with them, be sure * the Lorde youre God wyll not caste out all these nacyons from before you. * But they shall be snares & trappes vnto you, and scourges for youre sides and thornes in youre eyes, vntyll ye perysshe from this good lande whiche the Lorde youre God hath geuen you.

* Exo. xxiii. a

C Beholde I walke this daye by the waye of all the worlde: cal ye to mynde in all youre hertes and in all youre soules, that nothynge hath fayled of all the good thynges whiche the Lorde youre God promised you. All are come to passe, and nothyng hath fayled there of. And as all good thynges are come vpon you, whiche the Lorde your God hathe promysed you: so shall the Lorde bringe vpon you all euyll, vntyll he haue destroyed you from this good lande, whiche the Lorde youre God hathe geuen you, when ye haue transgressed the appoyntment of the Lorde youre God, whiche he hathe made with you, and go and serue straunge goddes, and bowe youre selues to them. Then shall the wrathe of the Lorde ware hoote vpon you, and ye shall perysshe quyckely from the good lande whiche he hath geuen you.

Deut. xxviii. b

C Iosua exhorteth the people to the keppynge of the law. He dyeth. The bones of Ioseph are buryed. Eleazar dyeth.

CAPI. XXIIII.

A And Iosua gathered all the tribes of Israel to Sichem, and called for the elders of Israel, and for theyr heades Iudges and officers, whiche presented them selues before God. And Iosua sayde vnto all the people: thus sayth the Lorde God of Israel. * Youre fathers dwelte on the other syde of the floude in olde tyme, euen Thare the father of Abraham and Nachor, and serued straunge goddes. But I toke youre father Abraham from the other syde of the floude and broughte him in to the lande of Canaan, and multiplyed his seed, and gaue him Isaac. And I gaue vnto Isaac, Iacob, and Esau. And I gaue vnto Esau mounte Seir to possesse it. But Iacob and his chyldren wente downe in to Egypt.

* Then I sente Moses and Aaron. And I stroke Egypte in many tymes and wonders, and after that I broughte you youre fathers out of Egypte. And ye came vnto the see, and the Egyptians folowed after youre fathers with charettes and horsemen, vnto the rede see. And the chyldren of Israel cryed vnto the Lorde. And he put darkenesse betwene you and the Egyptians and broughte the see vpon them & couered them.

And youre eyes haue sene what I haue done in Egypte. And ye dwelte in the wildernesse a longe season. And I broughte you in to the lande of the Amorites, whiche dwelte on the other syde Iordan. And they foughte agaynste you: and I gaue them in to youre handes. And ye conquered theyr countrey, and ye destroyed them.

Then Balak the sonne of Zephor, kynge of Moab, arose and warred agaynste Israel, and sente and * called Balam the sonne of Beor for to curse you. But I wolde not agree to harken vnto Balam and therfore he blessed you: And so I deliuered you oute of his hande. And when ye wente ouer Iordan, and came vnto Ierycho, the citizyns of Iericho foughte agaynste you: the Amorytes, Pherezites, Canaanites, Hethites, Gergesites, Heuytes, Iebusites, whiche I deliuered in to youre handes.

And I sent * hornettes before you and ye caste oute before you: euen the two kynges of the Amorytes, but not with youre owne swerde, or with youre owne bowe. And I gaue you a lande in whiche ye dyd no laboure, and cityes whiche you buylte not, and ye dwelte in them. And vynes, and olyue trees whiche ye planted not.

And now feare the Lorde and serue hym in purenesse and trueth. And put awaye the goddes whiche youre fathers serued in Mesopotamia, and in Egypte, and serue the Lorde. But yf it seme euyl vnto you to serue the Lord then chose you this day whom you will serue whether the Goddes, whiche youre fathers serued

serued that were on the other syde of ꝑ floude, either the Goddes of the Amorites, in whose lande ye dwell, and I and my house wyl serue the Lorde.

And the people answered and sayde, God forbyd that we sholde forsake the Lorde and serue straunge goddes. For the Lorde our God he it is that brought vs and our fathers oute of the lande of Egypte, the house of bondage, and whiche dyd those myracles in our syghte, and preserued vs in all the waye we went and amonge all the nacions whiche we came thorowe. And the Lorde dyd cast out before vs all the nacions with the Amorytes whiche dwelt in the lande, wherfore we wyl serue the Lorde for he is our God.

But Iosua sayd vnto the people: ye can not serue the Lorde, for he is an holye God, mighty and gelous, and can not beare your transgression and synne. But when ye haue forsake the Lorde, and haue serued straunge goddes, he wyl turne and do you euyll and consume you, after that he hathe doone you good. And the people answered Iosua: not so / but we wyll serue the Lorde.

Then Iosua sayd vnto the folke, ye are witnesses vnto your selues that ye haue chose you the Lorde to serue hym: and they sayd we are witnesses. Then put away, sayd he, ꝑ straunge goddes which are amonge you, and bowe your hertes vnto the Lorde God of Israel. And the people answered Iosua: the Lorde oure God we wyl serue, and his voyce we wil obeye. And so Iosua made a couenaunt with the people the same daye, and set ordinaunces and lawes before them in Sichem.

And Iosua wrote these wordes in the boke of the lawe of God, and toke a great ꝑ stone and pytched it on ende in the sayd place / euen vnder an oake that stode in the sanctuarye of the Lorde. And Iosua sayd vnto all ꝑ people: Beholde, this stoone shall be a wytnesse vnto vs, for it hathe herde all the wordes of the Lorde whiche he spake with you. It shall be therfore a wytnesse vnto you, lest ꝑ after this tyme ye wyll denye and lye vnto your God. And so Iosua let the people depart euery man vnto his enheritaunce.

And after these thynges the tyme came that Iosua the sonne of Nun and the seruaunte of the Lorde dyed, being an hundred and ten yeres olde. Whom they buryed in the borders of his inheritaunce, euen in Thamnath Sarah, which is in mount Ephraim, on the north syde of the hyll of Gaas.

And Israel serued the Lorde all the dayes of Iosua, and all the dayes of the elders that oute lyued Iosua, and which had seene all the workes of the Lorde that he had doone to Israel. And the bones of Ioseph whiche the children of Israel brought oute of Egypte, they buried in Sichem, in a parcel of ground which Jacob bought of the sonnes of Hemor, the father of Sichem, for an hundred sheep pagges, whiche parcell became the inheritaunce of the children of Ioseph. And Eleazar the sonne of Aaron died, whom they buryed in Gabaath that pertayned to Phinees his son, and was gyuen hym in mounte Ephraim.

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The ende of the boke of Iosua.

THE BOOKE OF THE IVDGES.

After Josua was dead, Juda was constitute Lorde ouer the army when Jerusalem was besegen. The people that were not destroyed became tributaryes.

CAPI. I.

AFter the deathe of Josua, the chyldren of Israel asked the Lorde sayinge: Who shall go vp fyrst vnto the Canaanites to fyghte agaynst them? And ℣ Lorde sayd: Juda shall goo vp: beholde, I haue delyuered the lande in to his handes. Then Juda sayde vnto ℣ Simeon his brother: come with me in to thy lot, and let vs fight against the Canaanites. And I lyke wyse will go with the in to thy lot. And so Simeon went with him.

Josue. xviii. a

℣ Simeon for the tryde of Simeon.

And Juda went vp, and the Lorde delyuered the Canaanytes and the Pherezites in to their handes. And they slewe of them in Bezek ten thousande men. And they founde Adonibezek in Bezek. And they fought against him and slewe ℣ Canaanites and Pherezites. But Adonibezek fled, and they followed after him, and caught him. And cut of his thombes and his greate toes. Then Adonibezek sayde: three score and ten kynges, hauynge their thombes and great toes cut of, gathered their meat vnder my table: wherfore as I haue done, so god hath requited me. And they brought him to Jerusalem. And there he dyed.

℣

Iudic. xviii. and xix.

The chyldren of Juda fought agaynste Jerusalem and toke it, and smote it with ℣ edge of the swerde, and set the hole citye on fyre.

Josue. xv. c

And after that, the chyldren of Juda wente euen to fyghte agaynst the Canaanytes that dwelte in the mountayne, in the southe, and in the lowe countreye. And Juda wente vnto the Canaanites that dwelt in Hebron, which before tyme was called Kariath Arbe, & slewe Sesai, Ahiman, and Thalmai. And fro thence they went to the inhabiters of Dabir, whose name in old tyme was called Kariath Sepher that is the citye of Iermynge.

Josue. xv. b
a. Paral. vii. c. Kariath Sepher

℣

And Caleb sayde: he that smyteth Kariath Sepher and taketh it, to him will ℣ gyue Achsah my doughter to wyfe. And Othoniel the sonne of Kenez Calebs younger brother toke it: to whome he gaue Achsah his doughter to wyfe, and as they wente her husbande counseyled her to aske of her father a felde.

And then she lyghted of her asse: and Caleb sayde vnto her: What aylyth the? She sayde vnto him: gyue me a blessynge, for thou hast gyuen me a Southwarde and dyre lande gyue me also sprynges of water. And Caleb gaue her sprynges both aboue and beneth.

And the chyldren of the kynde Moses wyues father wente vp out of the citye of palme trees, with the chyldren, of Juda, in to the wylderneße of Judas lotte that lye in the Southe of Arad, and dwelte amonge the people.

And Juda went and Simeon with him, and they slewe the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the citye Hormah, that is a curse. And Juda toke Azah with ℣ coostes therof, & Askalon with the coostes therof, and Akaron with the coostes therof. And the Lorde was with Juda that he conquered ℣ mountaynes, but they could not dryue out the inhabiters of the valeys, because they hadde charetes of yron. And they gaue Hebron vnto Caleb, as Moses sayd. And he expelled thence the thre sonnes of Enach.

D Numer. xxi. Deu. iii.

Iudic. xx. Josue. xiv.

And the chyldren of Ben Jamin dyd not caste oute the Jebusites that inhabited Jerusalem, but the Jebusites dwell with ℣ chyldren of Ben Jamin in Jerusalem, vnto this daye.

E

And in lyke maner the house of Joseph went vp to Bethel, and the Lord with them, and when they besieged the citye which before tyme was called Lus, and sawe a man come out of the citye, they sayde vnto hym, shewe vs the waye in to the citye, and we will shewe the mercye. And he shewed them the waye in to the citye, they smote it with the edge of the swerde, but they dyd let the man and all his household goo free. And the man went in to the lande of the Hettites, and buylte a citye and called the name therof Lus, which is the name therof vnto this daye.

Josue. xvi.

Iudic. xx.

Neyther dyd Manasses expelle Bethsean with her townes, neyther Thaanach with her townes, neuther the inhabitours of Dor, with her townes, neyther the inhabitours of Jeblaam with her townes, neyther the inhabitours of Magedo, with her townes, and so the Canaanites went to and dwelt amonges them. But as lone as Israel was wexe mighty, they put the Canaanites to tribute, but expelled them not.

F Josue. xvii. Iudic. i.

In lyke maner Ephraim expelled not the Canaanites that dwelt in Gazer, but the Canaanites dwelt styll in Gazer amonge them.

Iudic. i.

Neither did Zabulon expel the inhabitours of Kateon, neither the inhabitours of Nahalol. But the Canaanites dwelt amonge them and became tributaryes.

Neuther dyd Aser caste out the inhabitours of Acho, neyther the inhabitours of Zidon, of Ahalab, Achzib, Halbah, Aphek, nor of Rohob, but the Asserites dwelte amonge the Canaanites the inhabitours of the lande, and spare them not out.

G

Neyther dyd Nephthalim dryue oute the inhabitours of Bethsames, nor the inhabytoures of Bethanath, but dwelt amongest the Canaanites the inhabitours of the lande. Neuertheles the inhabitours of Bethsames and of Bethanath became tributaryes vnto them.

And the Amorites kepte the chyldren of Dan in the mountayns, and suffered them not

to

to come wynne to the valeyes. And so the Amorytes wente to and dwelled in mounte Heres that is to saye a wytnesse in Halon and in Salabim. Neuertheiater the hande of Joseph waxed heuye vpon them, so that they became tributaryes. And the coostes of the Amorytes was from the goyng vp to Acrabim, and from the rocke vpwarde.

¶ The Aungell rebuketh the people because they had made peace w the Canamites. Idolatrers are punyshed, but yet leaue not their murmurations. God sendeth them Judges to deliuer them.

CAPI. II.

A Nd the aungell of the Lorde came vp from Galgall to Bocim, and sayde: I brought you out of Egypte, and haue brought you vnto the lande which I sware vn to your fathers. And I sayd that I wold neuer breke myne appoyntment with you, so that ye shuld make no couenaunt with ỹ inhabitours of this lãde, but breke their aulters: But ye haue not obeyed my voice, why haue ye this done? wherfore I haue lykewyse determined that I will not cast them out before you: but they shall be your enemyes, and their goddes shall be your destruction. And when the aungell of the Lorde had spoken these wordes vnto all the chyldren of Israel, the people eyed oute and wepte. And called the name of the sayd place Bocim, and offered there vnto the Lorde.

And when Josua had lete the people awaye, the chyldren of Israel went euery man in to his inheritaunce to possesse the lande. And the people serued the Lord all the dayes of Josua, and all the dayes of the elders that out lyued Josua, and had sene all the great workes of the Lord that he did to Israel. And Josua the sonne of Nun, the seruaunt of the Lorde dyed when he was an hundred and ten yeres olde: whome they buryed in the coostes of his enheritaunce: euen in Thamnath Hares in mount Ephraim, on the northe syde of the hyll Oaas. And euen so all that generacion were put vnto their fathers: and there arose an other generacion after them, which neither knewe the Lorde, nor yet the workes which he had done vnto Israel.

And then the chyldren of Israel dyd wyckedly in the sight of the Lorde, & serued Baalim, and forsoke the Lorde God of their fathers, which brought them out of the lande of Egypte, and folowed straunge goddes, euen of the goddes of the nations that were rounde about them, and bowed them selues vnto them and angred the Lorde. And so they forsoke the Lorde and serued Baal and Astaroth. Wherfore the Lorde waxed angrye with Israel, and deliuered them in to the handes of raueners to spoyle them, and solde them in to the handes of their enemyes rounde about them, so that they had no power any longer to stande before their enemyes: but vnto what so euer thynge they wente, the hande of the Lorde was vpon them with cruell luche: euen as the Lorde promysed them. And as he sware vnto them. And they were sore vexed.

Neuertheiesse, the Lorde raysed vp Judges whiche deliuered them out of the handes of their oppressers, and yet for all that they wold not hearken vnto their Judges: But wente a whorynge after straunge goddes, and bowed them selues vnto them, and turned quyckly out of the waye whiche their fathers walked in obeyinge the commaundementes of the Lorde, and dyd not so.

And when the Lorde raysed them vp Judges in their dayes, he had compassion of them, and herde the lamentacion of the oppressed, and deliuered them out of the handes of their enemyes: yet for all that, as sone as ỹ Judge was ded, they tourned and dyd worse then their fathers in folowynge straunge goddes, and in serueynge them, and ceased not from their inuentions, nor from their malicious wayes. Exod. ii. b

Wherfore the Lorde was angrye with Israel and sayd: bicause this people hath transgressed my couenaunte whiche I made with their fathers, and haue not obeyed my voice, therfore henceforthe I will not caste oute one man before them of the nations which Josua lefte when he dyed, and that to proue Israel thrughe them whether they will kepe the waye of the Lorde to walke therin as their fathers dyd or not. And so the Lorde left those nacyons alone, and drowe them not oute immediatly, neyther deliuered them in to the handes of Josua. Deute. vii. c. and viii. a

¶ Certayne nations are left among the Israelites to the intent to proue and assaye them. Othoniel deliuereth Israel. Ehud kylleth kyng Eglon. Samgar kylleth vi. Philistines.

CAPI. III.

THese are the nations whiche the Lorde lefte to scourge Israel: euen as many of Israel as had not knowen warres of Canaan: Onely for the learnynge of the generacion of the chyldren of Israel: which before knewe nothyng of warre, he left the fiue lordes of the Philistines, and all the Canamites, the Sidonnes, the Heuites ỹ dwelt in mounte Libanon, euen frome mounte Baal Hermon vnto Hemath. These God suffered to remayne to proue Israel by, ỹ were whether they wolde harken vnto the commaundementes of the Lorde, whiche he commaunded their fathers by the hande of Moses, or no. Deuter. vii. b and xx. a

And as the chyldren of Israel dwelte amonge the Canamytes, Hethytes, Amorites, Pherezites, Heuytes, and Jebusites, they toke the doughters of them to be their wyues, and gaue their owne doughters to their sonnes, and serued their goddes. And so the chyldren of Israel dyd wyckedly in the syghte of the Lorde, and forgat the Lord their God and serued Baalim and Astroth. Therfore the Lorde was angrye with Israel, and deliuered them in to the handes of Chusan Rasathaim kynge of Mesopotamia. So that the chyldren of Israel serued Chusan Rasathaim eyght yeres. Hebr. Aram Naharaim.

And then the chyldren of Israel cryed vnto the Lorde. And the Lorde stirred them vp a sauer, and saued them: one Othoniel the sonne of Kenes, and Calebs yonger brother. And the spirite of the Lorde came vpon hym, and he iudged Israell, and went oute to warre. And the Lorde ꝑ solde Chusan Rasathaim kynge of Syrye in to his hand. So that his hande was myghtye ouer Chusan Rasathaim, and the lande had rest fourtye yeres. And Othoniel the sonne of Kenes ded. And then the chyldren of Israel wente to agayne, and committed wyckednesse in the syghte of the Lorde. And then the Lorde hardened Eglon the kynge of the Moabites, agaynste the chyldren of Israel, because they had committed wickednesse before the Lorde. And this Eglon gathered vnto hym the chyldren of Ammon and the Amalekites, and went and smote the chyldren of Israel, and conquered the cytye of palme trees. And the chyldren of Israel serued Eglon the king of the Moabites. xviij. yeres. And then they cryed vnto the Lorde, and the Lorde stered them vp a sauer, Ahud the sonne of Gera, the sonne of Jemini, a man that coulde doo nothynge handsomlye with his ryght hande.

By whome the chyldren of Israel sent a present vnto Eglon the kynge of the Moabites, whiche Ahud made him a dagger with two edges, of a cubyte lengthe, and he dyd gyrde it vnder his cote vpon his ryght thyghe and caryed the present vnto Eglon the kynge of the Moabites, whiche Eglon was a verye fatte man. And when he had presented the presente, he sente the people that bare it awaye, but he him selfe tourned agayne frome the goodlyes by Galgall, and sayde: I haue a secrete vnto the, o kynge: and the kynge commaunded him to holde his peace, vntyll all that stode aboute hym, were gone oute frome hym.

And Ahud came in vnto him in to a sommer chamber, where he sate alone, and sayde: I haue a message vnto the frome God. And he arose out of his seate, and Ahud put forth his lefte hande, and toke the dagger frome his ryghte thyghe, and thrust it so harde in to his belye, so that the hafte went in after the blade. And the hafte stopped in the fat, for he drewe not the dagger out of his belly, but as he stroke him, so lefte he the dagger in the wounde tyll that by the priuye partes of nature the dyrte came out. And Ahud gat him out at a posterne wore, and shut the doores of the parlour vpon him, and locked them. The kynges seruauntes came and loked, and se the doores of the parlour were locked, they sayde: A, he is a doyng of his easement in his sommer chamber. And when they had tarried tyl they were ashamed, for no man dyd the doores of the parlour open, then they toke a keye and opened them. And beholde, their Lord was fallen downe ded vn to the erth. But Ahud escaped whyle they tarryed, and was gone beyonde the quarryes, and escaped vnto Seirath.

And when he was come, he blewe a trompet in mounte Ephraim. And the chyldren of Israel went down with him, ꝑ he before them, and sayd vnto them: folow me, for the Lorde hathe delyuered your enemyes the Moabites in to youre handes. And they descended after hym, and stopped the freyes of Jordan frome the Moabites, and suffered not a man to passe ouer. And they slewe of the Moabites ꝑ same tyme vpon a ten thousande men, all fat, and men of myghte: that there escaped not a man, and so the Moabites were subdued that daye vnder the handes of Israel, and the lande had rest foure score yeres.

And after him came Samgar the sonne of Anath, whiche slewe of the Philistines sixe hundred men with an oxe gode, and delyuered Israel also.

¶ Israel is committed in to the handes of Jabin, because they were returned to Idolatrye. Debora and Barak delyuer them: Sisara is kylled of Jael.

CAPI. IIII.

And the chyldren of Israel began again to do wickedly in the syght of the Lord when Ahud was ded. And the Lorde ꝑ solde them in to the handes of Jabin kynge of Canaan, that raygned in Hasor, whose Capitayne of warre was Sisara, whiche dwelte in Harosech of the Gentyles. And the chyldren of Israel cryed vnto the Lorde, for he had nyne hundred charettes of yron, he oppressed the chyldren of Israell with power twentye yeres.

And Debora a Prophetesse, the wyfe of Lapidoth iudged Israel the same tyme, and dwelte vnder the palme tree of Debora, betwene Ramath and Bethel, in mounte Ephraim.

And the chyldren of Israel came to her for iudgement. And she sent and called Barak the sonne of Abinoam, out of Kedes Nephthalim and sayd vnto him.

The Lorde God of Israel commaundeth the that thou goo and leade an hoofte vnto mounte Thabor, and take with the ten thousande men, of the chyldren of Nephthalim, and of the chyldren of Zabulon. And I wyl bring vnto the at the ryuer of Kison, Sisara the Capitayne of warre vnto Jabin, with his charettes and his people, and wyll delyuer them in to thyne handes. And Barak sayd vnto her, yf thou wylt go with me, I wyll go: but and yf thou wylt not go with me, then I wyll not go. And she answered, I wyll surely goo with the, but then the prayse shall not be thyne in ꝑ waye which thou goest, for the Lorde shal delyuer Sisara in to the handes of a woman. And she arose and went with Barak to Kedes, and Barak called Zabulon and Nephthalim, wt vp with ten thousande men: ꝑ Debora wente with him.

But Haber the Kenyte went oute of kynde from the other Kenites his brethren, the chyldren of ꝑ Hobab who was father to Moses wyfe, and pitched his tent vntyl he was come to the oke of Zaanaim, by Kedes.

And then it was shewed vnto Sisara how that

that Barak the sonne of Abinoam was gone vp to mounte Thabor. And Sisara called for all his charettes, euen. ix. hundred charettes of yron, and all for the people that he had from Haroseth of the Gentyles, vnto the ryuer of Kison. Then said Debora vnto Barak: vp, for this is the daye in whiche the Lorde hath delyuered Sisara in to thyne handes, for the Lord is gone oute before the. And so Barak wente downe from mounte Thabor, and ten thousande men after him.

But the Lorde trouncled Sisara and all his charettes, and all his hoste with the edge of the swerde before Barak. And Sisara lyghted downe of his charet, and fledde a fote. But Barak followed after the charettes, and after the hoste, euen vnto Haroseth of the Gentyles. And all the hoste of Sisara fell vpon the edge of the swerde, that there was not a man lefte. How be it Sisara fledde a fote to the tent of Jael the wyfe of Haber the Kenite, for there was peace betwene Jabin the kynge of Hasor, and the housholde of Haber the Kenyte.

And Jael wente oute agaynste Sisara and sayde vnto hym: tourne in my Lorde, tourne in to me, and feare not. And he turned in to her in to her tent: & she couered him with a mantel. And he sayd vnto her: gyue me a lytell water to drynke, for I am thirsty. And she opened a bottell of mylke, and gaue him drynke and couered him. And he sayd vnto her, Stande in the dore of thy tent, and yf any mā come and aske the, or enquyre of the whether there be any man here, saye naye.

Then Jael Haberes wyfe tooke a nayle of the tent, and an hammer in her hande, & went softlye vnto him, and smote the nayle with the hammer thorowe the temples of his heed in to the grounde, and as he slombered beyng wery, he dyed.

And beholde as Barak followed after Sisara, Jael came oute agaynste hym, and sayde vnto hym: Come, and I wyll shewe the the man whome thou seekest. And when he came in to her tent: beholde Sisara laye dead, and the nayle thorowe his temples. And so God broughte Jaben the kynge of Canaan in to subiection that daye before the children of Israel. And the hande of the children of Israel prospered, and was soze vpon Jaben the kynge of Canaan, vntyll they hadde broughte him to nought.

¶ The longe and thankes gyuynge of Debora and Barak, after the victorye.

CAPI. V.

THen Debora & Barak ſ sonne of Abinoam, sang the same daye saying: Bycause he hathe auenged the vengeaunce wonne to Israel, the people offering them selues wyllyngly: prayse ye the Lorde. Heare kynges, & harken Lordes, I am she, I am she that wyll synge, and gyue prayse vnto the Lorde God of Israel.

Lorde, when thou departedst out of Seir, & camest thorowe the countreys of Edom, ſ erth trembled, and the earthe rayned, and the cloudes dropped water: the mountaynes melted before the Lorde, euen mounte Sinai before the Lorde God of Israel. Deuter. xxxiij. Psalm. lxviij.

In the dayes of Samgar the sonne of Anath, and in the dayes of Jael, the hye wayes were vnoccupied, and they that walked by pathes, went by wayes that set compasses about. The champions of Israel were discouraged & fayne hearted, vntyll I Debora arose, vntyll I arose a mother in Israel. Iudi. iij. Iudi. viij.

God chose new facions of warre, for when they had warre at their gates, there was not seene amonge fourtye thousande, eyther shelde or spere in Israel. Myne hert loueth the mainteners of the lawe in Israel, ye that willingly haue put youre selues in aduenture, blesse ye the Lorde, ye that ryde on goodly asses, and dwell before Middin. And ye ſ walke by the wayes, make dules. Where as the charettes were broken a peces, where the hoste of oure aduersaries was choked, there shall they tell of the iustice of the Lorde, & how gracious was the stronge God of Israel: then the people of the Lorde went downe vnto the gates, & wan the maistrye.

Vp vp Debora, vp vp and synge a songe, vp Barak and take thy praye, thou sonne of Abinoam. Then they that had escaped, vnder Israel raigned ouer the prouesll of the people. The Lorde fought amonges the stronge.

Ephraim was the fyrst that destroyed Amaleh. And after hym Ben Jamin, amonge the people.

Of Machir came lerned men in the lawe, and of Zabulon that well couthe conueye an hoste to warre. Iudi. v.

The Lordes of Issahar were with Debora. And as Barak, euen so was Issahar sente in to the valeye a fote, and put his life in aduenture. But in the diuisions of Ruben were great imaginacions of herte.

Wherfore abodest thou amonge the shepe foldes, to heare the bleatynges of the flockes. In the diuysions of Ruben greate were the ymaginacions of herte. Galaad abode on the other syde Jordā, and tarryed Dan in shyppes. And Aser sate in the hauens of the see, and abode styll in his owne coostes. But Zabulon is a people that put their lyues in iuopardye of deathe, and Nephthalim in lyke maner, euen vnto the toppe of the feldes. Kynges came and fought. Then fought the kynge of Canaan at Thanach, vpon the water of Magetw. But the syluer that they coueted, they carryed not awaye.

From heuen came battayle: for the sterres beyng in their course, fought agaynst Sisara. The ryuer of Kison caught them awaye: that auncient ryuer, the ryuer Kison.

My soule, treade thou the myghtye vnder foote. Then their horses stombled as they fledde, that their mighty courlers lefte praunsynge.

Curse ye Meros, sayd ſ aungell of the Lorde curse, curse ſ inhabitours therof, bycause they came not forthe to helpe the Lorde, to helpe the Lorde amonge the myghty.

Blessed be Jael the wyfe of Haber the Ke-

nyte, abone of her women: abour of her wome dissio be she in the tente.

Iudic. vi.c. She asked water, but she gaue him mylke, and brought butter in a goodly dysshe. She caught a nayle in her lefte hande, and a wozkynge hammer in her ryghte, and nayled Sisara and wounded his herd, and perced and went thorowe his temples. Betweene her fete he bowed him selfe, fell downe and laye styll: Betweene her fete he sprauled and laye deed lyke a wretche.

Thorow a wyndow loked Sisaras mother and howled out of her chambre, why abideth his charet so longe that it commeth not, why tary the wheles of his waggans? The wyseste of his wiues answered her ye a, and she answered her owne wordes her selfe, sayinge they haue founde, and diuyde the spoyle. A mayde, ye two maydes for a pece / a spoyle of diuers coloures for Sisara, a spoyle of diuers coloures with broudered wozkes, diuers coloured, broudered wozkes for the neche for a prayse. So perysshe all thyne ennemyes Lozde / but they that loue the, let them be as the sonne ryssynge in his myght.

And the lande had rest fourtye yeres.

¶ Israel is oppressed of the Madianites, because he returned agayne into Idolatrye. Gedeon is sent of God to helpe them deliuerer. The aulter of Baal is ouerthrowen.

CAPL. VI.

1 AND the chyldren of Israel committed wyckednes in the syghte of the Lozde. And the Lozde deliuered theym in to the handes of the Madianites seuen yeres.

And when the hande of the Madianites was sore vpon Israel, the chyldren of Israel made them dennes in the mountaynes, and caues, and stronge holdes. For when Israell had sowen, the came the Madianites, the Amalekites, and they of the Easte countreye vpon them, and pitched their tentes agaynste them, and destroyed the encrease of the erth euen vn to Azah, and left no sustinaunce in Israel, neyther shepe, oxe, or asse/for they came with their cattell and housholdes, euen as grashoppers in multitude/so that both they and also their camels were without nombre, and wasted all that euer they layde handes on. And they entred the lande to destroy it. And so was Israel exceedyngly impouerished by the Madianites, and cryed vnto the Lozde. And when the chyldren of Israel cryed vnto the Lozde because of
2 the Madianites, the Lozde sent a prophet vnto them, and sayd vnto them. Thus sayeth the Lozde God of Israel, I set you from Egypte and brought you out of the house of bondage, and I ryd you out of the hand of the Egyptias, and out of the handes of all that oppressed you, and cast them out before you, & gaue you their landes. And I sayd vnto you, I am the Lozde your God, and therefore feare not the Goddes
10 Deut. vii. Iosue. xxiii. of the Emorites in whose land you dwell. But you wolde not obeye my voyce. And the aungell of the Lozde came and sate vnder an oke

in Ophrah that pertayned vnto Joas the father of the Ezrites. And his sonne Gedeon threshed out whete out of the rates in a presse, for to flee from the Madianites. And the aungell of the Lozde appeared vnto him, and sayde: the Lozde is with the, thou man of myght. And Gedeon answered him: Oh my Lozde, if the Lozde be with vs, why is all this come vpon vs: ye and where be his myracles which our fathers tolde vs of, and sayde: the Lozde brought vs out of Egypt. But now the Lozde hathe forsaken vs, and deliuered vs in to the handes of the Madianites. And the Lozde loked vpon him, and sayd: Go hence in this thy myght, and deliuer Israel out of the handes of the Madianites: Behold, I haue sent the. And he answered him. Oh Lozde, wherwith shalde I saue Israel? Behold my kynred is the poorest in Manasses, and I am the least in my fathers house. But then the Lozde sayde vnto him: I wyl be with the/ and thou shalt smyte the Madianites, as they were but one man. And he answered him, yf I haue founde grace in thy syghte, then shewe me a signe, that thou art the Lozde that talketh with me. Departe not hence, vntyll I come agayne vn to the, and bringe myne offeryng, and haue set it before the.

And he sayd, I wyll tarye vntyll thou come agayne. And Gedeon went and made redy a kydde, and swete cakes of an Epha of flour, & put the flesshe in a basket, and the brothe in a pot, and brought it out vnto him vnder ye oke and presented it. And the aungell of God sayd Iudic. xiii.
vnto him: take the flesh and the swete cakes and put them vpon this rocke, and powre out the brothe. And he dyd so. Then the aungel of the Lozde put forth the ende of the staffe that was in his hande, and touched the flesshe and the cakes. And there arose vp fyre out of the Genes. xv. Leuit. ix.
rocke and consumed the flesshe and the cakes, and the aungell of the Lozde vanyshed out of his syght. And whe Gedeon perceyued that it was an aungell, he sayd: alas my Lozde almighty, that I haue sene an aungell of the Genes. xxxii. Iudic. xiii.
Lozde face to face. And the Lozde sayde vnto him, peax be with the, and feare not/ for thou
22 shalte not dye. Then Gedeon made an aulter there vnto the Lozde, and called it ✠ Jehouah, Salom, which vnto this day is yet in Ophrah ✠ Thou Lord of peace.
that pertayneth vnto the father of the Ezrites. And the same nyght the Lozde sayd vnto him, take an ox of thy fathers, and an other of seuen yeres olde, and destroye the aulter of Baal that belongeth vnto thy father, and cut downe the groue that is aboute it, and make an aulter vnto the Lozde thy God vpon the top of this rocke and furnisshe it. And take the seconde ox and offre burnte sacrifice with the wodde of the groue whiche thou shalte haue cut downe. Then Gedeon toke ten men of his seruauntes, & dyd as the Lozde bad him. But
27 because he durste not do it by daye, for feare of his fathers housholde, and of the men of the citye, he dyd it by nyght.

When the men of the citye were vp erly in the morninge: Behold, the aulter of Baal 28
was broken, and the groue that stode about it cut

it cut downe. And the seconde ore offered vpon the aulter that was made. And they sayd one to an other: Who hathe done this thing, and they enquyred and asked for him that shoulde haue wone it? And it was tolde them that Gedeon the sonne of Joas hadde doone it. Then the men of the cite sayde vnto Joas, bringe oute thy sonne that he maye dye, bycause he hath dyoken the aulter of Baal, and cut downe the groue that was aboute it. And Joas sayde vnto all that stode by him: will ye fight for Baal, or will ye be his auengers? he that stryuethe for him, shall dye afore to morowe. If he be a God let him reuenge his quarel vpon him that cast downe his aulter. And he called Gedeon Jerobaal the same time saying: let Baal reuengye him, bycause he hath dyoken downe his aulter.

G When all the Madianites, the Amalechites and they of the East were gathered togyther, and had gone and pitched in the valeye of Jezrael, the spirite of the Lorde entred in to Gedeon. And he blewe a trompet and called togyther the house of Abiezer to folowe him, and sent messengers thorow out al Manasses, and called them vp to folow him also. And he sent other messengers vnto Aser, Zabulon & Nepthalim, whiche came also to mete him.

And Gedeon sayd vnto God: yf thou wilt saue Jsrael by my handes, as thou hast sayde. Beholde, I wyll put a fleece of wolle in the threshyngye place. And yf the dewe be on the fleece onely, and drye vpon all the earth beside: then I shal be sure that thou wylt saue Jsrael by my handes, as thou saydest. And it came so to passe. And he rose vp erly on the morowe, and he pressed the fleece togither, & wrong the dewe therout, and filled a dysshe full of water. And Gedeon sayd vnto God, be not angry with me that I speake ones more, let me proue onely ones agayne with the fleece. Let it be drye onely vpon the fleece, and dew vpon al the ground aboute. And God dyd so that same nyght: so that it was drye vpon the fleece onely, and on all the grounde aboute, dewe.

¶ The soudyars that shulde goo with Gedeon to battayle are proued by takinge them vp water. Gedeon with thre hundred men ouercommeth the Madianites. Oreb and Zeb are slayne.

CAPI. VII.

THen Jerobaal, otherwise called Gedeon rose erlye, and all the people that were with him & pitched beside the wel of Harad, so that the hoste of the Madianites were in a valey on the north syde of the hyll Hamored. And the Lorde sayd vnto Gedeon, the people that are with the, are to manye for me to gyue the Madianites in to their handes, lest Jsrael make their vaunt to my dishonour, and say: our owne hande hath saued vs. Now therfore make a proclamacion in the eares of the people, and saye: yf anye man dreade or be afeerde, let him returne, and get him sone from mounte Galaad / and there departed and returned of the people .xxij. thousande, and there abode ten thousande.

And the Lorde sayd vnto Gedeon the people are yet to many, bringe them downe vnto the water, and I wyll trye them vnto the there. And of whome I saye vnto the, this shall goo with the, the same shall goo with the. And who so euer I saye vnto the, this shal not go with the / the same shall not goo. And when he hadde broughte downe the people vnto the water. The Lorde sayde vnto Gedeon: as manye as lappe the water with their tonges, as dogges do, them put by them selues / and so do them that kneele downe vpon their knees to drynke. And the nombre of them that put their handes to their mouthes and lapped, were thre hundred men / and all the remnaunt of the people kneled downe vpon their knees to drynke water. And the Lorde sayde vnto Gedeon, with the thre hundred men that lapped water wyl I saue you, and deliuer the Madianites in to thyne hande / and all the other people shall goo euery man to his owne home.

And they take victayles with them for the folke, and their trompettes / and he sente all the reste of Jsrael, euery man vnto his tente, and kept the thre hundred with him / and the hoste of Madian was benethe him in a valey. And the same nyght the Lorde sayd vnto him vp, and goo downe vnto the hoste, for I haue deliuered it in to thyne handes. But & yf thou feare to go downe alone, then go thou downe vnto the hoste, and Pharah thy lad, and herke what they saye, and so shall thyne handes be stronge, and then thou shalte safely go downe vnto the hoste.

Then he went downe with Pharah his lad euen hard vnto the watche me of armes that were in the hoste. And the Madianites, the Amalechites, and all they of the East, laye alonge in the valeye lyke vnto grashoppers in multitude, and their camels were without nombre, euen as the sande by the see syde. And when Gedeon was come. Beholde, there was a man that tolde a dreame vnto his felowe, and sayd on this maner. Beholde I dreamed a dreame, and me thoughte that an barlyshake lofe of barleye breed tombled in to the host of Madian, and came vnto a tente, and smote it that it fel, and ouerturned it, that the tent lay alonge. And his felowe answered and sayde, this is nothing els saue the swerde of Gedeon the sonne of Joas a man of Jsrael, in to whose hande the Lorde hathe deliuered Madian and all the hoste.

When Gedeon herde the tellynge of the dreame, and the meanynge therof, he bowed him selfe to the erthe, and returned vnto the hoste of Jsrael, and sayde: vp, for the Lorde hathe deliuered in to youre handes the hoste of the Madianites. And he deuyded the thre hundred men in to thre companyes, and gaue euerye man a trompet in his hande, with an emptye pytcher, and lampes therin, and sayde vnto them: loke on me, and doo lykewyse / and beholde, when I come to the syde of the hoste / euen as I doo, so doo you. And when I blowe with a trompet and all that are with me, blowe ye with trompettes also on euerye

syde the hoste and saye: here be the Lorde and Gedeon.

And so Gedeon and the thre hundred men that were with him, came vnto the syde of the hoste in the begynnyng of the myddell watche and raysed vp the watche men. And they blew with their trompettes, and brake the pitchers that were in their handes. And all three companyes blewe with trompettes and brake the pytchers, and held the lampes in their lefte handes, and the trompettes in their ryght, to blowe with all. And they cryed, the swerde of the Lorde and of Gedeon. And they stode styll euerye man in his place rounde about the hoste: and all the hoste ranne and cryed and fledde.

And as the thre hundred blewe with trompettes, the Lorde sent his swerde thorow all the hoste, so that euerye one slewe other. And the hoste fled, vntyll they came to Bethsittah, to Zererath, and to the edge of Abelmeholah besyde Tabath. And the men of Israel gathered togyther of the tribe of Nephthalim, of Aser, and of all Manasses, and followed after the Madianites. For Gedeon had sent messengers thorowe out all mount Ephraim, sayeng: come downe a-gaynst the Madianites, and take from them the waters bothe of Bethbarath and also of Jordan.

Then all the men of Ephraim gathered togyther, and came downe and toke the waters bothe of Bethbarath, and also of Jordan. And they toke two capitaynes of the Madianites, Horeb, and Zeb, and slewe Oreb vpon the rocke Oreb, and Zeb at the presse Zeb, and followed after Madian, and brought the heades of Oreb and Zeb to Gedeon on the other syde Jordan.

¶ Ephraim maketh insurrection agaynst Gedeon, but is sone pacyfyed. The inhabiters of Soceth refuseth gyue Gedeon and his armye breed. The towne Phanuel is destroyed. Gedeon is constitute ruler ouer the Israelites. He hathe thre score and ten sonnes. He dyeth.

CAPI. VIII.

AND the men of Ephraim sayd vnto him. Why hast thou serued vs thus? that thou calledst vs not when thou wentest to fight with the Madianites? and they chode with him a good, and were welnygh at daggers drawyng. And he said vnto them: What dede haue I doone lyke vnto you? are not the cluster of Ephraim better then the wyne harueste of Abiezer? God hathe deliuered in to your handes the Lordes of Madian, Oreb, & Zeb. And what was I able to doo lyke as you haue doone? And then their spirites were pacified, and they were content with him, whe he had sayd that. And then Gedeon came to Jordan and passed ouer bothe he and the thre hundred men that were with hym very fayne and yet folowed the chace.

And he sayd vnto the men of Soceth: giue I praye you cakes of breede vnto the people that folowe me: for they be faynty, that I may followe after Zebah and Zalmona kynges of Madian. And the Lordes of Soceth sayd, are the handes of Zebah and Zalmona now in thyne handes that we shulde gyue breed vnto thy companye? And Gedeon sayde, therfore when the Lorde hath deliuered Zebah and Zalmona in to myne handes, I will teare the fleshe of you with the thornes of the wyldernesse and with briers. And he went thence to Phanuel, and spake vnto them lykewise. And the men of Phanuel answered, as dyd the men of Soceth. And he sayde also vnto the men of Phanuel, when I come agayne in peace I will breake down this towre. Zebah and Zalmona were in Karkar, and their hooستes with them, vpon a fyftene thousande, whiche were all that were lefte of all the hoostes of them of the East. And they that were slayne, were a hundred and twentye thousande men that drewe swerde.

And Gedeon went thorow them that dwell in tabernacles on the East syde of Nobah and Jebahah, and smote the hoste: for the had no feare. Zebah and Zalmona fled. But he followed after them, and toke the two kynges of the Madianites, Zebah and Zalmona, and discomforted all the hoste.

And Gedeon the sonne of Joas returned fro the battayle, the sonne beynge yet vp, and caught a lad of the men of Soceth, and enquyred of him the names of the chefe lordes and elders of Soceth. And he wrote the lordes and elders of Soceth, thre score and seuentene men. Then he came vnto the men of Soceth and sayde: Beholde Zebah and Zalmona, with whiche he caste me in the fethe, sayeng: are the handes of Zebah, and Zalmona alreadye in thyne hande, that we shulde gyue breed vnto thy fayntye men? And he toke the elders of the cyte, and thornes of the wyldernesse and briers, and all to rent them therwith. And he brake downe the towre of Phanuel, and slewe the men of the cyte.

And then sayd vnto Zebah and Zalmona, what manor men were they which ye slewe at Thabor? & they answered: they were moche lyke the in fauoure, and one of them ranne as he were a kynges sonne. And he sayde: They were my brethren, euen my mothers chyldren, and as truly as the Lorde lyueth, yf ye had saued their lyues, I wolde not slee you. And he sayd vnto Jether his eldest sonne, vp and slee them, but the ladde drewe not his swerde, for he feared, because he was yet ponge. Then Zebah and Zalmona sayd. Ryse thou, and fall vpon vs, for as the man is, so is his strengthe. and Gedeon arose and slewe them: & he toke awaye the trappery and chaynes that were on their camels neckes.

Then the men of Israel sayde vnto Gedeon. Raygne ouer vs, bothe thou, thy sonne, and thy sonnes sonne, for thou hast deliuered vs oute of the handes of the Madianites. And Gedeon sayde vnto them, I will not raygne ouer you, neyther shall my chyldren raygne ouer you, but the Lorde shall raigne ouer you.

Neuertheles Gedeon sayde vnto them, I wolde desire a certayne request of you, euen that

that you wolde gyue me euery mā the earrynges of his praye. For they had golden earringes, because they were Ismaelites. And they sayde we will wt. And they spred a mantell and dyd cast there into euery man the earrynges of his praye. And the weyght of the golden earrynges was a thousand and seuen hundred syclers of golde, beside broches, ouches and garmentes of scarlet that were of ye kynges of Madian, and beside the chaynes, that were about their camels neckes. And Gedeon made an Ephod therof, and put it in his cytte Ephrah. And all Israel went a hoorynge after him there, which thinge was the ruyne of Gedeons house. Thus were the Madianites brought lowe before the children of Israell, so that they lyft vp their heddes no more. And the countrey was in quyetnesse fourty yeres in the dayes of Gedeon.

G And Jerobaal the sonne of Joas went and dwelte in his owne house. And Gedeon had. lxx. sonnes of his body begotten, for he had many wyues. And his concubyne that dwelt in Sichē bare him a sonne also, whose name he called Abimelech. And Gedeon the sonne of Joas dyed, when he was of a good age, & was buryed in the burial of Joas his father, euen in Ephrah that pertayned vnto the father of the Ezrites.

But as sone as Gedeon was dead, ye children of Israell turned awaye and went a hoorynge after Baal, and made Baal a promyse that he shulde be their God, and thought not on the Lorde their God which had deliuered them out of the handes of all their enemyes on euery syde. Neyther shewed they mercy on the house of Jerobaal, otherwyse called Gedeon, accordynge to all the goodnesse whiche he shewed them.

¶ Abimelech is ordeyned a kynge after he had kylled his xxiiii. brethren. He him selfe was after killed of a woman when he besieged Thebes. The parables of Joatham concernynge his brother Abimelech.

CAPI. IX.

A FOr Abimelech the sonne of Jerobaal went to Sichem, vnto his mothers brethren, & communed with them and with al the hole kynred both of his fathers syde and mothers side, sayenge: saye I praye you, in the eares of all the enhabitoures of Sichem: whether is better for you that all the sonnes of Jerobaal whiche are. lxx. personnes raygne ouer you, eyther that one raygne ouer you. And remember therto, that I am your bones & your flesshe. And his mothers brethren rehersed of him in the audience of all the Cytezens of Sichem, all these wordes, and moued their hertes to folowe Abimelech, in that they sayde how he was their brother. And they gaue him lxx. peces of syluer out of the temple of Baal Berith, with which Abimelech hyred lewde & lyght personnes whiche went with him. And they went vnto his fathers house at Ephrah and slewe all his brethren, the sonnes of Jerobaal, euen. lxx. personnes vpon one stone.

Notwithstandinge yet Joatham the yongest sonne of Jerobaal escaped, for he hyd him selfe. And all the cytezens of Sichem gathered togither with all the house of Mello, & went and made Abimelech kynge * at a certen oke that was by Sichem. * Some in the playne.

And when it was tolde Joatham, he went and stode in the toppe of mount Garizim, and lyfte vp his voyce and called, and sayde vnto them: Herken vnto me you cytezens of Sichem, that God maye herken vnto you. The trees went to annoynt a kynge ouer them, & sayde vnto the olyue tree, raygne ouer vs. But the olyue tree sayde vnto them: Wolde I leaue my fatnesse whiche both God and man prayseth in me, and go to be promoted ouer the trees? Then sayde the trees vnto the figge tree, come thou and be kynge ouer vs. And the figge tree answered them, Wolde I forsake my swetnes and my good frute, & shulde go to be promoted ouer the trees? Then sayd the trees vnto the vyne, come thou & be kynge ouer vs. And the vyne answered, Wolde I leaue my wyne that cheereth both God & man and go to be promoted ouer the trees? Then sayde all the trees vnto the * thorne bushe: come thou and raygne ouer vs. And the thorn bushe sayde vnto the trees: yf it be true that ye will annoynt me kynge ouer you, the come and rest vnder my shawdwe, and yf ye wyl not ye shall se that a fyre shall came out of the thorne bushe and waste the Cyper trees of Libanon. * In some copies it is called Gosil.

And euen so now, yf ye haue wrought truly and vncorruptlye to make Abimelech kynge. And yf ye haue dealt well with Jerobaal and his house, and haue wrought vnto him accordinge to the deseruynge of his handes, for as moche as my father fought for you, and aduentured his lyfe, And rydd you out of the handes of the Madianites. And ye are risen vp against my fathers house this daye. And haue slayne his children, euen. lxx. personnes * with one stone and haue made Abimelech the sonne of his mayde seruaunt kynge ouer the cytezens of Sichem, because he is youre brother, yf then ye haue dealt dewe and truely with Jerobaal & with his house this daye: then reioyse ye in Abimelech, and let him also reioyse in you. But yf you haue not dealt truly, then I praye God a fyre maye come out of Abimelech and consume the lordes of Sichem and the house of Mello. And that there come a fyre oute of the cytezens of Sichem, and out of the house of Mello and consume Abimelech. And Joatham when he had sayde thus, ran away and fled and wente to Beer and dwelte there, for feare of Abimelech his brother. When Abimelech had raygned thre yere, God sent a spirituall malyce betwene Abimelech and the cytezens of Sichem. And the cytezens of Sichē began to dele Abimelech, and wylled that the wickednes wrought to the. lxx. sonnes of Jerobaal myght come on him, and layde the bloude of them vnto Abimelech their brother which slewe them, and vnto the other cytezens of Sichem which ayded him in the reioyse of his brethren. And the cytezens of Sichem * Some in the playne.

B II. Para. xxv. iii. Esdr. iiii. b

* Cerk. xxxii.

* Slaye xxvi.

them set men to laye awayte for him in the toppe of the mountaynes and whiles they awayted his commynge they robbed all that came a longe the waye by them. And it was tolde Abimelech.

And Gaal the sonne of Obed and his brethren went and gat them to Sichem. And the men of Sichem put their confidence in him. And they went oute in to the felde and gathered in their grapes and treade them, and made merye: and went in to the house of their God, and dyd eat and drynke and cursed Abimelech. And Gaal the sonne of Obed sayd: what is Abimelech? and what is Sichem? y we shulde serue him, is he not the sonne of Jerobaal? and Zebul is his officer? serue suche as came of Hemor the father of Sichem, for what reason is it that we shulde serue hym? wolde God this people were under my hande then I wolde put downe Abimelech. And one sayde vnto Abimelech, make thyne hoste greater and goo out. And when Zebul the ruler of the cytie herde the wordes of Gaal the son of Obed, he was wroth and sent messengers vnto Abimelech priuelye, sayenge: Beholde Gaal the sonne of Obed and his brethren be come to Sichem: and beholde they set the cytie against the. Now therfore aryse by nyght both thou and all the people that is with the and lye in wayte in the felde. And ryse early in the mornynge as sone as the sonne is vp, & come vpon the cytie. And when he and the people that is with him come forth against the, do to him what thyne handes shalbe able. And Abimelech rose vp, and all the people with him, by nyght. And they layde awayte to the cytie in foure companyes. And Gaal the son of Obed went out and stode in the entrye of the gate of the cytie. And Abimelech rose vp, and the folke that were with him, frome lyenge awayte. Now when Gaal sawe the people, he sayde to Zebul: Beholde, there come people wynde fromthe toppe of the mountaynes. And Zebul sayde vnto him: the shawe of the hylles seme men vnto the, and so thou arte deceyued. And Gaal answered agayn and sayd: Se, there come folcke downe by the myddle of the lande and an other companye come a longe by the Witchoke. Then sayde Zebul vnto him: Where is nowe thy mouthe that sayde, what felow is Abimelech that we shulde serue him? These are the people that thou so despysedest. Go out now and fight with them. And Gaal went forthe before the citezens of Sichem, and fought with Abimelech. And Abimelech chased him so that he fled before him, and many were ouerthrowen and slayne, euen vntyll they came vnto the entrynge of the gate. And then Abimelech wente and dwelte at Arumah. And then Zebul thrust out Gaal and his brethren, and wolde not suffre them to dwell in Sichem.

And on the morowe the people went forth in to the felde. And it was tolde Abimelech. And he toke his people & diuyded them into three companies, and laye awayte in the felde. And when he sawe that the people were come out of the cytie, he rose vpon them and layde vpon them.

And Abimelech & the companyes that were with him, ran and stode in the entringe of the gate of the cytie. And the two other companyes ran vpon all the people that were in the felde and slue them. And then Abimelech fought against the cytie all that daye, & toke it, and slewe the people that was therin, and destroyed the cytie & sowed salt in the place. And when all the men of the towre of Sichem herde that, they entered in to a stronge holde of the house of their God Baal Berith, when they made a conuenaunt to him and the place had Berythes name and was strongly knitch.

And when it was tolde Abimelech, that all the men of the towre of Sichem, were gathered together, he gat him to mount Zelmon, bothe he and all that were with him, & toke axes with him and cut downe an arme of a tree, and toke it vp, & put it on his shoulder, and sayde vnto the folche that were with him, what so euer ye se me do: spede your selues and do lykewyse. And all the people cut downe also euery man a bough, and folowed Abimelech, and put them into the holde, and set the holde a fyre vpon them: so that all the men of the towre of Sichem were slayne, about a thousand personnes what of men and women.

Then went Abimelech to Thebez and besieged it, and toke it. But there was a stroug towre in the myddes of the cytie, and thither ran all the men and women, and all the citezens of the cytie, and shut it to them, and got them vpon the toppe of the towre, and stode vpon the battelmentes. Then came Abimelech vnto the towre and fought againste it, & went harde vnto the entringe of the gate, to set it on fire. But a woman cast a pece of a mil stone vpō his heed and al to brake his brayne panne.

Then Abimelech called hastelye vnto the younge man that bare his harneys, and sayd vnto him: drawe thy swerde and slē me, that men saye not of me, a woman slewe him. And his lad thrust him thorow and he dyed.

And when the men of Israel sawe that Abimelech was dead, they departed, euery man vnto his owne house. And thus all the wyckednesse of Abimelech which he dyd vnto his father, in slayenge his. lxx. brethren, & therto all the wyckednes of the men of Sichem, god dyd brynge vpon their heedes: And vpon them came the curse of Joathan the sonne of Jerobaal.

¶ Thola and Jair Judges of Israel. Israel sinneth and after cryeth on God for remission.

CAPI. X.

After Abimelech, arose to defende Israel one Thola, the sonne of Phuah, the sonne of Dodo, a man of Issahar, whiche dwelt in Samir, in mount Ephraim, who iudged Israel. xxiij. yere, and then dyed and was buryed in Samir. And after him arose Jair a Galaadite, who iudged Israell. xxij. yere

yere. And he had thirtye sonnes that ✠ rode on thirtye Asse colers, and hadde thirtye cities for thē, which are called the townes of Iaur vnto this daye, and are in the lande of Galaad. And Iaur dyed, & was buryed in Kamon.

✠ And the childzen of Israel wroughte wickednesse yet agayne, in the syght of the Lorde and serued Baalim and Astaroth, and the goddes of Syria, and the goddes of Sidon, the goddes of Moab, the goddes of the childzen of Ammō, and the goddes of the Philistines, & forsoke the Lord and serued him not, wherefore the Lorde was wroth with Israel, and gaue them vp into the handes of the Philistines, and in to the handes of the childzen of Ammon: whiche pylled and oppressed the childzen of Israell in those dayes. xviii. yere, all that were on thother syde Iordan in the land of the Amorites in Galaad. Moreouer the childzen of Ammon went ouer Iordan to fyghte against Iuda, Ben Iamin, and the house of Ephraim: so that Israel was sore encombred. Then the childzen of Israell, cryed vnto the Lorde, sayenge: We haue synned against the: for we haue forsaken our owne God, & haue serued Baalim. And the Lorde sayde vnto the childzen of Israel: dyd not the Egyptias, the Amorites, the childzen of Ammon, the Philistines, the Sidonites, the Amalekites, and the Maonites, oppresse you? And ye cryed to me, and I deliuered you forth of their handes And this notwithstandinge ye haue forsaken me, and serue straunge goddes, wherefore I will helpe you no more. But go and crye vnto the goddes which ye haue chosen, and let them saue you in the tyme of your affliction. But the childzen of Israel sayde vnto the Lord we haue synned: w thou vnto vs whatsoeuer pleaseth the, and deliuer vs onely at this tyme. And they put awaye the straunge goddes fro them, and serued the Lorde. And he was sorowfull for the mysery of Israel.

Then the childzen of Ammon assembled & pytched in Galaad. And the childzen of Israel gathered them together and pytched in Maspha. And the company of the Lordes of Galaad sayde one to an other, who so euer will begynne the battel against the childzen of Ammon, shalbe hed ouer all the inhabitaunts of Galaad.

¶ Iephthah the sonne of a harlot deliuereth Israel from the Ammonites after they asked forgyuenes, of the powre of Iephthah.

CAPL. XI.

AND there was one Iephthah a Galaadite, a stronge man, who was the son of an harlot: Now he it Galaad begat Iephthah. But Galaades wyfe bare him sonnes, which wha they were come to age, thrust out Iephthah, & sayde vnto him: Thou shalt not enherete in our fathers house, for thou art the sonne of a straunge woman. Then Iephthah fled frome his brethren and dwelt in the lande of Tob. And vile people and robbars assembled them selues to Iephthah, and went out with him. But it chaunced in processe of tyme, that the childzē of Ammon made warre against Israel, then the elders of Galaad wēt and fet Iephthah out of the lande of Tob, & sayde vnto him: come and be our capitayne, & let vs fight with the childzen of Ammon. And Iephthah sayde vnto the elders of Galaad. Dyd not ye hate me, and chasen me oute of my fathers house? howe happeneth it then that you come vnto me now in tyme of youre tribulacion? And the elders of Galaad answered Iephthah. Therfore we turne agayne to the now, that thou go with vs, and fyghte against the childzen of Ammon, and be our hed ouer all the enhabitaunces of Galaad. And Iephthah sayde vnto the elders of Galaad: If ye bringe me home agayne, to fyght with the childzen of Ammon, then yf the Lord deliuer them before me, I shalbe your hed. And the elders of Galaad sayde to Iephthah, the Lorde that heareth these wordes be witnesse betwene vs, yf we w not accordynge to thy wordes. Then Iephthah went with the elders of Galaad. And the people made him hed and ruler ouer them. And Iephthah rehersed all his wordes before the Lorde, in Maspha.

Then Iephthah sent messengers vnto the kynge of the childzen of Ammon, sayenge: What aylech the with me, that thou comest vpon me to fyght against thy lande? And the kynge of the childzen of Ammon answered the messengers of Iephthah, because Israel toke awaye my lande, when they came forthe of Egypte: euen frome Arnon vnto Jaboc, & frome thence vnto Iordan: Now therfore restore these landes agayne by fayre meanes. And Iephthah sent messengers agayne vnto the childzen of Ammon, and sayde vnto hym: thus sayth Iephthah. Israel toke not awaye the lande of Moab, nor the lande of the childzen of Ammon. But when Israel came forth of Egypte, they walked thorow the wyldernesse, euen vnto the red see, and came to Cades, and sent messengers vnto the kynge of Edom, sayenge: let vs (we praye the) go thorow thy lande. But the kynge of Edom wold not assent therto. And in lyke maner they sent vnto the kynge of Moab, but he wold not consent. And so Israell abode styll in Cades. And then they went a longe thorow the wyldernesse, and compased the lande of Edom, & the lande of Moab, and came a longe by the East syde of the lande of Moab, and pytched their tentes on thother syde the ryuer of Arnon, and came not within the coastes of the Moabites: for Arnon was their furthest border. And then Israel sent messengers vnto the kynge of the Amorites, and kyng of Hesbon, and sayd vnto him: Let vs haue passage thorow thy lande vnto our countreye. But Sehon trusted not Israel, to go thorowe his costes: but gathered all his people together & pytched in Jasan, and fought with Israel. But the Lorde God of Israel deliuered Sehon and all his folke into the handes of Israel. And so Israel smote them, and conquered all the lande of the Amorites, the inhabi-

taun-

taūtes of the sayde contrey. And they conquered all the coostes of the Amorites, frome Arnō vnto Jabok, & fro the wyldernes vnto Jordā. So now forasmoche as the Lorde God of Israel hath caste out the Amorites before his people, shuldest thou entoye the lande? Naye, but what people Camos thy God dispatch out, that lande possesse thou. But whatsoeuer nations the Lorde oure God chaseth oute, ꝑ lande oughte we to entoye. And therto, arte thou better then Balack the sonne of Zephor kynge of Moabor? cauſt thou shewe vs, that he dyd stryue with Israel, or fyghte agaynste them? all the whyle Israel dwelt in Hesbon and her townes, and in Aroer and her townes and in all the cityes that be a longe by the coostes of Arnon three hundred yeres? why dyddest thou not recouer them in al that space? wherfore I haue not offended against the, but thou wolt me wronge, to warre vpon me. The Lorde therfore be iudge this daye, betweene the children of Israell, and the children of Ammon. Neuertheles the kynge of ꝑ children of Ammon hatkened not vnto the wordes of Jephthah which he sent him.

Then the spirite of the Lorde came vpon Jephthah. And he passed ouer Galaad & Manasses, and came to Maspha, that lyeth in Galaad, and frome thence vnto the children of Ammon. And Jephthah vowed a vowe vnto the Lorde, and sayde: Yf thou shalt deliuer the children of Ammon into my handes, then that thynge that commeth out of the dores of my house against me, whē I come home in peace, frome the children of Ammon, shalbe the Lordes, and I will offer it vp for a burnt offrynge. And so Jephthah went vnto the children of Ammon to fight with them. And the Lorde deliuered them into his handes. And he smoote them frome Aroer vntil Menith, twenty cytes. And so forthe to the playne of the vynyardes, and made an exceadinge great slaughter. And thus the children of Ammon were brought vnder, before the children of Israell.

Then Jephthah came to Maspha vnto his house. And beholde his doughter came out against him, with tymbrels and daunses, whiche was his onely childe: so that beside her, he had neyther sonne nor daughter. And when he sawe her, he rent his clothes & sayde: Alas my doughter, thou hast made me stoupe and art one of them that vexe me: for I haue opened my mouth vnto the Lorde, and can not go backe. And she sayde vnto him: my father, yf thou haue opened thy mouth vnto ꝑ Lord, then do with me accordynge to that proceded out of thy mouth, for as moche as the Lorde hath auenged the of thyne ennemyes ꝑ children of Ammon. And she sayde vnto her father, do this moche for me: let me alone for the space of two monethes, that I maye goo downe to the mountaynes, and bewayle my virginite with my felowes. And he sayd: go, and so she sent her awaye for two monethes. And she went with her companyons and lamented her maydenhed vpō the mountaynes. And after the twoo monethes, she turned a-

gayne vnto her father, which dyd vnto her accordyng to his vow which he had vowed, & so she knewe no man. And it became a custome in Israel yere by yere, that the doughters of Israell shuld goo, and lamente the doughter of Jephthah, the Galaadyte, foure dayes in a yere.

¶ The battayle of Jephthah against Ephraim. After the death of Jephthah succedeth Elon. After Elon Abdon.

CAPI. XII.

And the men of Ephraim made an insurrection, and went Northwarde, & sayd vnto Jephthah: Wherfore wentest thou to fight with the children of Ammon, & dyddest not call vs to goo with the? we will therfore burne thyn house vpon the, with fire. And Jephthah sayde vnto them: I and my people were at great stryfe with the children of Ammon. And I called you to haue ayded me, but ye wolde not come. And when I sawe that ye deliuered me not, I put my lyfe in my handes, and wente vpon the children of Ammon. And the Lorde deliuered them into my handes. Wherfore then are ye come vpon me to fyght with me?

And Jephthah gathered togither all ꝑ men of Galaad, and fought with the Ephraites. And the men of Galaad smote the Ephraites because they sayde: Ye Galaadites are but runagates of Ephraim amonges the Ephraites and the Manassites. Moreouer the men of Galaad toke the passages of Jordan where the Ephraites shulde come homewarde. And when these Ephraites that were escaped, sayd let vs go ouer: then the men of Galaad sayd vnto them: Ye are Ephraites, and they sayd, naye. Then sayde they vnto him: Say Schiboleth. And they sayde Sibboleth, & could not so pronounce, wherevpon they toke them and slewe them at the passages of Jordan. And there were ouerthrowen at that tyme of the Ephraites .xlij. thousande. And when Jephthah had iudged Israell sixe yere, he dyed, and was buryed in one of the cytes of Galaad. After this man, iuged Israell one Abzan of Bethlehem, who had thirty sonnes and thirty doughters, and sent also his thirty doughters out to marage, and toke thirty other in, for his sonnes. And when Abzā had iudged Israell .vij. yeres he dyed, & was buryed at Bethlehem.

And after him, Elon a Zabulonite iudged Israell ten yeres, and he dyed and was buryed in Aialon, in the countreye of Zabulon.

And after him, Abdon the sonne of Hellel, a Pharathonite iudged Israell. And he hadde fourtye sonnes, and thirty nevewes, that rode on threscore and ten asse coltes. And whē Abdon the sonne of Hellel the Pharathonite hadde iudged Israel eyght yere, he dyed, and was buryed in Pharathon, the lande of Ephraim, in the mount of the Amalekites.

¶ Sa-

¶ Israel being an Idolatrer is oppressed of the Philistines. The byrth of Samson. The sacrifyce of Samsons father.

CAPL. XIII.

AND the chyldren of Israel beganne agayne to do wickednesse in the sight of the Lorde. And the Lorde delyuered theym in to the handes of the Philistines.xl. yere. And there was a man in Zarah of the kynrede of the Dannites, named Manoah, whose wife was barre and bare not. And the Aungell of the Lorde appeared vnto his wyfe, and sayde vnto her: Beholde, thou art barren and bearest not: But thou shalt conceyue and beare a sonne. And now beware, and drynke no wyne, ne stronge drynke, neyther eate any vncleane thinge: for lo, thou shalt conceyue, and beare a sonne. And there maye no ✠ rasor ¶ theres come on his heed: for the childe shal be a ¶ Nazare vnto God, euen from the tyme of his byrth. And he shall begyn to deliuer Israel out of the handes of the Philistines. Then the wyfe went and tolde her husbande, saying A man of God came vnto me, and the facyon of him was lyke the facyon of an aungell of God exceedynge fearefull. But I asked him not whence he was, neyther tolde he me his name. And he sayde vnto me: ✠ Beholde, thou shalt be with childe and beare a sonne, ¶ now drynke no wyne nor stronge drynke, neyther eate any vncleane thinge: for the childe shalbe ¶ an abstaynar to God euen from his birth to the daye of his death.

Then Manoah made intercession to the Lorde, and sayde: I praye the (my Lorde) let the man of God which thou sendest come ones more vnto vs, and teache vs what we shall do vnto the childe, whe he is borne. And God herde the voyce of Manoah, and the aungell of God came agayne vnto the wyfe as she sat in the felde: But Manoah her husband was not with her. Then the wyfe made haste, and ran and shewed her husband and sayd to him: Beholde, the man hathe appeared vnto me, that came the other daye vnto me.

Then Manoah arose, and wente after his wyfe and came to the man and sayd vnto him Art thou the man that spakest vnto my wyfe? And he sayde, yea. Then Manoah sayd, now when thy worde is come to passe: what shall be the maner of the childe, and what shall he do? And the aungell of the Lorde sayde vnto Manoah: thy wyfe must abstayne from al that I sayde vnto her: she maye eate of nothinge that cometh of the vyne tree, ne drynke wyne or stronge drynke, nor eate any vncleane thinge: but must obserue all that I bad her. Then sayde Manoah vnto the aungel of the Lorde: Graunt vs to tary till we haue made redy a kyd, and haue set it before the. And the Aungell of the Lorde sayde vnto Manoah: thoughe thou make me abyde I will not eate of thy meat. And moreouer yf thou wilt prepare a burntofferinge, that thou must offre vnto the Lorde. For Manoah wist not that it was an aungell of the Lorde. And Manoah sayde vnto the aungell of the Lorde: What is thy name, that when thy sayenge is come to passe, we maye do the some worshyp? And the aungell of the Lorde sayd vnto him: why askest thou after my name? when it is marcioulle.

Gene.xxxii.g
Exo.iii.c.g
The name of the Aungel is wonderfull.

And Manoah toke a kydde with a meatofferinge, and offred it vpon a roche vnto the Lorde which worketh wonders. Manoah & his wyfe loked vpon, And when the flame came vp out of the aultare, the angell of the Lord ascended vp in the flame of the aultare. And Manoah and his wyfe loked theron, and fell flat on their faces vnto the grounde: But the aungell of the Lord syth no more appeare vnto Manoah and his wyfe. And then Manoah knewe that it was aungell of the Lorde: and sayde vnto his wyfe: We shal surely dye because we haue sene God. But his wyfe said vnto him: If the Lorde woulde kyll vs, he woulde not haue receyued a burntofferinge and a meatofferinge of our handes, neyther woulde he haue shewed vs al theise thinges, nor would haue tolde vs as he hath of thinges to come.

Psal.lxxii.c and.cxxv.d
Gene.xviii.d Iud.vi.c

And the wyfe bare a sonne, & called his name Samson. And the lad grewe, and the Lorde blessed him. And the spirite of the Lorde began first to be with the boute of Dan, betweene Zarah and Esthaol.

Samson is borne.

¶ The marryage of Samson. He kylleth a Lyon. He propoundeth a ryddle. He kylleth thyrtye men. His wife forsaketh him and taketh an other.

CAPL. XIIII.

SAmson went downe to Thamnath, and sawe a woman in Thamnath of the doughters of the Philistines, and came & tolde his father and mother, and sayd: I haue sene a woman in Thamnath of the doughters of the Philistines. And now gyue her me to wyfe Then his father and mother sayde vnto him, is there neuer a woman of the doughters of thy brethren, amonge all my people: but that thou must go and fet a wyfe of the vncircumcysed Philistines? And Samson sayde vnto his father, gyue me this woman, for she pleaseth me well. Now his father & mother wist not that it was the Lordes worckynge, & that he sought an occasion vpon the Philistines, which at that tyme raygned ouer Israel. The wente Samson, and his father and mother, downe to Thamnath. So when they came to the vyneyardes of Thamnath: Beholde, a younge Lyon rored vpon him. And the spirite of the Lord came vpon Samson. And he tare him, as a man wolde rent a kyd, and yet had nothinge in his hande. Neuertheles he told not his father and mother what he had done, but went downe and talked with the woma whiche semed beautyful in the syght of Samson.

Deuter.vii.a

And within short space after, as he retyred thether agayne to take her to wyfe, he turned out of the waye, to se the carkasse of the Lyon. And beholde, there was a swarme of bees in the carkasse of the Lyon, and hony: & he

he tokt of the honye in his handes, and went eatynge, and came to his father and mother & gaue them of the same. And they dyd eate. But he tolde not them, that he had taken the honye forth of the carkaile of the Lyon. And when his father was come vnto the woman: Samson made there a feast, for so vsed the young men to do. And when her frendes saw him, they brought thirtye companyons to beare him companye. And Samson sayde vnto them: I wyll put forth a ryddle vnto you. And yf ye can declare it within seuen dayes of the feaste and fynde it oute, I wyll gyue you thyrtye shertes and thirtye chaunge of garmentes. But yf ye cannot declare it me, then shall ye gyue me thyrtye shertes and thirtye chaunge of garmentes. And they answered him, put forth thy ryddle and let vs heare it. And he sayde vnto them. Oute of the eater came meate: and out of the strong came swetnesse. And they couldc not in three dayes expounde the ryddle. So when the seuenth day was come, they sayde vnto Samsons wyfe. Flatter thyne husbande, that he maye declare vs thy ryddle, or elles we wyll burne the and thy fathers house with fyre, haue ye called vs to make vs beggers? Then Samsons wyfe wept vnto him and sayd, it cā not be but that thou hatest me and louest me not, seyng thou hast purpoled a ryddle vnto the children of my folke and wylt not tell me what it meaneth. And he sayde: Beholde, I haue not tolde it my father ne yet my mother, and shulde I tell it the? And she wepte vnto him seuen dayes, whyle the feaste lasted. So the seuenth daye he tolde her, because she laye so sore vpon him. And she agayn tolde it to the children of her folke. And then the men of the cyte sayde vnto him the seuenth daye before the sonne went downe. What is sweter then honye, and what is stronger then a Lyon? the sayde he vnto them: Yf ye had not plowed wt my heifer, ye had not founde out my ryddle.

Then the spyrite of the Lorde came vpon him. And he went downe to Aschalon, and slewe xxx men of them, and tulpoyled theym, and gaue their garmentes vnto them which expounded the ryddle. And he was wrothe, and wente vp to his fathers house. But Samsons wyfe was geuen in maryage to one of his companyons that accompanyed him.

¶ Samson tyeth fyrebrandes to fox tayles, and let them runne into the corne with the Iawebone of an Asse he slayeth a thousande. Out of a greate tothe in the Iawe, God gyueth him water.

CAPL. XV.

BVt it chaunced within a whyle after, in the tyme of wheate haruest, that Samson visited his wyfe with a kydde. And whē he thought to haue gone in vnto his wyfe into the chamber, her father wolde not suffre him to go in: But sayde: I thought thou had deadly hated her, and therfore gaue I her to one of thy companyons. Nowe be it, her younger sister is fayrer then she. Take her in stede of the other. Then sayde Samson vnto them: Now I am blameles concernynge the Philistines, though I wo them displeasures. And Samson went forth and caught three hundred Foxes, and toke firebrandes, & fastened tayle to tayle, and put a fyre brande in the myddes betwene two tayles. And he set the fire brandes on fyre, and put them into the corne of the Philistines, & burnt vp bothe the eared corne and also the standinge, with vynes and olyues. Then the Philistines asked, who hadde wrought that dede. And it was tolde them that Samson the sonne in lawe of the Thamnite, because he had betrued him of his wyfe & geuen her to one of his companyons. And the Philistines came and burnt bothe her and her father with fyre.

And Samson sayde vnto them: Wolde ye so? I will surely be auenged of you, & then I will ceasse. And he smote them legge & thygh with a mygthy plage. And then he went and dwelt in the toppe of the rocke Etam.

Then the Philistines came vp and pitched against Juda and laye in Lehi. And the men of Juda sayde. Why are ye come against vs? And they answered to bynde Samson are we come, euen to w vnto him, as he hathe wrought to vs. Then thre thousande men of Juda went vp to the toppe of the rocke Etam, and sayde to Samson: wotteth thou not, that the Philistines are rulers ouer vs? Wherfore the hast thou handled vs thus? And he answered the, as they serued me, so haue I serued them.

Then sayde they vnto him, we are come to bynde the, and to deliuer the into the handes of the Philistines. And Samson sayde vnto them: Swere vnto me, that ye shall not hurte me your selues. And they sayde, we will not hurte the, saue onely bynde the, and deliuer the vnto their handes: But we will not kyll the. And so they bounde him with two newe cordes and brought him downe from the rocke. And whē he cam to Lehi, the Philistins shouted against him. And the spryte of the Lorde came vpon him, and the cordes that were vpō his armes, became as flaxe that was burnt in fire, and the bandes lowsed from his handes. And he founde a Jawe bone of a rotten asse, & put forth his hande and caught it, and slewe a thousande men therwith. And Samson sayde: with the Jawe of an asse, haue I put them backe: with the Jaw of an asse haue I slayne a thousande men. And when he had left shewynge, he cast awaye the Jaw out of his hād and called the place Ramath Lehi. But he was sore a thirste, and called on the Lorde, & sayde. Thou Lorde hast gyuen this great victory, thorow the hande of thy seruaunt. And now I must dye for thirst, and fall into the handes of the vncircumcysed. But God dyde a great tothe that was in the Jawe, and there came water forth of it. And when he had dronken, his spirite came agayne, and he was refreshed, wherfore the name therof was called, the well of the caller on, whiche is in Lehi, vnto this daye. And he iudged Israell in the dayes of the Philistines twenty yeres.

¶ Sam-

¶ Samson lyeth vp the gates of Gaza and caryeth them vp in to the mountayne. He was betrayed by Dalilah and made blynde. He pulleth downe the house vpon the Philistines and dyeth with them.

CAPI. XVI.

THen went Samson to Gaza, and sawe there an harlot & lay ther. And it was tolde the Gaziten, that Samson was come thither. And they went about, and layd awayt for him all nyght in the gate of the cytye, and were still abydynge for him all the nyght sayinge: tarye tyll the morynge that it be daye, and then let vs kyll hym as he cometh forth of the cytye. And Samson toke his rest tyll midnight, and arose at mydnight and toke the dores of the gate of the cytye, and the two syde postes, and rent them of, barres and all, and put them vpon his shoulders, and caryed them vp to the toppe of an hyll that lyeth before Hebron.

And after that, he loued a woman, vpon ‡ ryuer of Sorek, called Dalilah, vnto whom came the Lordes of the Philistines, and sayde vnto her. ‡ latter him and se wherin his great strength lyeth, and by what meanes we may haue power ouer him, that we may bynde him and bynge hym vnder, and eche of vs shall gyue the .xi. hundred syluerlynges.

And Dalilah sayde to Samson. Oh, tell me where thy great strength lyeth, and what it is wherwith men myght bynde the and beate the. And Samson sayde vnto her. Yf men bounde me, with seuen grene withyes, that were neuer dryed, I shulde be weake, and as an other man. And the the Lordes of the Philistines brought her seuē withyes that were yet grene and neuer dryed, and she bound him with them. Notwithstandinge she had men lyenge in wayte with her in the chambre. And she sayde vnto him: the Philistines be vpon the Samson. And he brake the cordes as a threde of towe breaketh, when it feleth fyre. And so it was not knowen wherin his stregth laye.

Then sayde Dalilah to Samson: Se, thou hast mocked me and tolde me lyes. Now yet tell me I praye the, wherwith thou myghtest be bounde. And he sayde: Yf I were bounde with newe ropes, that neuer were occupyed, then shulde I be weake, and as an other mā. And Dalilah toke newe ropes and bounde him therwith, and sayde vnto him, the Philistines be vpon the Samson. And there were lyers awayte in the chamber, and he brake them from of his armes, as they hadde bene but a threde. And Dalilah sayde vnto Samson, hytherto thou hast mocked me and tolde me lyes: I praye the yet tell me wherewith men mayst bynde the. And he sayde vnto her. Yf thou bynde seuen lockes of my heed with an hearre lace and fasten them with a nayle, I shall be weake. And Dalila dyd so, and sayde vnto him, the Philistines be vpon the Samson. But he awaked out of his slepe, & pluckes and went away with the nayle that was in the plattynge, and with the hearre lace. Then he sayde vnto him: Howe canste thou saye thou louest me, when thyne herte is not with me: for thou hast mocked me this thrice tymes, and hast not tolde wherein thy chefe strength lyeth. And as she lay vpon him with her wordes continually vexinge of him, his soule was encombred euen vnto the deathe. And he tolde her all his herte, and sayde vnto her: there neuer came rasor vpon myne heed, for I haue bene a Nazare to God euen from my mothers wombe. Yf myne heatre were cut of, my strength wolde go frō me, and I shuld become, and be lyke all other men. And when Dalilah sawe he had vttered vnto her all his hert, she sent for the Philistines, sayenge: come vp yet this ones, for he hath shewed me all his hert.

Then the lordes of the Philistines came & brought the moneye in their handes. And she made him slepe vpon her lappe, and sente for a barber, & cut of the seuen lockes of his heed and began to vexe him, and to thrust him frō her, for by and by his strength was gone from him. And she sayde, the Philistines vpon the Samson. And he awoke out of his slepe, and thought to go out as at other tymes before & shake him selfe, and wiste not that the Lorde was departed from him. Then the Philistines toke him and put out his eyen, & brought him downe to Gaza and bounde him with fetters. And he was made to grynde in the prison house, all be it the hearre of his hed began to growe agayne after that he was shorne. The the lordes of the Philistines gathered them together, to offer a solemne offeringe vnto Dagon their God, and to reioyse: for they sayde our God hath deliuered Samson our enemy into our handes. And when the people sawe him, they magnified their God: for they sayd, our god hath geuen into our handes our enemy, which destroyed our countrey and slewe many of vs. And when their hertes were merry, they sayde: sende for Samson and let him playe before vs. So they let Samson out of the prysonhouse, who played before them, & they set him betwene the pyllers. And Samson sayde vnto the laade that led him by the hande: set me that I may touche the pyllers that the house stande vpon, and that I maye leane to the. And the house was full furnished with men and women. And there were all the lordes of the Philistines, and vpon the rouffe there were about thre thousand men and women, that beheld how Samson played.

Then Samson called vnto the Lorde, and sayde my Lorde almyghty thinke on me, and restore me myne olde strength, at this tyme O God, that I maye be auenged of the Philistines for my two eyen. And Samson caught the two myddell pyllers on whiche the house stode, the one in his eyght hande, and the other in his left, and sayde: my lyfe perishe with the Philistines, and bowed them with myght. And ‡ house fell vpon ‡ lordes, & vpō all the people ‡ were therin. And so the dede which he slew at his deth, were mo then they which he slew in his life. And then his brethre & all ‡ house of his father came downe, & toke him vp, & brought, and buryed him, betwene

he toke of the honye in his handes, and went eatynge, and came to his father and mother & gaue them of the same. And they dyd eate. But he tolde not them, that he had taken the honye forth of the carkasse of the Lyon. And when his father was come vnto the woman: Samson made there a feast, for so vsed the young men to do. And when her frendes saw him, they brought thirtye companyons to beare him company. And Samson sayde vnto them: I wyll put forth a ryddle vnto you. And yf ye can declare it within seuen dayes of the feaste and fynde it oute, I wyll giue you thyrtye shertes and thirtye chaunge of garmentes. But yf ye cannot declare it me, then shall ye giue me thirtye shertes and thirtye chaunge of garmentes. And they answered him, put forth thy ryddle and let vs heare it. And he sayde vnto them. Oute of the eater came meate: and out of the strong came swetnesse. And they couldē not in thre dayes expounde the ryddle. ¶ So when the seuenth day was come, they sayde vnto Samsons wyfe. Flatter thyne husbande, that he maye declare vs thy ryddle, or elles we wyll burne the and thy fathers house with fyre, haue ye called vs to make vs beggers? Then Samsons wyfe wept vnto him and sayd, it cānot be but that thou hatest me and louest me not, seyng thou hast purposed a ryddle vnto the children of my folke and wylt not tell me what it meaneth. And he sayde: Beholde, I haue not tolde it my father ne yet my mother, and shulde I tell it the? And she wepte vnto him seuen dayes, whyle the feaste lasted. So the seuenth daye he tolde her, because she laye so sore vpon him. And she agayn tolde it to the children of her folke. And then the men of the cyte sayde vnto him the seuenth daye before the sonne went downe. What is sweter then hony, and what is stronger then a Lyon? the sayde he vnto them: Yf ye had not plowed in my heifer, ye had not fownde out my ryddle.

Then the spyrite of the Lorde came vpon him. And he went downe to Aschalon, and slewe xxx men of them, and dispoyled theym, and gaue their garmentes vnto them which expounded the ryddle. And he was wrothe, and wente vp to his fathers house. But Samsons wyfe was geuen in maryage to one of his companyons that accompanyed him.

¶ Samson tyeth fyrebrandes to for tayles, and letteth them runne into the corne. With the Jawebone of an Asse he slyeth a thousande. Out of a greate tothe in the Jawe, God gyueth him water.

CAPL. XV.

BVt it chaunced within a whyle after, in the tyme of whete haruest, that Samson visited his wyfe with a kydde. And whē he thought to haue gone in vnto his wyfe into the chamber, her father wolde not suffre him to go in: But sayde: I thought thou had deth hated her, and therfore gaue I her to one of thy companyons. How be it, her younger sister is fayrer then she. Take her in stede of the other. Then sayde Samson vnto them: Now I am blemelesse concernynge the Philistines, though I do them displeasures. And Samson went forth and caught thre hundred Foxes, and toke fyrebrandes, & fastened tayle to tayle, and put a fyre brande in the mydes betwene two tayles. And he set the fire brandes on fyre, and put them into the corne of the Philistines, & burnt vp bothe the reped corne and also the standinge, with vynes and olyues. Then the Philistines asked, who hadde wrought that dede. And it was tolde them that Samson the sonne in lawe of the Thamnite, because he had bereued him of his wyfe & geuen her to one of his companyons. And the Philistines came and burnt bothe her and her father with fyre.

And Samson sayde vnto them: thoulde ye do so? I will surely be auenged of you, & then I will cease. And he smote them legge & thyghe with a myghty plage. And then he went and dwelt in the toppe of the rocke Etam.

Then the Philistines came vp and pitched against Juda and laye in Lehi. And the men of Juda sayde. Why are ye come against vs? And they answered to bynde Samson are we come, euen to wreke vnto him, as he hathe done to vs. Then thre thousande men of Juda went vp to the toppe of the rocke Etam, and sayde to Samson: wotteth thou not, that the Philistines are rulers ouer vs? Wherfore hast thou handled vs thus? And he answered the, as they serued me, so haue I serued them.

Then sayde they vnto him, we are come to bynde the, and to deliuer the into the handes of the Philistines. And Samson sayde vnto them: Swere vnto me, that ye shall not hurte me your selues. And they sayde, we will not hurte the, saue onely bynde the, and deliuer the vnto their handes: But we will not kyll the. And so they bounde him with two newe cordes and brought him downe from the rocke. And whē he came to Lehi, the Philistines shouted against him. And the spyrite of the Lorde came vpon him, and the cordes that were vpō his armes, became as flaxe that was burnt in fire, and the bandes lowsed from his handes. And he founde a Jawe bone of a rotten asse, & put forth his hande and caught it, and slewe a thousande men therwith. And Samson sayde with the Jawe of an asse, haue I put them backe: with the Jaw of an asse haue I slayne a thousande men. And when he had left thē kynge, he cast awaye the Jaw out of his hād and called the place Ramath Lehi. But he was sore a thirste, and called on the Lorde, & sayde. Thou Lorde hast gyuen this great victory, thorow the hande of thy seruaunt. And now I must dye for thirst, and fall into the handes of the vncircumcysed. But God brake a great tothe that was in the Jawe, and there came water forth of it. And when he had dronken, his spyrite came ageyne, and he was refreshed, wherfore the name therof was called, the well of the caller on, whiche is in Lehi, vnto this daye. And he iudged Israell in the dayes of the Philistines twentye yeres.

¶ Sam-

¶ Samson lyfteth vp the gates of Gaza and caryeth them vp in to the mountayne. He was betrayed by Dalilah and made blynde. He pulleth downe the house vpon the Philistines and dyeth with them.

CAPI. XVI.

THen went Samson to Gaza, and sawe there an harlot & lay vnder. And it was tolde the Gazites, that Samson was come thither. And they went about, and layd awayt for him all nyght in the gate of the cyte, and were still abydynge for him all the nyght sayinge: tarye tyll the morynge that it be daye, and then let vs kyll hym as he cometh forth of the cyte. And Samson toke his rest tyll midnight, and arose at mydnight and tooke the dores of the gate of the cyte, and the two syde postes, and rent them of, barres and all, and put them vpon his shoulders, and caryed them vp to the toppe of an hyll that lyeth before Hebron.

And after that, he loued a woman, vpon the ryuer of Sorek, called Dalilah, vnto whom came the Lordes of the Philistines, and sayde vnto her: entyse him and se wherin his great strength lyeth, and by what meanes we may haue power ouer him, that we may bynde him and bringe him vnder, and eche of vs shall gyue the .xi. hundred syluerlynges.

And Dalilah sayde to Samson. Oh, tell me where thy great strength lyeth, and what it is wherwith men myght bynde the and breake the. And Samson sayde vnto her. If men bounde me, with seuen grene withyes, that were neuer dryed, I shulde be weake, and as an other man. And the the Lordes of the Philistines brought her seuē withyes that were yet grene and neuer dryed, and she bound him with them. Notwithstandinge she had men lyenge in wayte with her in the chambre. And she sayde vnto him: the Philistines be vpon the Samson. And he brake the cordes as a threde of towe breaketh, when it feleth fyre. And so it was not knowen wherin his strēgth laye.

Then sayde Dalilah to Samson: Se, thou hast mocked me and tolde me lyes. Now yet tell me I praye the, wherwith thou myghtest be bounde. And he sayde: If I were bounde with newe ropes, that neuer were occupyed, then shulde I be weake, and as an other mā. And Dalilah toke newe ropes and bounde him therwith, and sayde vnto him, the Philistines be vpon the Samson. And there were lyers awayte in the chaumber, and he brake them from of his armes, as they hadde bene but a threde. And Dalilah sayde vnto Samson, hytherto thou hast mocked me and tolde me lyes: I praye the yet tell me wherewith men maye bynde the. And he sayde vnto her. If thou bynde seuen lockes of my heed with an heaere lace and fasten them with a nayle, I shall be weake. And Dalila dyd so, and sayde vnto him, the Philistines be vpon the Samson. But he awaked out of his slepe, & plucked and went away with the nayle that was in the plattynge, and with the heaere lace.

Then he sayde vnto him: Howe canste thou saye thou louest me, when thyne herte is not with me: for thou hast mocked me nowe thrice tymes, and hast not tolde wherein thy chiefe strength lyeth. And as she lay vpon him with her wordes continually vexinge of him, his soule was encombred euen vnto the deathe. And he tolde her all his herte, and sayde vnto her: there neuer came rasor vpon myne heed, for I haue bene a Nazare to God euen from my mothers wombe. If myne heaere were cut of, my strength wolde go frō me, and I shulde become, and be lyke all other men. And when Dalilah sawe he had vttered vnto her all his hert, she sent for the Philistines, sayenge: come vp yet this once, for he hath shewed me all his hert.

Numeri vi. d. Iudi. xiii. d

Then the lordes of the Philistines came & brought the moneye in their handes. And she made him slepe vpon her lappe, and sente for a barber, & cut of the seuen lockes of his heed and began to vexe him, and to thrust him frō her, for by and by his strength was gone from him. And she sayde, the Philistines vpon the Samson. And he awoke out of his slepe, and thought to go out as at other tymes before & shake him selfe, and wiste not that the Lorde was departed from him. Then the Philistines toke him and put out his eyen, & brought him downe to Gaza and bounde him with fetters. And he was made to grynde in the prison house, all be it the heaere of his hed began to growe agayne after that he was shorne. Samson is taken.

Then the lordes of the Philistines gathered them together, to offer a solemne offringe vnto Dagon their God, and to reioyse: for they sayde our God hath betaken Samson our enemy into our handes. And when the people sawe him, they magnified their God: for they sayd, our god hath geuen into our handes our enemy, which destroyed our countrey and slewe many of vs. And when their hertes were merry, they sayde: fetche for Samson and let him playe before vs. So they set Samson out of the prisonhouse, who played before them, & they set him betwene the pyllers. And Samson sayde vnto the ladde that led him by the hande: set me that I may touche the pyllers that the house stande vpon, and that I maye leane to the. And the house was ful furnished with men and women. And there were all the lordes of the Philistines, and vpon the rouffe there were about thre thousand men and women, that beheld how Samson played.

Then Samson called vnto the Lorde, and sayde my Lorde almyghty thinke on me, and restore me myne olde strength, at this tyme O God, that I maye be auenged of the Philistines for my two eyen. And Samson caught the two myddell pyllers on whiche the house stode, the one in his right hande, and the other in his lefte, and sayde: my lyfe perishe with the Philistines, and bowed them with myght. And the house fell vpon the lordes, & vpō all the people that were therein. And so the dead which he slewe at his death, were mo then they which he slewe in his life. And then his brethre & all the house of his father came downe, & tooke him vp, & brought, and buryed him, betwene

Zarah and Eſthaol, in the buryenge place of Manoah his father. And he iudged Iſrael twenty yeres.

¶ Of Michas whoſe mother made him an Idoll of ſyluer. Of the younge preeſt of the lynage of Leui of Bethlehem.

CAPI. XVII.

THere was a man in mounte Ephraim, named Michas, whiche ſayde vnto his mother: the .xi. hundred ſyluerlynges that were taken from the, about which thou curſedſt in myne eares: Beholde the ſyluer is with me, for I toke it awaye. Then ſayd his mother, bleſſed be thou my ſon in the Lorde. And ſo he reſtored the .xi. hundred ſyluerlynges to his mother agayne. And his mother ſayde: I vowed the ſyluer vnto the Lorde that my ſonne ſhulde take it, of myne hande: to make a grauen Image and an Image of metall. Nowe therfore I render it the agayne. And he reſtored the moneye agayne vnto his mother. Then his mother toke two hundred ſyluerlynges and put them to a goldſmith, to make therof a grauen ymage and a molten ymage, which remayned in the houſe of Michas, who alſo made a chapell of gods, and made an Ephod and ymages, and hilled the hand of one of his ſonnes which became his preeſt. For in thoſe dayes there was no kynge in Iſrael, but euery man dyd as he thought beſt.

Ephod is a veſtyre apperteyll.

Iudic. 18. a

And there was alſo an other a younge man of Bethlehem Juda, amonges the kynredes of Juda: and he was a Leuite and ſoiourned there. And the yonge man departed out of the cyte of Bethlehem Juda, to go dwell where myght be moſt commodyous for him. And he came to mount Ephraim, and to the houſe of Michas as he iourneyed. And Michas ſayde vnto him, Whence comeſt thou? and the Leuite anſwered him: I am of Bethlehe Juda and go to dwell where I maye fynde a mooſte mete place. And Michas ſayde vnto him: dwell with me, and be vnto me a father and a preeſt. And I will gyue the ten ſiluerlynges by yere and double apparell and meat and drinke.

So the Leuite went and dwelled with the man, and was vnto him as dere as one of his owne ſonnes. And Michas fylled the hande of the Leuite, and the younge man became his preeſte, and contynued in his houſe, and ſayde now I am ſure that the Lorde will be good vnto me, ſythens I haue a Leuite to my preeſt.

¶ The children of Dan take the goddes & the preeſt of Michas awaye. They deſtroye Lais, and buylde it agayne, and name it Dan.

CAPI. XVIII.

Dan.

IN thoſe dayes there was no kynge in Iſrael. And in thoſe dayes the tribe of Dan ſought them an enheritaunce to dwell in, for yll that tyme there fell none enheritaūce vnto them amonges the tribe of Iſrael. And the children of Dan ſent forthe of their kynredes fyue men of actiuite, out of their coaſtes euen out of Zarah and Eſthaol, to eſpye & ſearche it out, and ſayde vnto the go and ſearche out the lande. And they came to moūt Ephraim, vnto the houſe of Michas and lodged there. And when they were come vnto his houſe, they knewe the voyce of the younge man the Leuite, whoſe lodgyng they vſed, and ſayde vnto him: Who brought the hyther? what makeſt thou in this place? why arte thou come hyther? And he ſayd vnto the, thus and thus dealeth Michas with me, and hath hyred me to be his preeſt. And they ſayd vnto him: Aſke of God we praye the, that we maye knowe whether the waye we goo, ſhalbe proſperous, & whether the thinge ſhall take effecte. And the preeſt ſayde vnto them: go in peace, the Lorde regardeth your waye & the iourney whiche ye go.

Then the fyue men departed and came to Lais, and ſawe the people there dwellynge carelleſſe, and after the maner of the Sidons, ſtille, and without caſtinge of parelles, & that no man made any trouble in the lande or vſurped any dominion, and howe they were farre from the Sidons and had no medlynge with any nacion. And they came vnto their brethre to Zarah, and Eſthaol. And their brethren ſayde vnto them: what tydinges bring you?

And they ſayde, aryſe and let vs goo vnto them, for we haue ſene the lande, and it is verye good. Haſten you therfore, and be not ſlouthfull to departe, and to come & conquere the lande: ye ſhall come vnto a people that careth no parels, and vnto a large countrey: for God hath gyue vnto your hādes a place where is no lacke of any thinge in the worlde.

Then departed thence of the kynred of the Dannites, out of Zarah and Eſthaol .vi. hundred men appointed w habilimētes of warre. And they went and pytched in Kariath Jarim in Juda. Wherfore the place is called Mahanah Dan vnto this daye, which is on the backſyde of Kariath Jarim. So they wente thence vnto mounte Ephraim, and came to Michas houſe. Then anſwered the fyue men that wēt to eſpye out the countrey of Lais, and ſayde vnto their brethren: wot ye not that there is in theſe houſes an Ephod and Images, and a grauen Image, and a molten Image? Now therfore conſydre, what ye haue to do.

And they turned thyderward and came to the houſe of the young man the Leuite in the houſe of Michas, and ſalued him peaſably. And the .vi. hundred men wel fenced with weapons of warre which were of the children of Dan, ſtode in the entreinge of the gate. And the fyue men that went to eſpye out the land went in thyther and toke the kerued Image, & the Ephod, and the molten Image. And the preeſt ſtode in the entreynge of the gate with the fyue hundred men, that were armed vnto battayle, whyle the other went to Michas houſe, and fet the kerued Image, the Ephod the kerued Image, and the Image of metall. Then ſayde the preeſt vnto them: what doo ye? and they anſwered him, kepe ſylence, & put thyne hande vpon thy mouthe, and come

come with vs, and be vnto vs a father and a preast. whether is it better for the to be a preast vnto the house of one man, or to be preast vnto a tribe or kynred in Israell? And the preast was glad and toke the Ephod and the Images, and the grauen Image, and went with the people. And they turned and departed, & put the children, the cattell and their coslye thinges before them.

When they were a good waye frome the house of Michas, the men that were in the houses that were by Michas house, made an outcrye, and pursued after the children of Dā and called vnto theym. And they turned their faces, and sayde vnto Michas, what apieth the, that thou makeste this outcrye? And he sayde, ye haue taken awaye my goddes which I made and also the preast, and go your wayes with theym: And what haue I more, howe then saye ye vnto me, what apieth the? And the children of Dan sayde vnto him, let not thy voyce be herde amonges vs, lest angry felowes run vpon the, and thou lose thy lyfe, with the lyues of all thyne housholde also. And so the children of Dan wet their wayes. And when Michas sawe they were to strong for him, he returned vnto his house agayne. And they toke the thinges which Michas had made, and the preast which he had, and went vnto Lais, euen vnto a people that were at rest and without mystrust, and smote them w the edge of the swerde, & burnt the cytie with fyre. And there was no man to helpe, because it was farre frome Sidon, and they had none affaires with any other nacyon. And the cytie stode in the valleye that lyeth by Bethrehob. And they buylt the cytie and dwelt therin.

And called it Dan, after the name of Dan their father which was sonne vnto Israell. Howbe it in dede the name of the cytie was Lais at the begynnynge.

And the children of Dan set theym vp the grauen Image. And Jonathan the sonne of Gerson, the sonne of Manasses and his sonnes were the preistes vnto the tribe of the Danites, tyll they were caried awaye out of the lande pysonners. And they set theym vp the kerued Image whiche Michas made, all the whyle that the house of God was in Silo. In those dayes was no kynge in Israell.

¶ Of the Leuite whose wyfe was vyllanously kylled in Gabaah. She is diuyded in to xii. parces and of her sent to euery tribe of Israel a pece.

CAPI. XIX.

ANd a certen Leuyte dwellynge on the syde of mount Ephraim, toke to wyfe a concubyne out of Bethlehem Juda: which concubine played the hore in his house and went awaye frome him, vnto her fathers house to Bethlehem Juda, and there contynued fowre monethes. And her husband arose and went after her, to speke frendly vnto her and to bringe her home agayne, and his ladde with him & a couple of Asses. And she brought him vnto her fathers house, and when the father of the damosell sawe him, he reioyced of his comminge. And the Leuite abode with his father in lawe thre dayes and so they ate and dranke and lodged there.

The fourth daye the younge man arose early in the morning, and wolde haue departed. But the damoselles father sayd vnto his son in lawe, comforte thyne herte with a morsell of breed, and then goo youre waye. And they sate wone and dyd eate and drinke both of them together. Then sayde the damoselles father vnto the man, goo to, I praye the and tary all nyght and let thyne hert be merry. Howe be it the man stode vp to departe: but his father in lawe compelled him to turne agayne and to tarye all nyght there. And he arose vp early the fyfth daye to departe. Then sayde the damoselles father, comforte thyne herte: and so made them tarye tyll after mydday: & they dyd eate both of theym together.

And then the mā arose to departe with his wyfe and his ladde. But his father in lawe the damoselles father sayde vnto him, behold the daye goeth fast awaye and drawech towarde nyght, tary all nyght: at least tarye this daye here, and let thyne hert be merry. And to morowe get you early on your waye and get ye to thy tent. Neuertheles the man wolde not tary, but arose and departed, and came as fyrst as Jebus, which is Jerusalem and his two asses laden, and his concubyne, and his lad with him. And when they were fall by Jebus, the daye was sore spent and the younge man sayde vnto his master, come I praye the and let vs turne into this cytie of the Jebusytes and lodge all nyght there. But his master sayde vnto him, we will not turne into a straunge cytie that are not of the children of Israell: we wyll go forth to Gabaah, and we shall come to one place or other, and shall lodge all nyght in Gabaah or in Ramah. And they went forth on their iourney, and the Sonne went wone vpon theym when they were fall by Gabaah which is in Ben Jamin. So they turned thitherward to go and lodge all nyght in Gabaah. And when they came in they sat them wone in a strete of the cytie, for no man wolde take theym in, to lodge. But behalde, there came an olde man frome his worke, out of the felde at euen whiche was also of mount Ephraim, and but a straunger in Gabaah, for the men of the place, were of the children of Jemini. And when he had lift vp his eyen, and sawe a wayefaringe man in the stretes of the cytie, he sayd: whether goest thou? And whence commeste thou? And the other answered him, we come frome Bethlehem Juda towarde the syde of mount Ephraim: frome thence am I, and went to Bethell Juda, and go now to the house of God. But there is no man that receyueth me to house: yet I haue strawe and prouender for our asses and bred and wyne for me and thy handmayd and thy lad that are with thy seruaunte, and lacke nothinge but lodgynge.

The olde man sayde, peace be with the, all that thou lackest shalte thou fynde with me: only

F only remayne not in ꝑ ſtreates all nyght, and
he brought him into his houſe, and gaue fo-
der vnto his aſſes, And they waſhed their
feete, and dyd eate and drynke. And as they
were makynge good chere, the men of the cy-
tye whiche were wycked, ſet the houſe rounde
aboute, and thruſt at the doze, and ſpake to
the good man of the houſe, ſaynge: bryng
forthe the man that came in to thyne houſe,
that we maye playe buggery with him.

But the man of the houſe went out to the,
Gene.xix.d and ſayde vnto them: Oh, naye my brethren
be not ſo wyckedly, ſeyng this man is come
into myne houſe: do not this abhominacion.
Beholde, my doughter a mayden and this mās
concubyne, them I wyll bynge out vnto you,
and thowe them downe, and take your plea-
ſure of them, but vnto this man, do not this
folye againſt nature, I beſeche you. But the
men wolde not herken to him. Neuertheleſſe
the man toke his concubyne and brought her
forth vnto them, and they had to do with her
and entreated her ſhamefully, all the nyght
euen vnto the morninge. And when the daye
began to ſpringe, they let her go.

G And then came the woman in the dawning
of the daye, and fell downe at the doze of the
mans houſe, where her Lorde was. And her
The ſcripture ſaieth the husband the wyues Lorde Lorde aroſe vp in the mornynge and opened
the dores of the houſe, and came forthe to go
his waye. And beholde, his concubyne laye a-
longe before the doze of the houſe, & her hand
vpon the threſholde. And he ſayde vnto her:
aryſe and let vs be goynge. But ſhe anſwered
not. Then he toke her vp vpon an aſſe & rode
vp, and gat him vnto his owne home And
when he was come vnto his houſe, he toke a
thyſſinge knyfe, and caught his concubine &
departed her thorowe the bones into twelue
peces, and ſent her into all quarters of Iſrael.
And all that ſawe it ſayde: there was no ſuche
deede done or ſene ſythens the children of Iſra
ell came out of Egypte vnto this daye, conſi-
der the matter, gyue counſell and ſaye youre
aduyſe.

¶ The battayle of all the Iſraelites againſte the
tribe of Beniamin for the Leuites wyfe ſlayne.

CAP. XX.

1 THen all the children of Iſraell went
out, and there gathered a company to-
Mem.x gether, as it had ben but one man, e-
uen frome Dan to Berſeba, and oute of the
lande of Galaad, vnto the lande of Maſ-
pha / and there rode folke oute of all quar-
ters of all the tribes of Iſraell in the aſſem-
ble of the people of God, four hundred thou
ſande foote men that drewe ſwerdes. And the
children of Beniamin herde that the chil-
dren of Iſrael were gone vp to Maſpha.
Then ſayd the children of Iſrael, tell vs how
this wickednelle happened. And the Leuyte
the ſlayne womans husbande anſwered and
ſayd: I came in to Gabaah in Beniamin wt
my concubyne to lodge all nyght. And the ci-
tyzens of Gabaah aroſe againſt me, and beſet
the houſe rounde about me by nyght, & thought
to haue ſlayne me: but they caught my concu
bine and forced her, that ſhe dyed. Wherfore
I toke my concubine and cut her in peces, and
ſent her thorow out all the landes of the en-
heritaunce of Iſrael. For they haue done ab-
ominacion and folly in Iſrael. Beholde, ye
are all children of Iſrael. Conſyder therfore,
and gyue youre aduyſe in the caſe. Then all
the people aroſe, as it had bene one man, ſay-
enge: there ſhall not one of vs go to his tent,
ne turne in to his houſe. And now this is it ꝑ
we will do to Gabaah and caſt lottes againſt
it. And we will take ten men of the hundred
thorow out all the tribes of Iſrael, and an B
hundred of the thouſande, and a thouſande of
the ten thouſande, to fet vitayle for the peo-
ple, to make that they maye goo againſt Ga-
baah Ben Jamin, accordinge to all the folye,
that they haue wrought in Iſrael. And ſo all
the men of Iſrael aſſembled vnto Gabaah,
as it had bene but one man. And the tribes of
Iſrael ſent men thorow al the tribe of Ben
Jamin, ſayenge: What wyckednelle is this,
that is happened amonges you? Now there-
fore deliuer vs the men, thoſe wycked wret-
ches of Gabaah to thintent we maye ſley the
and put awaye euell frome Iſrael.

Neuertheleſſe the children of Ben Jamin
wolde not herken vnto the voyce of their bre
thren the children of Iſrael: but muſtered
out of the cyties vnto Gabaah, to come oute
in batayle againſt the children of Iſrael. And
the children of Ben Jamin were recounted at
that tyme, oute of the cyties, xxvi. thouſande
men that drewe ſwerdes beſyde the inhabi-
taunces of Gabaah, which were nombred ſe-
uen hundred pyked men. And amonges all
theſe folkes were ſeuen hundred nymble han
ded men, which euery one could ſlynge ſtones
at an heare breadth, and not myſſe. And the
children of Iſrael beſyde the children of Ben C
Jamin, were nombred at foure hundred thou
ſande men that drew ſwerdes, and all men of
warre.

And the children of Iſrael aroſe and went
vp to Bethell, and aſked of God, who ſhuld
begyn the battell againſt the children of Ben
Jamin, and the Lorde ſayd Juda ſhalbe your
capitayne. And the children of Iſrael rode
vp early and beſeged Gabaah. And the me of
Iſrael went out to battell againſt Ben Ja-
min, and put therym ſelues in araye againſte
them, to fight againſt Gabaah. And the chil-
dren of Ben Jamin came out of Gabaah and
deſtroyed in Iſrael that daye, xxii. thouſande
men, and brought them to the grounde. And
the folke of the children of Iſrael pluckes vp
them better, and yet eftſones made battell in
the ſame place where they dyd the firſt daye:
but they went firſte vp and wepte before the
Lorde vnto euen, and aſked of the Lorde, ſay- D
enge: ſhall we go agayne to battell againſt ꝑ
children of Ben Jamin our brethren? And the
Lorde ſayde: go vp vnto them, when the chil
dren of Iſrael were come to the children of
Ben Jamin the ſeconde daye, the children of D
Beniamin went agaynſte therym out of Ga-
baah.

baah, the seconde day, and destroyed to the erth of the chyldren of Israel ones agayne, xviij. thousande men that drewe swerdes euery man of theym.

Then the chyldren of Israel and all the people went vp and came vnto goddes house and wept and sat there before the Lorde, and fasted the same daye vnto euen, and offred burnt offerynges and peax offerynges before the Lord. And they asked the Lord: for there was the arcke of the apoyntment of God, in those dayes. And Phinches the sonne of Eleazar, the sonne of Aaron attendinge vpon it at that tyme: and they sayde, shall we go out any more to battel against the chyldren of Ben Jamin our brethren, or shall we cease? And the Lorde sayde go: for to morowe I wyll deliuer them into your handes. And Israell set a pryuy watche against Gabaah roundabout And the chyldren of Israell went against the chyldren of Ben Jamin the thirde tyme, and put them selues in araye against Gabaah, as they had done twyse before. Then came the chyldren of Ben Jamin against the people of Israell, tyll they were drawen a great waye from the cytie. And they began to smyte of the people and wounded theym (as they dyd twyse before, so that Israell fled by two dyuers wayes of which one goeth vp to Bethell and the other to Gabaah thorowe the felde) and slewe vpon a thirtye men of Israell. For the chyldre of Ben Jamin thought that the other had bene beaten before theym, as at the firste tyme. But the chyldren of Israell sayde, let vs flee and pluche theym away from the cytie, vnto the byghe wayes.

And then all the men of Israel rose vp out of their standynge, and put them selues in araye at Baal Thamar. And lykewyse the lyers in awayte of Israel came forth oute of their places, out of the medowes of Gabaah, and came before Gabaah: ten thousande chosen men out of al Israel, & there was a strong battayle. But the other wyst not that euyll was so nygh theym. And the Lorde plaged Ben Jamin before Israel, so that the chyldren of Israel destroyed in Beniamin the same daye xxv. thousande and a hundred men, that drew swerdes euery one of theym. The chyldren of Beniamin when they did se that they shulde be beaten downe began to flee. And the men of Israel gaue rome to Ben Jamen, because they trusted vnto the layers in wayte whiche they had layd against Gabaah. And the layers in wayte hasted and ran out of their holes vpon Gabaah, and went and smote al the cytye with the edge of the swerde. And they of Israel gaue the preuye watche theyr watchewerde that as sone as they habde taken the cytye they shulde fyre it, that by the smoke they shulde shew that the cytye was wonne. And the men of Israel fled in the battayle. And Ben Jamin began to smyte deed of the chyldren of Israell, aboute thirtye personnes, for they supposed that the other had ben put to flyght before them, as in the firste battell. The began to arryse out of the cytie a pyller of smoke And the Ben Jamites looked backe: & beholde the wallynge of the hole cytye began to ascende to heuen.

Then the men of Israel turned agayne, and the men of Ben Jamin were abashed/ for they sawe that euyl approched them. And they fled before the men of Israel vnto the way that leadeth to the wylderne, the other folowing the at the harde heles. And beside that they pertakers of their cities aboute them were slayne in the same place. And they compassed Ben Jamin and chased them to Menuah/ and ouerranne them before Gabaah on the east side/ and there were slayne of Ben Jamin xviij. thousande, and all men of myght. And they turned and fledde towardes the wylderneffe, and vnto the rocke of pomegarnettes. And the other slewe by the waye of the feste of them, fyue thousande men/ and fleshed vnto them vntyll they came to Gadaam, and slewe two thousande moo of them/ so that al that were slayne that same daye of Ben Jamin, were xxv. thousande men that drewe swerdes/ and all men of myghte: onely fyue hundred men tourned and fledde to the wylderneffe, vnto the rocke of pomegarnettes, and abode there foure monethes. And then the men of Israel tourned backe agayne vnto the chyldren of Ben Jamin/ and smote them with the edge of the swerde in the cities bothe man and beaste, and all that came to hande/ and moreouer sette all the cityes they coulde come by on fire.

¶ The tribe of Ben Jamin whiche was destroyed for their tornament with the Israelites wyfe is restored agayne.

CAPI. XXI.

AND the men of Israell swore in Maspah, saying/ there shal none of vs giue his daughter vnto any of Ben Jamin to wyfe. And the people came to Bethel & abode there tyll euen before God/ and lyfte vp their voyces, and wepte sore, and sayd. O Lord God of Israel, why is this chaunced in Israel, that there shulde be this daye one tribe lackynge in Israell? And on the morowe the people arose early, and made there an aulter, & offred burnt offerynges and peaxofferinges.

And the chyldren of Israel asked who are they amonges al the tribes of Israel that came not with the congregacion vnto the Lord/ for they had made a great othe concernynge them that came not vp to the Lord to Maspha, sayinge they shulde surely dye. And the chyldren of Israel had pitye on Ben Jamin their brethrē, and sayd/ there is one tribe cut of from Israel this day: what shal we do vnto the rest of them, to get the wiues, for as moch as we haue swoone by the Lorde, that we will not gyue them any of our doughters to wyues. Then they sayde/ what are they of the tribes of Israel that came not vp to Maspha to the Lord? And beholde there came none of the inhabitants of Jabes Galaad vnto the congregacion. So when the people were perused, beholde there were none of the inhabitantes of Jabes Galaad there. And the congregacion sent thyther xij. thousande men of the strongest of them, and commaunded them,

sayenge: Go and smyte the enhabitauntes of Jabes Galaad, with the edge of the swerde as well women as chyldren. * And this is that ye shall do: vtterlye destroye all the males and al the women that haue lyen by men. And they founde amonge the inhabitantes of Jabes Galaad foure hundred damselles virgynes that hadde knowen no man by lyinge with any male. And they brought them vnto the host to Silob which is in the lande of Canaan. And the hole congregacion sent & spake with the childzen of Ben Jamin that were in the rocke of Pomgarnettes, and called peasably vnto them, and Ben Jamin came agayne at that tyme, and they gaue them the wemen which they had saued a lyue of the wemen of Jabes Galaad. But they so sufficed them not. And the people had compassion on Ben Jamin because that God had made a gappe in the tybes of Jsraell. And then the elders of the congregacion sayde: What shall we do to the remnaunt of them, to get them wyues, seing all the wyues of Ben Jamin are destroyed? And they sayde there must be an enheritaunce for them that be escaped of Ben Jamin that a tybe be not destroyed oute of Jsraell: howbe it, we maye not gyue theym wyues of our doughters. For the childzen of Jsraell hadde made an abiuracion, sayeng: cursed be he that gyueth a wyfe to Ben Jamin. Then they said Beholde, there is a feaste of the Lorde yerely in Silob which is on the northsyde of Bethel and on the eastsyde of the waye that goeth frome Bethel to Sichem, and south frome Libanon. And they commaunded the childre of Ben Jamin, sayenge: go and lye in awayte in the vyneyardes. And when ye se the doughters of Silob come forth to daunce in a rewe, then come ye out of the vyneyardes, & catche you euery man a wyfe of the doughters of Silob, and get you vnto the land of Ben Jamin. And yf their fathers or brethren come vnto vs to complayne, we will saye vnto them, haue pytie on them, because we reserued not to eche man his wyfe in tyme of warre, & moreouer because ye gaue them none in due tyme, ye were to blame. And the childzen of Ben Jamin dyd accordyngly: and toke them wyues after the nombre of the daunsers whiche they caught. And that done they went and returned vnto their enheritaunce, and buylte there cyties and dwelt in them.

* Num.xxxi.c

Judic.xxi.c

And the childzen of Jsraell went thence at that tyme euery one to his tybe, and to his kynred, and departed thence euery man to his enheritaunce. In those dayes there was no kynge in Jsraell: but euery man dyd what semed hym good.

¶ The ende of the boke of Judges.

THE BOOKE OF RVTH.

¶ Elimelec goth with his wyfe and thyldren in to the lande of Moab. After his death his wyfe Noemi returneth agayn in to her countrey, and with her Ruth her daughter in lawe.

CAPI. I.

A IN the tyme when the Judges iudged, there felle a derth in the lande. Wherfore a certayne man of Bethlehem Juda went to soiourne in the countrye of Moab with his wyfe and two sonnes. The name of the man was Elimelec, and his wyfe Noemi / and the names of his two sonnes were Mahalon and Chilion, and were Ephratites of Bethlehem Juda. And when they came in to the lande of Moab, they abode there. And Elimelec Noemies husbande dyed, and she remayned with her two sonnes, whiche toke them wyues of the nacions of the Moabites: the ones name Orphah, and thothers Ruth. And when they had dwelled there aboute the space of ten yeres, Mahalon and Chilion dyed, so that the wyfe was bereued of her two sonnes, and of her husbande also. Then she rose vp with her B doughters in lawe, and returned frome the countrey of Moab / for she had herde saye, beyng in the countrey of Moab, how the Lorde had visited his people, and gyuen them fode. Wherfore she departed forthe of the place where she was and her two doughters together with her. And as they wente by the waye returnynge vnto the lande of Juda, Noemi sayd vnto her two doughters in lawe: Goo and returne eyther of you vnto your mothers house, the Lorde deale as kyndlye with you, as ye haue dealte with the ded, and with me. And the Lorde graunte you maye fynde reste eyther of you in the house of youre husbande: and so she kyssed them.

Then they cryed and wepte, and sayd vnto her, we wyll go with the vnto thy folke. But Noemi sayd, turne agayne my doughters / for what cause wolde ye goo with me? thynke you there be any more children in my bowels C to be your husbandes? Tourne agayne (my doughters) and go: for I am to olde to haue an husbande / also yf I toke a man this nyght: yea, thoughe I hadde alredye borne sonnes / wolde ye tarye for them, tyll they were of age? or wolde ye for them so longe refrayne frome takynge of husbandes? Not so, my doughters: for then ye shoulde be to olde to marye; and it grieueth me moche for youre sakes, that the hande of the Lorde is gone oute agaynste me.

Therewith they cryed and wepte agayne / how be it, Orphah kyssed her mother in lawe and departed / but Ruth abode stylle by her. Then she sayde / se, thy syster in lawe is gone backe agayne vnto her people, and vnto her God: returne thou after her. But Ruth sayde: entreate me not to leaue the, and to returne frome the / for whyther thou goest, I wyll goo / and where thou dwellest, there I wyll dwell: thy people are my people, and thy God is my God. Where thou dyest, I will dye, and there wyll be buryed. The Lorde do so and so to me / excepte that deathe onely departe the and me alonder.

When the sawe she wolde nedes goo with D her, she lefte speakynge vnto her / and so they went bothe togyther, tyll they came to Bethlehem. And when they were come to Bethlehem, it was noysed thoroow all the cite, and the women sayde: is not this Noemi? But she sayd vnto them / call me not ✠ Noemi / call ✠ Noemi is me ✠ Mara, for the almyghtye hath made me sayde. verye bytter. I wente oute full, but the Lorde ✠ Mara bytter. hathe brought me home emptye. Why holde ye then call me Noemi, seinge the Lorde hath brought me low, & the almighty hath brought me vnto aduersitie. And the tyme when Noemi with Ruth the Moabitesse her doughter Tobye.a. in lawe returned oute of the countrey of Moab and came to Bethlehem, was in the begynnynge of barley haruest.

¶ Ruth lefteth corne in the feldes of Booz and findeth fauoure in his syght.

CAPI. II.

AND Noemi had a kynsman of her husbandes, a man of myghte, of the kynred E of Elimelec, named Booz. And Ruth the Moabitesse sayd vnto Noemi / let me goo to the felde and seale and gather eares, after whome so euer I fynde grace in his syghte. And she sayde vnto her: goo my doughter. And she wente, and came and gathered after the haruest men, and her chaunce was to gather in the felde that pertayned vnto Booz, which was of the kynred of Elimelec. And beholde, Booz came from Bethlehem and sayde vnto the haruest men, the Lorde be with you. And they answered him, the Lorde bleste the. Then sayd Booz vnto the yong man that had the ouersyght of the haruest men. Whose damosell is this? And the yonge man that was set to ouerse the haruest men answered & sayd: It is the Moabityth damosel that came with F Noemi oute of the countreye of Moab / and she sayde: lette me I praye the, seale and gather after the haruest men the eares that remayne. And so she came and hathe continued euen from the morynge vnto nowe / & wente not once home.

Then sayd Booz vnto Ruth: hearest thou my doughter: goo to none other fride to gather, neyther go frome hence, but abyde by my maydes. Thyne eyes are on a felde that shall be reped: goo after the maydens therfore / for I haue charged the younge men that they touche the not. Moreouer when thou arte a thyrst, go vnto thy vessels and drynke of that whiche the ladies haue drawen. Then she fell on her face, and ✠ bowed her selfe to ✠ ground Gene.xxviii.a and

and sayde vnto hym: howe is it that I haue
founde grace in thyne eyes, to knowe me, se-
ynge I am an alien.

And Booz answered and sayd vnto her: all
is tolde me that thou hast done to thy mother
in lawe, sence the deathe of thyne husbande,
howe thou hast lefte thy father and thy mo-
ther, and the land where thou wast borne, and
arte come vnto a nation whiche thou knewest
not in tyme paste. The Lorde reacquite thy
worke, and a full rewarde be geuen the of
the Lorde God of Israel, vnto whome thou
arte come, to trust vnder his wynges. Then
she sayde vnto hym: lette me fynde fauoure in
thy syght (my Lorde) for thou hast comforted
me, and hast spoken beetely vnto thy mayde,
whiche yet can not be lyke vnto one of thy
maydes. And Booz when tyme of repaste
was come, sayde vnto her: come hyther and
eate of the breed, and dyppe thy soppe in the
vynegre. And she sate downe by the reapers,
and he raught her * parched corne. And so
dyd eate and was fylled, and lefte parte. And
when she was ryssen vp to gather, Booz sayde
to the ponge men, sayenge: let her gather the
eares that remayne, and do her no iniurye.
And therto pull out of the sheues for her, and
let it lye, that she may gather it vp, and rebuke
her not. And so she gathered tyll euen, and
then threshed that she had gathered, and it
was vpon an Epha of barleye. And she toke it
vp and went to the cyte, and shewed her mo-
ther in lawe what she had gathered. And
therto she plucked oute and gaue to her that
she had reserued when she had eaten ynough.
Then sayd her mother in lawe vnto her, where
gatherest thou to daye? and where wroughtest
thou? blessed be he that knewe the. And
she shewed her mother in lawe with whome
she had wrought, and sayde: the mans name
with whome I wrought to daye, is Booz.
Then sayd Noemi vnto her doughter in law,
blessed be he, for he ceaseth not to do the same
goodnesse to the lyue, that he did to the lyuing.
And Noemi sayd vnto her: the man is nye vn
to vs, euen of our nexte kynne. And Ruth the
Moabyte said: he bad me also * I shold con-
tinue with his ponge men, vntyl they had en-
ded all the haruest he hath. Then sayd Noemi
vnto Ruth her doughter in lawe, it is best my
doughter that thou goo oute with his may-
dens, and that no man mete the in anyeother
felde. And so she kepte her by the maydens of
Booz, to gather vnto the ende of barleye har-
uest and of whete harueste also, and retourned
to her mother in lawe.

* Iollie.de

Ephata thre
bushels.

¶ Ruth sleapeth at Booz fete, and is knowen his
kynswoman.

CAPI. III.

Then Noemi her mother in lawe sayde
vnto her: my doughter I wyll seke reste
for the, that thou mayste be in better
state. For nowe this Booz our kynman, with
whose maydens thou waste, wynoweth his
barleye to nyghte in the threshynge floure;
washe thy selfe therfore and anoynte the, and
put thy rayment vpon the, and get the to the
threshynge floure. But lette not the man be
ware of the, tyll he haue ieten eatynge and
drynkynge. And when he goeth to slepe, marke
the place where he layeth hym downe, and
then goo and lyfte vp the clothes that are on
his fete, and laye the downe, and so shal he tel
the what thou shalt do. And she answered her:
all that thou byddest me, I wyll doo. So she
went vnto the floure, and dyd all that her mo
ther in lawe bad her. And when Booz hadde
eaten and dronken, and made hym merye, he
went and lay downe by the syde of the heape,
and she came softlye and lyfte vp the clothes
of his fete, and layde her downe; and at mid-
nyght the man was afrayde and groped, and
beholde, a woman laye at his feete. Then he
sayd, what art thou? and she answered, I am
Ruth thyne handmayde; spreade thy mantell
ouer thyne handmayde, for thou arte the nexte
of the kynne. And then he sayd, blessed be thou
in the Lorde (my doughter) for thou hast shewed
more goodnesse in the latter ende, then at the
begynnynge, in as moche as thou folowedst
not ponge men, whether they were poore or
ryche. And nowe (my doughter) feare not, I wyll
do to the all that thou requyrest, for al within
the gates of this cyte knowe that thou arte a
woman of vertue. And it is true that I am of
thy nexte kynne, yet be it, there is one nexe
then I. Tarye all nyght, and when morning
is come, yf he wil marye the, wel and good, let
him do. But if he wil not haue the, as sure
as the Lord lyueth, I wil haue the, lye styl tyl
the morninge, and so she laye at his fete tyll
the morning. And she arose vp before one could
know an other. And he said, let no man know
that there came any woman in to the threshing
floure. And he sayd bringe the mantell that
hast vpon the, and holde it vp, and she helde it
vp. And he met in sixe measures of barleye and
layde it on her. And she gat her in to the cyte,
and came to her mother in lawe whiche sayd:
what tydynges, my doughter? And she tolde
her all that the man had done to her. And said
moreouer, these sixe measures of barleye gaue
he me, and sayd: thou shalt not go emptye vn
to thy mother in law. The said she, my dough-
ter sit styll, vntyll thou knowe how the mater
wyl procede. For the man wil not be in rest tyl
he haue ended the mater this same daye.

¶ Booz taketh Ruth to wyfe, of whome he begetteth Obed.

CAPI. IIII.

Then wente Booz vnto the gate, and sat
him downe there: and beholde, the kins-
man of whiche Booz spake came by. Vn
to whome he sayd: come and sit downe here,
and called him by his name. And he turned in
and sate downe. Then he toke tenne men of
the elders of the cyte, and sayd: sit ye downe
here. And they sat downe. Then he sayd vnto
the kynsman: Noemi that is come ageyn out
of the countreye of Moab, wyll sell a parcell

of lande whiche was our brother Elimeleck. And I thought to doo the to wete, and bydde the bye it before the inhabytoures and elders of my people / yf thou be disposed to calenge it, for thou arte nexte of kynred: but yf thou wylt not purchase it, then tell me, that I may wete it. For there is none to calenge it, saue thou, and I nexte the. And the other answered I wyll purchase it.

Then sayd Booz / what daye thou byest the felde of the hande of Noemi, thou muste take also Ruth the Moabite the wyfe of the deed, to stere vp the name of thy deed kynsman vpon his inherytaunce. Then sayd the kynsman / I can not purchase it for mayntenyng of my owne name: take thou my ryghte to the, for I am content to lese my ryght here. Now this was the maner of olde tyme in Israel concernynge Deut. xxv. purches and chaungynge, for to stablysshe all thynge: that a man muste plucke of his shoo and gyue it his neyghboure, and this was a wytnesse in Israel.

And the kynsman sayd to Booz / bye it thou: and so dyewe of his shoo. Then sayd Booz vn to the elders, and vnto all the people, ye are wytnesses this daye, that I haue boughte all that was Elimelecks, and all that was Chilions and Maheions, of the hande of Noemi. And moreouer Ruth the Moabyte the wyfe of Maheion, doo I take vnto me to wyfe, to stere vp the name of the deed vpon his inherytaunce, that his name be not put forth among his brethren, and frome the gate of his cyte: ye are wytnesses this daye.

And all the people that were in the gate, & the elders sayd, we are wytnesses: the Lorde make ꝑ woman that is come in to thyne house lyke Rachel & Lea, whiche twayne dyd buylde the house of Israel, that the maye wo dertuously in Ephrathah, and be famous in Bethlehem, and that thyne house be lyke the house of Phares, whome Thamar bare vnto Juda, euen of the seed whiche the Lorde shall gyue the of this ponge woman. And so Booz toke Ruth, and she was his wyfe. And he lay with her, and the Lord gaue that she conceyued and bare a sonne. And the women sayd vnto Noemi: blessed be the Lorde, whiche hath not lefte the without an heyre this daye, that shal haue a name in Israel, and that shall bryng thy lyfe agayne, and cherysshe thyne olde age. For thy doughter in law which louyth the, hath borne him that is better to the then seuen sonnes. And Noemi toke the chylde and layde it in her lappe, and became nourse vnto it. And her neyghboures gaue her a name, sayenge / there is a chylde borne to Noemi, & called it Obed: he is the father of Jsai, the father of Dauid. Gene. xxxviii

This is the generacyon of Phares, Phares begat Hezron, Hezron begat Ram, Ram begat Amminadab, Amminadab begat Nahason, Nahason begat Salmon, Salmon begat Booz, Booz begat Obed, Obed begat Jsai, Jsai begat Dauid. (1) Phares generacion. Math. i.a.

¶ Thus endeth the boke of Ruth.

THE FIRST BOKE OF SAMVEL CALLED THE FIRST BOKE OF THE KYNGES.

¶ Elkanah hath two wiues, Hannah and Phenennah. Phenennah vpbraydeth Hannah because she is chyldelesse. Hannah after prayer made to God, bryngeth forth Samuel.

CAPI. I.

a

THere was a man of Ramathaim Zophim, of mount Ephraim named Elkanah, the son of Ieroham, the sonne of Elihu, the sonne of Thohu, the sonne of Zuph an Ephrathyte, which had two wiues, the one called Hannah, the other Phenennah. And Phenennah had childre but Hannah had none.

1 Paral. vi. d

And the sayd man went out of his cyte euery yeare daye, to praye and to offre vnto the Lord of hostes: where the two sonnes of Eli, Hophni and Phinehes, were the Lordes Preestes. And it fell on a daye as Elkanah had offered that he gaue to Phenennah his wyfe, and to all her sonnes and doughters portions. But vnto Hannah he gaue an honourable portion with a brode there, for he loued her, neuerthelesse the Lorde had made her barayn. And ther to her enemye Phenennah vexed her sore, casting her in the teethe how the Lorde had made her barayn. And so dyd she pere by pere as ofte as she went vp to the house of the Lorde. And so chafed her, wherfore Hannah wept, and ate not. Then sayd Elkanah her husbande to her.

b

Hannah, why wepest thou? and why eatest thou not? and why is thyne hert so troubled? am not I better to the then ten sonnes?

Then Hannah rose vp after that they had eate, and dronke in Silo. And Eli the Preest sate vpon a stole by one of the side postes of the temple of the Lorde. And she was troubled in her spirites, and prayed vnto the Lorde & wept sore, and vowed a vowe and sayd. Lorde of hostes yf thou wylt loke on the wretchednesse of thyne handmayde, and thynke remembre me and not forget thyne handmayde, and thynke gyue vnto thyne handmayde a man chylde, I wyl giue him vnto the Lorde all the dayes of his lyfe, and there shall neyther rasor nor sheres come vpon his heed. And she continued prayinge before the Lorde, Eli marked her mouthe.

Dedi eum a Numer. vi. d

For Hannah she spake in her herte, and her lyppes dyd but moue only, but her voyce was not herde. And therfore Eli toke her for dronken and sayd vnto her, howe longe wylte thou be dronken? put away frome the, the wyne that thou haste. Hannah answered and sayde: not so my Lorde, I am a woman sorowfull in

c

myne herte, and haue dronke neyther wyne nor ayre stronge drynke, but I haue powred out my soule before the Lorde. Counte not thyne handmayde to be lyke a daughter of Belyall, for out of the abundaunce of my meditacion and grefe haue I spoken hytherto.

Polli. vii. c

Eli answered and sayde: go in peace, the God of Israel shall graunt the thy petition that thou hast asked of him. Then she sayde, let the thyne handmayde fynde grace in thy syght. And so the woman went her waye, and dyd eat and loked no more so sadde. And they rose vp erly and bowed them selues before the Lord, and then returned and went to their house to Ramath. And Elkanah laye by his wyfe Hannah, and the Lorde remembred her.

d

And in procese of time she conceyued and bare a son, and called his name * Samuel: because she hadde asked him of the Lorde. And Elkanah and all his house wente vp to offer vnto the Lorde yerely the offeryngs due for the feaste and also his vowes: but Hannah went not vp for she sayde vnto her husbande: I wyll tarye vntyll the chylde be wened, and then I wyll bringe him, that he may appeare before the Lorde, and there abyde for euer.

* Dicitur ad q

And Elkanah her husbande sayd to her: do what semeth the best vnto thy self thou hast wened him, onely the Lorde make good his sayinge. And so the women abode and gaue her sonne suck, tyll she wened hym. And then she toke hym with her, when she had wened him, with thre bullockes and an Epha of floure and a bottel of wyne, and brought him vnto the house of the Lorde in Silo, howbeit the chylde was yet younge. And they slewe the bullockes and broughte in the chylde to Eli, & then she sayd: Oh my Lorde: as truelye as thy soule lyueth my Lorde: I am the woman that stode by the here, prayinge vnto the Lorde and for this chylde I prayed, and the Lorde hath gyue me my desyre whiche I asked of hym: and therfore I also lend him the Lorde, as long as he maye be lent the Lorde. And so they prayed there vnto the Lorde.

¶ The songe of Hannah. The offences of the sonnes of Eli. Eli is rebuked for the vnmesurable lycence of his chyldren.

CAPI. II.

ANd Hannah prayed and sayde: myne hert reioyseth in the Lord, myne horne is hyghe in the Lorde, and my mouthe is wyde open ouer myne enemyes, for I reioyse in that thou hast deliuered me. There is none so holye as the Lorde: no there is none saue thou. Neither is there any strengthe like vnto our God. Talke not so moche proudlye, let olde thynges depart out of your mouthes, for the Lorde is a God of knowlege, and by him are all thinges tryed. The bowes of the stronge are broken: and the weake are endued with strengthe. They that were full haue ben glad to serue for bread, and they that were hongry be satisfied, in so moche that the barreyn hathe borne seuen, and she that hadde many children is waxed feble. The Lorde kylleth and maketh alyue, bryngeth downe to helle, and fetcheth vp agayne. The Lorde maketh poore, and maketh ryche, bryngeth lowe, and

1

e

f

heaueth

heaueth vp on hye. He rayseth vp the poore out of the dust, and lyfteth vp the begger from the donge hylle, to set them amonge pynces, and to enherite them with the seate of glory. For the pylles of the erthe are the Lordes, & he hathe sette the rounde worlde vpon them. He wyll kepe the feete of his holye, but the wycked shall kepe silence in darknesse. For in his owne myghte shall no man be stronge. The Lordes aduersaryes shall be make to feare him / and oute of heuen he shall thunder vpon them. The Lorde shall iudge the borders of the worlde, and shall gyue myght vnto his kyng, and exalte the horne of his anoynted. And Elkanah wente to Ramath to his house, & the chylde did mynister vnto the Lord before Ely the preest.

L But the sonnes of Ely were the sonnes of Belial, and knewe not the Lorde. For the maner of the preestes with the people was / when so euer anye man offered anye offeringes, the preestes lad came whyle the flesh was sething, and a fleshe hoke with thre teethe in his hande, and thrust it in to the panne, kettle, caldron, or potte. And all that the fleshe hoke brought vp, the preest toke awaye. And so they dyd vnto all Israel that came thyther to Silo. Yea and moreouer before they had offered the fat, the preestes lad came and sayd to the man that offered: gyue fleshe to rost for the preest / for he wyl not haue sodden flesh of the but rawe. And yf any man sayd vnto hym, let the fat be D offered accordynge to the custome of the daye, and then take as moche as thyne herte desyreth. The lad wolde answere hym, thou shalte gyue it me now, or els I wil take it perforce. And the synne of the yonge men was verye greate before the Lorde. For they hyndred the peoples deuocion from offeryng vnto the Lorde.

But the chyld Samuel mynistred before the Lorde gyrded about with a lynnen Ephod. Moreouer his mother made him a lytle cote, and brought it to him fromе feaste to feaste when she came vp with her husbande to offre the offeryng of the sayde feast. And Eli blessed Elkanah and his wyfe, and sayde: the Lorde gyue the seed of this woman, for that she hathe lente the Lorde. And they went vnto their owne house. And the Lorde visyted Hannah, so that she conceyued and bare thre sonnes and two doughters. But the chylde Samuel grewe, dwellynge styll with the Lorde.

Eli was verye olde and herde all that his sonnes dyd vnto al Israel, and how they slept with the women that wayted in the doze of ꝑ tabernacle of witnesse, & sayd vnto them / why do ye suche thynges? For I heare youre wycked deades of al these people. Oh naye my sonnes, for it is no good reapporte that I heare, howe ye make the Lordes people to trespace. E If one man synne agaynst an other, haysemen maye make his peax: but yf a man synne agaynste the Lorde, who can be his hayseman? Notwythstandynge they herkened not vnto the voyce of their father, bycause the Lorde wolde slee them. The chylde Samuel profited and grewe, and was in fauour both the with the Lorde, and also with men.

And there came a man of God vnto Eli, and sayd vnto hym / thus sayth the Lorde. I appeared vnto the house of thy father, when they were in Egypte in Pharaos house. And I chose thy father for the of all the trybes of Israel, to be my preest for to offre vpon myne aulter, and to burne incense, and to weare an Ephod before me. And I gaue vnto the house of thy father all the offeringes of the children of Israel. Wherfore kycke ye agaynst my sacrifice and agaynst myne offeryng whyche I commaunde in the tabernacle, and honourest thy children aboue me / and make youre selues fatte of the fyrste frutes of all the offeringes of Israel my people? Wherfore the Lord God of Israel sayth: I sayd that thyne house and the house of thy father shulde haue walked before me for euer. But nowe the Lorde sayth he be farre from me / for them that worshyppe me, I wyll worshyp / and they that despyse me, shall be despysed. * Beholde the dayes wyll come that I wyll cut of thyne arme, and the arme of thy fathers house / that there shall not be an elder in thyne house. And thou shalte se thyne enemye in the tabernacle, in all that shall please Israel / and there shall not be an elder in thyne house whyle the worlde standeth. Neuertheles I wyll not destroye all thy males from my aulter, to dase thy syght with all, and to make thyne herte melte. And all the multitude of thyne house shall dye yonge.

And this shall be a synge vnto the, that shall come vpon thy two sonnes, Hophni and Phinehes: euen in one daye eyther of them shall dye. And I wyll stere me vp a faythfull preest, that shall do after myne herte, and in my mynde / and I wyll buylde hym a sure house / and he shall walke before myne anoynted for euer. And they that are lefte in thyne house, shall come and crouche to hym for a lytle pece of syluer, and a cake of breed / and shal saye: put me I praye the in one office or other amonge the preestes, that I maye eate a morsell of breed.

¶ After the Lord had left to appeare by open vision in Silo for a longe seaso the yet called Samuel and tymes, and therwith him what shulde befall on Heli.

CAPI. III.

AND the chylde Samuel mynistred vnto the Lorde before Hely / and the worde of the Lorde was derye in those dayes, for there was none open vision. And it chaunced at that tyme that Hely laye in his place, and his eyen begaane to waxe dymme that he coulde not se. And er the lampe of God went out, Samuel sayde hym downe to slepe in the temple of the Lorde, where the arcke of God was. And the Lorde called Samuel / and he sayd, here am I / and he ran vnto Hely & sayd / here am I, for thou calledst me. But he sayde I called the not: go agayne and slepe. And he went and laydе him downe to slepe. And the B Lorde called ones agayne Samuel / and Samuel

Samuel arose and went to Heli and sayd: I am here, thou diddest call me. And he answered I called the not, my sonne, go agayn and take thy rest. But as yet Samuel knew not ꝑ Lorde neither was the worde of the Lorde opened vnto him. And the Lorde proceeded and called Samuel the third time. And he arose and went to Heli and saide: I am here, for thou hast called me. Then Heli perceyued that the Lorde had called the childe, and sayd vnto him, go & lye downe, and yf he call the agayne, then say speake on Lorde, for thy seruaunt heareth. And Samuel went & layd him downe in his place. And the Lorde came and stode and called as afore, Samuel Samuel. And Samuel sayde, speke on, for thy seruaunt heareth the. And the Lorde sayd to Samuel: beholde, I will do a thyng in Israel, that the eares of as many as heareth it, shall tingle. In that daye I will performe to Heli all that I haue spoken concernynge his house: I will begynne it and ende it. For I haue tolde him that I will iudge his house for euer. For the wyckednes whiche he knoweth howe his sonnes are vngracyous, and he chastised theym not. And therfore I haue swoorne vnto the house of Heli, that the wyckednelle of his house shall not be purged with sacrifyce nor offerynge, whyle the worlde standeth. And Samuel laye tyll the mornynge, and then opened the wozes of the house of the Lorde.

But Samuel feared to shewe Heli the vysyon. Then Heli called Samuel and sayde: Samuel my sonne. And he answered, here I am. And he sayd what is it that the Lord hath sayd vnto the? Se thou hyde it not from me. The Lorde wo so and so to the, yf thou hyde anye thyng fro me of all that he sayd vnto the. And Samuel tolde him euery whyt, and hyd it not from him. And he answered: it is the Lord, let him do what semeth him good.

And Samuel grewe, and the Lorde was with him, and left none of his wordes vnperformed. And all Israel from Dan to Berlabe wyst that the fayethfull Samuel was truely made the Lordes Prophete. And the Lorde appeared agayne in Silo, for the Lorde opened him selfe to Samuel in Silo, thorow the worde of the Lorde.

¶ The battel of the Philistines. Israel fleeth. The Arcke of the Lorde is taken. Elies children dye and he them self also.

CAPL IIII.

AND Samuel spake vnto al Israel. And Israel wente out agaynst the Philistines to battayle, and pytched beside the helpe stone. But the Philistines pytched in Aphek, and put them selues in aray agaynst Israel. And in the battayle Israel was put to the worse before the Philistines. For the Philistines slewe alonge by the fyldes, about foure thousande men.

And when the people were come in to their tentes, the elders of Israel sayde: wherfore hath the Lorde beaten vs this daye before the Philistines? let vs fetche the arcke of the appoyntment of the Lorde out of Silo vnto vs, and let it come amonge vs and save vs out of the handes of our enemyes. And ꝑ people sent to Silo, and fet from thence the arcke of the appoyntment of the Lord of hoostes which dwelleth betwene the Cherubyns. And there were the two sonnes of Heli, Hophni & Phinehes, by the arcke of the appoyntmẽt of God. And when the arcke of the appoyntmẽt of the Lord came in to the hoste, all Israel shouted a mighty shout, so that the erth rang agayne.

When the Philistines herde the noyse of the shout, they sayd: What meaneth the lowd of this mighty shout in the hoste of the Hebrues? And they vnderstode that the arcke of the Lorde was come in to the hoste. And the Philistines were afrayde, when it was tolde that God was come in to the hoste, and sayde. Wo vnto vs, for it was neuer so before thys. Wo vnto vs, who shall deliuer vs out of the handes of this myghtye God? this is the God that smote the Egyptians with all maner plages in the wylderneslle. Be stronge and quyte your selues lyke men ye Philistines, that ye be not seruantes vnto the Hebrues, as they haue bene to you. Be men therfore and fyght. And the Philistines foughte, and Israel was put to the worse and fled euerye man in to his tent. And there was a mighty great slaughter, so that there were ouerthrowē of Israel thyrtye thousande fotemen. And the arcke of God was taken, & the two sonnes of Heli, Hophni and Phinehes were ded. And there ran a man of Ben Jamin out of the araye and came to Silo the same daye, with his clothes rente and erthe vpon his heed. And when the man came in, Heli sate vpon a stole by the wayes syde lokynge: for his herte feared for the arcke of God. And the man came in and tolde it in the cittye. And all the city cryed.

When Heli herd the noyse of the crying, he asked what the noyse of ꝑ rumoure ment. And the man hasted, and came in and tolde Heli. Heli was fowre score and eyghteene yere olde, & his sight fayled him that he could not se. And the man said vnto Heli, I am he that ran forth from the araye, and fled out of the hoste this day. And he said, how is it forturned my sonne? And the messenger answered and sayd: Israel is fledde before the Philistines, and there is a great slaughter chaunsed among the people, and thy two sonnes, Hophni and Phinehes are ded, and therto the arcke of God is take. And when he hadde ones named the arcke of God, Heli fell frome his stole backwarde towarde the gate, and his necke brake, and he dyed, for he was olde and vnweldye, and he iudged Israel fourtye yeres.

And his doughter in lawe Phinehes wyfe was with childe, and nye the tyme. And when she herde these tidynges of the takynge of the arcke of God, and that her father in lawe and her husbande were ded, she bowed her selfe and trauayled, for her paynes came vpon her. And aboute the tyme of her deathe, the women that stode aboute her, sayd vnto her, feare not, for thou hast borne a sonne. But she answerd

swered not, nor regarded it. And she named the chylde Ichabod, sayinge: honoure is departed from Israel. Because the arche of God was taken, and her father in lawe and her husbande were dead. And therfore she sayd: Israel hathe lost his honour, because the arche of God was taken.

¶ Dagon the God of the Philistines is cast flat before the arche. The Philistines are plagued in the sixte places. The inhabitauntes of Azaron refuse to receyue the arche.

CAPI. V.

1 AND the Philistines toke ꝑ arke of God and caryed it from the helpe stone vnto Asdod, and broughte it in to the house of Dagon, and set it by Dagon. And whē they of Asdod were risen in the morninge, beholde Dagon laye groueling vpon the erthe before the arche of the Lorde. And they toke Dagon and set him in his place agayne. And whē they rose vp erlye in the next morninge, beholde Dagon laye groueling vpon the grounde before the arche of the Lorde, and his hed & his two handes cut of vpon the threshold, that ꝑ body onely was left on him. Wherfore neither the
b preestes of Dagon, ne any man that commeth in to Dagons house might treade on ꝑ threshold of Dagon in Asdod, vnto this daye.

But the hand of the Lorde was heuy vpon them of Asdod, and he destroyed them & smote them with Emerodes, both Asdod and al the coastes therof. And when the men of Asdod saw that so, they sayd: the arke of the God of Israel shal not abyde here with vs, for his hand is sore vpon vs, & vpon Dagon our God. And
c so they sente and gathered all the Lordes of the Philistines vnto them and said: what shal we do with ꝑ arche of the God of Israel. Then sayd they of Geth, let the arche of the God of Israel be caryed about. And they caryed ꝑ arch of the God of Israel about. And when they had caryed it about, the hande of the Lorde was in the citye with a mighty great plage, & he smote the men of the citye both smal and
d great, and they were smytten in their secrete places with the Emerodes. Then they sent the arche of God to Akaron. And as soone as the arke of God came to Akaron, the Akaronites cryed out, sayinge: they have broughte the arche of the God of Israel to vs: to slee vs and our people.

Then they sente and set all the Lordes of the Philistines vnto them and sayde: sende awaye the arche of the God of Israel, and let it go home agayne vnto his owne place, that it slee vs not with our people. For there was a plage of deth throwe out all the citye, and the hande of God was exceding sore there, in so moche that they which died not, were smitten with the Emerodes: so that the crye of the citye stacked vp to hewen.

¶ The heythen bringe home the arche with the rewarden. The Bethshamites were plagued after they had sene the arche.

CAPI. VI.

A AND so when the arche of the Lorde had ben in the countreye of the Philistines seuen monethes, the Philistines called for the preestes and the sothe sayers, sayinge: what shall we do with the arche of the Lorde? tell vs wherwith we shall sende it home agayne. They answered, yf you send the arche of the God of Israel home agayne, sende it not emptye: But rewarde it with a trespace offeryng, and then ye shall be hole, and it shall be knowen to you why his hande departeth not from you.

Then sayd they, what shall be the trespace offeryng, whiche we shall rewarde him with? And they answered: fyue golden arses with Emerodes, and fyue golden myce, accordynge to the nombre of ꝑ Lordes of the Philistines. For it was one maner of plage ꝑ was on you all, and on your Lordes to. Wherfore ye shall make ymages lyke to youre arses with Emerodes, and ymages like to youre myce that destroyed your lande, and shall gyue glorye vnto the God of Israel: that he may take his hand from you, and from youre goddes, and from your lande. Wherfore holde ye harden youre hertes, as the Egyptians and Pharao hardened their hertes, whiche for all that (when he was well scourged) was layne to let the people goo and depart.

Now therfore make a newe carte and take two myche kyne, on whose necke neuer came yoke. And tye the kyne in the carte, and kepe their calues at home home from them. Then take the arche of the Lorde, and put it in the carte, and put the Iewels of golde (which ye rewarde him with, for a trespace offeryng) in a coffer by the syde therof, and sende it awaye and let it go. And marke, yf he goeth vp by the waye that leadeth vnto his own coste to Bethshames, then it is he that hath done vs this great euyll. But yf he do not, then it is not his hand that smote vs, but it was a chaūce that happened vs. And the men did euen so: they toke two kyne that gaue myke and tied them in the carte, & kepte the calues at home, and they layde the arche of the Lorde vpon the carte, and the coffer with the myce of golde, & the ymages of their arses
e with Emerodes. And the kyne toke ꝑ streyght waye to Bethshames, both one waye, and as they went, cryed, turnyng neyther to the right hande ne to the lefte. And the Lordes of the Philistines went after them, tyll they came to the borders of Bethshames.

And they of Bethshames were reapynge their whete in the valey. And they lyft vp their eyes and espied the arche, and reioyced when they saw it. And the cart came into the grounde of one Josua a Bethshamite, and stode stil there. There was there also a greate stone. And they cleue the wodde of the carte, and offered the kyne a burnt offeryng vnto the Lorde. And the Lewites take downe the arche of the Lorde, & the coffer that was therby, wherin the Iewels of golde were, and put them on the greate stone. And the men of Bethshames sacrificed burnt sacrifice, and offered offeryngs that same daye vnto the Lorde. And when the fyue Lordes of
D

the Philistines had sene it, they returned to Akaron the same daye. These are the golden ardes with Emerodes, whiche the Philistines gaue to amendes for a trespace offeryng, to the Lorde / for Asdod one / for Gaza one / for Askalon one / for Geth one / and for Akaron one. And the golden myce were accordyng to the nombre of all the cityes of the Philistines thorowe the hole lordshyppes / bothe of walled townes, and of townes vnwalled, euen vnto the great stone whereon they sette downe the arcke of the Lorde: whiche remaineth vn to this daye in the fylde of Iosua the Bethsamyte. And the Lorde plaged the men of Bethsames, because they had sene the iewels that were in the arcke of the Lorde. And he slewe of the people fifty thousande, and thre score & ten persons. And the people lamented because the Lord had made so great a slaughter of the. And the men of Bethsames said, who is able to stande before the Lorde so holy a God, and to whom shall he go from vs? And they sente messengers to the inhabitantes of Kariath Iarim, sayinge: The Philistines haue brought home agayne the arcke of the Lorde: come downe and fet it vp to you.

¶ The arcke is brought to kariathiarim. The people wepe, for whome Samuel maketh intercession to the Lorde. & the Philistines are ouercom.

CAPI. VII.

A Nd the men of Kariathiarim came and fet vp ℣ arcke of the Lorde, & * brought it in to the house of Abinadab in Gabaah, and sanctified Eleazar his sonne to attende vpon the arcke of the Lorde. And while the arcke abode in Kariathiarim, the dayes grewe so, that it was twenty yeres, and all Israel lamented after the Lorde.

* 2. Reg. 6. a

And Samuel spake vnto all Israel, sayinge yf ye be come agayne vnto the Lorde with all your hertes, then * put away the straunge godes from you, Baalim, and Astaroth / and prepare your hertes vnto the Lord, and serue him alone, and so shall he ryd you out of the handes of the Philistines. And then the children of Israel did put away ℣ Baalim and Astaroth, and serued the Lord onely. Then said Samuel / gather all Israel to Maspha, that I may pray for you vnto the Lord. And they assembled at Maspha, and drewe water and poured it out before the Lorde, and fasted the same daye, and sayd there: we haue synned against the Lord. And Samuel iudged the caules of the children of Israel in Maspha. When the Philistines herde that the children of Israel were assembled at Maspha, the Lordes of the Philistines went vp agaynst Israel, which when the children of Israel herde, they were afrayde of the Philistines, and sayd to Samuel / ceasse not to crye vnto the Lorde ours God for vs, that he maye helpe vs out of the handes of the Philistines. And Samuel toke a sucking lambe and offered it hole for a burnt offeryng vnto the Lorde, and cryed vnto the Lorde for Israel: & the Lorde herde him. And as Samuel offered the burnt offeryng / the Philistines came to fyght agaynst Israel. But the Lorde thondered a greate thunder that same daye vpon the Philistines, and turmoyled them, that they were beaten before Israel. And the men of Israel issued oute of Maspha, and pursued the Philistines, and slewe them tyl they came vnder Bethcar. And then Samuel toke a stone, & pitched it betwene Maspha and Sen, and called the name therof * the stone of help, saying / thus farre hath the Lord holpe vp. And so the Philistines were broughte vnder ℣ they came no more in to the coastes of Israel / for the hand of the Lorde was vpon the Philistines all the dayes of Samuel. Then the cityes whiche the Philistines had taken frome Israel, came agayne to Israel, from Akaron to Geth, with the coastes of the same, whiche Israel plucked out of the handes of the Philistines. For there was peace betwene Israel and the Amorites. And Samuel iudged Israel all the dayes of his lyfe, and went about yere by yere to Bethel, Galgal, and Maspha, and iudged Israel in all those places / and came agayne to Ramath, for there was his house / and there he iudged Israel / and there he buylte an aulter vnto the Lorde.

¶ Because Samuelles sonnes dyd mynyster euyll, the people requyre a kynge: and to them is declared the maner of a kynge.

CAPI. VIII.

When Samuel was olde, he made his sonnes Iudges ouer Israell. The name of his eldest sonne was Joel, and the name of the seconde Abiath, whiche were Iudges in Berlabe. Neuertheles his sonnes followed not his steppes / but toumed afyde after lucre, and * toke rewardes, and peruerted iudgement. Then all the elders of Israel gathered them togyther and came to Samuel vnto Ramath, and sayd vnto hym / beholde, thou art olde, and thy sonnes followe not thy wayes. Now therfore * make vs a kynge to iudge vs, as all other nacions haue. But that thyng displeased Samuel, when they sayde: Gyue vs a kyng to iudge vs. And Samuel prayed vnto the Lorde. And the Lorde sayd vnto Samuel, heare the voyce of the people in all that they saye vnto the. For they haue not cast the away, but me: that I shulde not raygne ouer them. And as they haue euer doone sithens I brought them out of Egypt vnto this daye, & haue forsaken me and serued other godes, euen so do they vnto the. Now therfore harken vnto they voyce / howbe it yet testifye vnto them, and shewe them the power of the kynge that shal raygne ouer them. And Samuel told all the wordes of the Lorde vnto the people that asked a kynge of hym / and he sayde: this shall be the * power of the kynge that shall raygne ouer you: he shall take your sonnes and put them to his charettes, and make his horsmen of them / and they muste runne before his charet, and shal make him capitaynes of them ouer thousandes, and ouer hundredes, and wil

* Ioel. 1. c. Deute. 16. d. Matth. 6. b.

℣ Of this ye haue. Iud. 11. c

℣ Or, helpe

℣ Deut. 17. c

* Deut. 17. c

set them to eare his grounde / and to gather in his harueft, and to make ordinaunce of warre, and apparell for his charettes. And he will take your doughters to make them the dreffers of his oyntmentes, & his cookes & bakers. And he shall take the beft of your feldes / & of your vyneyardes, and of your oliue trees, and gyue them to his feruauntes. And he shall take the tenth of your feed, and of your vines, and giue it to his lordes, and to his feruauntes. And he shall take the beft of your menferuauntes and maydferuauntes, and yonge men, and of your affes, and wo his worke with them. And he shall take the tenth of your fhepe, and ye shall be his feruauntes. And when ye crye oute at that tyme vpon youre kynge whiche ye shall haue chofen vnto you, the Lord shal not heare you at that daye.

Neuertheleffe the people wolde not heare the voyce of Samuel, but byd fayc: naye not fo: But there shall be a kynge ouer vs, and we will be lyke all other nacions. And oure kyng shall iudge vs, and go out before vs, and fight our battayles for vs. And Samuel herd all the wordes of the people, and rehersed them in the eares of the Lorde. And the Lorde fayd to Samuel / hathen vnto their voyce, & make them a kyng. Then fayd Samuel vnto the men of Israel: go euery man vnto his city.

¶ Saul the sonne of Cis seketh his fathers Affes and is chosen kynge.

CAPI. IX.

A NOw there was a man of Ben Jamin named Cis, the sonne of Abiel, the sonne of Zeror, the sonne of Bechorah, the sonne of Aphiah, the sonne of a man that was a Jeminite, a man of strength, the same had a sonne called Saul, a goodly yonge man, so that among the children of Israel there was none goodlyer then he / and was therto from the shoulders vpwarde hyer then all the other people. And it chaunced the Affes of Cis Sauls father were strayed. Then sayde Cis to Saul his sonne / take one of the seruantes with the, & go thy waye and seke the affes. And they went thorow mount Ephraim, & thorow the lande of Salifa, and founde them not. Then they went thorowe the lande of Salim, and there they were not. Then they went also thorowe the land of Jemini, and they found them not. Then when they were come to the lande of Zuph, Saul sayd to the yonge man that was with him: come let vs returne, lest my father leaue carynge for the affes, and take thought for vs. And he answered him / beholde, there is in this cirye a worshipfull man of God, and all that he sayth, commeth to passe. Now then let vs go thither / peraduenture he shal shewe vs what waye we may go. Then sayd Saul to his seruaunt, yf we go, what shal we bring the man? for our breed is all spent out of our bumpers, and there is none other present to bringe the man of God, what haue we? And the yonge man answered to Saul agayne and sayde: I haue founde about me the fourthe parte of a sicle, that will we gyue the man of God to tell vs the waye.

Before tyme in Israel when a man went to seke an answere of God, thus wyse he spake / come and let vs go to the Seer. For he that is now called a Prophet, was in the olde time called a Seer. Then sayd Saul to his yong man, well sayd of the / come let vs go. And so they went vnto the city where the man of God was. And as they were going vp in to the city, they met with damoselis that came oute to drawe water, & sayd vnto them: is there here a Seer? And the maydens answered them / yea, beholde he goeth before you. Make haste now, for he came this day to the city, for the people must offre this day in the hye place. When ye be come into the city, incontinent ye shal fynde him, ere he go vp to the hyl to eate / for the people wil not eate vntyll he come, because he must bleffe the offrynge. And then eate they that be bydde to the feaft. Now therfore get you vp, for euen nowe shall ye fynde him. And they went vp in to the cirye / and when they were come in to the myddes of the cirye / behold Samuel came out agaynst the, to go vp to the hye place. But the Lorde had tolde Samuel the daye before Saul came, saynge: to morowe this tyme I will sende the a man out of the lande of Ben Jamin, him shalte thou annoynte captayne ouer my people Israel, that he maye saue my people from the handes of the Philistines / for I haue loked vpon my people / and their crye is come vnto me. When Samuel sawe Saul, the Lorde sayde to him: se, this is the man whom I spake to the of. This same shal raygne ouer my people.

Then went Saul to Samuel in the middle of the gate, and sayd / tell me I pray the where is the Seers house? And Samuel answered Saul, and sayd: I am the Seer, go vp before me vnto the hyl, for ye shall eate with me to daye. And to morow I wil let the go cirye / and wil tel the all that is in thyne hert / and as concerning thyne asses that were lost thre dayes a go, care not for them, for they are found. And moreouer who shall haue the beautifull thinges of Israel? belonge they not to the, and vn to all thy fathers house? But Saul answered and sayd: am not I the sonne of a Jemimite of the smallest tribe of Israel, and my kinred the leest of all the kinredes of the tribe of Ben Jamin? wherfore then speakest thou so to me?

And Samuel toke Saul and his seruaunt and brought them in to the parlour and made them sytte in the chefe place amonges them that were bydden / whiche were vpon a thirtye personnes. Then sayde Samuel vnto the cooke: Bringe for the that meate whiche I gaue the, and of whiche I sayde, reserue this to an other tyme. And the cooke toke vp the shoulder and brought it, and set it before Saul. And Samuel sayd: Behold, that is left set it before the, and eate / for I kepte it for the vnto this tyme, when I called the people. And so Saul did eate with Samuel that daye. And whe they were come downe from the hyll in to the cirye, Samuel communed with Saul in the galleryc: and they arose erly. And

about the sprynge of the daye Samuel called Saul in the galerye, sayinge / aryse that I may sende the awaye. And Saul arose. And they went out at the wyes, both he and Samuel. And when they were come almost to the townes ende / Samuel sayd to Saul: byd thy seruaunt go before vs, and he went / but stande thou styll a lytle space, that I maye shewe the what God sayeth.

¶ Saul is anoynted kynge, and Prophecieth. Samuel declareth the people theyr faute, in that they asked a kynge. God sendeth the kynge lyte.

CAPI. X.

A Nd then Samuel toke a horne of oyle, and poured it vpon his heed, and kyssed hym and sayd: the Lorde hath anoynted the to be ruler ouer his inheritaunce. And now when thou arte departed fromme me, thou shalte mete two men by * Rachels sepulchre in the borders of Ben Jamin / euen at Zalesah. And they shal saye vnto the, the asses whiche thou wentest to seke, are founde / but beholde thy father hathe lefte the care of the asses, and soroweth for you, sayinge: what shal I do for my sonne? Then shalt go forth thence and come to the oke of Thabor. And there shalt thou mete thre men going to God to Bethel / one carynge thre lambes, another thre loues of breed / and the thyrde a bottel of wyne. And they shall greete the, and giue the two loues of breed whiche thou shalte receyue of theyr handes. After this thou shalte come to the hylle of God, where the Philistines kepe theyr watche. And when thou arte come thyther to the cyte, thou shalte mete a companye of Prophetes commynge downe fromme the hylle, with a plaiter, a tymbrell, a pype, and a harpe before them / and they prophesienge. And the sprytе of the Lorde shall fall vpon the, and thou shalte prophesie with theym, and shalte be tourned in to an other man. And when these signes are chaunced the, then do what thou hast to do / for God is with the. And thou shalte also go before me to Galgal. And beholde I will come vnto the / for thou shalte sacrifyce burnt sacrifyce and peas offeringes. * Tarye for me seuen dayes, tyll I come and shew the what thou shalt do. And as sone as he had tourned his shoulder to goo from Samuel, God gaue him an other manner of herte, and all those tokens came effecte that same day. When they came to the hyl, beholde the companye of Prophetes met him, and the * sprite of God came vpon him, and he prophesied amonges them. And al that knew him before, when they sawe he prophesied among the prophetes, sayd eche to other: what is happened vnto the sonne of Cis? Is Saul also amonge the Prophetes? And one of the same place answered and sayde: who is theyr father? And therof sprange a prouerbe: is Saul also among the Prophetes? And whe he had made an ende of prophesienge, he came to the hyll. Saules uncle sayd vnto him and his seruaunt: whyther went ye? And he answered: to seke the asses, and when we sawe them no where, we went to Samuel. Then sayd Saules uncle: tell me what Samuel sayde vnto you. And Saul answered his uncle: he tolde vs the asses were founde. But of the kyngdome whereof Samuel spake, tolde he him not. After that Samuel called the people together vnto the Lorde to Maspha, and sayde vnto the chyldren of Israel: thus sayth the Lorde God of Israel: I brought you out of Egypt, and deliuered you forth of the handes of the Egyptians, and forth of the handes of all kingdomes & oppressed you. And ye haue this daye cast awaye your Lorde God that by him self holpe you out of al your aduersities and tribulacions / and ye haue sayd vnto him: * make a kyng ouer vs. Now therfore stande before the Lorde by youre tribes and youre houses. And when Samuel had brought all the trybes of Israel, the tribe of Ben Jamin was take forth by lot. When he had brought the tribe of Ben Jamin by them kinredes, the lot fel vpon & kinrede of Matri / and so went & lot thorow vnto it came to Saul & son of Cis. And they sought him, but he could not be found. Then they asked the Lorde further, whether the man shold come thither or no. And the Lorde answered / beholde, he hath hid him self among the stuffe. And they ran and fet him thence. And when he stode among the people, he was hyer then any of the people, fromme the shoulders vpwarde. And Samuel sayde to all the people: se ye, whome the Lorde hathe chosen, and howe there is none lyke hym among all the companye. And the people shouted and sayde: God sende the kynge lyfe.

Then Samuel tolde the people the law of the realme, and wrote it in a boke / and layd it vp before the Lorde / and so sent all the people awaye, euery man to his house. And Saul also went home to Gabaah. And there went with him an hoste, suche as God had touched their hertes. But the chyldren of vnthryfte sayde: how shall he saue vs? and despysed hym, and broughte hym not presentes. And he made as though he had not herde it.

¶ The people beinge deliuered fromme the tyranny of Nahas, reneweth the kyngdome of Saul.

CAPI. XI.

Then Nahas the Ammonyte came and besieged Jabes in Galaad. And all the people of Jabes sayde vnto Nahas: make a couenaunt with vs, and we wyll be thy seruauntes. And Nahas the Ammonyte sayde: to this wyll I make a couenaunt with you, euen to thruste oute all your ryght eyes, that I maye make all Israel ashamed of you. Then sayde the elders of Jabes: Gyue vs seuen dayes respyte, that we maye sende messengers vnto all the costes of Israel. And then yf there come no man to helpe vs, we wyll come oute to the. Then came the messengers to Gabaah where Saul dwelte, and tolde this thynges in the eares of the people. And all the people lyfte vp their voyces and wept.

And

And beholde Saul came folowynge his oxen from the felde, and asked what ayled the people to wepe. And they tolde him the tidynges of the men of Jabes. Then came the spirite of God vpon Saul, when he herde thole tydynges, and he was exceedyng angry. And toke a yoke of oxen and hewed them in peces, and sent them thorowe oute all the coostes of Israel by the handes of messengers, saying: who so euer commeth not forth after Saul and after Samuel, so shall his oxen be serued. Then the feare of the Lorde fell on the people, and they came out as it had ben but one man. And when they were nombred in Bezek, the children of Israel were thre hundred thousande/ and the men of Juda thirtye thousande. And they sayde vnto the messengers that came: so saye vnto the men of Jabes in Galaad: to morowe by that tyme the sonne be hoote, ye shal haue helpe. And the messengers came and shewed the men of Jabes, and they were glad. And then the men of Jabes said/ to morowe we wil come out vnto you, that ye may doo with vs al ꝑ pleaseth you. And on the morow Saul put the people in thre partes. And they came in vpon the hoste in the morning watche, & slewe the Ammonites tyll the heat of the daye. And they that remayned, scattered: so that two of them were not lefte together. Then sayde the people to Samuel: what are they that sayde, shall Saul raygne ouer vs? bringe them that we maye slee them. But Saul sayd there shal no man dye this daye/ for to daye the Lorde hath saued Israel.

Then sayd Samuel vnto his people: come and lette vs goo to Galgall, and renewe the kyngdome there. And the people went to Galgall, and made Saul kynge there before the Lorde in Galgall. And there they offered peace offeringes before the Lorde. And there Saul and all the people reioysed highly.

¶ Samuel being an innocent Judge/ the people them selues to witnesse/ argueth the people of vnkyndnes because they demaunded a kynge. Yet whan repenteth and beleueth, God forgiueth, because of his promyse.

CAPI. XII.

Then sayd Samuel vnto all Israel/ beholde, I haue obeyed youre voyce in all ye sayd vnto me, and haue made you a kynge. And loo, youre kynge goeth before you. But I am olde and grete headed: and behold, my sonnes are with you, and I haue lyued amonges you from my chyldhode vnto this daye. Behold, here I am: answere me before the Lorde, and before his annoynted/ whose oxe haue I taken? or whose asse haue I taken? whome haue I wrong to? or whome haue I pylled? And of whose hande haue I receyued anye bryde to blynde myne eyes therwith? and I wyll restore it you ayayne. And they sayde, thou hast wrong vs no wrong, nor pylled vs/ neither hast thou taken aught of any mannes hande. Then sayde he to them: the Lorde is wytnesse vnto you, and his annoynted is wytnesse this daye, that ye haue founde nought in my handes. And they answered: we are witnesses. Then sayde Samuel vnto the people/ it is the Lorde ꝑ that made Moses and Aaron, whiche brought youre fathers oute of Egypte. Now therefore stande styl/ and lette me reason with you before the Lorde, of all the mercyes of the Lorde, which he shewed bothe vnto you and youre fathers. After that Jacob was come in to Egypt, youre fathers cryed vnto the Lorde, and the Lorde sent Moses and Aaron, and brought youre fathers oute of Egypte, and made them dwell in this place. Neuertheles they forgate the Lorde theyr God. And he solde them in to the hande of Sisara chefe captayne of Jabin kynge of Hazor, and in to the handes of the Philistines, and in to the handes of the kynge of Moab whiche fought agaynst them. Then they cryed vnto the Lorde and sayd: we haue synned, because we haue forsaken the Lorde, and haue serued Baalim and Astharoth. But nowe delyuer vs oute of the handes of oure ennemyes, and we wyll serue the. And the Lorde sente Jerobaal ꝑ Baban, Jephthah, and Samuel, and deliuered you oute of the handes of youre ennemyes on euery syde, so that ye dwelled without feare. And for all this when you sawe that Nahas the kynge of the chyldren of Ammon came agaynst you, ye said vnto me: not so, a kynge shal raygne ouer vs, when yet the Lord your God was your kyng. Now therefore beholde the kyng whom ye haue chosen, and whome ye haue desyred: se/ the Lorde hathe gyuen you a kynge. Oh that he wolde feare the Lorde and serue him, & heare his voyce, and not disobeye the mouthe of the Lorde: and that bothe ye and the kynge that raygneth ouer you wolde folowe the Lorde youre God. For yf ye shall not harken vnto the voyce of the Lorde, but shall disobeye the Lordes mouthe/ then shall the handes of the Lorde be vpon you, and on your fathers. Now also stande and se this greate thynge whiche the Lorde wyll do before youre eyes: is it not nowe whete harueste? And yet for all that, I wil call vnto the Lorde, and he shal sende thunder and rayne. Wherby perceyue and vnderstande, how that youre wyckednesse is greate, whiche ye haue done in the sight of the Lorde, in askynge you a kynge. And when Samuel called vnto the Lorde, the Lorde sente thunder and rayne the same daye. And all the people feared the Lorde and Samuel exceedyngly. Then sayd all the people vnto Samuel: praye for thy seruauntes vnto the Lorde thy God, that we dye not: for we haue synned in askynge vs a kynge, besyde all the synnes that euer we dyd.

Then sayd Samuel vnto the people: feare not. And thoughe ye haue wrought all this wyckednesse, yet depart not from the Lorde in any case: But serue hym with all youre hertes. Neyther turne ye after vayne thynges whiche shall not profyte you nor be able to deliuer you, for they are but vanities. And the Lorde wyll not forsake his people, because of his greate names sake: because the Lorde hathe

begonne to make you his people. Moreouer God toyned that I holde synne agaynste the Lorde in leauynge prayinge for you, and to shewe you the good and ryghte waye. Onely feare you the Lorde and serue hym truly with all your hertes: for lo, he hathe wone greate thynges for you. But yf ye shall wo wicked lye, then shall both ye and youre kynge perysshe.

¶ The Philistines are smytten of Saul and Jonathas. Saul brynge disobedient to Godes commaundement is shewed of Samuel that he shall not raygne.

CAPI. XIII.

IT was nowe an hole yere after that Saul had begon to raygne. And when he hadde raygned two yeres ouer Israel, he chose him thre thousande men out of Israel. Two thousande were with Saul in Machmas & mount Bethell / and a thousande with Jonathas in Gabaah / Ben Jamin. And the rest of the people he sente home, euerye man to his house. So Jonathas slew the Philistines in an hold that they had in Gabaah / and it came to the Philistines eares. And Saul caused the trompet to be blowen thorowe oute all the lande, saying let the Ebrues heare. And all Israel herd saye how that Saul had destroyed an holde of the Philistines, and that Israel stanke afore the Philistines. And all the people cryed after Saul to Galgal.

Then the Philistines gathered them selues togyther to fyghte with Israel, thyrtye thousande charettes, and sixe thousande horsemen, with other people lyke the * sand by the sees syde in multitude / and came vp and pitched in Machmas eastwarde from Bethauen. And when the men of Israel saw them selues in a straite, and that the people were discomforted, they hyd them selues in caues, in preuye holes, in rockes, dennes, and pyttes. And the Ebrues went ouer Jordan vnto the lande of Gad and Galaad. But Saul was yet in Galgal / and all the people that followed him were dismayed. And he taryed seuen dayes, as Samuel had appoynted. But Samuel came not to Galgal / and the people scattered from hym. Wherfore Saul sayd, bryngе me burnte sacrifyce, and peas offrynges. And he offered burnt sacrifyce. And as soone as he had ended his burnt offrynges / beholde Samuel came. And Saul wente agaynste him to grete hym. Then sayde Samuel to Saul: what haste thou wone? And Saul sayde, bycause I sawe that the people scattered from me / and that thou camest not within the dayes appoynted / and that the Philistines gathered them selues togyther to Machmas: then sayd I, the Philistines shal come down vpon me to Galgal er I haue made my prayer vnto the Lord. And therfore when they enforced me, I offerd burnte offrynges. Then sayde Samuel to Saul / thou haste wone folyshly, and hast not kepte the commaundement of the Lorde thy God, whiche he commaunded the / whiche thynge yf thou haddest not wone at this time wolde the Lorde haue stablysshed thy kyngdome vpon Israel for euer. But nowe thy kyngdome shall neuer stonde agayne. The Lorde hath sought him a man after his owne hert, and hath commaunded him to be a capitayne ouer his people / bycause thou haste not kepte that the Lorde commaunded the. And Samuel arose and gat him frome Galgal to Gabaah Ben Jamin. And Saul nombred the people that were founde with him, aboute a hundred men. And Saul and Jonathas his sonne, and the people that were founde with them, bade tary abydynge in Gabaah Ben Jamin. But the Philistines had pytched in Machmas. And there came out of the hoste of the Philistines thre companyes, to destroy / one company turned vnto the waye that leadeth to Ephrah vnto the lande of Saul / an other company turned the way to Bethoron / and the thyrde companye turned to the waye of the coste that turneth to the valeye of Zeboim towarde the wildernesse. But there was no smyth thorowe out all the lande of Israel. For the Philistines were ware that § Ebrues sholde not make them selues neither swerdes nor speres. And therfore muste all Israel goo downe to the Philistines to mende euerye man his share, his mattocke, his axe, or his sickle / as ofte as the edges of the sickles, mattockes, dongforkes, and axes were blunt, and muste we had vnto the sethye to be amended. And so in tyme of battayle, there was neyther swerde nor spere founde in the handes of anye of the people that were with Saul and Jonathas: saue for Saul and Jonathas his sonne was there somwhat found. And the armye of the Philistines came out and stode on the other syde before Machmas.

¶ Jonathas companyed with his esquyre putteth the Philistines to flight. He tasteth the hony whyb his father vnknowing to him, had forbidden the hole host, for which he shulde haue dene slayne, but the people deliuered him.

CAPI. XIIII.

AND it fell on a daye that Jonathas the sonne of Saul sayde vnto his younge man that bare his harnesse / come and let vs goo ouer to the watche men of the Philistines that are yonder on the other syde, and tolde not his father. But Saul taryed in the vttermoste parte of Gabaah vnder a pomegarnet tree that was in Magron / and the people that were with him were aboute sixe hundred men. And Ahiah the sonne of Ahitob Jhabodes brother, the sonne of Phinehes, the sonne of Heli was the Lordes preest in Silo and bare an Ephod. But the people wyste not that Jonathas was gone.

And in the way by which Jonathas sought to goo ouer vnto the garrison of the Philistines, were there two sharpe rockes, thone on the one syde, and an other on the other syde: the one called Boses, and § other Seneh. And the one standeth northwarde towarde Mach-

mas,

mas, and the other southwarde towarde Gabaab. Then sayde Jonathas to the younge man his harneysbearer: come and let vs go ouer vnto the standyng of these vncircumcised, paraduenture the Lorde wil worke with vs: for the Lord is able to saue eyther with many or with fewe. And his harneysbearer sayd vnto him do all that is in thine herte: let the forwarde: go se, I am with the, as thine herte iusteth. Then sayd Jonathas: beholde, whe we go ouer vnto the men, and shewe our selues vnto them: yf they saye on this wyse to vs: tarye tyll we come to you, then we wyll stand styll where we be and not goo vp vnto them. But yf they so saye vnto vs: come hyther vnto vs, then we will goo vp, for the Lorde hath deliuered them into our handes. And this shall be a signe vnto vs. And when they had both shewed theym selues vnto the garrison of the Philistines, the Philistines sayde: se, the Hebrewes come out of the holes were they had hyd them selues in. And the men of the garrison answered Jonathas and his harneisbearer and sayde: come vp to vs, & we will shewe you a thinge. Then sayde Jonathas vnto his harneisbearer: come after me, for the Lorde hath deliuered them into ꝑ handes of Israell. And Jonathas clame vpon his handes and fete, and his harneisbearer after him. Then they fell before Jonathas: and his harneisbearer slewe them after him. And the firste slaughter which Jonathas and his harneisbearer made, was vpon a twenty men, within ꝑ compasse as it were aboute an halfe aker of lande. And there was a feare in the hoste that was in the felde, and amonge all the people: in so moche that they that kept the holde, and they that were gone to robbe, were afrayd also: and the earth trembled, and there was a feare sente of God. And the watche men of Saul in Gabaab Ben Jamin, sawe. And beholde, the people scattered and ran hyther and thyther. Then sayde Saul vnto the people ꝑ was with him: nombre & se who is gone away from vs. And when they had tolde: behold, Jonathas & his harneisbearer were not there. And then Saul sayde vnto Ahia: bringe hyther the Arche of God. For the arche of God was at that tyme with the children of Israel. And whyle Saul talked vnto the preste, a lowde shrimysshe beganne in the hoste of the Philistines, and it encreased and was harde with a great noyse. And Saul sayde vnto the preest: withdrawe thyne hande. And Saul assembled all the people that were with him, and went to the holde. And se, euery mannes swerde was against his felowe, & there was great slaughter wrought. Moreouer the Hebrewes that were with the Philistines before ꝑ tyme, and were come with them in all partes of the hoste, turned to the children of Israell that were with Saul and Jonathas. And they also which had hyd them selues in mount Ephraim, hearinge that the Philistines were fled, put them selues in prease with Saules men, & pursued the Philistines, and so God holpe Israell that daye. And the battayle continued tyll they came to Bethauen. And the men of Israell ioyned them selues together that day: and Saul adiured the people sayeng: Cursed be he that eateth any fode vntyll nyght, that I maye be auenged of myne enemyes. And so there was none of the people that tasted any fode. And all the land came to a wood, where hony laye vpon the grounde. And when the people were come into the wod: Beholde, ꝑ hony dropped. Howbeit there was no man that moued his hande to his mouth, because that the people feared the curse. But Jonathas herde not when his father adiured the people, wherfore he put forth the ende of the staffe that was in his hand and dypte it in an hony combe, and put his hande to his mouth and forthwith his eyen receyued their old vertue and courage. Then spake one of the people and sayde: thy father adiured the people, sayenge: Cursed be the man that eateth any fode this daye, and yet the people were fayne. Then sayde Jonathas: my father hath troubled the lande: for beholde my eyen haue recouered their power and strength, because I tasted a lytle of this hony: how then yf all ꝑ people had eaten of the spoyle of their enemyes which they founde, had there not bene then a moche greatter slaughter amonge the Philistines? And they layde on the Philistines that daye, frome Machmas to Aialon. But the people were exceadynge fayntie.

Then the people gat them to the spoyle, & toke shepe oxen and calues, and slewe them on the grounde, and dyd eate with the bloud. Then men tolde Saul, sayenge: Beholde ꝑ people synne against the Lorde, in that they eate with the bloude. And he sayde: ye haue trespased, But rolle a greate stone vnto me now, and go abrode amonge the people and byd them bringe euery man his ore, and euery man his shepe, and slay them here, & synne not against the Lorde, in eatynge with the bloude. And the people brought euery man his ore in his hande by nyght and slewe them there. And Saul made an aultare vnto the Lorde, And that was the first aultare that he made vnto the Lorde. And Saul sayde: Let vs go downe after the Philistines by nyght, and let vs make hauocke amonge them tyll it be daye in the mornyng, and let vs not leaue one of them. And the people answered, do whatsoeuer than thinketh best. Then sayde ꝑ preste: Let vs come hyther vnto God. And Saul asked of God: Shall I goo downe after the Philistines? and wylt thou geue them into myne handes? But he answered him not at that tyme. Then sayde Saul, let the people come hyther out of all quarters, & knowe and se, in whome this synne is chaunced this daye: for as truly as the Lorde liueth, whiche hath saued Israell, thoughe it be in Jonathas my sonne, he shall dye for it. But no man answered him of all the people.

Then he sayde vnto all Israell: Be ye on one syde, and I and Jonathas my sonne wyll be on an other. And the people sayde vnto Saul: What thou thinkest best that do. And Saul sayde vnto the Lorde God of Israell: geue perfect knowledge. And Saul and Jonathas

nathas were apprehended by the lotte, and the people escaped free. Then sayde Saul: caste lottes betweene me and Jonathas my sonne: Jonathas was taken by the lot. Then Saul sayde to Jonathas: tell me what thou hast done. And Jonathas told him and sayd: I tasted a lytle honye vpon the ende of my staffe: that was in myne hande, and lo, I must dye.

Then sayde Saul God deale so and so with me, but yt thou dye Jonathas. But the people sayde vnto Saul: shall Jonathas dye whiche hath so mygtely holpe Israel? God forbyd. As truthe as the Lorde lyueth, there shal not one heare of his hed fal to the grounde: for he hathe wrought with God this daye. And so the people delyuered Jonathas, that he dyed not. And then Saul ceased from followynge the Philistines. And the Philistines retourned to their owne place. And so Saul toke the kyngdome ouer Israell, and foughte against all his enemyes on euery syde: against the Moabites: against the childeren of Ammon: against the Edomites: against the kynges of Zobah, and against the Philistines. And whether so euer he turned him self, there he wanne, and tormented him self valiauntly, and slewe the Amalechites, and dyd Israell ouer of the handes of them that spoyled them. The sonnes of Saul were Jonathas, Jesui, and Melchisua. And his two doughters were thus named: the elder Merob, and the younger Michol. And the name of Saules wyfe was Ahinoam, the doughter of Ahimaas. And the name of his chefe capitayne was Abner the sonne of Ner Saules vncle. And Cis was Saules father. And Ner the father of Abner was the sonne of Abiel. And there was sore warre with the Philistines, all the dayes of Saul. For where so euer Saul sawe a stronge man, and an actiue, he toke him vnto him.

The people delyuer Jonathas that he dye not.

1. Reg. 9. 2. Para. viii.

¶ Saul is commaunded to slay Amalech. He is disobedient to the voyce of God, and taketh the spoyle for whiche the Lorde forsaketh him. Samuel mourneth for Saul.

CAPI. XV.

THen sayde Samuel vnto Saul: the Lord sent me to annoynte the, kynge ouer his people Israell. Howe therfore obeye thou the voyce of the wordes of the Lorde. Thus sayth the Lorde of hostes: I haue taken to remembraunce all that euer Amalech hath wrought to Israel, how they laye in wayte for them in the waye, as they came out of Egypte. Now therfore go and smyte the Amalechites, and destroye ye only all that pertayneth vnto them, and se thou haue no compassion on them, but slay man and woman, infant and suckelinge, oxe, sheepe, camell, & asse. And Saul assembled the people, and nombred them in Telaim two hundred thousande foote men, and ten thousande men of Juda. And Saul came vnto a cytie of the Amalechites, & fought in a valey. But Saul sayd vnto the Kenites: go & departe & get ye away from the Amalechites, lest I destroy you with them for ye shewed mercy to Israell when they came out of Egypte. And the Kenites departed frome the Amalechites. And Saul slewe the Amalechites frome Heuila to Sur that lyeth before Egypte, and toke Agag the kynge of the Amalechites a lyue, and vtterly destroyed all the people with the edge of the swerde. But Saul and the people spared Agag, and they left of the sheepe and of the oxen and fat thinges and the lambes and all that was good, & wolde not destroye them. But all that was nought worth and laggye, that they destroyed vtterly. Then came the worde of the Lord vnto Samuel, sayeng: it forthinketh me that I haue made Saul kynge. For he is turned frome me and hath not fulfilled my commaundementes, wherfore Samuel was euyl apayd and cryed vnto the Lorde all nyght. And Samuel arose early, to mete Saul in the morninge. And it was tolde Samuel that Saul was come to Carmel, and hadde set him vp a pyller of triumphe. And was turned and departed and gone to Galgal.

And when Samuel was come to Saul, Saul sayde vnto him: Blessed be thou in the Lorde. I haue wrought the commaundement of the Lorde. And Samuel answered: What meaneth then the bleatinge of the sheepe in myne eares, and the noyse of the oxe which I heare? And Saul sayde: they haue brought them frome the Amalechites. For the people spared the best of the sheepe and of the oxen, to sacrifice vnto the Lorde thy God. And the rest we haue destroyed. But Samuel sayde to Saul: cease, and let me tell the what the Lord hath sayde to me this nyghte. And he sayde vnto him: saye on. And Samuel sayd, when thou were lytle in thyne own sight, wert thou not made the hed of the tribes of Israell? And the Lorde annoynted the, kyng ouer Israel. And then the Lorde sent the on a viage, and sayde vnto the, se thou vtterlye destroye those synners the Amalechites and fight against them, tyll ye haue vtterly destroyed them, wherfore then hast thou nowe not obeyed the voyce of the Lorde: But bydest turne to the praye and hast wrought wickednesse in the sight of the Lorde?

And Saul sayde vnto Samuel: I haue obeyed the voyce of the Lorde, and wente the waye which the Lord sent me, & haue brought Agag the kynge of the Amalechites. And haue vtterlye destroyed the Amalechites. And the people toke of the spoyle, sheepe, oxen, and the cheefe of the thinges which shuld haue bene destroyed, to offer vnto the Lorde thy God in Galgal. Then sayde Samuel, requireth the Lorde burnt sacrifices and offeringes, and not rather that thou shuldest obaye his voyce? Beholde, to obaye is better then offering, and to gyue hede, is better, then the fat of Rammes. For rebellyousnesse is as the synne of witchecraft: and stubburnesse is wickednesse and Idolatrye. Because therfore thou hast cast awaye the worde of the Lorde, therfore hath the Lorde cast awaye the also / frome beynge kynge. Then sayde Saul to Samuel: I haue synned,

synned, for I haue offended the mouthe of the Lorde, and thy wordes, because I feared the people and they obayed their voyce. But now take awaye my synne, and turne againe with me, that I maye worshype the Lorde. Then sayd Samuel vnto Saul: I wyl not returne with the: for thou hast cast awaye the commaundement of God, and therfore the Lorde hath cast awaye the also, that thou shalte not be kynge ouer Israel. And as Samuel turned to goo awaye, he caught the lappe of his coote, and it rente. Then Samuel sayde, the Lorde hath rent the kyngdome of Israel fro this daye, and hath geuen it to a neyghboure of thyne that is better then thou. And therto, he that geueth victorye to Israell, will not beguyle nor repent, for he is not a man, that can repente. Then he sayde: I haue synned. But yet honoure me before the elders of my people, and before Israell, and turne againe with me, that I maye praye vnto the Lorde thy God. And Samuel turned again & followed Saul. And Saul prayd vnto ℣ Lord. The sayde Samuel: Bringe ye hyther to me Agag the kyng of the Amalechites. And Agag came vnto him likeatly. And Agag sayde: truely ℣ bytternesse of death commeth on. And Samuel sayde: As thy sweorde hath made wemē childelesse, so shall thy mother be childelesse amonge other wemen. And so Samuel hewed Agag in peces before the Lorde in Galgal. And the Samuel departed to Ramath. And Saul went home to his house to Gabaah Saul. But Samuel came no more to se Saul tyll the day of his deathe. Neuertheles Samuel mouened for Saul, because the Lorde repented that he had made him kynge ouer Israell.

¶ Dauid is anoynted kinge: and receyueth the holy ghost. An euyll spirite commeth vpon Saul whe the departeth when Dauid playeth.

CAPI. XVI.

AND then the Lorde sayd vnto Samuel: How longe wilt thou mourne for Saul seyng I haue caste hym awaye from raygnynge ouer Israel? fyll an horne with oyntmente, and come: I will sende the to Iesse the Bethlehemite, for I haue espyed me a kynge amonge his sonnes. But Samuel answered: how shall I go? For Saul shal heare it and will kyll me. And the Lord sayd: Take an heyfer with the, and say, thou goest to offer to the Lorde. And call Iesse to the offringe, and I wil shewe the what thou shalte do: And thou shalte annoynte him, whome I shall assigne the. And Samuel dyd as ℣ Lord bad him. And when he came to Bethlehem, ℣ elders of the towne were astonyed at his comynge, and sayd: Betokeneth thy comming peace? and he sayde yea, for I am come to offer vnto the Lorde. ✠ Clense your selues and come with me to the offringe. And he purified Iesse and his sonnes, and bad them to the offring. And when they were come he loked on Eliab and sayd: the Lordes annointed is before him. But the Lorde sayde vnto Samuel Loke not on his fayrenesse nor on the heyght of his stature, for I haue refused him. Because it is not as man seeth. For man loketh on the outwarde appearaunce: but the Lorde beholdeth the herte. Then Iesse called Abinadab, & made him come before Samuel. And he sayd: Neyther hathe the Lorde chosen this. Then Iesse made Samah come, and he sayde: neyther yet hathe the Lorde chosen this. Then made Iesse seuen of his sonnes come before Samuel. And Samuel sayd, the Lorde hath chosen none of these.

Then sayde Samuel to Iesse: Are here all thy children? And he sayde: The youngest is yet beyonde: Beholde, he keepeth the sheepe. Then Samuel sayde vnto Iesse: sende and fet him for we will not sit downe to meat tyll he be come hyther. And he sent and brought him in. And he was ruddy and a goodly creature of maheade, and of a pleasaunt countenaunce. And then the Lorde sayde aryse and annoynt him: for this is he. And Samuel toke ℣ horne with the oyntement and annoynted him in ℣ presens of his brethren. And the spyrite of ℣ Lorde came vpon Dauid, from that daye forwarde. Then Samuel arose vp and went to Ramath. But the spirite of the Lorde departed frome Saul, and an euyll spyrite sent of ℣ Lorde, vexed him. Then sayde his seruauntes vnto him: Behold, an euyll spyrite sent of God vexeth the, let our Lorde therfore cōmaunde his seruauntes to seke a mā that is a cunning player with an harpe. And then when the euil spirite sent of God, cōmeth vpon the, he may playe with his hand, and thou shalt be eased. And Saul sayde vnto his seruauntes: seke me a man that can well playe, and bringe him to me. Then answered one of his seruauntes & sayde: Beholde, I haue sene a sonne of Iesse the Bethlehemite, that can playe vpon swete instrumentes, and is an actiue knowe, and a man of warre, and wyse, and well made, & the Lord is with him, wherupon Saul sent messengers vnto Iesse, and sayde: Sende me Dauid thy sonne which is with the sheepe. And Iesse toke an asse laden with breed, and a flacket of wyne and a kydde, and sente them by Dauid his sonne vnto Saul. And Dauid went to Saul, and came before him, and he loued him very well, so that he was made his page. And Saul sente to Iesse, sayenge: Let Dauid remayne with me, for he hath founde fauour in my sight. And when the spirite of God came vpon Saul, Dauid toke an harpe and played with his hande, and so Saul was refreshed, and dyd amende, and the euyll spirite departed frome him.

¶ The battayle of the Philistines agaynste Israel. Dauid ouercommeth great Goliath.

CAPI. XVII.

THE Philistines gathered their hoste to battayle, and assembled at Socoh in Iuda, and pytched betwene Socoh and Azekah, in the ende of Dommim. And Saul and the men of Israell came and pytched in Ochedaig

dale, and put them selues in araye, to fyghte agaynste the Philistines. And the Philistines stode on an hyl on the one syde, and Israel on an hyl on the other syde, and a valey betwene them. And there came a man and stode in the myddes, out of the tentes of the Philistines named Goliath, of Geth, fyre cubites and an handbreeth long, and had an helmet of brasse vpon his heed, and a coote of mayle about him. And the weyght of his coote of mayle was fyue thousande sycles of brasse. And he hadde harnesse of brasse vpon his legges, and a shylde of brasse vpon his shoulders. And the staff of his spere was lyke a weuers beame. And his spere heed waged fyre hundred sycles of yron. And one bearynge a shylde went before him.

Goliath.

And he stode and called vnto the hoste of Israel, and sayde vnto them: what meaneth that ye shuld come out in araye to battayle? am not I a Philistine, and you seruauntes to Saule? chose you a man, and lett him come downe to me, yf he be able to fyght with me and to beate me, then we wyll be youre seruantes. But if I can ouercom him and beate him: ye shall be our seruantes and serue vs. And the Philistine sayde: I haue defyed the hoste of Israel this daye, gyue me a man and let vs fyght to gyther. When Saul and al Israel herd those wordes of the Philistine, they were discouraged and greately afrayed. Now Dauid was the sonne of an Ephrathite of Bethlehem Juda, named Isai, whiche Isai hadde eyghte sonnes. And was an olde man in the dayes of Saule amonge the people. And the thre eldeste sonnes of Isai were gone and folowed Saul to battayle. And the names of his thre sonnes that went to battayle, were: Eliab the eldest, and the myddemost Abinadab, and the thyrde Samah, and Dauid was the youngest. And when the thre eldest were gone after Saul, Dauid went and departed from Saul, to kepe his fathers shepe at Bethlehem. And the Philistine came forthe euery morynge and euenynge, and continued thus fourtye dayes.

And Isai sayde vnto Dauid his sonne: take for thy brethren this Epha of parched corne, and these ten loues, and ren to the host to thy brethren, and carye these ten fresshe cheses vnto the captayne, and loke how thy brethren fare, and fet out them pledges. And Saul and they and al the men of Israel were in the valeye fyghtyng with the Philistines. And Dauid arose vp early in the morynge, and lefte the shepe with a kepar, and toke and went as Isai had commaunded him, and came where the hoste laye. And the hoste was goynge out in araye, & shouted in the battayle, for Israel & the Philistines had put them selues in araye, the one agaynst the other. Then Dauid put his parnel from him, vnto the handes of the keper of the vessels, and ranne in to the host & came and greted his brethre. And as he talked with them. Beholde, there stode a man in the middes Goliath the Philistyne, by name, of Geth, whiche came out of the araye of the Philistines, and spake in the maner afore rehersed, that Dauid herde it. And all the men of Israel when they sawe the man, ranne awaye from him, and were sore afrayde. And euery man of Israel sayd: Se ye this man that is come forth, surely to reuyle Israel is he come. And to him that beateth him wyll the kyng gyue great riches, and wil gyue him his daughter therto: yea and make his fathers house free in Israel. Then spake Dauid to the men that stode by and sayde: What shall the man haue that beateth this Philistine and taketh awaye the shame from Israel? for what is this vncircumcysed Philistine, that he shuld reuyle the hoste of the lyuynge God? And the people answered as is rehersed, sayenge: thus shall he be rewarded that canne vanquysshe him. Eliab his eldeste brother herde when he spake vnto the men, and was angry with Dauid & sayde: Why camest thou awaye? and with whome hast thou left those fewe shepe in the wildernesse? I knowe thy pryde and the malice of thyne herte, that thou arte come to se the battel. And Dauid answered, what haue I now done? is there any more cause a worde? And departed from him into an other frome, and spake in the same maner, and the people answered him agayne, as before. And they that herde the wordes which Dauid spake, rehersed them before Saul, whiche caused him to be fet. And Dauid sayde to Saul: Let no mans herte fayne, for dread of him. Thy seruaunt will go and fight with this Philistine. And Saul sayde to Dauid agayne, thou art not able to go vnto this Philistine, to fight with him. For thou arte but a childe, and he hath bene a man of warre euer from his youth. Then sayde Dauid vnto Saul, as thy seruaunt kept his fathers shepe, there came a Lyon, & lykewyse a Beare, and toke a shepe out of the flocke. And I went out after him, and smote him and toke it out of his mouth. And when he arose against me, I caught him by his beard and smote him, and slewe him. For both a Lyon and also a Beare hathe thy seruaunte slayne. And this vncircumcysed Philistine shalbe as one of them, for his taryinge on the hoste of the lyuynge God. And Dauid spake moreouer, the Lorde that deliuered me out of the handes of the Lyon and out of the handes of the Beare, shall deliuer me also out of the handes of the Philistine.

Then sayde Saul to Dauid goo, and the Lorde be with the. And Saul put his rayment vpon Dauid, and put an helmet of brasse vpō his heed, and put a coote of mayle vpon him, and gyrded Dauid with his owne swerde vpō his rayment. And he assayed howe he couthe go, for he neuer proued it. Then sayde Dauid vnto Saul: I can not go in these, for I haue not bene vsed therto, and put them of him. & toke his staffe in his hand, and chose him fyue smothe stones out of a broke, and put them in a shepeherdes bagge whiche he hadde, and toke his slynge in his hande, and went to the Philistine.

And the Philistine came and drue nere to Dauid, with the man that bare a shylde be-

for

fore hym. And when the Philistine loked and sawe Dauid: he disdayned him, for he was but a younglynge, roudye and goodly to loke vpon. And the Philistine sayde vnto Dauid: am I a dogge, that thou commest to me with a staffe? and he cursed Dauid in the name of his Goddes. And he sayd to Dauid: come to me & I wyll gyue thy fleshe vnto the fowles of ‡ ayre, and to the beastes of the feld. Then sayd Dauid to the Philistine: thou commest to me with a sweerde a speare and a thilde: But I come to the, in the name of the Lorde of hoostes, the God of the hoost of Israel on whom thou hast cayled. This daye shall the Lorde gyue the into my handes, and I shall smyte the and take thyne hed from the, and I wil giue the carkases of the hoost of the Philistines this daye vnto the fowles of the ayre, and to the beastes of the earth, and all the worlde shall knowe, that there is a God in Israel. And all this companye shall knowe, that the Lorde saueth not with the sworde and speare. For the battaple is the Lordes, and he shall gyue you in to our handes.

And when the Philistine arose and came and drewe nygh vnto Dauid, Dauid hasted & came to fyght agaynste the Philistine. And Dauid put his hand in his poke and toke out a stone and slange it, and smote the Philistine in his forhed that the stone sonke in to his forhed, and he fell grouelynge to the earth. And so Dauid ouercam the Philistine with a sling and a stone, and smote the Philistine and slew him. And because Dauid had no sweerde in his handē, he ran and stode vpon the Philistine, & toke his sweerde and drewe it out of his sheathe and slewe him and cut of his hed therwith.

And when the Philistines sawe their champion dead, they fled. And the men of Israel and of Juda arose and shouted and followed after the Philistines, tyll they came to the valeye and vnto the gates of Akaron. And the Philistines fell downe dead by the waye to Saarayim euen vnto Geth and Akaron. And then the children of Israel returned from chasinge after the Philistines, and spoyled their tentes. And Dauid toke the hed of the Philistine, and brought it to Jerusalem: But he put his armoure in his tent. But when Saul saw Dauid ryse forth against the Philistine, he sayd vnto Abner the capitayne of his hoost: Abner, whose sonne is this ponge man? And Abner answered, as truely as thy soule lyueth, O kynge, I can not tell. Then sayde ‖ kynge: Enquire thou, yf he be some noble mans sonne. And so when Dauid was returned from the slaughter of the Philistine, Abner toke him and brought him before Saul, with the hed of the Philistine in his hande. And Saul sayde vnto him: Whose sonne arte thou, thou ponge man? And Dauid answered the sonne of thy seruaunte Jsai the Bethlehemite.

¶ The bonde betweene Dauid and Jonathas. Saul goeth about to slee Dauid. Dauid marieth Michol the daughter of Saul.

CAPI. XVIII.

And so when he had made an ende of spekynge vnto Saul, the soule of Jonathas was knyt with the soule of Dauid. In so moche, that he loued him, as his owne soule. And Saul toke him that daye & wold let him go no more home to his fathers house. And Jonathas and Dauid bounde them selues the one to the other, for Jonathas loued him as his owne lyfe. And Jonathas put of his owne cote that was vpon him, & gaue it Dauid, and therto his mantle, his sweerde, his bowe, and his gyrdle. And Dauid went out to all that Saul sent him, and behaued him selfe wysely. And whē Saul had set him ouer his men of warre, he pleased all the people, and especyally them that were Sauls seruauntes. A Jonathas. B

And it happened as they went, when Dauid was returned frome the slaughter of the Philistine, that women came out of all cyties of Israel synginge & daunsynge, againste Saul, with tymbrelles, with ioye, and with fydelles. And the women that played, sange thereto, and sayde: Saul hath slayne his thousandē, and Dauid his ten thousandes. Then was Saul exceadynge wrothe and the saynge displeased him, and he sayd: They haue alred bed vnto Dauid ten thousandes, and to me but a thousande, and what can he more haue saue the kyngdome? wherfore Saul loked a wry on Dauid frome that daye forwarde. And it happened on the morowe, that the euyl spyrite sent of God came vpon Saul, so that he prophesyed in the myddes of the house. And Dauid played on the instrument with his handē, as he was dayly wōt. And Saul had a speare in his handē, and hurlde it, mendinge to haue nayled Dauid to the wall. But Dauid auoyded out of his presence two tymes. For Saul was afeardē of Dauid, because ‖ Lorde was with him, and was departed from Saul. And then Saul put Dauid frome hym & made him a capitayne ouer a thousande, and he went out and in before the people. And Dauid was wyse in all his wynges, and the Lorde was with him. Wherfore when Saul saw he was so exceadynge wyse, he was afeardē of him. But all Israel & Juda loued Dauid, because he went out and in before them. Then sayde Saul to Dauid. Beholde my eldest daughter Merob, her I will gyue the to wyfe: Onely play the man and fight the Lordes battayles. For Saul thought myne handē shall not be vpon him, but the handē of the Philistines. And Dauid answered Saul: ‡ what am I? and what is my lyfe or the kynred of my father in Israel, that I shulde be sonne in lawe to the kynge? But when the tyme was come that Merob Sauls daughter shulde haue ben gyuen to Dauid, she was gyuen vnto Adriel a Meholathite, to wyfe. Now de it Michol an other of Sauls daughters loued Dauid. And when it was shewed Saul: the thinge pleased him well. And he sayde: I will gyue hir her, that she maye be a snare to him, to bring the handē of the Philistines vpon him. And Saul C 1. Reg. 17. D E

Saul sayde to Dauid: thou shalte this daye be my sonne in law agayne. And Saule commaunded his seruauntes, to comen with Dauid secretelye and saye: Beholde the kynge hath a fauoure to the, and all his seruauntes loue the, be therfore the kynges sonne in lawe.

F And Sauls seruauntes spake those wordes in the eares of Dauid. But Dauid answered: semeth it to you a lyght thynge to be the kinges sonne in lawe, when I am a poore man and of small reputacion? And Sauls seruauntes tolde him agayne, saying: in this maner answered Dauid. Then sayd Saul: this wise saye to Dauid: the kynge careth for no nother dowrye but for an hundred foreskynnes of the Philistines to be auenged of the kynges enemyes. For Saul thought to make Dauid fall in to the handes of the Philistines. Then his seruauntes tolde Dauid those wordes, and it pleased Dauid well to be the kynges sonne in lawe. And shortly after Dauid arose with his men, and went and slewe of the Philistines, two hundred men, and broughte their foreskynnes, and nombred them vnto the kynge for to become his sonne in lawe.

1. Reg. iii. c. And so Saul gaue him Michol his doughter to wyfe. And when Saul sawe and vnderstode, that the Lorde was with Dauid, & that Michol his doughter loued him, he was the more afrayde of Dauid, and became Dauids enemye for euer, and when the Philistines went out to warre, Dauid behaued him selfe more wyselye then all the seruauntes of Saul: so that his name was moche set by.

¶ Saul commaundeth to slee Dauid. Michol his wyfe saueth him by a proper feat, and excuseth her father. Saul is also amonge the Prophetes.

CAPI. XIX.

H Then Saul communed with Jonathas his sonne, and with all his seruauntes, that they shulde kyll Dauid. & But Jo-

1. Reg. xx. a nathas Sauls sonne had a great fauoure to Dauid, and tolde Dauid sayenge: Saul my father goeth about to slee the. Now therfore take hede to thy selfe in season, and abyde in some secret place and hyde thy self. And I will go out and stande by my father in the felde where thou art, and will comen with my father of the, and yf I can perceyue ought, I will tell the.

And Jonathas spake good of Dauid vnto Saul his father and sayde vnto him: let not the kynge synne against his seruaunt Dauid, for he hath not trespased against the, and his workes are towardes the very good. For he dyd put his lyfe in his hande and slewe y Philistine, and the Lorde gaue a great victory to

Judicum. xi all Israell. And thou sawest it, and thou reioycedest, wherfore then shuldest thou synne against innocent bloude, and slee Dauid for nought? And Saul hardened vnto the voyce of Jonathas and sware: as truly as y Lorde lyueth, he shall not dye. Then Jonathas called Dauid and shewed him all those wordes, and brought him to Saul. And he was in his presence as in tymes paste. And the warre began agayne, and Dauid went out and fought with the Philistines and made a great slaughter, and put them to flyght. And the euyl spirite of the Lorde was vpon Saul as he sat in his house hauinge a Jauelynge in his hande, and Dauid played with his hande. And Saul entended to nayle Dauid to the wall with the Jauelynge: But Dauid eyd him selfe oute of Sauls presence, and so he smote the speare in to the wall. But Dauid fled and saued him selfe that nyght. Then Saul sent messengers vnto Dauids house, to lye in awayte of him and to slee him in the morninge. But Michol his wyfe tolde it him, sayenge: Yf thou saue L not thy selfe this nyght, to morow thou arte a dede man. And so Michol let Dauid downe thorow a wyndow, and he went and fled and saued him selfe. And then she toke an Jmage and layde it in the bed, and put a pyllow ther fled with goates heares vnder the heed of it, & couered it with a cloth. And when Saul sent messengers to fetche Dauid, she sayde that he was sicke: Then Saul sent the messengers to se Dauid, sayenge: bringe him to me, bed and all, that he maye be slayne. And when y messengers were come in: Beholde, there lay an Jmage in the bed, with a pyllowe of goates heares vnder the heed of it. Then sayd Saul to Michol: Why haste thou mocked me so, and sent awaye myne enemy that he is escaped? And Michol answered Saul: He sayde vnto me, let me go, or els I will kyll the. And so Dauid fled and escaped and went to Samuel to Ramath and told him al that Saul had done to him. And he, and Samuel went and dwelt in Naioth.

And it was tolde Saul sayenge: Beholde, D Dauid is at Naioth in Ramath, then Saul sent messengers to fet Dauid. And when they saw a companye of Prophetes prophesyenge, and Samuel teachinge theym, the spyrite of God fell vpon the messengers of Saul, & they prophesyed to. And when it was tolde Saul, he sent other messengers, and they prophesyed lykewyse. And Saul sent messengers yet agayne the thirde tyme whiche prophesyed also. Then went he him selfe to Ramath, and when he came to a greate well that is in Socoh, he asked and sayde: Where are Samuel and Dauid? And they sayde: Se they be at Naioth in Ramath, and as he wente thither to Naioth in Ramath the spyrite of God came vpon hym also, and he wente Prophesyenge, tyll he came to Naioth in Ramath. And he stripte of his clothes and prophesyed before Samuel in lyke maner, and fell naked all y 1. Reg. daye and all that nyght, wherfore it is a comen sayenge: Is Saul also amonges y Prophetes?

¶ Dauid beynge in greate dyspleasure complayneth vnto Jonathas. Jonathas delyuereth him. A policy deuised betweene them: by which Dauid shulde know the intent of Saul.

CAPI. XX.

And

A Nd Dauid fled frome Naioth in Ramath and went before Jonathas, and sayd: What haue I done? wherin am I faultye? what is the synne that I haue committed agaynste thy father that he seketh my lyfe? And Jonathas answered hym: God forbyd, thou shalte not dye. For se, my father wyll do nothynge neyther great ne small, but that he wyll shewe me. For why shulde my father hyde this thynge frome me? I knowe not. And Dauid swart agayne and sayde: thy father knoweth that I haue founde grace in thyne eyes and therfore he thynketh, Jonathas shal not knowe it, lest he be sory. For in dede, as truly as the Lorde lyueth, and as truely as thy soule lyueth, there is but a step betweme me and death. Then sayde Jonathas to Dauid, what so euer thy soule desyreth, I will do vnto the. And Dauid sayde vnto Jonathas: Beholde, to morowe be the Kalendes, and I shulde sit with the kynge at meat. But let me goo that I maye hyde my selfe in the felde vnto this daye thre dayes at euen.

If thy father mysse me, saye: Dauid asked leaue of me, that he myght go to Bethlehem to his own cytie, for there is holden a yeerly feast for all his kynne. And yf thy father say thus: It is well sone, then thy seruaunt shall haue peace. But yf he be angrye: be sure, wyckednesse is vtterlye concluded of him. And then thou shalt shewe mercy vnto thy seruaũt, for thou hast made with me thy seruaunt a bonde in the Lorde. Notwithstandinge yf there be in me any trespace, slee me thy selfe, for what needest thou to bringe me to thy father? And Jonathas answered: God kepe frome the, that I shulde knowe, that wyckednesse were concluded of my father, to come vpon the: and shulde not tell it the. Then sayde Dauid, who shall tell me, yf thy father answer cruelly? Jonathas sayde to Dauid: Come and let vs go forth into the felde. And they wet both of them into the felde. The Jonathas sayde vnto Dauid: O Lorde God of Israell, when I haue groped my fathers mynde, at one tyme or other, within this three dayes, that it stande well with Dauid: and I then sende not vnto the, and shewe it the, the Lorde do so and so vnto Jonathas. And in lyke maner, yf euyll towardes the be appointed of my father, I will shewe the, and sende the away, that thou mayst go in peace. And the Lorde be with the, as he hath bene with my father. And thou shalte performe vnto me the mercy of the Lorde, not onely whyle I lyue, but also when I am dede, plucke not thy mercye awaye frome my house for euer: No, not whe the Lorde harde destroyed the enemyes of Dauid euery one frome the face of the earth. And so Jonathas made a bonde with the house of Dauid, desyringe that the Lorde shoulde aske out of the handes of Dauids enemyes their wyckednesse. And with other wordes Jonathas adiured Dauid, because he loued hym. For as his owne soule he loued hym.

Then sayde Jonathas to Dauid: to morowe shall be the Kalendes. And thou shalt be myssed, because the place shall appeare empty.

But on the thyrde daye come in any wyse vnto the place where thou shalt hyde thy selfe, when it is workedaye: ryen by the stone Ezel. And I will shote three arowes by the one syde therof, as thoughe I shoote at a marke, and will sende after a lad, and byd him gaa seke the arowes. If I saye vnto the lad: Se the arowes are on this syde the, bryng them: then come thou: for it is peace, and nothinge to the, as sure as the Lorde lyueth. But yf I saye thus vnto the ladde, Beholde, the arowes are beyounde the, then flee, for the Lord hath sent the awaye. And of this which thou and I haue spoken / beholde, the Lorde is witnesse betwene the and me for euer. And so Dauid hyd him selfe in the felde. And when the Kalendes came, the kyng sat hym downe at meate, to thintent to eate. And the kynge sat hym downe after the accustomed maner, vpon his seate by the wall. And Jonathas arose, & Abner sate by Hauis syde, and Dauids place was emptye, but yet Saul sayde not a worde at all that daye. For he thoughte, some thynge hadde chaunced him, whereby he was not clean. But on the morowe after the Kalendes, when Dauids place appeared emptye, Saul sayde vnto Jonathas his sonne, wherfore commeth not the sonne of Jsai to meate, neyther yesterdaye nor to day. And Jonathas answered vnto Saul. Dauid asked leaue of me to go to Bethlehem sayenge / let me go I praye the, for our kynrede holde an offring in the cytie, and my brother hath sent for me. Nowe therfore yf I haue founde fauoure in thyne eyes, let me go, and se my brethren. And for this cause he cometh not vnto the kynges table. Then was Saul angrye with Jonathas and sayde vnto him: O frowarde and rebellious childe, thinkest thou I knowe not how thou hast chosen the sonne of Jsai vnto thyne owne rebuke, and vnto the rebuke and shame of thy mother? For as longe as the sonne of Jsai lyueth vpō the erth, thou shalt not be stablyshed, nor yet thy kyngdome, wherfore now sende and fet him vnto me, for he is the childe of death.

But Jonathas answered Saul his father and sayde to him / wherfore shulde he dye? what hath he done? Then Saul cast a speare at him to hyt him, whereby Jonathas wiste well, that it was vtterlye determined of his father, to slee Dauid. Then Jonathas arose frome the table in a great anger, and dyd eate no meate the seconde daye of the Kalendes, for he was sory for Dauid, because his father had done him shame. On the nexte morynge Jonathas went oute into the felde, at the tyme appointed with Dauid, and a lytle lad with hym. And he sayde vnto the boye, runne and fynde oute myne arowes which I shote. And as the boye ranne, he shote an arowe beyounde him. And when the ladde was come to the place whether Jonathas hadde shoote the arowe, Jonathas cryed after him, & sayde: the arowe is beyonde the. And he cryed after the lad / haste, make spede and stande not stil. And Jonathas ladde gathered vp the arowe and came to his master. But the lad wiste no

thynge

thynge of the matter: Onely Jonathas and Dauid wist it. Then Jonathas gaue his weapons vnto the lad, and sayd vnto him: goo and carye theym to the towne. And as sone as the lad was gone, Dauid arose oute of a place that was towarde the south and fell on his face to the grounde, and bowed him selfe thre tymes. And they kyssed eyther other and wept togither, but Dauid more aboundantly. And Jonathas sayde to Dauid: go in peace of suche thinges as we haue swoorne eyther of vs in the name of the Lorde, sayenge: The Lorde be betweene the and me, and betweene thy seede and myne for euer. And he arose and departed. And Jonathas went in to the towne.

¶ Dauid flyeth in to Nob to Achimelech the preest, and getteth thewe breed to satisfye his hunger. After he flyeth to kynge Achis, and there fayneth him selfe mad.

CAPI. XXI.

Then came Dauid to Nob to Achimelech the preest: And Achimelech was aboneed at his comminge and went to mete Dauid and sayde vnto him: Why commeste thou thy selfe alone, and no man with the? And Dauid sayde to Achimelech the preest: The kynge hath commaunded me to do a certayne thyng and sayde vnto me, lette no man knowe wherabout I send the and what I haue commaunded the to do. And therfore I haue appointed my seruauntes to suche and suche places. And nowe what haste thou vnder thyne hande? gyue me fyue loues of breed or what soeuer ye hande. And the preest answered Dauid and sayde: There is no comen breed vnder myne handes, but there is halowed bred, yf the younge men haue abstayned onely from women. And Dauid answered the preest and sayde vnto him: Of a truthe wemen hath ben locked vp from vs about a thre dayes, when we came out: and the vessels of the younge men were holy. How be it yf we haue taken anye vncleanne fle vp the waye this daye, it shall be halowed in the vesselles. And so the preest gaue him halowed breed, for there was none other bred there saue shew bredes, that were taken from before the Lorde, to put fresshe bred there.

And there was the same daye a certen man of the seruauntes of Saul within the tabernacle of the Lorde named Doeg an Edomite, the chiefest of Sauls herde men. And Dauid sayde vnto Achimelech: is not here vnder thyne handes eyther speare or swerde? for I haue neyther brought my swerde nor myne harnes with me, because the kynges busynes requyred hast. Then the preest answered: the swerde of Goliath the Philistine whome thou slewest in Okebale, that is here wrapt in a cloth behynde the Ephod, yf thou wilte take that, take it: for there is none other saue that here. And Dauid sayde: there is none to that, gyue it me.

And Dauid arose and fledde the same daye from the presence of Saul, and went to Achis the kynge of Geth. And the seruauntes of Achis sayde of him: Is not this Dauid the kynge of the lande? dyd they not synge vnto this felowe in daunces, sayenge: Saul hath slayne his thowsandes, and Dauid his x. thousand? And Dauid put those wordes into his hert and was soze afrayde of Achis the kynge of Geth. And he chaunged his countenaunce before theym, and taued in their handes, and scrabled on the wyes of the gate, and let his sputtell fall wyne vpon his bearde. Then sayd Achis vnto his seruaunt. Lo ye saw that this man was beside him selfe, wherfore dyd haue ye brought him to me? lacke I mad men, that ye haue brought this felowe to playe the mad man in my presence? he shal not come into my house.

¶ Dauid flyeth in to the caue Odollam, and then in to Maspha to the kynge of Moab. And thence in to Hareth. Doeg betrayeth Dauid. Achimelech is accused of treason and slayne, and foure score and foure preestes mo with hym: because they receyued Dauid. Nob is destroyed of Saul. Abiathar flyeth to Dauid.

CAP. XXII.

So Dauid departed thence and escaped, & came vnto the caue Odollam, which whe his brethren & all his fathers house herde of, they went thyther to him. And there resorted vnto him all suche as were in distresse and in det and troubled in their herres, & he was made their capitayne, and there were with him aboute foure hundred men. And Dauid went thence to Maspha in the land of Moab, and sayde vnto the kynge of Moab: Let my father and mother (I pray the) haue their abydynge with you, tyll I know what God will do with me. And he brought theym afore the kynge of Moab, and they dwelte with him all the whyle that Dauid kept him selfe in holdes. And the prophete Gad, sayde vnto Dauid: Abyde not in holdes, but departe and go to the lande of Juda. Then Dauid departed and came into the forest Hareth. And Saul herde of it: for Dauid was knowen and all the men that were with him. And as Saul sat in Gabaah vnder a grene vpon an hyghe banche with his speare in his hande, and all his men roundeabout him, he sayde vnto his seruauntes that were about him. Heare me, ye sonnes of Jemini: Wyll the sonne of Jesse also gyue euerye one of you feldes and vynyardes, and make you all graunde capitaines and petye capitaines, that ye haue all conspired against me, so that there is none that wil shewe me any thinge, in so moche that my sonne hath made a confederacie with the sonne of Jesse? There is none of you that bewayleth my chaunce or sheweth it in myne eare: because my sonne hath set vp my seruaunt to lye in awayte agaynste me, as appeareth this daye.

Then answered Doeg the Edomite, whe he was chiefe of the seruauntes of Saul and sayde: I sawe the sonne of Jesse, when he came

came to Nob, to Achimelech the sonne of Achitob, whiche sought counsell of the Lord for him, and gaue him victayles, & the swerde of Goliath ℔ Philistine also. Then the kinge sent to call Achimelech the preaste the sonne of Achitob, and all his fathers house: that is to sayt, the preastes that were in Nob. And they came all to the kynge. Then Saul sayd: heare thou sonne of Achitob. And he sayde: here I am my Lord. Then sayd Saul to him: why haue ye conspired against me, thou and the sonne of Jsai, in so moche that thou hast gyue him victayle and a swerde, & hast sought counsell of God for him, that he should aryse agaynst me, and lye awaye as appeareth this daye? And Achimelech answered the kynge & sayd: who is amonge all thy seruauntes as the faythfull Dauid and the kynges sonne in lawe, and goeth at thy byddynge, and is had in honour in thyne house? haue I this daye begone lyst to aske counsell of God for him? be this farre fro me: lette not the kynge suspect agaynst his seruaunt any suche thinge in all the house of my father. For thy seruaunt knoweth nothynge of all this, eyther lytle or moche.

But the kynge sayde: thou shalt surely dye Achimelech, bothe thou and all thy fathers house. Then sayde the kynge vnto his footemē that stode about him: turne and slay the preastes of the Lord, bothe because their hande is with Dauid, and because they knewe when Dauid fled and shewed it not to me. But the seruauntes of the kyng wolde not sette their handes, to run vpon the preastes of the Lord. Then sayde the kynge to Doeg: tourne thou and smyte the preastes. And * Doeg the Edomite turned and ranne vpon the preastes and slewe that same daye foure skore and fyue persones that dyd weare eche man a lynnen Ephod. And Nob the cytie of the preastes he smote with the edge of the swerde, both man and woman, chylde and sucklynge, with oxe asse and sheepe. Yet one of the sonnes of Achimelech the sonne of Achitob, named Abiathar escaped and fled to Dauid, and shewed hym that Saul had slayn the Lordes preastes. The Dauid sayde vnto Abiathar: I wist it ℔ same daye, that whē Doeg the Edomite was there, he wolde surely tell it Saul. I am cause of ℔ death of all the soules of thy fathers house. Abyde with me and feare not: he that seketh thy soule, shall seke myne, and with me thou shalt be in sauegarde.

* 1. Reg. xxii. a.

¶ Dauid deliuereth Keilah, and flyeth in to the wildernesse of Ziph. He is comforted of Jonathas. The Ziphims wolde haue betrayed him.

CAPI. XXIII.

Then they tolde Dauid, sayenge: Beholde, the Philistines fight against Keilah, and spoyle the barnes. Dauid therfore asked the Lorde aduyse, sayenge: Shall I goo and smyte the Philistines? And the Lorde sayde vnto Dauid: Go and smyte the Philistines, and saue Keilah. Then sayd Dauids men vnto him: Se, we be afrayde here in Juda. What shall we then be, when we come to Keilah, to the host of the Philistines? Then Dauid asked the Lorde agayne. And ℔ Lorde answered him and sayde, aryse, and go to Keilah, for I will gyue the Philistines into thyne handes. So Dauid and his men went to Keilah, and fought with the Philistines, and draue awaye their catel and made a great slaughter of theym. And so Dauid saued the inhabitauntes of Keilah. Howe it chaunced, when Abiathar the sonne of Achimelech, had fled to Dauid to Keilah, that he broughte an Ephod in his hande.

And it was tolde Saul, that Dauid was come to Keilah. Then sayd Saul: God hath gyuen him into myne hande. For he is shut in sythe he is come into a towne where he hathe gates and barres. And Saul called all ℔ people to warre, for to goo to Keilah, to besyege Dauid and his men. But Dauid had knowledge that Saul priuely imagined mischiefe against him, and sayde to Abiathar the preast: * Bringe the Ephod. Then sayde Dauid, O Lorde God of Jsrael, thy seruaunt heareth, that Saul is about to come to Keilah to destroye the cytie for my sake: wyll the elders of Keilah deliuer me into his hande? or will Saul come as thy seruaunte heareth saye? Lorde God of Jsrael tell thy seruaunt. And ℔ Lorde sayde: He will come. Then sayde Dauid: Will the men of Keilah deliuer me and my men into the hande of Saul? & the Lord sayd: they will deliuer you.

* 1. Reg. xxx. b.

Then Dauid and his men which were bpō a fyue hundred, arose and departed out of Keilah, and went here and there; they knew not whether. And when it was tolde Saul, that Dauid was fled fro me Keilah, and so in sauegarde, he let the iourneye alone. And Dauid abode in the wyldernesse in stronge holdes, & in a mountayne in the wyldernesse of Ziph. And Saul sought him all his lyfe, but God deliuered him not into his hande. And Dauid saw that Saul was come out, to seke his lyfe but Dauid was in the wyldernesse of Ziph in a couert. And Jonathas Sauls sonne arose & went to Dauid to the couert, and strengthed him in God, and sayde vnto him: Feare not, for the hand of Saul my father shal not fynde the, but thou shalt be kynge ouer Jsrael, and I muste be next vnto the. Yea, and Saul my father knoweth that it shall be so. And they made * a bonde together before the Lorde, & Dauid taryed styl in the wood, but Jonathas went to his house.

* 1. Reg. xviii. a. and xx. b.

Then came the Ziphites to Saul vnto Gabaah, sayenge: Dauid hydeth him selfe fast by vs in stronge holdes that are in a couert in the hyll of Hachilah on the ryght syde of the wildernesse. Nowe therfore ly kynge, come nowe with all the lust that thy soule hath to come. And it shalbe our partes to deliuer him into the handes of ℔ kynge. Then sayd Saul: Blessed are ye in the Lorde: for ye haue compassion on me. Goo, I praye you, and marke more narowly, and knowe and se his haunte,

D where his fote hath bene, and who hath sene him there: for it is tolde me he is very wyly. Se therfore and knowe all the lorkynge places where he lourketh, and come agayne to me with the certentye, And I will goo with you. Yea and if he will vyde him self in the grounde, yet I will hunt him out, with all the thousandes of Juda. And they arose and went to Zyph before Saul. But Dauid and his men were in the wildernesse of Maon, in the wylde fryse, on the ryght hande of the wyldernesse. For when Saul was gone with his men to seke, it was tolde Dauid. And therfore he went vnto a rocke and dwelt in the wildernesse of Maon, whiche when Saul herde, he pursued after Dauid in to the wildernesse of Maon. But Sauls and his men went one the one syde of the mountayne, and Dauid and his men on the other. And Dauid as a man amased, made haste to gette frome Saul. For Saul and his men had compassed Dauid & his men round about, to take them. Then there came a messenger to Saul, sayenge: Haste the and come, for the Philistines haue inuaded & do dispoyle the lande. Wherfore Saul returned frome pursueynge Dauid, and made agaynste the Philistines. And therfore the place is called a Sela Maheleroth. And then Dauid went thence and dwelt in stronge holdes at Engaddi.

a That is the rock of gresi

¶ Dauid spareth into Engaddi and there hideth him. Saul cometh in thyther to do his easment and Dauid cutteth of the bordet of his mātel. Dauid goeth out of the caue after Saul and speaketh to him.

CAPI. XXIIII.

A When Saul was come agayne frome the Philistines, there were that tolde him, sayenge: beholde, Dauid is in the wyldernesse of Engaddi. Then Saul toke thre thousande chosen men oute of all Israel, and went to seke Dauid and his men in the rockes, where nothinge haunted but wylde gootes. And he came to the flockes of shepe, by a wayes syde where was a caue. And Saul wet in couer his fete. And Dauid and his men sat a longe by the syes of the caue. And the men of Dauid sayde vnto him: se, the daye is come of which the Lorde sayde vnto the: Beholde, I will deliuer thyne enemye into thyne hād, and thou shalt do with him what it pleaseth the. Then Dauid arose and cut of a lappe of Sauls cote priuely. And sodenly Dauids hert smote him, because he had cut of a lappe of Sauls cote. And he sayde vnto his men: þ Lorde kepe me frome wronge that thinge vnto B my master that is the Lordes annointed, to laye myne hande vpon him, seyng he is þ Lordes annointed. And so Dauid kept of his seruauntes with wordes, and suffred theym not to set vpon Saul. And when Saul was ryssen out of the caue, and went forward on his iourneye, Dauid arose and went out of þ caue and cryed after Saul, sayeng: My lord kyng. And Saul loked behynde him. And Dauid stouped to the earth and bowed him self, and sayd to Saul: Wherfore gyuest thou an eare to mens wordes, that saye, Dauid seketh the euyll? Beholde, this daye thyne eyes haue sene, that the Lorde had delyuered the, into myne hande in the caue. And when they bad kyll the, myne eye had compassion on the: and I sayde: I will not lay my handes on my master, for he is þ Lordes annointed, but rather my father, se yet and acknowledge this the lap of thy coote in my hande. And in whyche as I kylled the not also, when I cut of þ lap of thy coote, vnderstande and se, that there is neyther euyll ne rebellion in me, and that I haue not synned against the. And yet thou hūtest after my soule to destroye it. The Lorde be iudge betwene the and me, and the Lorde auenge me of the. But myne hand be not vpō the. Accordynge to the olde Prouerbe: Wyckednesse shall proceede out of the wycked: but myne hande shall not be vpon the. After whō arte thou come out, thou kynge of Israel? what is he whome thou chasest? certes euen a dead dogge, and a flee. The Lorde be iudge, and let him deme betwene the and me, and se and iudge my cause, and deliuer me oute of thyne hande. When Dauid had made ende of speakynge all these wordes to Saul, Saul sayde: is this thy voyce my sonne Dauid? and he lyfte vp his voyce and wepte, and sayde to Dauid: Thou arte eyghteouser then I, for thou haste rewarded me with good, & I haue acquyted the with euyll. And thou haste shewed this daye how lowyngly thou hast dealt with me, that when the Lorde had locked me in thyne hāde, thou slewest me not. For who when he shall fynde his enemy will let him departe in a good waye? Wherfore the Lord rewarde the with good, for that thou haste done vnto me this daye. And now forasmoch as I know assuredly that thou shalt be kynge and that the kyngdome of Israel shalbe stablysshed in thyne hande: Swere vnto me by the Lord, that thou shalt not destroy my ide after me, and that thou shalt not destroy my name out of my fathers house: & Dauid swarē vnto Saul. So Saul went home. But Dauid and his men gat them vp vnto an holde.

¶ Samuel dyeth. Dauid fleeth to the wildernesse of Pharan. He is angry with Nabal: but is pacyfyed by the wysdome of Abigail. Nabal dyeth, and Dauid marieth Abigail.

CAPI. XXV.

THen Samuel dyed, and al Israel assembled and lamented him and buryed him in his owne house at Ramath. But Dauid arose & gat him to the wildernesse of Pharan. And there was a man in Maon / whose catell was in Carmell, & the man was exceadinge mighty, & had thre thousande shepe & a thousand gotes. And he was shering his shepe in Carmell. The name of the man was Nabal, & the name of his wyfe was Abigail, and was a woman of good wyt & bewtyfull. But the man was churlysshe & of shrewde condicions, & was a Caleubite. And when Dauid herde

herde in the wildernesse, that Nabal shere his shepe, he sent out ten of his younge men, and sayd vnto them: get you vp to Carmel and go to Nabal and greete him in my name. And thus wish saye vnto my frinde: peace be to the, peace be to thine house, and peace be vnto all that thou hast. I haue herde saye thou hast sheepe. Now, thy shepeherdes were with vs, & we did them no despite ne villanye, neyther was there ought missinge vnto them, all the whyle they were with vs in Carmel: aske thy seruauntes, & they will shewe the. Wherefore let these yong men finde fauour in thine eyes (for we come in a good season) & geue (I praye the) whatsoeuer commeth to thine hande, vnto thy seruauntes and to thy sonne Dauid. So Dauids younge men came and tolde Nabal all those wordes in the behalfe of Dauid and then stopped. Then Nabal answered Dauids seruauntes and sayde: what is Dauid? and what is the sonne of Iesai? there is plentye of seruauntes nowe a dayes, that breake away from their maisters. Shuld I take my breed, my water and my flesh that I haue killed for my sheepe, and geue it vnto men which I wote not whence they be? The Dauids seruauntes turned their waye / and went agayne, and came and tolde him accordinge to al those sayenges. Then Dauid sayd vnto his men: gyrde euery man his sworde aboute him. And they gyrded euerye man his sworde on him, and Dauid therto gyrde on his sworde. And so there folowed Dauid aboute foure hundred men, and two hundred abode by the stuffe. But one of the seruauntes tolde Abigail Nabals wyfe, sayenge: Se Dauid sent messengers vnto our maister oute of the wyldernesse to salute him, & he rayled them. And yet the men were very good vnto vs and dyd vs no displeasure, neyther myssed we any thinge, as longe as we were conuersaunt w them, when we were in the feldes. Yea they were a wall of defence vnto vs, both by nyght and by daye, all the whyle we were with the kepinge shepe. Nowe take heede and se, what thou hast to do, for mischiefe is concluded to be done vnto our maister and to all his housholde. And he is vngracious to speake to. Then Abigail made hast and take two hundred loues and two bottelles of wyne and fyue shepe redye dressed, and fyue measures of parched corne, and an hundred bonches of resings, & two hundred trayles of fygges, and layed them on asses, and sayde vnto her young men: go before me, and lo I come after you, & tolde her husbande Nabal nothinge therof. And as she rode on her asse, & was comminge w̄ne in a slade of the hyll, Dauid and his men came wyne against her, and she met them. And Dauid sayde: in vayne haue I kept all that this felowe hadde in the wyldernesse: so that nought was myssed that pertayned vnto him, for he hathe acquited me with euyll for good. So and so God do vnto the ennemyes of Dauid, as I will not leaue of all that pertayne to him, by the dawninge of the daye, ought that pisseth against the wall. When Abigail sawe Dauid, she lighted and dyd a-

lyte of her asse, and fell before Dauid on her face, and bowed her selfe to the grounde, and fell at his fete and sayde: Let this vnhappye dede be accompted myne, my Lorde, and let thyne handemayde speake in thyne audience, and heare the wordes of thy handemayde. Let not my Lorde regarde this vnthrifty man Nabal, for as his name is, so is he. Nabal is his name, and folly is with him. But I thyne handemayde sawe not the younge men of my Lorde which thou sendest. And now my Lord as truely as the Lorde lyueth, and as thy soule lyueth, the Lorde hath withholden the from commynge to shede bloude, and from auengynge thy selfe with thyne owne hande. Furthermore I praye God that thyne ennemyes and they that intende to do my Lorde euyll, maye be as Nabal. And now take this blessinge, which thyne handemayde hathe brought to the my Lorde, let it be geuen vnto the younge men that folowe my Lorde. Forgeue the trespace of thyne handemayde that the Lorde maye make my Lorde a sure house because my Lorde fighteth the battelles of the Lorde, and there could none euyll be founde in the, in all thy lyfe. And yf any man aryse to persecute the, and to take thy soule, the soule of my Lorde mought be preserued as it were in a bondell of lyuynge creatures, with the Lorde thy God. And the soules of thy ennemyes be slonge in the myddle of a slynge. And when the Lorde shall haue wrought to my Lorde all the good that he hathe promysed the, and shall haue made the, ruler ouer Israell: then shall it be no grudge of conscience vnto the or discouragе of herte vnto my Lorde, that thou shedest bloude causelesse, and auengest thy selfe. And when the Lorde shall haue dealt well with my Lorde, thinke on thyne handemayde. Then sayde Dauid to Abigail: blessed be the Lorde God of Israel which sent the this day to mete me. And blessed be thy behauour, and blessed be thou which hast kept me this daye from bloudshedinge, and from auengynge my selfe with myne owne hande. For in very dede as surely as the Lorde God of Israel lyueth, who hath kept me backe from hurting the, excepte thou haddest hasted and met me, there hadde not bene left vnto Nabal by the dawninge of the daye, a pisser against the wall. And so Dauid receyued of her hande that she brought, and sayd to her: go in peace to thyne house. Lo I haue obeyed thy voyce and haue receyued the to grace.

And when Abigail returned to Nabal: beholde, he helde a feast in his house lyke the feast of a kynge, and Nabals herte was merry with in him, for he was well dronke. Wherefore she tolde him nought neyther lytle nor muche tyll the morowe. But in the morynge, when Nabal hadde dygested the wyne, his wyfe tolde him these wordes, and his herte dyed within him, and he became as a stone, and vpon a ten dayes after the Lorde smote Nabal, that he dyed. Which when Dauid herde that Nabal was dede, sayde: Blessed be the Lord that hath iuged the cause of my rebuke

of the hande of Nabal, and hath kept his seruaunt from euyll, and hathe turned the wickednesse of Naball vpon his owne heed. So Dauid sent to commen with Abigail, to thintent to take her to his wife. And when the seruauntes of Dauid were come to Abigail to Carmel, they spake vnto her, sayinge: Dauid sent vs vnto the, to take the to his wyfe. And she arose and fell on her face to the erthe and sayde: Beholde, thy hand mayde be a seruaunt to wasshe the fete of the seruauntes of my Lorde. And Abigail hasted and arose and gat her vp vpon an Asse, with .v. damoselles of hers that went at her fete, and went after the messengers of Dauid and was his wyfe. Dauid also take Achinoan of Jezrahel, and they were both his wiues. But Saul gaue Michol his daughter Dauids wife to Phalti the sonne of Lais of Gallim.

¶ Saul sleapeth in his tent, And Dauid taketh away his speare and a cruse of water, that stode at his heade.

CAPL. XXVI.

2 After that came ꝑ Ziphites vnto Saul to Gabaah, saying: Dauid hydeth hym self in ꝑ hill of Hachilah before ꝑ wildernesse. Then Saule arose and went to the wyldernesse of Ziph and .iii. thousande chosen men of Israel with him, to seke Dauid in the wildernesse of Ziph. And Saul pytched in the hill of Hachilah whiche lyeth before the wyldernesse, by the wayes syde. But Dauid dwelt in the wyldernesse. And when he sawe that Saul pursued him into the wilderneſſe, he sent forth espyes and vnderstode that Saul was come in dede.

Wherfore Dauid arose and went to the place where Saul had pytched, and beheld the place where Saul lay with Abner the son of Ner, his chiefe capitayne. For Saul laye within a rounde banke, and the people pytched roundabout him. Then answered Dauid and spake to Ahimelech the Hethite and to Abisai the sonne of Zeruiah and brother to Joab, sayenge: Who will go downe with me to Saul to the hoste? and Abisai sayde: I will goo downe with the. And so Dauid and Abisai came to the people by nyght. And beholde, Saul laye slepinge within a rounde banckt, and his speare pytched in the ground at his heed, Abner & the people lyenge round about him. Then sayde Abisai to Dauid: God hath inclosed thyne enemy vnto thyne hand this daye. Now therfore let me smyte him I pray the with my speare to the earth, but one strobe, and it shall nede no more. But Dauid sayde to Abisai: destroy him not, for who can laye his hande on the Lordes annoynted and be giltlesse? And Dauid sayde furthermore: as truely as the Lorde lyueth, onelesse ꝑ Lord shall smyte him, or his daye shall come to dye or he shall descende into battell and there perysshe: the Lorde kepe me from layeng myne hande vpon the Lordes annoynted. Now the take the speare that is at his heed, and the crewse of water, and let vs goo. And Dauid toke the speare and the crewse of water that was at Sauls heed, and they gat them away and no man saw or wist it or awoke. For they were all a slepe, because the Lorde had sent a slomber vpon them. Then Dauid went ouer to thother syde and stode on the toppe of an hyll a farre of (a great space beynge betweene theym) and cryed to the people and to Abner the sonne of Ner, sayeng: Answerest thou not Abner? and Abner answered and sayd: What art thou that cryest to the kynge? and Dauid sayde to Abner: art not thou a man, and who is lyke the in Israel? But wherfore hast thou not kept thy Lorde the kyng? For there came one of the folke to destroy the kyng thy Lord. It is not good that thou hast wrot. As truely as the Lorde lyueth ye are worthy to dye, because ye haue no better kepte the Lordes annoynted. And now se where the kynges speare is, and the crewse of water, that was at his heed.

Then Saul knewe Dauids voyce & sayde: is this thy voyce my sonne Dauid? and Dauid sayde: it is my voyce my Lorde kynge. And he sayd further wherfore werth my Lord pursue his seruaunt? for what haue I wonne? or what euyll is in myne hande? Nowe heare therfore (my Lorde kynge) the wordes of thy seruaunte. If the Lorde haue stered the vp against me, let him smell the sacrifice. But yf they be the children of men, cursed be they before the Lorde. For they haue cast me out so that I can not dwell in the enheritaunce of ꝑ Lord, sayeng: hence & go serue other Gods. And yet I hope my bloude shall not fal to the earth before the face of the Lorde, though the kynge of Israell be come out to hunt one flee, as men hunt the partrege in the mountaynes Then sayd Saul: I haue synned: come againe my sonne Dauid for I will wo the no more harme, because my soule was precious in thyne eyes this daye. Beholde, I haue played the fole and haue erred exceadinge moche. And Dauid answered and sayde: Beholde the kynges speare, let one of the younge men come ouer and fet it. The Lord rewarde euery mans righteousnesse and faith: for the Lorde deliuered the into my hand this day, but I wold not laye myne hande vpon the Lordes anoynted. And as thy lyfe was moche set bye this tyme in myne eyes: so be my lyfe set by in the eyes of the Lorde, that he deliuer me out of all tribulacions. And Saul sayde to Dauid: Blessed arte thou my sonne Dauid, for thou shalt be a wer and also able to bringe to an ende. And so Dauid went his way, and Saul turned to his place agayne.

¶ Dauid fleeth to Achis kynge of Geth, which geueth him rowme to dwell in the hilleth the Philistines. And when Achis demaunded agaynste whome he had roued, he cyueth him a subtyll answere and deceyueth hym properlye.

CAP. XXVII.

Then thought Dauid in his hert: I may 1
perish at one daye or other by the hades of Saul. There is no better thyng for me then

then to flee in to the lande of the Philistines, that Saul of verye dispayre to fynde me, may cease seking me any more in all the coostes of Israel: for so I may escape his hand. And David arose, and he and the fire hundred men that were with him went vnto Achis the sonne of Maoch kynge of Geth. And David dwelte with Achis at Geth, both he & his men, every man with his household, and David with his two wyues: Ahinoam the Jesrahelitie and Abigail Nabals wife of Carmell. So whē it was told Saul þ David was fled to Geth, he sought no more for him. And David sayd vnto Achis: If I haue founde grace in thyne eyes, let me haue a place in some towne in the feldes, that I maye dwell there. For what holde thy seruaunt dwell in the heed citye of the kingdome with the? Then Achis gaue him Ziklag the same daye for which cause Ziklag pertayneth vnto the kynges of Juda vnto this daye. And the tyme that David dwelte in the countrey of the Philistines, was a yere and foure monethes. And David and his men went and rane vpon the Gesurites, the Gerzites, and the Amalekites, whiche nations were from the begynnynge the inhabitantes of the lande, as men go to Sur, and so forth to Egypt. And David smote the lande, and lefte neither man ne woman alyue, and toke the shepe, the oxen, the asses, camels, and clothes, and semoued & came to Achis. And Achis sayde: haue ye not bene a rouyng this daye? And David answered: yes in the southe of Juda, and in the southe of the Jesrahelites, and in the south of the Kenites. And David saued neither man nor woman alyue to bryng to Geth, saying: lest they shold speake agaynst vs: Thus dyd David, and so was his maner all the whyle he dwelte in the countrey of the Philistines. And Achis beleued David, saying: he hath wrought moche mischefe agaynst his people Israel, and therfore he shall be my seruaunt for euer.

¶ The Philistines moue warre agaynste Saul and the Israelites. Saul requyreth counsell of God but hath no answere: and then goeth after an enchaunter, who raiseth vp the spirite of Samuel.

CAPL XXVIIII.

IT chaunced in thole dayes that the Philistines gathered their holl togyther to warre, intendynge to fight with Israel. And Achis sayd to David: Be sure thou shalte goo out with me in the hoil, and thy men also. And David said agayn to Achis: then thou shalt know what thy seruaunt can do. And Achis sayde to David: Then I will make the keper of my heed for euer. Samuel was then dede, and all Israel had lamented him, and buryed hym in Ramath his owne city. And he vi had put the women that had spirites of prophesye and the sorcerers out of the lande. And the Philistines gathered togyther, and came & pitched in Sunam, and Saul and all Israel gathered togyther and pitched in Gelboe. When Saul saw the hoste of the Philistines, he was afrayde, & his herte was sore astonyed. And Saul asked counsel of the Lord: But the Lord answered him not, neither by dreame, nor by prestes, nor yet by the Prophetes.

Then sayd Saul vnto his seruantes: seke me a woman hauing a spirite of pro, beyre, that I maye goo to her and aske of her. And his seruauntes sayd to hym: se, there is a wyfe that hath a spirite of prophesie at Endor. And Saul chaunged his clothes, and put on other rayment, and then went he & two men with him, and they came to the wyfe by nyghte, and he sayde: prophesye vnto me by the spirite, and bring me him vp whom I shal name vnto the. And the wyfe sayde vnto him: Beholde thou knowest what Saul hath done, how he hath destroyed the women that had prophesinge spirites, & the sorcerers out of the land. Wherfore then layest thou a net for my soule to kyll me? And Saul swore to her by the Lord, sayinge: as surely as the Lorde liueth, there shal no harme chaunce the for this thynge. Then sayd the wyfe: whome shall I fetche vp vnto the? and he sayd: bring me vp Samuel. When the woman sawe Samuel, she cryed with a loude voyce and spake to Saul, sayinge: why hast thou mocked me? for thou arte Saul. And the kyng said vnto her, be not afrayde: but what seest thou? And the wyfe sayd vnto Saul: I se a God ascendyng vp out of the erth. and he sayde: what facion is he of? And the woman sayde: there commeth vp an olde man with a mantel vpon him. And Saul perceyued that it was Samuel, and stouped with his face to þ grounde and bowed hym selfe. And Samuel said to Saul: why hast thou vnquieted me, to make me brought vp? And Saul answered: I am sore encombred. For the Philistines make warre agaynst me, and God is departed from me, and answered me no more, neyther by prophetes, neyther by dreames, & therfore I haue called the, to tell me what I shall doo. Then said Samuel: wherfore axest thou aske of me? seyng the Lorde is gone from the, & is thyne enemye, the Lorde wyll do to the as he sayde by my hand. For the Lord wil rent the kyngdome oute of thyne hande, and gyue it thy neighbour David, b, cause thou obeyedst not the voyce of the Lord, nor executedst his fearce wrath vpō the Amalekites. Therfore hath the Lord wrought thus vnto the this daye. And further the Lorde wyll deliuer Israel with the in to the handes of þ Philistines, & to morow shalt thou and thy sonnes be with me, and þ Lord shall gyue the hoste of Israel in to the handes of the Philistines. Then Saul fell forthwith flatte on the erth, and was sore a dreddē of the wordes of Samuel.

And there to there was no strength in him, for he had not eaten all the daye before. And the woman came vnto Saul, & sawe he was sore troubled, and sayd vnto him. Se, thyne handmayde hath obeyed thy voice, and haue put my soule in my hande, & haue harkened vnto thy wordes, whiche thou layedst vnto me. Lowe therfore harken thou also vnto the voyce of thyne handmayde, and let me set a morsell of breed before the, and eate and get the strength to go thy iourneye. But he refused it and sayd: I wil not eate. But his seruauntes & the wyfe together

togyther compelled him, that he herde theyr voyce. And so he arose from the erthe and sate him on a bed. The woma had a fat calfe in the house, and that she hasted and killed, and toke flour & knede it, and did bake him swete cakes, and brought them before Saul, and before his seruantes: and when they had eaten, they rose vp, and went awaye the same nyght.

¶ David goynge with kyng Achis to fyght agaynst Saul is sent agayne by the meanes of the Lordes of the Philistines.

CAPI. XXIX.

A THe Philistines gathered al theyr hostes togither vnto Aphek, and Israel pitched by a fountayn in Jezrahel. And the lordes of the Philistines went forth by hundredes and by thousandes. But David and his men came behynde with Achis. Then sayd the lordes of the Philistines: what wyl ponder Hebrues? And Achis said vnto the lordes of the Philistines. Is not this David the seruaunt of Saul the king of Israel, which hath ben with me dayes or yeres, and I haue found no fault B in him sythens he fled vnto me vnto this daye. Neuertheles the lordes of Philistines were wrothe with him and sayde vnto him: Make this fellow returne, & let him go agayn to his place whiche thou hast apoynted him. For he shall not goo with vs to battayle, lest he be an aduersarye to vs in the battayle, when we begyn to fyghte. For wherwith coulde he better obtayne the fauour of his master, then vpon the heades of our men? Is this not David to whome they sange in daunces: & Saul slew in thousandes, but David his ten thousandes? Then Achis called David and said vn to him: As truely as the Lorde lyueth thou arte honest, and it pleaseth me well that thou sholdest accompany me in the hoste, for I haue found nane euyl with the from the tyme thou camest to me vnto this day. Neuertheles the C Lordes of the Philistines fauoure the not: wherfore returne and goo in peace, that thou displeasest not the Lordes of the Philistines. And David said agayn to Achis: Why, what haue I done? and what hast thou founde in thy seruaunt as longe as I haue ben with the vnto this daye? that I maye not go fyght agaynst the enemyes of my Lorde the kynge?

Achis answered and sayd to David: I wot D well, thou pleasest me, as it were an aungell of God. Notwithstandynge the lordes of the Philistines haue sayde, that thou shalte not go with them to battayle. Wherfore aryse vp erly in the mornyng with thy masters seruauntes that are come with the. And when ye be vp erlye, as soone it begyn to be daye, departe. And so David and his men arose erlye to departe in the mornyng, and to returne in to the lande of the Philistines. And the Philistines went vp to Jezrahell.

¶ David returnynge from kynge Achis fyndeth Siceleg burnte. He pursueth after the burners therof and sleeth them and recouereth the praye.

CAPI. XXX.

BVt er Dauid and his men were come to Siceleg the thirde daye, the Amalekites had made assault in the south part vpon Siceleg, and had smytten Siceleg & burnt it with fyre, and had taken the women there prisoners, both smal & great, but slew not a man, but caryed them with them & departed. When Dauid and his men came to the cite, beholde it was burnt with fire, and their wiues, theyr sonnes and theyr doughters were taken prisoners. Then Dauid and the people that was with hym lyfte vp theyr voyces and wept tyl they coulde wepe no more. And Dauids two wyues were taken prisoners also, Ahinoam the Jezrahelite, and Abigail the wyfe of Nabal the Carmelite. And Dauid was sore troubled, for the people intended to stone him, because the hertes of all the people were vexed for theyr sonnes and their doughters. But Dauid toke a good herte to him in the Lorde his God, and sayd to Abiathar the preest Achimeleches sonne: bynge me the Ephod. And Abiathar brought the Ephod to Dauid. And Dauid asked the Lorde, sayinge: shall I pursue this company? and shal I ouertake them? And he sayd to him: folowe, for thou shalte ouertake them and recouer the praye. So he went and C the fyue hundred men that were with him, and they came to the ryuer Besor, where a parte of them abode. Neuertheles Dauid and foure hundred men folowed, but two hundred abode behynde, being to weyre to go ouer the ryuer Besor. Then they founde an Egyptian in the felde, and brought him to Dauid and gaue him breed to eate, and water to drynke, & gaue him a fewe figges, and two clusters of reysynges, and when he hadde eaten, his spirites came agayne to him, for he had eaten no breed, nor dronke no water in thre dayes and thre nyghtes. Then Dauid sayde vnto him: to whome belongest thou, and whence art thou? And the lad answered: I am an Egyptian, and seruant to an Amalekite: & my master lefte me behynde because it is thre dayes a goue that I fell sicke we came a rouing vpon the south of Cerethi, and vpon them of Juda, and on the southe of Caleb. And we burnt Siceleg with fyre. And Dauid sayd to him: canste thou bringe me to this company? And he said: sweare vnto me by God, that thou wylt neyther kyll me, nor deliuer me in to the handes of my master, and I wyll bringe the vnto them. And when he had brought him: sir, they laye scattered all abrode vpon the erth, eatynge and drynkynge and triumphynge ouer all the greate praye that they had caryed awaye out of the lande of the Philistines, and out of the lande of Juda.

And Dauid layde vpon them from the twylyght, vntyll the euen of the next daye, so that there escaped not a man, saue foure hundred yonge men, which rode awaye vpon camels and fled. And Dauid recouered all that the Amalekites had caried awaye, and his two wyues, so that there was no person lackynge, small or great, sonne or doughter, or of the spoyle of all that they had taken awaye, but Dauid brought all agayne. And Dauid toke all the shepe and the oxen. And they dryue the cattell before & sayde:

this

this to Dauids praye. And then Dauid came to the two hundred men that were ouer wery to folowe Dauid, whiche they made to abyde at the riuer Besor. And they came to mete Dauid and the people that were with him. And when Dauid came to the people, he gaued the peaceably. Then answered all the wycked and
4 vnthryftes of the men that went with Dauid, and sayd: because they went not with vs, therfore shall none of the praye that we haue recouered be gyuen vnto them, saue to euerye man his wyfe & his chyldren: whyche let them carye awaye and be walynge.

Then sayd Dauid: ye shall not doo so (my
17 brethren) with that the Lorde hath gyuen vs, and hath preserued vs, and betrayed the company that came agaynst vs in to our handes. For who sholde herken vnto you in this matter? But as his parte is that goeth and fyghteth, so good shal his parte be that tarryeth by
the stuffe: they shal parte alyke. And so from that day forwarde, was that made a law and a custome in Israel, and dureth yet this daye.
When Dauid came to Ziklag, he sent of his
5 praye vnto the elders of Iuda, and to his frendes, sayinge: Se there a gyfte for you, of the spoyle of the enemies of the Lorde. He sent to them of Bethel, to them of south Ramath: to them of Gether: to them of Aroer: to the
of Siphamoth, to them of Esthama, to them of Rachal, to them of the cytyes of the Iahamelytes: to them of the cytyes of the Kenites, to them of Haramah, to them of Bozasan, to them of Athach, to them of Hebron, and to all places where Dauid and his men were wonte to haunte.

¶ The battayle betwene the Philistines and Israel. Saul kylleth him self, and his children are slayne in the battayle.

CAPI. XXXI.

5 Ad as the Philistines fought agaynst Israel, the men of Israel fled before the Philistines, & fell downe dead in mount Gelboe. And the Philistines made after Saul and his sonnes, and slew Jonathas, Abinadab and Melchisua, Sauls sonnes. And the battell went sore agaynst Saul, in so moche that the men with bowes had founde him, and he was sore wounded of the shoters. Then sayd Saul
B vnto his harnes bearer * drawe out thy swerd and thrust me thorow therwith, lest these vncircumcised come thrust me thorow, and make a mockynge stocke of me. But his harnes bearer would not, for he was sore afrayde. Wherfore Saul tooke a swerde and fell vpon it. And when his harnes bearer saw that Saul was dead, he fell likewyse vpon his swerde & dyed with him. And so Saul dyed and his three sonnes, and his harnes bearer, & all his men that same daye together. When the men of Israel
C that were of the other syde the baleye, & they of the other syde Jordan herde that the men of Israel were put to flyght, and that Saul & his sonnes were dead, they lefte the cytyes and ran awaye, and the Philistines came & dwelte in them. ¶ On the morow when the Philistines were come to spoyle them that were slayn, they founde Saul and his three sonnes lyinge in mount Gelboe. And they cut of his head, & strypped him out of his harnesse, and sent in to the land of the Philistines euery where, to publysshe in the houses of their goddes, and to the people. And they hanged vp his harnesse in the house of Astaroth, but they hanged vp his carkasse on the walles of Bethsan. When the
D inhabitantes of Jabes in Galaad herd what the Philistines had doone to Saul, they arose as many as were men of warre, and went all nyght and toke the corps of Saul, and the corpses of his sonnes from the walles of Bethsan and broughte them to Jabes, and * burnet them there, and toke their bones and buryed them vnder a tree at Jabes, and fasted seuen dayes.

(?)

¶ The ende of the fyrste boke of Samuel, whiche they commenly call the fyrste of the Kynges.

4 Par. 21. a
Saul kylleth him selfe.
1 Par. 10. a
4 Par. 21. b
* Ie. xxviii. a

THE SECONDE BOKE OF SAMVEL, OTHERVVYSE CALLED, THE SECONDE BOKE OF THE KYNGES.

¶ David commaundeth to slee the messenger, that sayde he hadde killed Saul. The Lamentation of David for Saul and Jonathas.

CAPI. I.

A



fter the deathe of Saul, whē David was returned from ꝑ slaughter of the Amalechites, and had ben two dayes in Ziceleg: Beholde, there came a man the thirde daye oute of the hoste frome Saul with his clothes rent, and erthe vpon his heed. And when he came to David, he fell to the erthe and did obeysaunce. To whom David said, whēce commest thou? And the other answered hym: Out of the hoste of Israel am I escaped. And David sayd to him agayne. How hath it chaūced? tell me. And he sayd: the people fled from the battell/ and many of the people are ouerthrowen and ded/ and Saul and Jonathas his sonne are ded therto. And David sayd vn
D to the yonge man that tolde him/ how knowest thou that Saul and Jonathas his sonne be ded? And the yonge man that tolde him sayd: I was by chaunce in mounte Gelboe. And se, Saul leaned vpon his speare/ and the charets and horsemen followed him at the heles. And Saul lokyd backe and called me: And I answered: here am I. And he said vnto me: what are thou? And I sayd vnto him: I am an Amalekite. And he sayde vnto me: come on me and slee me. For anguisshe is come vpon me, and my lyfe is yet all in me. And I wente on him and slewe him: for I was sure that he couldē not lyue after that he was fallen. And I toke the crowne that was vpon his heed, and the bracelet that was on his arme, and haue brought them vnto ꝑ my Lorde hither. Then David toke his clothes and rent them, and so dyd all the men that were with him/ and they mourned, wepte, and fasted tyl euen, for Saul and Jonathas his sonne/ and for the people of the Lorde, and for the house of Israel, because they were ouerthrowē with the swerde.
E Then sayde David vnto the yonge man that brought him tidynges. Whence arte thou? And he sayde: I am the sonne of a straunger, Psalm.cxiii. b an Amalechite. And David sayde vnto hym. How is it that thou wast not afrayde to laye thyne hande on the Lordes annoynted to destroye him? And David called one of his yonge men, and sayd: Go and runne vpon him. And he smote him that he dyed. Then sayde David
☞ vnto hym: Thy bloude be vpon thyne owne heed. For thyne owne mouth hathe witnessed agaynst the, saying: I haue slayne the Lordes annoynted. And David sang this song of mourning ouer Saul, and ouer Jonathas his sonne, and bad to teache the children of Israell the
☞ vse thereof. And beholde it is written in the boke of the ryghteous. The glorye of Israel is slayn vpon the hyed hylles. Oh how were the myghty ouerthrowen? Tell it not in Geth, nor publysshe it in the stretes of Askalon/ lest the doughters of the Philistines reioyce, and that the doughters of the vncircumcised triumphe therof: Ye mountaynes of Gelboe, vpon you be neyther dewe nor rayne, ne fieldes whence heaue offerynges come. For there the shyldes of the myghtye were caste from them: the shylde of Saul, as though he had not ben annoynted with oyle. The bowe of Jonathas, and the swerde of Saul tourned neuer backe agayne emptye, from the bloude of the wounded, and from the fatte of the myghtye warriours.

Saul and Jonathas louely and pleasaunte in theyr lyues, were in theyr dethes not diuided/ men swifter then egles, and stronger then Lyons. Ye doughters of Israel wepe ouer Saul, whiche clothed you in purple and gaymentes of pleasure/ and bordered youre rayment with ornamentes of golde. Howe were the myghtye slayne in battayle? Jonathas on the hye hilles was wounded to deth. Woo is me for the, my brother Jonathas: wrecklable to me wast thou excedynge. Thy loue to me was wonderfull passing the loue of women. Howe were thy mighty ouerthrowen, and howe were the weapons of warre forlorne.

¶ David is anoynted in Hebron. The battayle of the seruantes of David and Isboseth.

CAPI. II.

A

Fter this David asked the Lorde, saynge: shall I go vp in to anye of the cytyes of Juda? And the Lorde sayd vn: and David answered: whyther shal I go? he answered, vnto Hebron. And so David went thyther with his two wyues also/ Ahinoam the Jezrahelyte, and Abigail Nabals wyfe the Carmelite. And the men that were with him, dyd David carye vp also, euerye man with his house. And they dwelte in the townes of He-
B bron. And the men of Juda came & there they annoynted David kynge ouer the house of Juda. When it was tolde David how the men of Jabes in Galaad had buryed Saul, he sent messengres vnto them, and sayde vnto them: blessed are ye vnto the Lorde, that ye haue shewed suche kyndnesse vnto youre Lorde Saul, and haue buryed hym. Wherfore the Lorde shewe you mercy and truthe agayn. And I wil do you good also, because ye haue doone this thynge. And nowe let youre handes steare them and playe ye the men, thoughe youre master Saul be ded. And finally ye vnderstande that the house of Juda haue annoynted me kynge ouer them. But Abner the sonne of Ner that
C was capitayne of Saules hoste toke Isboseth the sonne of Saul, and brought him to Mahannim and made him kyng ouer Galaad and ouer the Assurites, and ouer Jezrahel/ and ouer Ephraim and Benjamin, and ouer al Israel.

And

And Jbosheth Saules sonne was fourtye yeres olde when he began to raigne ouer Israel and raigned two yeres. But the house of Juda only folowed Dauid. * And the tyme which Dauid raygned in Hebron ouer the house of Juda, was .vij. yere and fyue monethes. And Abner the sonne of Ner and the seruauntes of Jbosheth the sonne of Saul went out of Mahanaim to Gabaon. And Joab the sonne of Zaruiah and the seruauntes of Dauid went oute and met them by the pole of Gabaō. And they sate downe, the one parte on the one syde the pole, and the other on the other syde. And Abner sayd to Joab/ let the yonge men aryse and playe before vs. And Joab answered: Be it. Then there aroste & went ouer twelue of Ben Jamin by nombre, whiche pertayned to Jbosheth the sonne of Saul/ and twelue of the seruauntes of Dauid. And they caught eche his felowe that came against him by the herd/ and thruste his swerde in his syde, and so fell downe all atonce. Wherfore the place was called ✠ Helath Zurim whiche is in Gabaon. And there began an excedynge cruell battayle that same daye. But Abner and the men of Israel were put to the worse of the seruauntes of Dauid.

And there was thre sonnes of Zaruiah: Joab, Abisai, and Asahel / whiche Asahel was as swyfte of fote as a wylde Roe, and folowed after Abner/ and tourned neyther to the ryght hande nor to the lefte from Abner. Then Abner loked behynde him, and sayd: art thou Asahel? And he sayd, yea. Then sayd Abner/ turne the eyther to the ryght hande or to the lefte/ and catche one of the yonge men, and take the his spoyle. But Asahel wolde not depart from hym, but pursued hym. And Abner said agayne to Asahel: tourne frome me, and folowe not me/ for I were lothe to smyte the to ✠ ground. For then howe shulde I holde vp my face before Joab thy brother? Holde be it he wolde in no wyse departe.

* Then Abner with the hynder ende of the spere smote hym vnder the fyfte rybbe, that the spere came out behynde hym, that he fell downe in the same place and dyed there. And as many as came to the place where Asahell lay downe and dyed, stode styll. But Joab and Abisai folowed Abner tyll the sonne wente downe. And when they were come to the hyll Amah, that lyeth before Giah, in the waye that goeth thorowe the wylderneſs of Gabaon the chyldren of Beniamin assembled after Abner on a plumpe, and stode styll on the top of an hyll. Then Abner called to Joab, & sayd/ shal the swerd deuoure without ende? knowest thou not ✠ bytternesse is wont to come in the later ende? how longe shall it be er thou byd the people returne from folowyng their brethren? And Joab answered: as truly as God lyueth yf thou haddest so sayde, then euen in the morynge hadde the people departed eche frome folowynge his brother. And therwith * Joab blewe a trompet/ and all the people stode styll and pursued after Israel no more, nor fought no more. And Abner and his men walked all that nyght by the wylde fyldes, and went ouer Jordan, and paſt thorow all Bethhoron, and came to Mahanaim.

And Joab retourned frome Abner and assembled all the people. And there lacked of Dauid seruauntes nyneteene personnes and Asahel. But the seruauntes of Dauid hadde slayne of Ben Jamin and of Abners men, thre hundred and thre score men. And they take vp Asahel, and buryed hym in the sepulchre of his father in Bethlehem. And Joab and his men wente all nyght, and came in the dawnynge to Hebron.

¶ Abner commeth to Dauid and bryngeth him his wife Michol. Joab killeth Abner. Dauid bewayleth his death, and curseth Joab.

CAPI. III.

THere was longe stryfe betwene ✠ house of Saul and the house of Dauid. But Dauid waxed stronger and stronger, and the house of Saul waxed weaker and weaker. * And Dauid hadde thyldren borne hym in Hebron. His eldest sonne was Amnon of Achinoam the Jesrahelite/ the secunde Chileab of Abigail the wyfe of Nabal the Carmelite/ the thyrde Absalom the sonne of Maachah the doughter of Tholmai the kynge of Gesur/ the fourthe Adonias the sonne of Haggith/ the fyfte Saphatiah the sonne of Abital/ the sixte, Jethraam by Egla Dauids wyfe. These were borne to Dauid in Hebron. And as longe as there was battayle betwene the house of Saul and the house of Dauid, Abner the sonne of Ner helde vp the house of Saul. And Saul hadde a concubyne named Rispah, the doughter of Aiah. And Jbosheth sayd to Abner. Wherfore spredst thou with my fathers concubyne? Then was Abner verye wrothe for the wordes of Jbosheth, and sayd: Am I not a * dogges heed, whiche agaynste Juda haue shewed mercye this daye vnto the house of Saul thy father, and to his brethren and frendes / and haue not delyuered them in to the hande of Dauid: seyenge thou fyndest a fault in me this daye for a woman? * So me God to Abner/ and so onelesse as the Lorde hath sworne to Dauid, I so wo to hym/ and bryng the kyngdome from the house of Saul, and sette vp the seate of Dauid ouer Israell and ouer Juda, frome Dan to Berlade. And he couldē gyue Abner not one worde to answeret, bycause he feared hym. Then Abner sente messengers to Dauid forthwith, sayenge: Whose is the lande? And he sayd moreouer: Make a bonde with me / and se, my hande is with the, to bryngē all Israell vnto the. And Dauid answered/ well sayde/ I will make a bonde with the. But one thynge I requyre the, that thou se not my face, onelesse thou fyrste bryngē Michol Saules doughter, when thou commest to se me. And Dauid sent messengers to Jbosheth Saules sonne, sayenge: delyuer me my wyfe Michol, whiche I maryed with an hundred foreskynnes of the Philistiers. And Jbosheth sent and take her frome her husbande Phaltiel the sonne of Lais. And her

1. Reg. xvij. f.

* Matth. 16.

* 1. Par. iij. Dauids chyldren.

her husbande folowed her, and came weepynge behynde her, tyl they came to Bahurim. Then sayde Abner vnto hym, goo and returne. And he returned. And Abner had communycacion with the elders of Israell, sayinge: Ye haue longe gone about that Dauid shoulde be kynge ouer you. Nowe then wo it: for the Lorde hathe sayde of Dauid, by the hande of my seruaunte Dauid, I wyll saue my people Israel oute of the handes of the Philistines, and oute of the hande of all theyr enemyes. And semblably wordes had he with Benjamin. And then wente to tell in the eares of Dauid in Hebron all that Israell was content with, and the hole house of Beniamin. So when Abner was come to Dauid to Hebron, and twentye men with hym, Dauid made hym, and the men that were with him a feast. Then Abner sayd vnto Dauid, I wyll aryse and goo gather all Israel vnto my lorde the kynge, that they maye make a bonde with the, that thou mayste be a kynge oute al that thyne herte desyreth. And so Dauid let Abner departe, and he wente in peace. And loo, the seruauntes of Dauid and Joab came from chasynge robbers, and broughte a greate botye with them. But Abner was not with Dauid in Hebron: for he had sente him awaye to departe in peace. When Joab and all the hoste with him were come, men tolde Joab sayinge: Abner the sonne of Ner came to the kynge, and he hathe sent hym awaye that he is gone in peace. Then Joab wente to the kynge, and sayd: What hast thou wonne? Se Abner came vnto the, why hast thou sent him awaye that he shulde escape free? Thou mygheste knowe Abner the sonne of Ner that he came to flatter the, and knowe thy conuersacion and hauour, and to knowe all thy doynges. And when Joab was come oute from the kynge, he sente messengers after Abner, whiche broughte hym agayne from the well of Sirah vnwetynge to Dauid. So when Abner was come agayne to Hebron, Joab toke hym aside in the gate to speake with hym gylefully, and there smote hym vnder the sholder rybbes that he dyed, for the bloude of Asahel his brother. And when it afterward came to Dauids eare, he sayd: I and my kyngdome are gyltlesse before the Lorde for euer, concernyng the bloud of Abner the sonne of Ner, It fall therfore on the head of Joab, and on al his fathers house: that the house of Joab be neuer without one or other that hathe runnynge issues or without leperes and goers on crouches, and that fall on the swerde, and that lacke breed. And the cause why Joab and Abisai slewe Abner, was that Abner had slayne their brother Asahel at Gibaon in battayle. And Dauid sayde to Joab, and to all the people that were with him, rent your clothes, and put on sacke cloth and mourne before Abner. And kynge Dauid him selfe folowed the bere. And when they had buryed Abner in Hebron, the kynge lyft vp his voyce and wepte ouer the graue of Abner, and so dyd all the people. And the kynge bewayled Abner and sayde: Abner dyed not as a wretche dyeth. Thy handes were not manacled, ne thy fete sacked with fetters but as men falle before wycked children, so fellest thou. And all the people wepte yet more ouer him.

And wt en all the people came to eate meet with Dauid, whyle it was yet daye, Dauid swore, sayinge: so do God to me and so, yf I taste breed or oughte elles, tyll the sonne be downe. And the people wyste it, and it pleased them, as wel as all other good thinges which the kynge dyd in the syght of the people. And all the people, and all Israel vnderstode that daye how it was not the kynges mynde, to slee Abner the sonne of Ner. And the kynge of layd vnto his seruauntes: knowe ye not, there is a Lorde, and that a greate, fallen this daye in Israell? And I am this daye tender, thoughe I be annoynted kyng. And these men the sonnes of Zeruiah be to good for me to rule? But the Lorde rewarde the doer of euyll accordyng to his wickednesse.

¶ Baanah and Rechab slee Isboseth the sonne of Saul.

CAPI. IIII.

When Sauls sonne herd that Abner was deed in Hebron, his handes faynted and all Israell was troubled. Nowe, this Sauls sonne had two men that were become capitaynes ouer the souldyers, the one called Baanah, and the other Rechab the sonnes of Remon a Berothite, and of the children of Benjamin: for Beroth was reckened to appertayne to Beniamin. And these Berothites fledde to Gethaim, and sojourned there tyll the same tyme. And Jonathas Sauls sonne had a sonne lame on his fete: frue yeres olde was he, when tydynges came of Saul and Jonathas oute of Jezrahel. And his nource toke him vp, and fledde awaye. And as she made haste to flee and was amased, the childe fell and became halte and was called Mephiboseth. And these sonnes of Remon the Berothite, Rechab and Baanah went and came in the heate of the daye to the house of Isboseth, as he slepte on a bedde at none. And beholde, they came in to the house as though they wolde haue bought whete, and smote hym vnder his sporte rybbes, and fledde. For they came into the house as he slepte on his bedde in his retynge chamber, and smote him and slewe him and beheded hym, and toke his head and gat them awaye towarde the Easte all nyghte. And they broughte the head of Isboseth vnto Dauid to Hebron, and sayde to the kynge: Beholde here the head of Isboseth Sauls sonne thyne enemy, which sought thy soule. But the Lorde hathe auenged my Lorde the kynge this daye, of Saul and of his seede. Then Dauid answered Rechab and Baanah his brother, the sonnes of Remon the Berothite, and sayde vnto them: as surely as the Lorde lyueth, who hathe delyuered my soule oute of all aduersities: hym that told me that Saul was deed, thynkynge to haue broughte me good tydynges, I caughte and slewe in

Zikelag

Ziklag, to gyue hym a rewarde for his tydinges bryngyng. And how moche more ought I to deale with wycked men that haue slayne a ryghteous person in his owne house vpon his bedde. Now therfore thynke ye that I will not requyre his bloude of youre handes, and take you from the earthe? And Dauid gaue in commaundement to his seruauntes, and they slewe them and cut of their handes and their feet, & hanged them vp by the pole in Hebron. And they toke the heed of Isboseth, and buryed it in the sepulchre of Abner in Hebron.

¶ Dauid is yet agayne anoynted kyng: and taketh the Arche from Gaon. He calleth out the Ebrywe and the Lame. He marieth moo wyues and getteth moo children. He slayeth the Philistines.

CAPI. V.

THen came all the kynredes of Israel to Dauid to Hebron and sayde: se, we are thy bones and thy fleshe. And further in tymes paste when Saul was kynge ouer vs, thou ledest Israel in and out. And the Lorde hath sayde: thou shalte fede my people Israel, and thou shalte be a captayne ouer Israell. And so all the elders of Israel came to the kynge to Hebron. And kynge Dauid made a couenaunt with them in Hebron before the Lorde / and they annoynted Dauid kynge ouer Israell. Dauid was thyrtye yere olde what tyme he began to raygne, and he raygned fourty yeres. In Hebron he raygned ouer Juda, seuen yere, and sixe monethes / and in Jerusalem thyrtye and thre yeres ouer all Israel and Juda.

Then went the kynge and his men to Jerusalem, vnto the Jebusites thinhabytaunces of the lande. And they sayde vnto Dauid: onles thou take away the blynde and the lame, thou shalt not come in hether, meaning therby that Dauid sholde not haue come in thyther. Neuertheles Dauid toke the holde of Sion, whiche is in the cirye of Dauid. Then sayd Dauid the same daye. Who so euer fleeth the Jebusite, and wynneth the toures of his house / and destroyeth the lame and the blynde ennemyes vnto Dauides soule. Wherfore it is a prouerbe: the blynde and the lame shal not come in to the house. And Dauid dwelt in the toure, and called it the cirye of Dauid. And he buylte rounde about fro Millo inwarde. Dauid waxed greate, and the Lorde God of hostes was with hym. And Hyram kynge of Tire sent messengers to Dauid with Cedar trees and carpenters and masons, to buylde Dauid an house. Wherby Dauid perceyued how the Lorde hath stablished hym kynge ouer Israel, and hath auaunced his kyngdome for his people Israels sake. And Dauid toke him mo concubynes and wyues out of Jerusalem, after he was come home Hebron, and mo sonnes and doughters were borne to Dauid. These be the names of the sonnes that were borne hym in Jerusalem: Samua, Sobab, Nathan, Salomon, Jebahar, Elisua, Nepheg, Japhia, Elisama, Eliada, and Elphalet.

But when the Philistines herde that they had annoynted Dauid kynge ouer Israel, they came all vp to seke Dauid. And as soone as Dauid herde of it, he gat him to an holde. And the Philistines came and layde them along in the valeye of Raphaim. And Dauid asked of the Lord, saying: Shal I go to the Philistines? and wilt thou gyue them in to my handes? And the Lorde sayde vnto Dauid: goo, for I will helpe the Philistines in to thy handes. And Dauid came to Baal Perasim and smote them there and sayd: the Lorde hathe scatered myne ennemyes afore me, as a man wolde driue water, and therfore he called the name of the sayde place Baal Perasim. And there they lefte theyr ymages, and Dauid and his men toke them vp. And the Philistines came yet agayne, and layde them in the valeye Raphaim. But Dauid asked the Lorde, and he sayde, goo not. But compasse therm on the backeparte, and come vpon them from the mulberye trees. And when thou hearest the noyse of a thynge goynge in the toppes of the trees, then moue. For then the Lorde is gone out before the, to smyte the hoste of the Philistines. And Dauid dyd as the Lorde commaunded, and smote the Philistines from Gabaah to Gezer.

¶ The arche is brought forth of the house of Abinadab. Ozah is stryken and dyeth because he touched the arche. The arche is brought in to the house of Obed Edom, and from thence in to Jerusalem. Dauid daunceth before it, and is therfore despysed of his wyfe Michol.

CAPI. VI.

AFter this, Dauid chose out all the chefe younge men in Israell to the nombre of xxx. thousande, and arose and went, and all the folke that were with hym of the men of Juda, to fet awaye the arche of God, vpon which is called the name of the Lorde of hostes, that dwelleth betwene the cherubyns. And they put the arche of God on a new cart, & brought it forth of the house of Abinadab that dwelte at Gabaah. And Ozah and Ahio the sonnes of Abinadab dryue the new cart. And when they brought it out of the house of Abinadab that dwelt at Gabaah with the arche of God, Ahio went before the arche / and Dauid and all the house of Israel playde before the Lorde with all maner instrumentes of fyrre wodde, with harpes, plaiterayes, tymbrelles, shrylles and cymbals.

And when they came to Nachons threshynge floure, Ozah put his hand to the arche of God and held it, for the oxen stombled. And the Lorde was wrothe with Ozah, and God smote him in the same place for his fault, and there he dyed by the arche of God. And Dauid was displeased because the Lorde had smit Ozah. And the name of the place was called Peres Ozah tyll this daye. And Dauid was then afrayde of the Lord, and sayd: how shold the arche of the Lorde come to my house? And so Dauid wold not bryng the arche of the Lorde

with hym in to the cyte of Dauid, but caried it in to the house of Obed Edom a Gethite. And the arcke of the Lorde continued in the house of Obed Edom the Gethyte thre monethes / and the Lorde blessed Obed Edom, and all his housholde. And when it was tolde kynge Dauid that the Lorde hadde blessed the house of Obed Edom, and al that belonged vnto hym, bycause of the arcke of God, he went and brought the arcke of God fromthe house of Obed Edom, vnto the cyte of Dauid with gladnesse. And euer when they that bare the arcke of the Lorde hadde gone sixe pases, he offered an ox and a fatte shepe. And Dauid daunced before the Lorde with all his myghte in a lynnen Ephod gyrde vnto hym. And Dauid and all the house of Israel brought the arcke of the Lorde with shoutyng and trompet blowynge.

And as the arcke of the Lorde came in to the cyte of Dauid, Michol Sauls doughter lokes thorowe a wyndowe and sawe kynge Dauid springe and daunce before the Lorde, and therfore despysed hym in her herte. And when they hadde brought in the arcke of the Lorde, and had set it in his place, euen in the tabernacle that Dauid had prepared for it; Dauid offred burntesacrynges and prosperitie offrynges before the Lorde, and as soone as Dauid had made an ende of offrynge burntesacrynges and prosperitie offrynges, he blessed the people in the name of the Lorde of hoostes, and gaue amonge all the folke, euen amonge the hole multitude of Israel, as well to the women as men euery one a cake of breed, and a pece of flesshe and a flacket of wyne. And so the people departed euery man to his house. Then Dauid returned to salute his housholde. And Michol the doughter of Saul came out agaynste hym and sayde. Oh how glorious was the kynge of Israel to daye, whiche stripte hym selfe this daye before the eyen of the maydens of his seruauntes, as a lyghte bayarde felowe is wont to stryppe hym selfe. But Dauid sayde agayne to Michol, I will make sporte before the Lorde, whiche chose me before thy father, and before all his house, commaundynge me to be ruler ouer all his people Israel. And I wyl be yet more vile then so, and wil be make in myne owne syghte: and shall neuertheles of the selfe same mayde seruauntes whiche thou speakest of, be hadde in honoure. But the sayde Michol doughter to Saul, hadde no chylde vnto the daye of her deth.

Dauid of a good purpose entendynge to buylde an house vnto the Lorde, is forbidden of God. He prayeth that the promyses of God may be fulfylled.

CAPI. VII.

AND in processe as the kynge dweite in his house after that the Lorde had gyuen hym reste rounde about fromme all his enemyes, he sayd vnto Nathan the prophet: beholde, I dwell in an house of Cedar trees; but the arcke of God dwelleth in the myddes of curtaynes. Then sayd Nathan vnto the kynge: go and doo all that is in thyne herte, for the Lorde is with the.

But that same nyght the woorde of the Lorde came vnto Nathan, saynge: goo and tell my seruaunt Dauid, thus sayth the Lorde, Shalte thou go buylde me an house to dwell in? For I haue not dwelte in anye house sithens the tyme I brought the chyldren of Israel out of Egypte, vnto this daye: but haue walked in a tent and in a tabernacle. In any way where I went amonge all the chyldren of Israel, spake I one woorde with anye of the kynredes of Israel, whiche I commaunded to fede my people Israel, saynge: why buylde ye not me an house of Cedar tree? Nowe therfore so saye vnto my seruaunte Dauid: Thus sayth the Lorde of hoostes, I take the out of a shepe cote from folowynge shepe, to be a ruler ouer my people Israell. And I was with the in all thou wentest to, and haue destroyed all thyne enemyes oute of thy syghte, and haue made the a greate name, lyke vnto the renowme of the greate men of the worlde. And I wyll appoynt a place for my people Israel, and wyll plante it, and they shall continue in one place and shall moue no more, neyther shall wycked people trouble them any more as they dyd at the begynnynge, and sithens the tyme I commaunded Iudges to be ouer my people Israel, and I wyll gyue the rest from all thyne enemyes. And the Lorde telleth the that he wyll buylde the an housholde.

And when the dayes be fulfylled, and thou layde to reste with thy fathers, then I wyll set vp thy seed after the, whiche shall proceede out of thy body, and wyll stablysshe his kyngdome, he shall buylde an house for my name, and I wyll stablysshe the state of his kyngdome for euer: I wyll be his father, and he shal be my sonne: in so moche that yf he synne I wyll but rebuke hym with suche a rod as men be rebuked with, and with suche plages as the chyldren of men be plaged with. But my mercye wyll I not take awaye fromme hym, as I toke it from Saul, whom I put downe before the and thyne house, and thy kyngdom shall endure without ende after the, and thy state shall be stablysshed for euer. When Nathan hadde tolde Dauid all these woordes, and all this vision, then went Dauid and set him downe before the Lorde and sayde: what am I Lorde almyghtye, and what is my kynne, that thou hast hytherto brought me this farre forth? And is this a small thynge in my syghte Lorde almyghtye, but that thou shouldest speake also of thy seruaunts house for a great whyle to come? Is this a lawe amonge men Lorde almyghtye? And what can Dauid saye more vnto the, sithe thou knowest thy seruaunt Lorde almyghtye? Euen for thy woorde, and accordynge to thyne owne herte hast thou wrought all these great thinges to make them knowen vnto thy seruaunt.

Wherfore thou art great, o Lord God, and there is none lyke the, neither is there any God saue thou, according to all that we haue herde with oure eares. And what one people in the

euerthe is lyke vnto thy people Israel, whiche God delyuered to be his people/and to make him a name/ and to shew them great and terrible thynges in the earthe, before thy people whiche thou redemedst to the, out of Egypte/ euen from the people and from theyr goddes. And thou hast ordeyned thy people Israell to be thy people for euer/ and thou Lorde arte their God. And nowe, Lorde God, the thyng thou hast sayd of thy seruaunt & of his house, make it good for euer, and do as thou haste sayde. And lette thy name be great for euer/ that men maye saye: the Lorde of hostes is the God of Israel: and lette the house of thy seruaunte Dauid be stablished before the. For thou Lorde of hostes, God of Israel hast told in the eare of thy seruaunt, sayinge: I wyll buylde the an house. And therfore hath thy seruaunt founde in his herte to praye this prayer vnto the. And now Lorde almyghty thou art the God, & thy wordes muste be true/ for thou haste holde this goodnesse vnto thy seruaunt. Now therfore go to, and bleesse the housholde of thy seruaunt, that it may continue for euer before the. For thou Lorde almighty hast said that of thy blessynge, the house of thy seruaunt shall be blessed for euer.

¶ Dauid ouercommeth the Philistines and maketh the tribut apes. He ordayneth and appoynteth his officers.

CAPI. VIII.

AFter that, Dauid beat the Philistines, and subdued them, and toke the bridle of bondage out of their handes. And he beat the Moabytes, and measured them w a lyne, makynge them lye alonge on the erth/ and then measyng the length of two lynes to slee, and the length of one lyne to saue a lyue. And so became the Moabites Dauids seruauntes, and payde tribute. Dauid smote also Adadezer the sonne of Rehob kynge of Zobah, as he went to make the ende of his costes at the ryuer Euphrates. And Dauid toke a thousand and seuen hundred horsemen of his, & twenty thousande fote men, and destroyed all his chariottes, reseruynge one hundred of them. Then came the Syrians of Damascon to succoure Adadezer kynge of Zobah. And Dauid slewe of them .xxii. thousande men, and put soudyours in Syra Damascon. And the Syrians became seruauntes to Dauid, payinge tribute. And thus the Lorde saued Dauid in all that he went to. And Dauid toke the shyldes of golde that were vpon the seruauntes of Adadezer, and broughte them to Jerusalem. And thus out of Betah and Berothai cityes of Adadezer, he broughte exceadynge great aboundaunce of brasse.

When Thoi kynge of Hemath hadde herde howe Dauid hadde discomfyted all the hoste of Hadezer, he sente Joram his sonne vnto kynge Dauid, to salute him with peax, and to bleesse hym because he hadde fought agaynste Hadezer, and beaten him: For Thoi kepte warre with Hadezer, whiche sonne broughte vessellles of syluer, golde, and of brasse with him. And them also kynge Dauid dyd present vnto the Lorde the syluer and golde that he halowed seuerally of all nations whiche he subdued: of the Syrians: the Moabites, the chyldren of Ammon, the Philistines, the Amalekites, and of the spoyle of Hadezer son of Rehob kynge of Zobah. And Dauid made him a name after he returned from the slaughter of the Syrians in the valeye of salt where he slewe eyghtene thousande men. And he put keepers in Edom, euen throwe oute all Edom put he soudyours/ and all Edom became his subiectes. And the Lorde kepte Dauid what so euer he toke in hande. And Dauid raygned ouer all Israel, and executed ryghte and iustice vnto all his people. And * Joab the sonne of Zaruiah was ouer the hoste/ and Josaphat, the sonne of Ahilud was recorder. And Sadoch the sonne of Ahitob and Achimelech the sonne of Abiathar were the preestes/ and Saraiah was the scribe. And Banaiah the sun of Jehoiada was ouer the Cerethites and the Pheliethites, but Dauids sonnes were chiefe rulers.

* 2. Regum. 8

¶ Dauid restoreth al the landes of Saul, to Miphiboseth the sonne of Jonathas.

CAPI. IX.

THen sayd Dauid: is there yet any man leefte of the house of Saul, that I maye shewe hym mercye/ for Jonathas sake? And there was of the houshold of Saul a seruaunt named Ziba, who was called vnto Dauid. And the kynge sayde vnto hym: art thou Ziba? And he sayd: thy seruaunt is he. Then sayde the kynge: remayneth yet anye man of the kynrede of Saul, whome I maye shewe the mercye of God vpon? And Ziba sayde vnto the kynge: Jonathas hathe yet a sonne whiche is lame on bothe feete. And the kynge sayde vnto hym: where is he? And Ziba sayd vnto the kynge: beholde he is in the house of Machir the sonne of Amiel in Lodaber. Then kinge Dauid sent and fet him out of the house of Machir the sonne of Amiel out of Lodaber. Now, when Miphiboseth the sonne of Jonathas the sonne of Saul was come to Dauid, he bowed hym selfe, and fell on his face. Then sayde Dauid: Miphiboseth? And he answered. Beholde thy seruaunt. And Dauid sayde: feare not, for I wyll surely shewe the kyndnesse for Jonathas sake/ and wyll restore the all the landes of Saul thy father/ and thou shalte eate meate on myne owne table alwaye. And the other bowed him selfe and sayde: what is thy seruaunt, that thou wolt vouchesafe to loke vpon suche a dead dog as I am? Then the kinge called Ziba Sauls younge man, sayinge vnto hym: I gyue vnto thy masters sonne all that pertayned to Saul and to all his kynne. Be therefore thou and thy sonnes and thy seruauntes tylle the lande for him, and bringe in, that thy masters sonne maye haue foode to eate. For Miphiboseth thy masters sonne shall eate meate alwaye

T.6. vpon

vpon my table. For this Ziba had fyftene sonnes, and twentye seruauntes. Then sayde Ziba vnto the kyng: All that my lorde hath sayde vnto his seruaunte, thy seruaunte shall doo. For (sayde the kynge) Miphibosheth muste eate vpon my table, as one of the kynges sonnes. This Miphibosheth hadde a sonne that was yonge, named Micha / and all that dwelled in the house of Ziba, were seruauntes vnto Miphibosheth. So Miphibosheth dwelte in Jerusalem / for he ate euer at the kynges table / and was thrito haulte on bothe legges.

¶ The messengers of David are spytefully entreated of the kynge of Moab: which kynge David auengeth.

CAPI. X.

A IT happened after this, that the kynge of the chyldren of Ammon dyed / and Hanon his sonne raygned in his stede: Then sayde David: I wyl shewe kyndnesse vnto Hanon the son of Nahas, as his father shewed kindnesse vnto me. And therupon David sente to comforte him by the hande of his seruauntes ouer the deth of his father. Nowe, when Dauids seruauntes were come in to the lande of the chyldren of Ammon, the lordes of the chyldren of Ammon sayd vnto Hanon their lorde / thynkest thou that David bothe honour thy father, bycause he hathe sent to comforte the? Haue he not rather sente his seruauntes vnto the to serche the cite and to spye out, to thintent to ouerthrowe it. Wherfore Hanon toke Dauids seruauntes, and shaued of the one halfe of euery mans berde, and cut of their garmentes euen in the myddle harde by the buttockes of them, & sent them away. Which thyng when it was told David, he sent against them (for they were men exceedingly ashamed) and sayd: tarye at Jericho tyll your berdes be growen, and then returne. And when the chyldren of Ammon sawe that they wronged David, they sent and hyred the sonnes of Bethrehob, and of the Syrians of Zobah xx. thousande foote men, and of kyng Maacah a thousande men / & of Jsrob twelue thousande men and when David herd of it, he sent Joab and all the hoste of stronge men. And the chyldren of Ammon came out and gaue battayle before the gate / and the Syrians of Zobah, of Rehob, Jsrob, and Maacah, were them selues in the felde. When Joab sawe that the front of the battayle was before and after, he chose of all the best of Jsrael and put them in araye against the Syrians. And the rest of the people he deliuered in to the hande of Abisai his brother, which put them in araye against the chyldren of Ammon. And he sayd: yf the Syrians ouercome me, then succour me. But yf the chyldren of Ammon be to good for me, I wil come and succour the / quyte the lyke a man, and let vs fyght manfully for our people, and for the cyties of our God. And the Lorde do what seemeth best in his eyes. And forthwith Joab procedes and the people that was with him in to battayle against the Syrians, which fled before him. Whiche when the chyldren of Ammon sawe that the Syrians were fled, then fled they also before Abisai, and entred in to the cite. And so Joab returned from the chyldren of Ammon, and came to Jerusalem. And when the Syrians sawe that they were put to the worse before Jsrael, they gathered them together. And Hadadezer sente and brought oute the Syrians that were beyonde the ryuer. And the hoste of them came, and Sobah capitayne of the hoste of Hadadezer before them.

And when it was shewed David, he gathered all Jsrael and passed ouer Jordan & came to Helam: where the Syrians put them selues in araye against David, and fought with him: how be it the Syrians fledde before Jsrael. And David destroyed seuen hundred charettes of them, and fourtye thousande horsemen / and smote Sobah the capitayne of his hoste, so that he there dyed. And when all the kynges that were seruauntes to Hadadezer sawe they were put to the worse before Jsrael, they made peace with them and serued them. And so the Syrians feared to helpe the chyldren of Ammon any further.

¶ The aduoutry of David with Bethsabe the wife of Urias. Urias is grieuously slayne. After that David taketh Bethsabe to wyfe.

CAPI. XI.

A IT came to passe in the begynnynge of a newe yere, in the tymes when kynges are wont to go forthe to battayle, that David sent Joab and his seruauntes with hym and all Jsrael. And they destroyed the chyldren of Ammon, and besieged Rabah. But David tarved styll at Jerusalem. And it chaunced in an euentyde, that David arose from his couche and walked vpon the roufe of the kynges palace, and frome the roufe sawe a very beautifull woman washyng her selfe. And he sente enquyre what woman it shold be. And it was answered againe, that she was Bethsabe the doughter of Eliam, and wife to Urias the Hethite. And David sent messengers and fet her, and she came vnto him, and he laye with her. And she was forthwith clensed frome her vncleannesse, & returned vnto her house. And when the woman had perceyued that she had conceyued, she sent and tolde David, and sayd: I am with chyld. Then David sent to Joab to send vnto hym Urias the Hethite. And Joab sente Urias to David. So when Urias was come to hym, he demaunded howe Joab dyd / and how the people fared, and how the warre prospered. And David sayde moreouer to Urias: go downe to thyne house, and washe thy fete. And Urias departed out of the kynges palace and there folowed him a seruice from the kinges table. But Urias slepte at the wore of the kynges palace with all the seruauntes of his Lorde, and wet not downe to his house. Then they tolde David sayinge: Urias went not in to his house. Then sayd David vnto Urias: forasmoche as thou art come from tourneying,

why?

why doest thou not goo downe vnto thyne house? And Vrias sayd vnto Dauid: the arche and Israel and Juda, dwell in pauylyons: and my lorde Joab and the seruauntes of my lorde lye in tentes vpon the flatte earth/and shulde I goo in to myne house, to eate and drynke and to lye with my wyfe? + By thy lyfe, and as sure as thy soule lyueth, I wyll not do that thynge. Then sayd Dauid vnto Vrias: tarye here this daye also, and to morowe I wyl let the departe. And so Vrias abode in Jerusalem that daye and on the morow. And Dauid called hym, and he ate and dranke before hym/ and he made hym dronke. And at euen he wente oute to lye on his couche with the seruauntes of his lorde, and wente not downe to his house. Wherefore on the morowe Dauid wrote a letter to Joab, and sente it by Vrias. And he wrote in the letter, sayinge: put Vrias in the fore ffronte of the battayle where it is moost stronge, and come backe from hym, that he maye be smytten to deth. So when Joab beseged the cite, he appoynted Vrias to a place, where he wist that strong men were. And the men of the cite came out and foughte with Joab. And there were certayne ouerthrowen of the people, and of the seruauntes of Dauid, and Vrias the Hethite dyed also.

Then Joab sente and tolde Dauid all the proceedinges of the warre, and charged the messengers, sayinge: When thou hast made an ende of tellynge the thynges of the warre vnto the kynge yf he begyn to fume and saye vnto the: wherfore approched ye so nye vnto the cite to fyghte? wyste ye not that men wolde D shoote and moote from the walles? Who smote Abimelech sonne of Jerobeseth? Dyd not a woman caste a pece of a mylstone vpon him from of the walles, that he dyed in Thebes? why then went ye nye the walles? Then saye thou, thy seruaunt Vrias the Hethite is dede also.

And the messengers wente, and came and shewed Dauid all that Joab hadde sente hym with/ and sayde vnto Dauid: the men preuayle agaynste vs, and came forth vnto vs in to the felde, and we slacke vnto them vnto the entringe of the gate, and shoters shot from the walles, and some of the seruauntes of the kynge be dede. And thy seruaunte Vrias the Hethite is dede also. Then sayd Dauid vnto the messenger: thus wyle saye vnto Joab/let not the thynge trouble the. For the swerde deuoureth one as well as an other: make thy battayle more stronge agaynste the cite, and destroye it/and se thou encourage Joab. And when the wyfe of Vrias herde that her husbande was dede, she mourned for hym/and as soone as the mournynge was ended, Dauid sente and fette her to his house, and she was his wyfe and bare hym a sonne. But the dede that Dauid hadde committed, displesed the Lorde.

¶ Dauid is reproued for ỹ slaughter of Urias, and forthepenteth. The chylde begotten in aduoutrye dyeth. After it, is Salomon borne.

CAPI. XII.

AND the Lorde sente Nathan vnto Dauid. And he came vnto hym and sayd vnto hym: there were two men in one cyte, a ryche and a poore. And the ryche had exceedynge greate aboundance of shepe and oxen. But the poore hadde nothynge saue one lytle lambe, whiche he bought and nourysshed vp. And it grewe vp with him and his children, and dyd eat of his owne meat and dranke of his owne cuppe, and slept in his bosome, and was as dere vnto him as his daughter. And there came a straunger vnto the ryche man. And he couldē not fynde in his herte to take of his owne shepe nor of his beestes to prepare for the straunger that was come vnto hym. But toke the poore mannes lambe, and dressed it for the man that was come to hym. And Dauid was exceedynge wroth with the man, and sayde to Nathan: as surely as the Lorde lyueth the felowe that hathe done this thynge is worthye of deathe and shall restore ỹ lambe foure folde, because he dyd this thing and had no pity. Then Nathan sayd to Dauid: thou art the selfe man. Thus sayth the Lorde God of Israel: I annoynted the kynge ouer Israel and dyd the out of the handes of Saul: And I gaue the thy masters house, and thy masters wyues in to thy bosome, and gaue the the house of Israel and of Juda, and wolde yt that hadde bene to lytle: haue gyuen the twyse so moche more. Wherfore hast thou despysed the commaundement of the Lorde, to do wickednesse in his syght? thou hast kylled Vrias the Hethite with the swerde and hast taken his wyfe to thy wyfe, ỹ hast slayne hym with the swearde of the children of Ammon. Nowe therfore the swerde shall neuer depart from thyne house, because (sayeth the Lord) thou hast despysed me and taken the wyfe of Vrias the Hethite, to be thy wyfe. Thus sayeth the Lorde: beholde I wyll stere vp euyll agaynste the owne of thyne owne house and wyll take thy wyues before thyne eyes, and gyue them vnto thy neyghbour, whiche shall slepe with them in the syght of the sonne. And thou dyddest it secretly, yet wil I do this thynge before all Israel and in the open sonne syghte.

Then sayde Dauid vnto Nathan: I haue synned agaynst the Lorde. And Nathan sayde agayne to Dauid: the Lorde hath put awaye thy synne, thou shalte not dye. Now be it because in doynge this dede thou hast gyuen the enemyes of the Lord a cause to raile, the chylde that is borne the, shall surely dye. And Nathan departed vnto his house. Then the Lorde strake the chylde that Vrias wyfe bare Dauid, and it sickened. Dauid besoughte God for the chylde, and fasted and went and lay all night vpō the erth: And the elders of his house arose and wente to him, to take him vp from ỹ erth. But he wold not, neyther yet eate meat with them. It happened the seuenth day that the chylde dyed. But the seruauntes of Dauid durst not tel him the chylde was dede. For they sayde: se, whyle the chylde was yet alyue, we spake vnto him, and he wolde not herken vnto

¶ iij. our

eate beyre. Howe moche more wyll he beare hym selfe, yf we tell hym the chyld is deed? But Dauid sawe his seruauntes whysperynge, and therbye perceyued that the chylde was ded, and sayde vnto his seruauntes: is the chylde deed? And they sayde, yea. Then Dauid arose from the erthe, and washed, and annoynted hym selfe, and chaunged his apparell / and went in to the house of the Lord, and prayed / and after came to his owne house, and badde they sholde set meate before hym, and he dyd eate. Then sayde his seruauntes vnto hym: what is this that thou hast doone? Thou fastedest and wepest for thy chyld whyle it was alyue, but as soone as it was deed, thou diddest ryse vp and eate meate. And he answered: whyle the chylde was alyue, I fasted & wepte. For I this thoughte: who can tell whether God wyll haue mercye on me that the chylde maye lyue? But nowe sithe it is deed, wherfore sholde I faste? can I bringe him agayne anye more? I shall goo to hym, but he shall not come agayne to me. And Dauid comforted Bethsabe his wyfe / and wente in vnto her and laye with her, and she bare a sonne whose name was called a Salomon / and the Lorde loued hym. And he sent by the hande of Nathan the prophete, and called his name Jedian, on the Lordes behalfe.

a Hebr. Salomoh. 2 Sam. 1.

And as Joab fought agaynste Rabah, the citye of the chyldren of Amnon, he toke the kynges Toure and sente messengers to Dauid, sayinge: I haue made assaute to Rabah / and also haue taken the castell from whence they badde theyr water. Now therfore gather the reste of the people / and come and besiege the citye, and take it / lest yf I take it, the victorye be ascryued to me. And Dauid gathered all the people togyther, and went to Rabah and assauted it, and gate it. * And he toke the kynges crowne from of his heed, whiche wayed an hundred wayght of golde, and was sette with precious stones / and Dauid ware it on his heed. And he broughte out the spoyle of the citye in exceedynge greate aboundance. And he broughte oute the people that was therin, and sawed them, and drewe harowes of yron vpon them, and hedde some of them with sheedynge knyues of yron, and thruste some in to fornaces. And so he serued all the cityes of the chyldren of Amnon. And then Dauid and all the people retourned vnto Jerusalem.

1. Par. 11. a

1. Par. 11. b.

¶ Amnon Dauids sonne defyleth his syster Thamar. Absalom therfore kylleth Amnon and after flyeth for feare of his father.

CAPL XIII.

Amnon.

AND it chaunced that Absalom Dauids sonne hadde a fayre syster named Thamar, whome afterwarde Amnon an other sonne of Dauid loued. And this Amnon was so vexed that he fell sycke for the loue of his syster Thamar: for it thoughte him harde to come by his purpose of her, sithe she was yet a virgyn. But Amnon hadde a companion called Jonadab the sonne of Samah the brother of Dauid: whiche Jonadab was a verye wyse man. And he sayd vnto hym, howe commeth it, that thou being the kynges sonne art thus consumed euerye morynge? wylt thou not tell it me? And Amnon answered him: I loue Thamar my brother Absalos syster. Then sayd Jonadab vnto him: lye on thye bedde and fayne thy selfe sicke / and when thy father is come to se the / saye vnto hym: let my syster Thamar come and gyue me meate, and dresse it in my syght, that I maye se it, and eate it of her hande. So Amnon laye downe and made him selfe sicke / and when the kynge was come to se hym / Amnon sayde vnto hym: let Thamar my syster come and make me a couple of fritters in my syght, & I may eate of her hand. Then Dauid sente home to Thamer, sayinge: goo to thy brother Amnons house, and dresse hym meate. When Thamar came to her brother Amnons house, he laye / & she toke flowre and made paste, and made fritters in his sight and dyd bake them / and toke a platter and powred them oute before hym. And Amnon wolde not eate, but commaunded to haue out all men from hym / and they wente all oute from hym. Then sayd Amnon vnto Thamar: bringe the meate in to the chamber, that I maye eate of thyne hande: And Thamar toke the fritters which she had made, and broughte them in to the chambre to Amnon her brother, and set them before hym to eate. And he toke her and sayd vnto her: Come lye with me my syster. And she answered hym: nay my brother doo not inforce me / for it ought not to be so in Israel / doo not this folly. * For whyther shal I goo with my shame? And thou shalte be as one of the fooles in Israell. But speake vnto the kynge, and he shal not denye me vnto the. Howbeit he wold not harken vnto her voice but was to strong for her, and * forced her and laye with her. And then Amnon hated her exceedyngly: so that the hate wherwith he hated her, was greater then the loue with whiche he before loued her. And he sayd vnto her, aryse and awaye. Then she sayde vnto hym / this great cruelte that thou puttest me awaye, passeth the other that thou diddest vnto me. Neuertheles he wolde not heare her, but called his ladde that wayted vpon him and sayde: put her out at the doores from me, and bolte the doore after her. And she hadde a kyrtell of diuers colours vpon her: for with such were the kynges doughters that were virgyns apparyled, made strayte vnto them. Then his seruaunt brought her oute at the doores, and locked the doores after her. And Thamar put asshes on her heed, and rente her gaye kyrtell that was on her, and put her hand on her heed and so went / and as she went, cryed. Then Absalom her brother sayd vnto her: hath Amnon thy brother ben with the? Nowe then be styll my syster, for he is thy brother / and set not this thynge greatly in thy herte. And so Thamar remayned desolated in her brother Absolons house. And kynge Dauid herde of all these thynges, and was very wrothe. And Absalom sayde vnto his brother Amnon, neyther good

ne hadde. How be it Absalom hated Amnon because he had lored his syster Thamar.

And it happened two yere after that, Absalom hadde a shepesherynge in Baal Hasor besyde the tryde of Ephraim, and had all the kynges sonnes and he came to the kynge and sayde: beholde thy seruaunt hathe a shepesheryuge, let the kynge and his seruauntes come with thy seruaunt. And the kynge sayde vnto Absalom. Oh nay my sonne, lette vs not goo euery one of vs, that we be not chargeable vnto the. And Absalom laye sore vpon him, howbe it he wolde not goo, but blessed him. Then sayd Absalom, then let my brother Amnon go with vs. And the kyng answered, what neadyth it that he goo with the? But Absalom made suche instaunce, that he let Amnon goo with him, and all the kynges chyldren.

Then Absalom commaunded his younge men, sayynge: marke when Amnons herte is merye with wyne, and when I bid you smyte Amnon, then kyll him: feare not, for it is I that bydd you, be bolde therfore and playe the lusty bloudes. And the yonge men of Absalom serued Amnon euen as Absalom commaunded the. And all the kynges sonnes arose and toke eche man his mule and fledde. And whyle they were yet in the waye, tidinges came to David that Absalom hadde slayne all the kynges sonnes, so that none was lefte alyue. Then the kynge arose and rent his garmentes, and laye alonge on the earthe / and all his seruauntes stode by, with their clothes rente. Then Jonadab the sonne of Samah Dauids brother answered and sayd: let not my lorde suppose, that they haue slayne all the younge men the kynges sonnes, saue Amnon onely is dead, for that hathe ben euer in Absaloms mouthe, sythens he lored his sister Thamar. Nowe therfore lette not my lorde the kynge take the thynge so greuously, to thynke that all the kynges sonnes be dead, when Amnon only is dead. But Absalom fled / and the yong man that kepte the watche lyfte vp his eyen and loked aboute / and beholde, there came moche people by awaye that was behynde his backe alonge by an hylles syde. Then sayd Jonadab vnto the kynge: beholde, the kynges sonnes are come / and as thy seruaunt sayd, so it is. And as sone as he had lefte speakyng: beholde the kynges sonnes came and lyfte vp their voyces and wepte. And therto the kyng and all his seruauntes wepte exceadyngly. But Absalom escaped and went to Tholmai the sonne of Ammihud kynge of Gesur. And the kynge mourned for his sonne continually. And so Absalom escaped and went to Gesur, and was there thre yeres. And by that tyme the kynge turned his mynde from pursuynge Absalom. For he had lefte mourynge for the dethe of Amnon.

¶ By the wysdome of the woman of Thekoa Absalom is called. The compynelle and boldde of Absalom, Absalom tryeth Joabs cosyn. His father hyderly hym.

When Joab the sonne of Zaruiah perceyued that the kynges herte was turned agayne to Absalom, he sente to Thekoa, and let thence a wyse woman, and sayde vnto her: feyn thy selfe to be mourner, and put on mournyge apparell. And anoynt not thy selfe with oyle. But be as a woman that hadde longe tyme mourned for the dethe of some body. And go to the kyng and speake on this maner vnto him. And Joab taughte her what she shulde saye. Nowe when the wyfe of Thekoa was come to speake with the kynge, she fell on her face to the ground and dyd obeysaunce and sayde: helpe me O kynge. And the kynge sayde vnto her, what ayleth the? She answered. I am a wyddowe, and myne husbande is dead. And thy handmayde hadde two sonnes whiche fought together in the felde where was no man to go betwene them, & the one slewe the other. And beholde, the hole kynrede arose agaynste thy handmayde, and sayde: deliuer vs him that slewe his brother: that we maye kyll him for the soule of his brother whome he slewe, for we wyll destroye the heyre also. And so they shall quenche my sparkle whiche is lefte, tyll there remayne neither name ne tilue vpon the earth vnto my husbande. The kynge sayde vnto the wyfe: goo home to thyne house, and I wyll gyue a charge for the. Then the woman of Thekoa sayde vnto the kynge. My lorde kynge, the trespace be on me and on my fathers house, and the kynge and his seate be giltlesse. And then sayd the kyng: yf any man saye ought vnto the, brynge him to me / and he shall no more trouble the. Then sayde she, let the kynge remembre his Lorde God, that the nexte of the blonde gather not on heapes together to destroye, and that they slee not my sonne. And he sayd: as truly as the Lorde liueth, there shall not one heere of thy sonnes heed fall to therthe.

Then the woman sayde: let thyne handmayde speake one worde more to my lorde the kynge, and he sayd, saye on. And the woman sayde, wherfore then hast thou determined on this same maner agaynst the people of God? that the kynge sholde speake this thyng and be faultye therin, so that the kynge sholde not fet home agayne his banished? For we must nedes dye and perysshe, as water spylt on the grounde, whiche can not be gathered vp agayne / and God wyl not take awaye the life, but fynde the meanes that the banysshed be not vtterly expelled from hym. And now concernynge that I am come to speake of this thynge vnto the kynge my lorde / for I stode in feare of the people. thy handmayde thought surely I wyll speake vnto the kynge / peraduenture the kynge wyll heare the request of his handemayde. And the kynge shall heare his handemayde and deliuer her fourth of the hande of the man that wolde haue destroyed me and my sonne also, oute of the enheritaunce of God. Then thyne handmayde sayd: I praye God that the worde of my lorde the kynge maye be vnchaungable. For my lorde the kynge is an aungell of God in hearyng of good

CAPL. XIIII.

good or badde: and therfore the Lorde thy God be with the.

Then the kynge answered and sayde to the woman: hyde not frome me I praye the: the thynge that I shall aske the. And the woman sayde: let my Lorde the kynge saye on. Then sayde the kynge. Is not the hande of Joab with the in all this matter? And the woman answered and sayde: as surely as thy soule lyueth, my Lorde kynge, it is neyther on the right hande nor on the lefte, that my Lorde the kynge hathe spoken. For thy seruaunt Joab bad me, & he put all these wordes in the mouth of thyne handmayde. And that I shulde thus turne my talke an other waye, wylled me thy seruaunt Joab. And so I se that my Lorde is wyse, euen as an Aungell of God, to vnderstande all thinges that are in the earth. Then sayde the kynge to Joab, beholde, I am content to do this thynge. Go therfore fet home the yongeman Absalom. And Joab fell to the grounde on his face, and bowed him selfe, & blessed the kynge, and sayde: now thy seruaunt knoweth that I haue founde grace in thy sight of my Lorde the kynge in that he hath fulfilled the request of his [illegible] arose and went to Gesur, and brought Absalom to Jerusalem. Then sayde the kynge: let him turne to his owne house, and se he come not in my presence. And so Absalom went to his owne house, but came not in the kynges presence. Moreouer in all Israell there was not so goodly a man as Absalom, of so great lyp praysed, from the sole of his fote to the top of his head, was no blemysh in him. And whē he shaued his head (for at euery yeres ende he shaued it because it was heuy on him, & therfore he shaued it) the heare therof wayed two hundred sycles weyght of the kynges weyght. And there Absalom had three sonnes borne him and one daughter named Thamar, whiche was a fayre woman to looke vpon. When Absalom had dwelt two yere in Jerusalem without commynge into the kynges presence, he sent for Joab, to thintent, to haue sent him to the kynge. But he wolde not come to him. And he sent agayne, & yet he wolde not come. Then he sayde vnto his seruauntes: beholde, Joab hath a parcell of lande fast by myne, & hath barley therin. Go and set it on fyre. And Absaloms seruauntes went and set it on fyre.

Then Joab arose and came to Absalom vnto his house, and sayde vnto him: Wherfore haue thy seruauntes burnt my felde with fyre? And Absalom sayde to Joab: beholde, I sent for the, desyring the to come, because I wolde haue sent the to the kynge, for to say: wherfore am I come frome Gesur? It had bene as good for me to haue byden there still. Nowe therfore let me come to the kynges presence, or elles yf there be any trespace in me, kill me. And Joab went to the kynge and tolde him. And he sent for Absalō: which whan he was come, fell vp the grounde on his face before the kynge. And the kynge kyssed him.

¶ Absalom maketh insurrection against his father. Dauid is fayne to flee for feare of him.

CAPI. XV.

After this, Absalom gat him charettes and horses, and fyfty men to run before him. And therto he dyd to aryse vp early in the mornynges, and to stande by the wayes syde that led to the gate of the cytie. And all the men of Israel that had complaintes and came to the kynge for iudgement, he called vnto him and sayde: of what cite arte thou? And when the other answerd: thy seruaunt is of suche a tryb of Israel. Then sayd Absalom vnto him: se, me thinketh thy matter is good and ryghteous, and yet no man is appointed of the kynge, to heare the. Then Absalom sayde further: Oh, that I were a iudge in the lande, and that all men whiche haue suites and matters in the lawe, shuld come to me. For I wolde do them iustice. And also when any man came nyghe to him to do hym obeysaunce, he put forth his hande and toke him to him, and kyssed him. And on this maner dyd Absalom to all Israel that came to the kynge for iudgement, and thus he wanne the [illegible] of Israel. And at fourtye [illegible] kynge: Let I haue vowed, vnto [illegible]de: for thy seruaunt vowed a vowe when I was in Gesur in the lande of Syria, sayynge: yf the Lorde shall bringe me agayne to Jerusalem, I will serue the Lorde. And the kynge sayde / goo in peace. And so he arose and went to Hebron. Then Absalom sent spyes throwe out all the trybes of Israel, sayynge / as sone as ye heare the voyce of the trompe blowe, saye / Absalō raygneth kynge in Hebron. And with Absalō went two hundred men forth of Jerusalem / were called. And they went with pure hertes knowinge nothynge of the matter. Absalom sent also for Achitophel the Gyonite Dauids counceilour, and let him out of his cytie Silo, when he sacrifyced sacrifices, where was wrought strong treason. And the people drue to Absalom in great thronges. And there cam a messenger to Dauid and sayde / The hertes of the men of Israel are to folow Absalom. Then sayde Dauid to all his seruauntes that were with him at Jerusalem / aryse and let vs flee, for we shall not otherwyse escape fro Absalom. Make spede to depart / lest he come sodenly and catche vs, and bringe some myschef vpon vs, & smyte the cytie with the edge of the swerde. And the kynges seruauntes sayd to him / beholde, thy seruauntes are redy to whatsoeuer my Lord the kynge shall appointe. Then the kynge & all his houshold departed a fote. And he left behynde him ten women / were his concubynes, to kepe the house. And so the kynge & al the people went forth a fote & taryed farre frome the house, & all his seruauntes went by his syde. And all the Cerethites & all the Pelethites, & all the Gethites euen. vi. hundred men which were come a fote frome Geth, went before the kynge. Then sayde the kyng to Ethai the Gethite, wherfore shuldest thou go with vs also? Returne and abyde with the kynge, for thou art a straūger and

and art remoued frome thyne owne place. Thou camest but yesterdaye, and shoulde I vnquiet the to daye to go with vs? I will go whether I go. But returne thou and cary agayne thy brethren. Mercy & truthe be with the. And Ethai answered the kynge and sayd: as surely as the Lorde lyueth, and as surely as my Lorde the kynge lyueth, in what place my Lorde the kynge shalbe, whether in death or lyfe, there will thy seruaut be. Then sayd the kynge to Ethai, come and go forwarde. And Ethai the Gethite went forth, and all his men, and all the children that were with him. And all the countrey wept with a loude voyce. And all the people went forwarde the straight waye to the wildernesse. And behold Sadoch and all the Leuites were with him, and bare the arcke of the testament of God. And when they hadde set wowne the arcke of God, Abiathar came vp, vntyll the people were all come ouer, out of the cytie. Thē sayd the kynge vnto Sadoch. Caye the arcke of God agayne into the cytie. If I shall fynde fauoure in the eyes of the Lord, he will bring me agayne, and shewe me both it and the tabernacle therof also. But yf the Lorde thus saye: I haue no lust vnto the. Beholde, here am I, let him do with me what semeth good in his eyes. The kynge sayde also vnto Sadoch the prieste, thou arte a Seer. Returne therfore into the cytie in peace. And take your two sonnes with you: Ahimaaz thy sonne, & Jonathas the sonne of Abiathar. And se, I will hyde me in the fieldes of the wyldernesse tyll there come some worde frome you to be tolde me. And so Sadoch and Abiathar caryed the Arcke of God agayne to Jerusalem, and they tarryed there. And Dauid wente vp on mount Oliuet and wept as he went, and had his head couered, and went barefote. And all the people that was with him, had euery mā his head couered, and as they went wept also. And one tolde Dauid, sayenge: Achitophel is one of them that haue conspired with Absalom. Then sayde Dauid: O Lorde, turne the counsell of Achitophel in to foolishnes. Whē Dauid was come to the toppe of the mount and had bowed him selfe vnto God: behold, Husai & Arachite came against him with his coate torne & earth vpon his head. Vnto whō Dauid sayd: yf thou go with me, thou shalt be a burthen vnto me. But yf thou returne to the cytie: then shalt thou saye vnto Absalom I will be thy seruaut O kynge: thus longe haue I bene thy fathers seruaunte, and nowe I am thyne. And thalt dissolue the counsell of Achitophel. And thou hast therewith the Sadoch and Abiathar the priestes, to whom thou shalte shewe all thou canste heare oute of the kynges house. And behold, ye haue with you there two sonnes: Ahimaaz Sadoches sonne, and Jonathas Abiathars sonne, by whome ye shall sende me all ye can heare. And so Husai Dauids frende gat him to the cytie. And Absalom also entered into Jerusalem.

¶ Ziba bringynge presentes to Dauid, doth falsyfye accuse Miphiboseth. Semei curseth Dauid and hourleth stones at him. Absalom by the helpe of Achitophel lyeth with his fathers Concubynes.

CAPI. XVI.

When Dauid was a lytle passe the toppe of the hyll: beholde Ziba the seruaunt of Miphiboseth came against him with a couple of Asses sadeled, and vpon them two hundred loues, and one hundred bonches of resinges, and an hundred knopies of dryen figges, and a bottell of wyne. Then sayde the kynge to Ziba: What hast thou there? And Ziba sayde: Asses for the kynges houshold to ryde on, and breed and fruite for the young men to eate, and wyne to drinke, yf any man faynt in the wyldernesse. Then sayde & kynge: Where is thy masters sonne? and Ziba sayd vnto the kynge: beholde, he tarryeth still at Jerusalem. For he sayde: This daye shal the house of Israell restore me & kyngdome of my father. Then sayd the kynge to Ziba: beholde thyne are all that pertayned vnto Miphiboseth. And Ziba answered: I beseche & that I may fynde grace in thy sight my Lorde kyng.

And when kyng Dauid came to Bahurim: beholde, there came out a man of the kynrede of the house of Saul named Semei the sonne of Gera, and he came out cursyng. And threwe he caste stones at Dauid and all the seruauntes of kynge of Dauid, all the people and all the men of warre goynge part on his right hande, and part on his lefte. And thus sayde this Semei, when he cursed the kynge, walke, walke, thou bloudeshedder, and thou vnthryfty man. The Lord hath brought vpō the, al the bloud of & house of Saul, in whose place thou hast raygned, and he hath deliuered the kyngdome into the hande of Absalom thy sonne. And thou art wrapped about with thyn owne mischefe, because thou art a bloud sheder.

Then sayde Abisai the son of Zaruiah vnto the kynge: Why wold this dead dogge curse my Lorde the kynge? let me go and stryke of his head. And the kynge sayd: What haue I to do with you, ye sonnes of Zaruiah? Let him curse, for the Lord hath bydden him curse Dauid. And who dare presume to saye wherfore wilt he so? And Dauid sayde to Abisai, & to all his seruauntes / behold, my sonne which came out of myne owne bowelles seketh my lyfe. How moche more then may this son of Jemini do it? Suffre him therfore to curse for the Lorde hath bydden him / happely the Lorde will loke on my wretchednesse, and do me good for his cursinge this daye. And thus as Dauid and his men went by the way, Semei wente alonge on the hylles syde, ouer against him, and rayled as he went, and threwe stones at him, and cast dust. And the kynge & all that were with him came dry vnto, and refreshed them selues there.

And Absalom and all the people of the men of Israel came to Jerusalem and Achitophel with him. And as soone as he was come / Husai the Arachite Dauides frende wente vnto Absa-

Absalom and sayde vnto him: God saue the kynge, God saue the kyng. And Absalom sayd
D agayne to Husai: is this thy kindnesse thou owest to thy frende? Why wentest thou not with hym? And Husai sayde vnto Absalom: nay not so, but whome the Lorde and this people and all the men of Israel chose, his will I be, and with hym will I dwell. And furthermore, vnto whome shall I do seruice but to his sonne? And as I was seruaunte before with thy father, so shall I be with the. Then spake Absalom to Achitophel, giue counsell what is best for vs to do. Achitophel sayde to Absalom: get the vnto thy fathers concubines whiche he hath lefte to kepe the house. For when all Israel shall heare that thou hast forced thy father, then shall ye handes of all that are with the, be stronge. And so they pytched Absalom a tent vpon the top of the house. And he went in vnto his fathers concubynes in the sight of all Israel. And the counsell of Achitophel whiche he counselled in those dayes, was as a man had asked counsell of God: so was all the counsell of Achitophel, both vnto David and also vnto Absalom.

¶ Achitophel approuyng his counsell disalowed of Husai and forsaken, hangeth him selfe.

CAP. XVII.

MOreouer Achitophel sayd vnto Absalom: let me chose out twelue thousand men. And I will forwarde and folow after David by night, and come vpon him whyle he is wery and weake handed, and will fray him, that all the people that are with him shall flee. And so will I smyte the kynge inconuenable, & will bringe agayne all the people vnto the, for thou seekest but after one man, and all the people shall haue rest. And the sayenge pleased Absalom well, and all the elders of Israel. Then sayde Absalom: call also Husai the Archite and let vs heare his aduise. When Husai was come to Absalom, Absalom spake vnto him, sayeng: Achitophel hath geuen suche counsel, whether it be best we folow his sayenge or not, tell thou. Then sayde Husai to Absalom: the counsell that Achitophel hath geuen is not good at this tyme. For (sayde Husai) thou knowest thy father and the men
B that are with him, how they be stronge men. And they be chafed in their myndes, as a Beare robbed of her whelpes. And moreouer thy father is a man practised in warre, and will not lye a nyghtes amongest the commen people. Perchaunce he nowe lyeth in some caue or in some other place. And though some of his men be ouerthrowe at the first brunt, yet they that heare it will thinke the people that followeth Absalom, be put to the worse. By reason wherof euē the best men thou hast whose hertes are as the hertes of Lyons, shal shrink therat. For all Israel knowe that thy father
C is a valyant man, and that they which be with him be valyaunt men. But my counsel is that all Israel be gathered vnto the, from Dan to Berseba, as the sande of the see in nombre, and that thou goo to battayle in thyne owne personne. And we shall come vpon him in one place or other, where we shall fynde him, and we shall pytche a felde against him, euen as the dewe falleth on the grounde. And there shall not one of them be lefte, neyther he ne anye of all that were with him. Moreouer yf he take a towne, then shall all the men of Israel cōpasse that cytie rounde about with ropes, and we shall drawe it into the ryuer, vntyl there be not one stone found vpon an other. And Absalom and all the men of Israel sayde: that the counsel of Husai the Arachite was better then the counsell of Achitophel. For it was euen the Lordes intent to destroye the counsell of Achitophel: which was good, that the Lorde myght bringe euil vpon Absalom. Then sayd Husai vnto Sadoch and Abiathar the preastes: on this & that maner dyd Achitophel and the elders of Israel counsel Absalom. And thus and thus haue I counseled. Now therfore sende quyckely and shewe Dauid, sayenge: tary not all nyght in the felde of the wildernes, but get the ouer lest the kynge be deuoured, and all the people that are with him. Now Jonathas and Thimaas abode by the well Rogel, for they might not be sene to come into the cytie. And a wenche went and tolde them. And they to goo & shewed kynge Dauid. Neuertheles there was a lad sawe them whiche tolde it to Absalom.
But they went both of them awaye quickly, and came to a mans house in Bahurim, who
E he had a well in his yarde, into whiche they went wyne. And the wyfe toke and spred a couerlet on the top of the well, and strawed theron stamped barleye to dryе. And the thyng was not espyed. So when Absaloms seruantes came to the wyfe, to the house and asked where one Thimaas and Jonathas were, the wyfe sayde vnto them: they be gone ouer the lytle brooke of water. And when they hadde sought them and couldе not fynde them, they returned to Jerusalem. And as soone as they were departed, the other came out of the well and went and tolde kynge Dauid, and sayde vnto him: aryse and get you quyckely ouer the water, for suche counsell hath Achitophel geuen. The Dauid arose and all the people that
F were with him, and they were come ouer Jordan by day lyght so that there lacked not one of them that was not come ouer Jordan. And when Achitophel sawe his counsell was not folowed, he sadelled his asse, and arose, and
G got him home, to his owne cytie, and set his houshold in order and hanged him selfe and dyed, and was buryed in the buryall of his father. Then Dauid came to Mahanaim. And Absalom passed ouer Jordan, both he and all the men of Israell with him. Then Absalom made Amasa captayne of the hoste in stede of Joab whych Amasa was a mās sonne named Jethra a Jesraelyte that went in to Abigail the doughter of Naas, sister to Zaruiah Joabs mother. And Israel and Absalom pytched in the lande of Galaad. And whē Dauid was come to Mahanaim, Nobi the sonne of Nahash of

ab of Kabath the cytye of the chyldren of Ammon, and Machir the sonne of Amiel of Lodaber, and Berzelai the Galaadite of Rogelim, brought beddes, basens and erthen vesselles: and also corne, barley, flour, and parched corne, beanes, and tier, hony, butter, sheepe and cheese of kyne, for David and all the people that were with him to eate. For they supposed that the people shuld be hongrye, faynte, and thurstye in the wyldernesse.

¶ Absalom is overcomme in battayle. He hangeth by the heare on an Oke. He is kylled and putte in a dyche. David is so sorowfull for the death of Absalom that he weyeth.

CAPI. XVIII.

AND the kyng nombred the people that were with him, and set graund captaynes and petty cappytaines ouer them.

And he sent one part of them with Joab, and an other parte with Abisai the sonne of Zaruiah Joabs brother, and the thirde part with Ethai the Gethite. And the kynge sayde to the people: shall I go with you? And the people answered: naye, for yf we flie, our aduersaries will not care for vs: neyther thoughe half of vs were slayne, shall they regarde vs. But thou were worth ten thousande of vs. And further more it is best that thou be redy to succur vs out of the cytie. Then sayde the kynge: what semeth you best, that will I do. And the kynge stode by the gates syde, and all the people came out by hundredes and by thousandes. And the kynge commaunded Joab, Abisai, and Ethai sayenge: se that ye saue my sonne Absalom. And all the people herde when the kynge gaue all the captaynes charge vpon Absalom. And the people went out into the felde against Israel, and the battell was in the wodde of Ephraim. Where the people of Israel were put to the worse before the seruauntes of David and there was a great slaughter that daye, euen of twenty thousande men. And the felde was sought in diuerse places, all about vpō the earth. And the woodde deuoured more people that day, than dyd the swerde. And it chaūced Absalom to come before the seruauntes of David ryding vpon a Mule which caryed him vnder the thicke bowes of a great Oke. And his heed caught in the Oke, so that he honge betweene heauen and earthe, and the Mule that was vnder him went awaye. And one that sawe it tolde Joab sayenge: behold, I sawe Absalom hange in an Oke: and Joab sayd vnto him that tolde him: lo, sawest thou him? and why dydest not thou there smyte him to the groūde, that I shoulde haue geuen the ten pyeces of syluer and a fayre girdle.

And the man answered Joab: thoughe I hadde a thousand pyeces of syluer tolde in my hande, yet would I not stretche out myne hād against the kynges sonne. For we herde with our eares when the kynge charged the, Abisai, and Ethai, sayenge: se that ye laye no handes vpon my sonne Absalom. Moreouer thoughe I had iouparded my life, and were falsly, yet coulde nought of al the matter haue bene hyd from the kynge: yea and thou thy selfe wouldst be against me. Then sayde Joab I may not flatte tarye wyth the, I will dyd him before thy face.

And therwith he toke three speares in his handē and thrust them into the hert of Absalō whyle he was yet alyue on the body of the tree. And ten seruauntes that bare Joabs weapōs, turned and smote Absalom and slue him. The Joab blewe a trompet, and the people returned from pursuynge Israel: for Joab spared the people. And they tooke Absalom, and caste him into a great pyt that was in the wood, & cast a myghty great heape of stones vpon him. Then all Israel fled euery man to his tent. And this Absalom yet in his lyfe tyme, reared vp a pyller, which is yet in kynges dale. For he sayde: I haue no male childe. And therfore to kepe my name in remembraunce haue I it. And he called the pyller after his owne name. And it is called vnto this daye, Absaloms pyller.

Then sayde Ahimaas the sonne of Sadoch: let me runne and beare the kynge tydynges, how the Lorde hath gyuē him ouerlode of the handes of his enemyes. Joab sayde to him: thou arte no man to beare tydynges to day: thou shalt beare tydynges another tyme but to daye thou shalt beare none, because the kynges sonne is ded. The sayd Joab to Chusi go and tell the kynge what thou hast sene. And Chusi bowed him selfe vnto Joab and ranne. Then sayde Ahimaas the sonne of Sadoch agayne to Joab: come what come wyll, let me runne I praye the after Chusi. And Joab sayde: Wherfore shouldest thou runne my sonne? for al be it thou runne thou getteste no rewarde: but he sayde, Well, come what will let me runne. And he sayde vnto him: runne. Then Ahimaas ranne by the playne and ouer ranne Chusi.

Dauid sat betweene the two gates. And the watchman went vp to the roufe ouer the gate vnto the wall, and lyfte vp his eyen and sawe: and beholde, there came a man runnynge alone. And the watcheman called and tolde the kynge. And the kynge sayde, yf he come alone, there is tydynges in his mouth. And he came and drue nye. And the watchman sawe another man runnynge, and called vnto the porter and sayde: beholde, there commeth another runnynge alone. And the kynge answered, he is also a tydynges bringer. And the watchman sayde: me thinketh the runnynge of the formost is lyke the runnynge of Ahimaas the sonne of Sadoch. And the kynge sayde: he is a good man, and commeth with good tydynges. And Ahimaas called and sayde to the kynge: good tydynges, and bowed him selfe to the erth vpon his face before the kyng and sayde: blessed be the Lorde thy God which hath shut vp al the men that lyft vp their handes against my Lorde the kynge. And the kynge sayde, is the lad Absalom safe? And Ahimaas answered, I saw a great buruer buruer when the kynges seruaunt Joab sent me thy seruaunt. But I wotte not what it was. And

the

the kynge sayde: turne and stande here. And he turned and stode. And beholde Chusi came and sayde, Good tydynges my liege sir kyng, the Lorde hathe quytte the this daye out of the handes of all that arose agaynste the. And the kynge sayd to Chusi, is the lad Absalom safe? And Chusi answered, the ennemyes of my Lorde the kyng and all that rise agaynste the, to haue the, be as thy sonne is. And the kynge was moued and went vp to a chamber ouer the gate and wepte, and as he went thus he sayde: my sonne Absalom, my sonne, my sonne, my sonne Absalom, wolde to God I. hadde dyed for the Absalom, my sonne, my sonne.

¶ David is restored to his kyngdome, and brought agayne to Jerusalem.

CAPI. XIX.

IT was tolde Joab, that the kynge wepte and mourned for Absalom. And the victorye was turned that daye in to mourning vnto al the people. For the people herde that daye, howe the kynge sorowed for his sonne, and the people went stealynge in to the cyty, euen as people ashamed do steale awaye, when they flee in battell. And the kynge hyd his face and cryed with a loude voyce: my sonne Absalom Absalom my sonne my sonne. Joab therfore went into the house to the kynge & sayd: thou hast shamed this daye the faces of all thy seruauntes, whiche this daye haue saued thy lyfe, and the lyues of thy sonnes & doughters, and the lyues of thy wyues & concubynes, in that thou louest thyne ennemyes and hatest thy frendes. Thou hast declared this daye that thou carest nother for thy capytaynes nor seruauntes. For now I vnderstande perceyue, yf Absalom had lyued, and all we dyed this daye, then it had pleased the well. Now therfore aryse and come abrode, & speke kyndly vnto thy seruauntes, I sweare by the Lorde onelesse thou come oute, there will not tarye one man with the this nyghte, whiche thinge will be worsse vnto the, then all the euyll that fell on the frome thy youthe vnto this houre. Then the kynge arose & sat downe in the Gate. And it was tolde vnto all the people, how the kynge sat in the Gate. And then all the people came before the kynge. But Israel fled euery man to his tente. And all the people were at stryfe throwe out all the kynredes of Israell, sayenge: the kynge deliuered vs out of the hande of our ennemyes, and he deliuered vs oute of the hande of the Philistines. And now he is fled out of the land for Absalom. And Absalom whome we annoynted ouer vs is dead in battell. Nowe therfore why are ye so styll, that ye bringe not the kynge agayne? And kynge David sent to Sadoch & Abiathar the preastes, sayenge: Speake vnto the elders of Juda and saye: why shuld ye be the last that shulde bringe agayne the kynge to his house, seyng suche tydinges is come to all Israel vnto the kynge euen to his house? ye are my brethren, my bones and my flesshe: wherfore then shuld ye be the last that shuld come to bringe the kynge home agayne? And saye to Amasa: art thou not my bone and my flesh? And God do so to me and so, onles thou be capitayne of the hoste to me for euer in the rowme of Joab. And he bowed the hertes of all the men of Juda, as a man wolde bowe the hert of one man: so that they sent worde to the kynge, that he shulde returne with all his seruauntes. And the kynge returned and came to Jordan. And Juda came to Galgal to mete the kyng and conuey him ouer Jordan. And Semei + the sonne of Gera the sonne of Jemini whiche was of Bahurim, hasted and came with the men of Juda to mete kynge David, and a thousande men of Benjamin with him, and + Siba the seruaunt of the house of Saul, and his .xv. sonnes, and thyrtye seruauntes with him. And they whypte ouer Jordan before the kynge. And there went ouer a Bote to cary ouer the kynges houshold, and to do him pleasure. And Semei the sonne of Gera fell before the kynge, as he was come ouer Jordan, & sayde to him: let not my lorde accompt wickednes vnto me, ne let him not remember the wyckednesse that thy seruaunt dyd, when my lord the kynge departed forthe of Jerusalem that the kynge shulde take it to herte. For thy seruaunt doth knowe his offence. And therfore beholde, I am the fyrste this daye of all the house of Joseph that am come to mete my lorde the kynge. But Abisai the sonne of Zeruiah answered and sayde: shall Semei not dye for these wordes that he cursed the Lordes annoynted? And the kynge sayde / What matter is betwene you and me, ye sonnes of Zeruiah, that ye shulde this daye be aduersaries vnto me? There shall no man dye this daye in Israel / for I knowe I am made this daye kynge ouer Israell. And the kynge sayd vnto Semei / thou shalte not dye, and sware vnto him.

And Miphibosheth the sonne of Saul came also to mete the kynge, and had neyther dressed his fete, ne shaued his bearde, ne washed his clothes, fro me the tyme the kynge departed, tyll he came agayne in peace. And whe he was come to Jerusalem towarde the kynge, the kynge sayde vnto him / Wherfore wentest not thou with me Miphibosheth? And he sayd, My Lorde kynge, my seruaunt deceyued me. For thy seruaunte sayde / that I wolde haue myne asse sadled to ryde theron, for to go to the kynge, because thy seruaunt is lame. And he hath therto complayned on thy seruaunte vnto my Lorde the kynge. But my lorde the kynge is as an aungell of God / doo therfore what semeth best in thyne eyes. For all my fathers house were but dedmen vnto my lorde the kynge / & yet dydest thou put me among them that eate at thyne owne table. What righte therfore haue I yet, to crye anye more vnto the kynge? And the kynge sayde / it needeth the not to speake anye more, for I haue sayde / that thou and Siba shall deuide the landes betwene you. And Miphibosheth sayd vnto the kyng / yee let him take all / for so moch as my

es my lorde the kynge to come in peax to his owne houfe.

I And Berzelai the Galaadite came from Roglelim, and went ouer Jordan with the kynge, to accompanye him ouer Jordan: whyche Berzelai was a very aged man, and foure score yeres olde, and had prouyded the kynge of fuftenaunce whyle he laye at Mahanaim: for he was a man of very great substaunce.

And the kyng sayde vnto Berzelai: come thou with me, that I maye fede the with me in Jerusalem. But Berzelai sayde vnto the kynge, Of what age am I, that I shulde go with the kynge into Jerusalem? I am this daye foure score yeres olde: and therefore can not discerne fawery from vnfawery, neyther hath thy seruaunte pleasure in that he eateth or drynketh: or yet delectation in the songes of men or women. Jt is no nede that thy seruaunte be a burthen vnto my Lorde the kynge: let thy seruaunte goo a lytle waye ouer Jordan with the kynge, for why shulde the kynge yelde me suche a rewarde? But let thy seruaunte turne backe agayne, that I may dye in myne owne cite, and be buryed by the grave of my father and mother. But loo, here is thy seruaunte Chamaam, let him goo with my Lorde the kynge, and do to him, what shall please the.

6 And the kynge answered, Chemeam shall goo with me. And I will do to hym that thou shalt be content with. Yea and whatsoeuer thou wilte requyre of me, that same will I do for the. And all the people went ouer Jordan. And when the kynge was come ouer Jordan, he kyssed Berzelai and blessed hym, and he went backe agayne vnto his owne place. And then the kyng went to Galgal, and Chemam went with hym. Howe, all the men of Juda were at the dyrygyng ouer of the kinge, and but halfe the men of Jsrael.

Wherefore all the men of Jsrael came to the kyng and sayde vnto him: why haue our brethren the men of Juda stolen the awaye, and haue brought the kyng and his houshold and all Dauids men with hym ouer Jordan?

And all the men of Juda answered the men of Jsrael: for the kynge is nere of kynne to vs: wherfore be ye angry for that matter? thynke ye that we eate of the kynges coste, or that the kynge giueth vs any gyftes? And the men of Jsrael answered the men of Juda and sayde: we haue ten parres in the king and haue therto more right to Dauid then ye. Why then dyd ye despyse vs, that our aduyse had not bene fyrste had in reuerence ouer kynge agayne? And the wordes of the men of Juda were fearcer then the wordes of the men of Jsrael.

Sheba the sonne of Bochri rayseth Jsrael against Dauid. Joab kylleth Amasa traytorously here. The head of Sheba is throwen to Joab. Dauids secretaries are nombred.

CAPL. XX.

1 There happened also to be an vnthryfty person named Seba, the sonne of Bochri, a man of Semini, wyche blew a trompet

and sayde: we haue no part in Dauid, nor inheritaunce in the sonne of Jsai, O Jsrael, let vs depart therfore euery man to his tent. And al Jsrael went from Dauid and followed Seba the sonne of Bochri. But the men of Juda claue fast vnto the kynge, from Jordan to Jerusalem. And when Dauid was come to his house to Jerusalem, he toke the .x. women his concubynes that he had left behynde him to kepe the house, and put them in warde and mynystred all thynges vnto them: but laye no more with them. And so they were closed vnto the daye of the death of them, and lyued a wydowes lyfe. Seba

Then sayde the kynge to Amasa: assemble me the men of Juda within thre dayes & present thy selfe here. And Amasa went to assemble the men of Juda: but tarryed longer then the tyme appointed him. Wherfore the kyng sayde to Abisai: now shal Seba the sonne of Bochri do more ille to vs then Absalom. Take thou therfore thy maisters seruauntes and folow after him: lest he get him walled cyties and escape vs. And there went out after him Joabs men and the Cerethites and the Phelethites and men of strength. And they departed out of Jerusalem to pursue Seba the sonne of Bochri. And when they were come to the great stone in Gabaon, Amasa met them. And Joab had on his garment that he had about him, gyrte vnto him, and vpon gyrte theron a knyfe layed fast to his loynes in a sheathe out of whyche it myght easily come forthe. And Joab sayde to Amasa: are al thinges in rest and peax my brother? And Joab toke Amasa by the chynne with the right hande, as thoughe he wolde haue kyssed him. And Amasa toke no heed to the knyfe that was in Joabs hande, with whyche Joab smote him in the short ribbes, and shed out his bowelles to the grounde, and smote him but one stroke, and he dyed. And then Joab and Abisai his brother pursued Seba the sonne of Bochri. And one of Joabs men that stode by the dede corps of Amasa sayde: What is he that he wolde be as Joab, and what is he that wolde be vnto Dauid in stede of Joab? And Amasa laye wallowynge in blonde in the middes of the waye. And there was a man that saw how all the people stode stil to gaze vpon him, and he rowled Amasa out of the way into the fielde, and cast a clothe vpon him. And as soone as he was tombled out of the waye all the people went after Joab, to pursue Seba the sonne of Bochri. Joab kylleth Amasa. 2. Regum. 3.

And he went thorow al the tribes of Jsrael vnto Abel Bethmaacah and all Barim. And the people gathered vnto him and went also after him. And they came & besieged him in Abel Bethmaacah. And they cast vp a bulk against the cyte. And it was besieged. All the people that was with Joab labored busely to ouerthrowe the wall. Then cryed a wyse woman out of the cyte, harken, harken, bydde Joab that he come hyther, to whome I maye speake with him. When Joab was come, the woman sayde: arte thou Joab? And Joab answered, I am. And she sayd to him: heare the wordes of thy handmayde. And he sayd: I am A wyse woman.

redy to heare. And she sayde: it hathe bene a common sayinge in olde tyme / men muste aske in Abel, & the it come to good passe. Abel is one of the quyetest and fayethfullest cities that are in Israel. And thou goest about to destroye a cytye that is a mother in Israell. Why deuourest thou the inheritaunce of the Lorde? And Joab answered and sayde: God forbydde, God forbydde it me, that I shulde eyther deuoure or destroye it. The thynge is not so: But there is a man of mount Ephraim, Seba the sonne of Bochri by name, who hath lyft vp his hande agaynst kynge David. Delyuer hym only, and I wyll depart fromme the cytye. And the woman sayde vnto Joab: Beholde, his heed shall be throwen ouer the wall to the. And then the woma went vnto all the people in her wyssdome. And they smote of the heed of Seba the sonne of Bochri, and cast it to Joab. And he blewe the trompe, and they shattered from the cytye euery man to his tent. So Joab returned to Jerusalem vnto the kynge.

And Joab was the graund capitayne ouer all the hoost of Israel, and Banaiah the sonne of Joiada was ouer the Cerethites & the Pelethites. Aduram was officer ouer the tribute And Josaphat the sonne of Ahilud was recorder. Sheua was scribe. Sadoch and Abiathar were the preastes. But Jra the Jairite was counsellour euen to David selfe.

¶ The deare yeres. The reuengaunce of the lynnes of Saul vpgroeth on his seuen sonnes, whiche are hanged. Foure great battelles, which David fought agaynst the Philistines.

CAPI. XXI.

THen there fell an hongre in the dayes of David three yeres tale wyngelye, and David enquired of the Lorde. And the Lorde answered: it is for Sauls sake and the house of bloude, because he slewe the Gabaonites. And the kynge called the Gabaonites, and sayde vnto them. (Nowe these Gabaonites were not of the children of Israel, but a remnaunt of the Ammorites, for the children of Israel had swore vnto them, & yet Saul sought to slay them, of a zele he had to the children of Israel and of Juda) David therfore sayd vnto the Gabaonites: What shall I do for you? and wher with shall I content you, that ye may bleste the enheritaūce of the Lord? The Gabaonites sayde vnto him: Our matter is not vpon syluer & gold but against Saul and against his house: neyther haue we any man that we wolde kyl in Israel. Then he sayd What then will ye I do for you? And they sayde vnto the kynge: the man that consumed and imagyned to bringe vs to nought, hym we ought to destroy, that not one of his stock be left in all the coostes of Israel, let the seuē men of his sonnes be delyuered vnto vs, that we may hange them vp vnto the Lord, in Gabaah, of Saul sometyme the Loyes cheste. And David sayde: I will geue them you.

But the kynge had compassion on Mephibosheth the sonne of Jonathas, the son of Saul, because of the Lordes oth that was betwene David and Jonathas the son of Saul. But he toke the two sonnes of Respha the daughter of Aiah which she bare vnto Saul, Armoni and Mephibosheth, and the fyue sonnes of Michol the daughter of Saul which she bare to Adriel the son of Berzelai the Molathite, & delyuered them vnto the handes of the Gabaonites, and they hanged them in the hill before the Lorde. These seuen were all slayne at once in the first dayes of heruest: euen in the begynninge of Barley heruest.

And Respha the daughter of Aiah toke sackclothe and spred it vnder her vpon the Rocke, euen fromme the beginninge of heruest, vntyll rayne dropped vpon them out of heauen and suffered neyther the byrdes of the ayre to fall on them by daye, nor beastes of the felde by nyght. When it was tolde David what Respha the daughter of Aiah the concubyne of Saul had wone, he went and toke the bones of Saul & of Jonathas his sonne, of the men of Jabes in Galaad, whiche they had stolen fromme the strete of Bethsan, where the Philistines had hanged them in the dayes when the Philistines had slayne Saul in Gelboe. And brought thence the bones of Saul and the bones of Jonathas his son, and they fet awaye the bones of them that were hanged, and buryed them with the bones of Saul and Jonathas his sonne in the countrey of Ben Jamin, in Zela, in the sepulchre of Cis his father. And when they hadde perfourmed all that the kynge commaunded, God was appeased vnto the lande. And the Philistines had yet agame warre vnto Israel. David therfore went with and his seruantes with him, and fought with the Philistines. And David waxed fayntye, & Jesbi of Nob one of the sonnes of Haraphah whose speare had waged thre hundred sycles of Brasse, and was gyrde with a new swerde thought to haue slayne David. But Abisai sonne of Zeruiah succoured him and smote the Philistiae and kylled him. Then the seruauntes of David swore vnto him sayenge. Thou shalt go no more forth with vs to battel, that the yght of Israell be not put out. And there was yet after this, battel with the Philistines at Nob, in whiche Sobechai the Husathite slew Saph of the sonnes of Haraphah. And there was yet the thirde battel in Gob, with the Philistines, where Elhanan the son of the Jaere Oygim, a Bethlehemite, slew one Goliath a Gethite: & staffe of whose speare was as great as a wewers cloth beame. And there was yet battell in Geth, where was a man of a great heyght, who had on euery hande fyue fingers, and on euery fote fyue toes. xxiij. in all. And was also of the kynred of Haraphah, and defyed Israel. And Jonathas the sonne of Samach the brother of David slew him. These foure were of the sonnes of Haraphah in Geth, and were ouerthrowē by the hande of David and his seruauntes.

¶ The songe of David for his delyuerye fromme his enemyes.

CAP. XXII.

And

And Dauid spake the wordes of this balade vnto the Lorde, what tyme the Lorde had deliuered hym oute of the handes of all his enemyes, and out of the handes of Saul. And he sayde: the Lorde is my rocke, my castell and my sauyour. God is my strength, and in hym will I trust: my shylde & the horne that defendeth me: myne hyghe holde and refuge, my sauour, saue me frome wyckednesse.

I will praise and call on the Lorde and so shall be saued frome myne enemyes. For the stormes of death haue closed me about, and the floudes of Belial haue feared me. The cordes of hell haue enuironned me, and the snares of death haue ouertake me. In my tribulacion I called to the Lorde, and cryed to my God. And he herde my voyce out of his temple, and my crye entred into his eares. The earth trembled and quoke, and the foundacions of heauen moued and shoke, because he was angry.

Smoke went out of his nostrelles, and deuowre fyre oute of his mouth, that it kyndled coles. He bowed heauen & came downe, and darkenesse vnder neithe his feete. And he rode vpon Cherubim and flew: and appeared vpon the wynges of the wynde. And he made darkenesse a tabernacle rounde about him, vi water congeled in thicke cloudes. Of the bright nesse that was before him, coles were set on fyre. The Lorde thundred frome heauen, and the most hyghe put out his voyce. He shotte arowes and scattered them, and hurled lyghtnynge and tormoyled them. And the bottome of the see appeared, and the foundacions of the worlde were sene, by reason of the rebukynge of the Lorde, and thorow the blastinge of the breeth of his nostrelles. He sent fromthe about and set me, & pluckes me out of myghty waters. He kepte me from my mighty enemy, and frome them that hated me, and were to stronge for me. When they had betegea me in the daye of my affliction, the Lorde kepte me vp. And he brought me out at large and kepte me, because he kepte in me. The Lorde rewarded me after my righteousnesse, and according to the puerenesse of my handes he requited me. For I kept the wayes of the Lorde, and committed no wickednesse by forsakinge my God. But I had all his lawes in my sight, neyther I tourned my face frome any of his ordinaunces. But was pure vnto him warde, and kept my selfe frome vngodlynesse.

And the Lorde dyd to me againe, according to my righteousnesse, and after my puerenesse that I had in his sight. With the holy thou shalt be holy, and with the man that is vncorrupt, thou shalt be vncorrupt. With the pure thou shalt be pure, & with the frowarde thou shalte be frowarde also. And the people that are in aduersitie, thou shalt helpe. And on the proude shalt thou cast thyne eyes, to pull the downe. Thou art my light (O Lorde,) and the Lorde shall lyghte my darkenesse. With thy helpe I will run thorowe an hoste of men, and by the ayde of my God will skynge ouer a wall. The wayes of God is vndefyled, and the worde of the Lorde fyned as golde, and he a shilde to all that trust in him.

Who is a God saue the Lorde? who mighty saue our God? God is my strength in warre, and ordereth the waye clearé before me. And maketh my feete as swyfte as rayndes, and setteth me fast vpon my hyghe holdes.

And teacheth my handes to fight, that a bowe of brasse is to weake for myne armes.

And thou hast saued me with thy shylde, & thy gentyinesse hath multiplyed me. Thou madest me rowme to walke in, that my feete shulde not slagger. I followed myne enemyes and destroyed them, and turned not agayne vntil I had consumed them. I wasted them & so throwled them, that they coulde not aryse: but fell vnder my feete.

And thou hyddest compasse me about with myght to battell, and madest them that rose against me, to stoupe vnder me. Thou madest myne enemyes to turne their backes to me, & them that hated me, & I destroyed the. They loked for helpe: but none came to saue them. Vnto the Lorde they cryed, but he herde the not. I will beate them as small as the dust of the earthe, and will stampe them as the dyrte of the streate, and will spreade them abrode.

Thou delyuerest me frome the diuisions of my people, and kepest me to be an hed ouer nations, for the people which I knew not became my seruauntes.

And the straungers shall make resistence against me, and shall obeye me at a worde.

And the aliens that shall take awaye, shall trembie for feare in their defenced places.

The Lorde lyue, and blessed be he that is my strength: and exalted be God the strength that saueth me. It is God that auengeth me, and bringeth vnder me the people vnder me. And delyuereth me from myne enemyes, thou lyftest me vp on hyghe frome them that aryse against me, and deliuerest me from the wycked men.

And therfore I will praise the (O Lorde) amonge the Heythen, and will synge vnto thy name. For thy great and many folde louinge of thy kynge, and shewinge mercy vnto thyne annoynted, euen to Dauid, and his sede for euer.

¶ The laste communicacion of Dauid, and the description of the mighty men to hym belongynge.

CAPI. XXIII.

These be the last sayenges of Dauid the sonne of Jsai. The man which is made the hyghe annoynted of the God of Jacob and pleasaunt Psalmist of Jsrael sayde: The spirite of the Lord spake in me, & his worde were on my tonge. The God of Jsrael spake vnto me, and the strength of Jsrael sayde: he that beareth rule ouer men, he that ruleth iustlye in the feare of God, shall be as the morninge lighte when the sonne shyneth in a morninge in whiche are no cloudes to letter the brightnesse, and as the grasse of the erth

by vertu of the cayne. And is not myne house so with God? in that he hath made with me an euerlastynge couenaunt perfect in all poyntes: and in that he shall fulfyll all that is healthsome vnto me, & all my delyres thereto. Where as the vnthryfty men are al as thornes taken forth of their places, whiche cannot be taken with handes: but the man that shall touche them, must be armed with yron on a longe helue. And then shal they be burnt with fyre, to sit therby.

These be the names of the myghtye men ℔ were aboute Dauid: Iosleb of Hebeth the Thachmonite, first of thre, otherwyse called Adino the Asonite, which slew. viii. hundred at one tyme. And next to him Eleazar the son of Dodi the sonne of Ahohi, one of the thre principal that were with Dauid, which whē they brayed the Philistines that were there gathered in battell, and the men of Israel were gone vp, arose and layd on the Philistines tyl his handes ached and claue vnto the swerd. And the Lorde made a great victory the same daye. And the people returned and went after hym onely to spoyle. After him was Sema ℔ sonne of Agee the Hararite (which when the Philistines were gathered in Lahaia where was a parcell of lande full of eares, and the people were fled for feare of the Philistines) stode in the myddes of the grounde, and defended it & slew the Philistines. And the Lorde gaue him a great victory.

And these thre of the thirtye of the lordes went downe and came to Dauid in ℔ haruest tyme vnto the caue Odollam. And the host of the Philistines had pitched their pauilions in the valey of giaunctes. And Dauid was then in a stronge holde. And the souldioures of the Philistines were then in Bethlehem. And Dauid longed and sayde: Oh, that I had of the water that is in the wel in the gate of Bethlehem to drinke. And anone the thre myghty brake throughe the host of the Philistines and fet water out of the Wel of Bethlehem that was in the gate, and toke and brought it to Dauid: neuertheles he wolde not drink therof, but offred it vnto the Lorde, and sayd: the Lorde forbyd that I shuld so do, shuld I drink the bloude of men that were in iopardye of their lyues? and so he wolde not drinke it. These thinges dyd these thre mighty me. The Abisai the brother of Joab, the sonne of Saruiah: he was capitayne ouer thre, and he lyft vp his speare against three hundred and slewe them, and was named with the thre. For he was nobler man then the thre and was their capitayne. Howe be it he attayned not vnto those thre in actes. Then Banaiah the sonne of Joiada the sonne of a lusty man valyaunt in actes of Kabzeel, he slewe two Lyons of Moab. He went downe and slew a Lyon in a pyt in tyme of snow. And he slew an Egyptian a goodly man, which hadde a speare in his handt. And Banaiah went down to him with a staffe, and pluckede the speare out of the Egyptians handt and slewe him with his owne speare: These thinges dyd Banaiah the son of Joiada and was the noblest of thirty. But not lyke to any of the thre in feates of warre. And Dauid made him of his counsell. Asahel the brother of Joab was one of the thirtye. Then Elehanan the sonne of Dodo of Bethlehem: Semah the Harodite: Elika the Harodite: Helez the Paltite: Ira the sonne of Ikes the Thekoite: Abiezer of Anatoth: Sobonai the Husathite: Zelmon an Ahohite: Maharai the Netophathite: Heled the sonne of Baanah an Netophathite: Ithai the sonne of Ribai of Gibeah a cytie of the children of Benjamin: Banaiah the Pharathonite: Hedai of the ryuer of Gaas: Abialbon the Arbathite: Asmaueth a Berhomite: Eliahba a Shaalbonite: Of the sonnes of Jasen Jonathas: Semah the Hararite, Ahiam the sonne of Sarar an Hararite, Eliphelet the sonne of Ahasbai the sonne of a Maachathite, Eliam the sonne of Ahitophel the Gilonite, Hezrai the Carmelite, Phaarai the Arbite, Igaal the sonne of Nathan of Zobah, Bani the Gadite, Zelec an Amonite, Naharai a Berothite the harnesbearer of Joab the sonne of Zeruiah, Ira the Ithrite, Gareb the Ithrite, Urias the Hethite, in all thirty and seuen.

¶ Because Dauid caused the people to be nombred, Israel is plaged with pestilence: so that in thre dayes dyed lxx. thousande.

CAPI. XXIIII.

AND the Lorde was wrothe eftsoones against Israel, & stered vp Dauid against them, sayenge, Go and nombre bothe Israel and Juda. And forthwith the kyng sayd to Joab the capitayne of his host, goo about I praye the, thorow out all the tribes of Israel, euen frome Dan to Berlabe & nombre the people ℔ I maye knowe the nombre of them. And Joab sayde vnto the kynge, I beseche ℔ the Lorde thy God make the people as many mo as they be, yea and an hundred tymes so many mo, and that the eyes of my Lorde the kynge maye se them. But howe is it that my Lorde the kynge hath a lust in this thinge? Notwithstanding the kynges wordes preuayled against Joab and against al the capitaynes of the host. Then Joab and the capitaynes of the host went out from the kynge, to nombre ℔ people of Israel. And they passed ouer Jorda and pytched in Aroer on the right syde of the cytie that lyeth in the myddes of the valeye of Gad and so forth to Jazer. And then they went to Galaad & to the nether lande of Hodsi, and frome thence to Dan Jaan, & about to Sidon, and came to the stronge towne of Tyre, and to all the cyties of the Heuites, & of the Canaanites, and then went out to the south of Juda, euen to Berlabe. And so when they had bene aboute thorow out al the lande, they returned to Jerusalem at the ende of nyne monethes and twenty dayes. And then Joab deliuered vp the ordenynge of the nombre of the people vnto the kynge. And there were found in Israel nyne hundred thousand men of might that drew swerdes. And ℔ men of Juda were fyue hundred thousand men.

And

And Dauids hert smote him after that he had nombred the people. And he sayde vnto ꝯ Lorde: I haue synned exceadingly in that I haue wrought. And now Lord take away the trespace of thy seruant: for I haue wrought foolishly. And when Dauid was risen in a morninge, ꝯ worde of the Lorde came vnto the prophete God. Gad Dauids Seer, sayenge: Go and say to Dauid, this sayth the Lorde. I offer the thre thynges, chose which of them I shall do to ꝯ. And Gad came to Dauid and shewed him, & 13. sayde vnto him: whether wilt thou haue. vij. yeres hunger in thy lande, or that thou flee thre monethes before thyne enemyes and they to lowynge the, or that there be thre dayes pestilence in thy land. Now auise the and se, what worde I shall bringe agayne to him that sent me. Then sayde Dauid vnto Gad: I am in a ℣ right great feare. But better it is to fal into ꝯ hade of the Lorde, for moch is his mercy, then to fall in to the handes of men. And the Lord sent a pestilence in Israel vnto the morninge vnto the time of the tyme appointed. And there dyed of the people betweene Dan and Berlieba. lxx. thousande men. And when the angell stretched out his hande vnto Jerusalē to haue destroyed it, the Lorde repented vpon ꝯ scourge and sayde to the angell that destroyed ꝯ people / It is sufficient, let thyne hand cease. And the angell was at the threshinge place of Araunah the Jebusite. Then spake Dauid vnto the Lorde when he saw the angel that smote the people, and sayde / Loo, it is I that haue synned, and I that haue done wickedly. But these sheepe what haue they done? let I praye ꝯ thine hand be on me & on my fathers house. And Gad came the same daye to Dauid, and sayde vnto him / Go vp an reare an alter vnto the Lorde in the threshinge flour of Araunah the Jebusite, And Dauid according to ꝯ sayenge of God, wente vp as the Lorde commaunded. And when Araunah loked and saw the kynge and his seruauntes commynge towarde him, he went out: and bowed him self to the kynge flat on his face to the ground, & sayde: Wherfore is my Lorde the kynge come to his seruaunt? And Dauid sayd: to bye the threshynge flour of the, to make an aultare vnto the Lorde that the plage may ceasse from the people. And Araunah sayde vnto the kyng: Let my Lorde the kynge take and offer what semeth him good in his eyes / Beholde, oxen for sacrifice, and sledges and the other instrumentes of the oxen for wood. And Araunah the kynges seruāt gaue all to the kynge, and sayd moreouer vnto the kyng / the Lord/ the Lorde thy God accept the. But the kyng sayde vnto Araunah / not so, but I will bye it of the at a price, and will not offer sacrifice vnto the Lord my God that shal cost me nought. And so Dauid bought the threshinge flour, and the oxen, for fyftye sycles of syluer.

And Dauid buylt there an aultare vnto the Lorde, and offered burntsacrifices and peax offringes. And so the Lord was appeased vnto the lande. And the plage ceased from Israell.

¶ The ende of the seconde boke of Samuel: commenly called the seconde of the Kynges.

THE THYRDE BOKE OF KYNGES, BVT AFTER THE HEBRVES, THE FYRST OF THE KYNGES.

¶ The younge virgin Abisag keyeth Dauid in his extreme age. Adonias enuyeth the realme vnto the kynge to his father. Salomon is annoynted kynge and then Adonias fleeth.

CAPI. I.

¶ When Kynge Dauid was waxen olde & ftryken in yeres, thought they couered hym with clothes, yet he caught no heate. Wherfore his seruauntes sayde vnto hym: let there be sought for my Lorde the kynge, a younge mayden to stande before hym and to cherysh hym. And let her lye in thy bosome, that my Lorde the kynge may get heate. And so they sought for a fayre damosell thorow out all the coostes of Israel and founde one Abisag, a Sunamite, and brought her to the kynge. And the Damosell was exceedinge fayre, and cherysshed the kynge and ministred to him: But the kynge had not to do with her.

Adonias. But Adonias the sonne of Hagith exalted him selfe sayenge: I wyll be kynge. And he gat him a charett, and horsmen, and fyfty men to runne before him. And his father rebuked him not at any tyme nor sayd so much to him as why dest thou so. And he was therto a goodly man and his mother bare him next after Absalom. And he communed with Joab ꝑ sonne of Zaruiah, & with Abiathar the preest. And they holpe Adonias. But Sadoch ꝑ preest Banaiah the sonne of Joiada, Nathan the prophet, Semei and Rei & the men of mighte which were with Dauid feared not Adonias And Adonias sacrificed sheepe and oxen and fat lynges at the stone of Zoheleth, which is fast by the well of Rogel, and bad tyther all his brethren the kynges sonnes, and all the men of Juda the kynges seruantes. But Nathan the prophete and Banaiah and the myghtye men and Salomon his brother he had not.

Nathan. Wherupon Nathan spake vnto Bethsabe the mother of Salomon, sayenge: hast thou not herde how Adonias the sonne of Hagith hath raigne ouerwinge vnto our master Dauid? Nowe therfore come that I maye gyue the counsel, how to saue thyne owne lyfe, and ꝑ lyfe of thy sonne Salomon. Hence and get ꝑ vnto kynge Dauid, and saye vnto him: bydest not thou my Lord kynge swere vnto thy handmayde, sayenge? Salomon thy sonne shal raygne after me, and he shall sytte vpon my seate, why is then Adonias made kynge? And se, whyle thou yet talkest there with the kyng I will come in after the / and will ende thy wordes.

¶ So Bethsabe entred vnto the kynge into the chambre. And the kynge was very olde & Abisag the Sunamite ministred vnto him. And Bethsabe stouped and made obeysaunce vnto the kynge. And the kynge sayde: what is thy matter? She answered and sayde: my lorde, thou swarest by the Lorde thy God vnto thyne handmayde: Salomon thy sonne shall raygne after me, and shall sytte vpon my seate. But nowe se, Adonias is kynge and thou my Lorde kynge wotest it not, & he hath offered oxen, fatlynges, and sheepe abundantly, and hath called all the sonnes of the kyng and Abiathar the preest, and Joab the Capitayne of the host. But Salomon thy seruaut hath he not bydden. And now (my lord kyng) the eyes of all Israell wayte on the, to tell them who shall syt on the seate of my Lorde the kynge after hym. For elles when my Lorde the kynge is layde to rest with his fathers, I and my sonne Salomon shalbe synners.

And beholde, whyle she yet talked with the kynge, Nathan the prophete was come. And they tolde the kynge, sayenge: here commeth Nathan ꝑ Prophete. And when he was come before the kynge, he made obeysaunce vnto ꝑ kynge vpon his face vnto the ground, & sayd: My lorde kyng, hast thou sayde, Adonias shal raygne after me, and he shall sytte vpon my seate? For he is gone downe this day and hath offered oxen, fatlynges, and sheepe plenteously and hath called al the kynges sonnes and the capitaynes of the host, and Abiathar ꝑ preest. And se, they eate and drynke before him & say. God saue kyng Adonias. But me thy seruāt & Sadoch the preest and Banaiah the sonne of Joiada, and thy seruaunt Salomon he hath not called. Is this thynge doone of my Lorde the kynge and yet wouldst not shewe me thy seruaunt, who shulde sitte on the seate of my lorde the kynge after him?

Then kynge Dauid answered and sayde: Call me Bethsabe. And she came in and stode before him. And the kynge sware, sayenge. As surely as the Lorde (that hathe ryade my soule oute of all aduersitie) lyueth: euen as I swere vnto the by the Lorde God of Israell, sayenge: Salomon shall raygne after me, and he shall syt vpon my seate for me, so will I doo this daye. And Bethsabe bowed on her face to the earthe, and dyd obeysaunce vnto the kynge, and sayde: I praye God my lorde kynge Dauid maye lyue euer. Then sayde kynge Dauid call me Sadoch the preest and Nathan the Prophete, and Banaiah the sonne of Joiada. And when they came before the kynge / The kynge sayde vnto them / Take with you the seruauntes of your lorde, and set Salomon my sonne vpon myne owne Mule, and carye hym downe to Gihon. And lette Sadoch the preeste, and Nathan the prophete annoynte hym there / to be Kynge ouer Israell. And then blowe ye with a trompette, and saye: God saue kynge Salomon. And then come vp after hym, and let hym come

come and sytte vpon my seate. For he shall be kynge in my steede. And hym I haue commaunded to be leader ouer Israell and Juda. And Banaiah the sonne of Joiada answerd the kynge, and sayd: Amen. And so I prayse God that the Lorde God of my Lorde the kynge saye so to. And as the Lorde hathe ben with my Lorde the kynge: so I prayse God he may be with Salomon, and that he make his seate more glorious then the seat of my Lorde kyng David. So Sadock the preest, and Nathan the Prophete, and Banaiah the sonne of Joiada, and the Cerethytes and Phelethytes wente downe, and sette Salomon vpon kynge Dauids Mule, and ledde him to Sthon. And Sadock the Preest toke an horne of oyle oute of the tabernacle, and annoynted Salomon. And they blewe a trompet/and all they sayd: God saue kyng Salomon. And all the people came vp after hym pypynge with pypes, and triumphynge greatly, so that the erth range with the soundes of them.

And Adonias and all the gestes that were with hym herde it, euen as they hadde made an ende of eatynge. And when Joab herde the soundes of the trompet, he sayd: how happenethe it that there is suche a noyse in the cyte? And as he yet spake: lo, Jonathas the sonne of Abiathar the Preest came. And Adonias sayde: come for thou arte a lusty blonde, and bringest good tydynges. And Jonathas answered and sayde to Adonias: Verily oure Lorde kynge David hathe made Salomon kynge. And the kynge sente with hym Sadock the Preeste, and Nathan the Prophete: and Banaiah the sonne of Joiada, and the Cerethites and the Phelethites, and they haue set hym vpon the kynges Mule. And Sadock the Preeste, and Nathan the Prophete haue annoynted hym kynge in Sthon. And as they came vp agayne; they reioysed that the cyte dyd sounde agayne. And that is the noyse that ye haue herde. And therto Salomon sytteth on the seate of the kyngdome. And moreouer the kynges seruauntes wente in to bielle oure Lorde kynge David, sayenge: thy God make the name of Salomon more full of fauoure then thyne/and his seate more glorious then thyne. And the kynge bowed hym selfe vpon the bedde. And also of all thus sayde the kynge: blessed be the Lorde God of Israell, who hathe made one to sytte on my seate this daye, myne eyes seynge it. Then all the gestes that were with Adonias were afrayde, and rose vp and wente euerye man his waye. But Adonias fearyng Salomon, arose, and went and caught holde on the hornes of the aulter. And it was tolde Salomon that Adonias for feare of kynge Salomon, hath caught holde by the hornes of the aulter, sayenge: let kynge Salomon sweare vnto me this day, that he wil not slee his seruaunt with the swerde. And Salomon sayd: yf he wyll be a good man, there shal not an heere of hym fall to the erth. But yf wyckednesse shall be founde in hym, he shall dye for it. And therupon kynge Salomon sent and set him downe from the aulter. And he came and dyd obeysaunce vnto kynge Salomon. And Salomon sayde vnto hym: get the to thyne house.

¶ Dauid dyeth. Adonias requyreth to haue Abisag to his concubine, and therfore Salomon commaundeth to slee hym. Abiathar is put from his Priesthode. Semei and Joab are slayne.

CAPI. II.

When the dayes of Dauid were drawen nyer that he sholde dye, he charged Salomon his sonne, sayenge: I muste walke by the waye of all the worlde, neuertheles be stronge, and quyte thy selfe manfully. And se thou kepe the appoyntment of the Lorde thy God, that thou walke in his wayes, and kepe his commaundementes, ordinaunces, lawes and testimonyes/ as it is written in the lawe of Moyses, that thou mayste vnderstande all that thou oughtest to do/and al that thou shouldest medle with, that the Lorde maye make good his promesse, whiche he hath promysed me, sayenge: yf thy children shall take hede to their wayes, that they walke before me in trueth with all their hertes, and with all their soules: ✠ then thou shalte neuer be without one sytteynge on the seate of Israel. ✠ iii. Reg. ix. b

✠ Moreouer thou woteste howe Joab the sonne of Saruiah hathe serued me, and what he hathe wonne to the two capitaynes of thoste of Israel: vnto Abner the sonne of Ner, and vnto Amasa the sonne of Jether/ how he slewe them, and shedde the blonde of warre in tyme of peace, and put the blonde of warre vpon his gyrdle that was about his loynes, and in his shoes that were on his feete. Deale with hym therfore according to thy wysdom and se thou brynge not his graye heed downe to the graue in peace. ✠ And shewe kyndnesse vnto the sonnes of Berzelai the Galaadyte, and let them be amonge them that eate at thy table, because they so came to me when I fled from Absalom thy brother. ✠ And lo thou hast with the, Semei the sonne of Gera the sonne of Gemini of Bahurim, which cursed me with a bytter curse, what tyme I went to Mahanaim. But he came agayne vnto me to Jordan/ and I sware to hym by the Lorde, sayenge. I wyl not slee the with the swerde. But pardon thou hym not. Thou art a man of wysdome, and shalte knowe what to do to hym/ se therfore thou brynge his graye heed to the graue with blonde. And so Dauid rested with his fathers, and was buryed in the cyte of Dauid. And the dayes which he Dauid raygned vpon Israel were fourtye yeres/ seuen yeres in Hebron, and thyrtye and thre yere in Jerusalem. ✠ So Salomon sate vpon the seate of Dauid his father. And his kyngdom was stablished myghtyly. ✠ i. Reg. xxii. b ✠ i. Reg. xix. b ✠ i. Reg. xvi. c ✠ i. Reg. xvi. f

After this, Adonias the sonne of Haggith came to Bethsabe the mother of Salomon. And she sayd: betokeneth thy comming peace? And he sayde it betokeneth peace. Then sayde he, I haue a matter to shewe the. And she sayd: saye on. And he sayde: thou knowest that the kyngdom ✠ i. Reg. xvi. d

kyngdome was myne, and that all Israel set
they? eyes on me that I sholde raygne, how
be it the kyngdome was turned away and gi-
uen to my brother, for it was appointed him
of the Lorde: and nowe I aske a peticyon of
the, wherof denye me not. And she sayde vnto
him: tell what it is. Then he sayde: speake I
praye the, vnto Salomon the kynge (for he
will not saye the naye) that he gyue me Abi-
sag the Sunamyte to wyfe: And Bethsabe
sayde: well, I will speake for the vnto the
kynge. And therupon Bethsabe wente vnto
kynge Salomon to speake vnto him for Adō-
nias. And the kynge rose vp agaynste her and
bowed him selfe vnto her, and sat him downe
on his seate. And there was a seate set for the
kynges mother, and she sat on his ryght syde.
Then she sayde: I make bolde a lytell peti-
cion of the: saye me not naye. And the kynge
sayd vnto her. Aske on my mother: for I will
not saye the naye. And she sayd: let Abisag the
Sunamite be gyuen to Adonias thy brother
to wyfe. And kynge Salomon answered and
sayde vnto his mother: why doest thou aske
Abisag the Sunamite for Adonias? Naye, rather
aske for hym the kyngdome, (for he is myne
elder brother: euen for him also it, and for
Abiathar the Preest, and for Joab the sonne
of Zaruiah. Then kynge Salomon sware by
the Lorde, sayinge: God do so to me and so,
yf Adonias haue not spoken this worde a-
gaynste his selfe. Now therfore as surely as
the Lorde liueth, who hathe stablished me
and set me on the seate of Dauid my father,
and who hathe made me an house as he pro-
mysed me, Adonias shall dye this daye. And
kynge Salomon sent by the hande of Banaiah
the sonne of Joiada, and smote him so
that he dyed. And vnto Abiathar the Preest
sayde the kyng: get the to Anathoth vnto thyne
owne feldes, for thou arte worthy deth: but
I will not at this tyme kyll the, bycause thou
barest the arcke of the Lorde God before Da-
uid my father, and bycause thou sufferedst in
my father in all his afflictions. And so Salo-
mon put awaye Abiathar from beinge preest
vnto the Lorde: to fulfyll the wordes of the
Lorde which he spake ouer the house of Eli
in Silo. 3. Regum. 2. Then tidynges came to Joab: for
Joab had turned after Adonias, but not af-
ter Salomon. Wherupon he fledde vnto the
tabernacle of the Lorde and caught holde on
the hornes of the aulter. And it was told king
Salomon how Joab was fledde vnto the ta-
bernacle of the Lorde, and lo, he by the aulter.
Then Salomon sente Banaiah the sonne of
Joiada, sayinge: go and smyte him. And when
Banaiah was come to the tabernacle of the
Lorde he sayd vnto him: thus sayth the king,
come out. And he sayde nay. But I will dye
here. And Banaiah brought it the kynge worde,
sayinge: thus sayd Joab, and thus he answe-
red me. Then the kynge sayde: do euen as he
hathe sayde: smyte him and burye him, and
take awaye the bloude which Joab shedde
causeles from me, and from the house of my
father, and the Lord. brynge his bloude vpon
his owne heed, for he smote two men ryghte-
wyser and better then he, and slew them with
the swerde, my father vnwetynge: euen Ab-
ner sonne of Ner, capitayne of the hoste of Is- 1. Regū. 2.
rael, and Amasa the sonne of Jether, capitayn 1. Regum.
of the hoste of Juda, and they? bloude returne
vpon the heed of Joab, and on the heed of
his seed for euer. And prosperite be vnto Da-
uid, and vnto his seed, and vnto his house, and
vnto his seate of the Lorde for euer. And Ba-
naiah the sonne of Joiada went vp and smote
him, and slewe him, & buryed him in his owne
house in the wyldernesse. And the kynge put
Banaiah the sonne of Joiada in his rowme
ouer the hoste, and put Sadoch the preest in the
rowme of Abiather. Then the kynge sent and
called Semei, and sayd to him: buylde the an
house in Jerusalem, and dwell there, & se thou
go not thence any whither. For be thou sure of
it, the daye thou goest oute and passest ouer
the ryuer of Cedron, thou shalte dye for it, and
thy bloude shall be on thyne owne heed. Se-
mei sayd vnto the kynge: it is well sayde, as
my Lorde the kynge hathe sayde, so will thy
seruaunt do. And Semei dwelte in Jerusalem
many a daye. And it chaunced at the ende of
thre yere, that two of the seruaunttes of Se-
mei ranne awaye vnto Achis sonne of Ma-
acah kyng of Geth. And one told Semei saynge:
thy seruaunttes be in Geth. And Semei
rose vp and sadled his asse, and gat him to
Geth to Achis to seke his seruaunttes, & came
and brought them agayne from Geth. But it
was told Salomon how Semei hadde gone
from Jerusalem to Geth, and was come a-
gayne. And the kynge sente and called Se-
mei and sayd vnto him: Dyd I not sweare by the
Lorde, and protested vnto the sayinge: be sure
whe so euer thou goest out and walkest abroe
any whither, thou shalte dye? And thou an-
swerdst me, it is good tydynges that I haue
herd. Why then hast thou not kept the oth of
the Lorde, and the commaundement that I
commaunded the? And then the kynge sayd to
Semei: * thou remembrest all the wyched- * 3. Reg.
nesse whiche thyne herte knoweth that thou
dydst to Dauid my father. The Lorde ther-
fore render agayne thy wychednesse vpon
thyne owne heed: and kyng Salomō be blessed,
and the seate of Dauid be settled before
the Lorde for euer. And the kynge commaun-
ded Banaiah the sonne of Joiada: which
wente oute and smote him that he dyed. And
so was the kyngdome settled in the handes of
Salomon.

¶ Salomon taketh Pharaos daughter to wyfe. The Lorde appeareth to hym, and gyueth hym wyssome. The pleadinge of the two harlots who bothe owe the kynge chylde: and Salomons iudgment therin.

CAPI. III.

THen Salomon dyde affinitie with Pha- 1
rao kyng of Egypt, and toke his dough- (1. Reg. 9.
ter, and brought her in to the cyte of Da- 2. Paral. 8.
uid, tyll he hadde made an ende of buylding
his owne house and the house of the Lorde,
and

and the walles of Jerusalem rounde aboute. Onely the people sacrifyced in aulters made on hylles, bycause there was no house buylte for the name of the Lorde, tyll those dayes. Salomon doubtlesse lourd the Lorde, & walked in the ordinaunces of Dauid his father, saue onely that he sacrificed and offered incense vpon aulters in hylles.

And the kynge wente to Gabaon to offre there/for that was a greate offerynge place. And there Salomon offered a thousand burnt offerynges vpon that aulter. And in Gabaon the Lorde appeared to Salomon in a dreame by nyght. And God sayde: Aske what I shall gyue the. And Salomon sayde: thou hast shewed vnto thy seruaunt Dauid my father great mercye/ bycause that he walked before the in truthe and in ryghteousnesse and playnesse of herte with the. And thou hast kepte for hym this greate mercye, that thou hast gyuen hym a sonne to sytte on his seate: as it is come to passe this daye. ✠ And now Lorde my God, it is thou, that hast made thy seruaunt kynge in the rowme of Dauid my father. ✠ And I am a yonge ladde, and wot not how to order my selfe. And thy seruaunt is in the myddes of thy people, whiche thou hast chosen, a people that are so manye that they can not be tolde nor nombred for multitude. ✠ Gyue therfore vnto thy seruaunte, an vnderstandynge herte to iudge thy people, & to discerne betwene good and badde. For who is able to iudge this thy so waygthy a people? And it pleased the Lord well, that Salomon had desyred this thyng. Wherfore God sayd vnto him: bycause thou hast asked this thyng, and hast not asked long lyfe, neither hast asked richesse, nor the lyues of thyne enemyes, but hast asked the discretion to vnderstande equite: Lo, I haue wrought accordynge to thy petycyon: and beholde, I haue gyuen the a wyse and an vnderstandynge herte, so that there was none lyke beretofore, neyther after the shall anye aryse lyke vnto the. And therto I haue gyuen the that thou askedst not, bothe ryches and honoure: so that there shall be no kynge lyke the, all thy dayes. And yf thou wylte walke in my wayes to kepe myne ordynaunces and commaundementes, as Dauid thy father dyd walke, I will lengthen thy dayes also. When Salomon awoke, he vnderstode this was his dreame. And he came to Jerusalem and presented hym selfe before the arcke of the Lordes couenaunt, and offered burntofferynges and peaceofferynges, and made a feaste to all his seruauntes.

Then came two women that were harlotes vnto the kynge, and stode before him. And the one of them sayde: O my Lorde, I and this woman dwell in one house. And I was deliuered of a chylde with her in the sayd house. So the thyrde daye after I was deliuered, she was deliuered also: we two beynge together, and no stranger wt vs in the house saue we two alone. And this wymes chylde dyed in a nyght, for she had ouerlayde it. And then she arose at mydnyght, and toke my sonne from my syde, whyle thyne handmayde slepte and layde it in her bosome, and put her deed chylde in my bosome. And when I arose vp in the morninge to gyue my chylde sucke: lo, it was dead. But when I had lokyd more diligentlye vpon it in the morninge: Beholde, it was not my sonne whiche I dyd beare. And the other woman sayde: It is not so: But the lyuynge is my sonne, and the deed thyne. And she layde agayne: thou sayest wronge, for the deed is thy sonne, and the lyuynge myne. And thus they chydded before the kyng. Then sayd the kynge: the one sayth/ this that is alyue is my sonne, and the deed is thyne. And thother sayth naye: But thy sonne is the deed, and the chylde alyue is myne. Then sayde the kynge: bringe me a swerde. And they broughte a swerde before the kynge. And the kynge sayde: Diuyde the lyuynge chylde in two, and gyue the one halfe to the one, and the other to the other.

Then spake the woman that was mother to the chyld alyue vnto the kynge, for her bowelles yerned vpon her sonne) and sayde: I beseche the my Lorde, gyue her the lyuynge chylde, and in no wyse slee it. And the other sayd: it shall be neither thyne nor myne, but diuyde it. Then the kynge answered and sayd: ✠ gyue her the lyuynge chylde and slee it not, for she is the mother therof. And all Israell herde of the iudgement whiche the kynge had gyuen, and feared the kynge/ for they perceyued that the wysdome of God was in him to do iustyce.

¶ The Pryntes and rulers vnder Salomon. The prouision for his vytayles. The nombre of his horses, and of his parasites.

CAPL. IIII.

SO kynge Salomon was kynge ouer all Israel. And these were his lordes: Azarias the sonne of Sadoch the preest. Elihoreph and Ahiah the sonnes of Sisa scribes. Josaphath the sonne of Ahilud, the recorder. And Banaiah the sonne of Joiada was ouer the hoste. And Sadoch and Abiathar were preestes. And Azariah the sonne of Nathan was ouer the generall receyuers. And Zabud the sonne of Nathan was a mayster, and the kynges companion. And Ahisar stewarde of houshold. And Adoniram sonne of Abda ouer the tributes. And Salomon had twelue generall receyuers ouer all Israel, which sustayned the kynge and his houshold, eche man his moneth in a yere. Whose names are these: the sonne of Hur in mount Ephraim: the sonne of Dekarin Maher in Salom in Bethsames, in Elon and in Bethhanan: the sonne of Heled in Araboth, and to him pertayned Socoh, and all the lande of Hepher: the sonne of Abinadab, whiche had all the regyons of Dor, and Taphath the doughter of Salomon was his wyfe: Baanah the sonne of Ahilud had Thanach Magedo, and all Bethsan whiche is by Zarthanah beneth Jezrahel, and from Bethsan to Abel Meholah, and vnto beyonde Jecmaam. The sonne of Gaber had Ramoth Galaad

Galaad, and his were the townes of Jair the sonne of Manasse, whiche lye in Galaad, and his was the coostes of Argob in Basan, thre score great cities with walles and barres of brasse.

Ahinadab the sonne of Ido, hadde Mahanaim: Ahimaah hadde Nephthalim, and he hadde taken Basemath the doughter of Salomon to wyfe: Baanah the sonne of Husai hadde Aser and Aloth: Josaphat the sonne of Pharuah hadde Jissachar. Semei the sonne of Ela hadde Benjamin: Gaber the sonne of Uri, hadde the countreye of Galaad and the lande of Seyon kynge of the Amonites / and of Og kynge of Basan / and was alone ouerlyer in the lande. And Juda and Israel were manye / euen as the sande of the see in nombre / eatynge, drynkynge, and makynge merye. And Salomon raygned ouer all kyngdomes fromme the ryuer thorowe oute all the lande of the Philistines, vnto the borders of Egypte / and they broughte presentes, and serued Salomon all dayes of his lyfe.

And Salomons ordynarye of housholde was euery daye thirty quarters of manchet floure, and thre score quarters of mele / tenne fatted oxen / and twentye oute of the pastures / and an hundred sheepe and goottes, beside venyson of harttes, buckes, and bubalies, and fat pultrye. For he ruled in all the regions on the other syde Euphrates, from Thaphsah to Gaza, and alle ouer all the kynges on the other syde the sayde Euphrates. And he hadde peace with all his seruauntes on euerye syde. And Juda and Israel dwelte without feare, euerye man vnder his vyne and vnder his figge tree, fromme Dan to Berlabe, all the dayes of Salomon.

And Salomon hadde fourtye thousande stalles of hosses for chaarettes / and twelue thousande horsemen. And the forsayde generall ordynaryes made purueyaunce for kynge Salomon, and for all that came to kynge Salomons table euerye man his moneth, so that there lacked nothynge. And as for barley and straw for the hosses and mules, they broughte vnto the place where the officers were, euery man vp his office.

And God gaue Salomon wysdome and vnderstandynge exceedynge moche, and a large herte / euen as the sande alonge by the see banche: so that Salomons wysdome exceeded the wysdome of all them of the East countrey, and all the wysdome of the Egyptians. And he surmounted all men in wysdome / bothe Ethan the Ezrahite, Heman, Chalcol, and Darda the sonnes of Mahol. And his name spred abrode amonge all nacions on euery syde. And Salomon wrote thre thousand prouerbes. And his songes were a thousande and fyue. And he disputed of trees, euen fromme the Cedar tree that groweth in Libanon, vnto the Isope that springeth out of the wall. And he disputed of beestes, fowles, wormes, & fishes. And there came of all nacions to heare the wysdome of Salomon, and from all kynges of the erth which had herd of his wysdome.

¶ Hyram Hiram sendeth Cedar tymber to the buyldynge of the temple. The discripcion of the worke.

CAPI. V.

AND Hiram kynge of Tire sent his seruauntes vnto Salomon / for he hadde herd that they had anoynted him kynge in the rowme of his father. And thereto Hiram was euer a louer of David. 4 And Salomon sent agayne to Hiram, saying: thou knowest of David my father, how he could not buylde an house vnto the name of the Lorde his God for warre whiche he had on euery syde, vntyll the Lorde had put them vnder his fote. But now the Lorde my God hath geuen me rest on euerye syde / so that there is neither aduersary nor any euyll plage. And therfore I am disposed to buylde an house vnto the name of the Lord my God, as he promised David my father saying: thy sonne whych I wyll put vpon thy seat for the, he shall buylde an house vnto my name. Nowe then commaunde that they hewe me Cedar trees in Libanon. And let my seruauntes be with thyne / & I wyll gyue the, the hyre of thy seruauntes in all suche thynges as thou shalt require / for thou knowest that there are not amonge vs that can skyll to hewe tymber lyke vnto the Sidonens.

When Hiram herde the wordes of Salomon / he reioyced greatlye and sayde: Blessed be the Lorde this daye, whiche hathe set David a wyse sonne ouer this mygthye people. And Hiram sent agayne to Salomon, saying: I haue allowed the request whyche thou sentest to me / and wyll satisfye all thy lust concernyng tymber of Cedar trees and fyre. My seruauntes shall bringe them fromme Libanon to the see. And I wyl conueye them by fluyte vnto the place that thou shalt assigne me, and wyll cause them to be discharged there, that thou mayst receyue them. And thou shalte do me this pleasure agayn / to gyue me grayne towarde my housekeepynge. And so Hiram gaue Salomon Cedar trees, and fyre trees, as moche as he desyred. And Salomon gaue Hiram twentye thousande quarters of wheate to fede his household with / and twentye buttes of pure oyle. And so moche gaue Salomon to Hiram yerely.

And the Lord gaue Salomon wysdome, as he promised him. And there was peace betwene Hiram & Salomon, and they were in a leage together. And kyng Salomon raysed a tribute thorowe out all Israel. And the tribute was thyrtye thousande men, whiche he sent to Libanon, ten thousande a moneth by course / so that they were one moneth in Libanon, and two monethes at home.

And Adoniram was ruler ouer the tribute. So Salomon hadde thre score and ten thousande that bare burdens, and thre score and ten thousande that hewed in the mountaynes, beside the Lordes he hadde to ouersee the worke, in nombre thre thousand and three hundreth / who gouerned the people that wrought in the worke. And at the commaundement

of the

of the kynge, they brought greate stones, and that fre stoms, and hewed therto, to laye in the foundacion of the house. And Salomons masons, and the masons of Hiram dyd hewe them, with them of the byblers. And so they prepared both tymbre and stone to buylde the house.

¶ The frame and forme of the temple Porche and aulture &c.

CAPL. VI.

AND it came to passe in the foure hundred and foure score yere, after the chyldren of Israell were come oute of the lande of Egypte, and the fourthe yere of the raygne of Salomon vpon Israel, and the seconde moneth called ℣ Zif, that he began to buylde the temple vnto the Lorde. And the house whiche Salomon buylte for the Lorde was thre score cubytes longe, and twentye brode, and thirtye cubytes hye. And the porche that was before the body of the temple, was twentye cubytes longe, after the measure of the brede of the house, and tenne brode/ euen at the verye ende of the house. And he made vnto the house, wyndowes to open and shutte.

And vnder the walles of the house, he made galeryes rounde about, bothe about the temple, and also the quere. And so made sydes rounde about. And the nethermoste galerye was fyue cubytes brode, and the myddle galerye sixe, and the thyrde seuen cubytes brode. For he made the walles without wheron the beames laye, euer thynner and thynner/ so that they were not fastened in the walles of the house. And the house was buylte of stone made perfecte alredye er it was broughte thyther. So that there was neither hammer or axe, eyther anye toole of yron herde in the house, whyle it was in buylduge. And the waye of the myddle galerye was in the ende of the house on the ryghte syde. And men wente vp with wyndyng steares in to the myddle galerye, and oute of the myddle in to the thyrde. And so he buylte the house and finished it, and couered it with beames of Cedar tymbre, matt bolowe and ioyned togyther. Then he buylte chambres oure all the temple of fyue cubytes heyght, and coupled the house togyther with beames of Cedre.

And the worde of the Lorde came to Salomon, sayinge: concernynge the house whiche thou art a buyldynge/ yf thou wylte walke in myne ordinaunces, and execute my lawes, and kepe all my commaundementes, to walke in them: then wyll I make good vnto the, my promes ✠ whiche I promysed Dauid thy father. ✠ And I wyll dwelle among: the chyldren of Israel, and wyll not forsake my people Israel. And so Salomon buylte the house and fynished it, and syled the walles of the house within, with rybbes of Cedar tree/ euen from the pauement vnto the rouffe, and syled it within, and bonred the floore of the house with planches of tyree.

And he syled twentye cubytes in the ende of the temple, bothe floore and walles with Cedar, and dyuided it within to be the quere, and place moste holye. And the fyrste house, that is to saye, the bodye of the temple, was fourtye cubytes longe. And the Cedar of the house within, was hewed with knoppes and grauen with flowres, and all was Cedar tymber, so that no stone was sene. And the quere that was within the temple, he prepared to set there the arche of the Lordes testament. And the quere was twentie cubytes long/ and twentye in brede, and twentye in heyght. And he syled it with pure golde, and bonred the aulter with Cedar. And Salomon syled the house within also with pure golde. And he made golden barres ouer alonge the quere, with the he hadde couered with golde. And the hole house he ouerlayde with golde, vntyll he had ended it. And the aulter that was in the quere, he ouerlayde with gold also. And within the quere he made two ✠ Cherubyns of olyue tree, ten cubytes hyghe a pece, and euery wynge fyue cubytes longe/ so that from the vttermoste parte of one wynge, vnto the vttermoste parte of the other, were ten cubytes. And the other Cherub was ten cubytes hyghe also, so that bothe the Cherubes were of one measure and one fyse. The heyght of the one Cherub was ten cubytes, and so was it of the other. And he put the Cherubes in the middle of the inner house. ✠ And the Cherubs stretched their wynges, so that the one wynge of the one touched the one wall, and the one wynge of the other touched the other walle. And the other two wynges of them touched one an other in the myddes of the house. And he ouerlayde the Cherubes with golde.

And the walles of the house rounde about he garnyshed with worke of Cherubs and palme trees, and grauen flowres, both within in the quere, and without in the temple. And the floore of the house he couered with golde/ bothe within in the quere, and also without in the temple. And in the entryng of the quere he made two doores of olyue tree, with the vpper and two syde postes, fyue square. And the two wayes of olyue tree, he grauen with grauynges of Cherubes and palme trees, and grauen flowres, an couered them with golde, and layde golde ouer the Cherubes, and also the palme trees. And in lyke maner vnto the waye of the temple, he made postes of olyue tree foure square, and two dores of fyre tree, and either waye with two folding leues, and grauen theron Cherubes, palme trees, & flowres, and couered them with gold made playne by a ruler. And then he buylte the inner court with thre rowes of hewed stone, and one rowe of Cedar wodde.

In the fourthe yere of his raygne was the foundacion of the house of the Lorde layde/ euen in the moneth ℣ Zif, and in the eleuenth yere in the moneth ♭ Bul, which the eyghte moneth, it was full fynished in all that pertayned therto, and fashioned as it should be in all poynctes. And so was he seuen yere in buylduge of it.

CVI

¶ The buylding of the house of Salomon. The house of Pharaos daughter. The toppe of the pylers of Iachin, of the Molten Sea.

CAPI. VII.

AND Salomon buylte his owne house in thyrteene yere space, and full fynished it. And he buylte the house of the wode of Libanon, an hundred cubytes longe, and fyftye brode, and thyrtye hyghe, foure square with rowes of Cedar pylers, and Cedar beames alonge vpon the pylers. And the rouffe was Cedar above an vpghe vpon the beames that laye on vpghe on the pylers, whiche pylers, were fourtye and fyue in nombre / fyftene on a rowe / and the spaces betweene the pylers were one agaynste an other three folde. And all the wozes with the fyde postes were foure square one agaynste an other thre folde.

And he made a porche of pylers fiftye cubytes longe, and thyrtye cubytes brode, and yet a porche before that with pilers and a thicke pyller before that. Then he made a porche to fyt and iudge in, ipseo with Cedar euen fromę the pauementes, vnto the top. And his owne house where he kept residence in an other court without that porche, was of the same worke. And then Salomon made an house for Pharos doughter, whiche he had taken to wyfe, lyke vnto that porche.

B All these thynges were of ryche stones hewed after a measure, and sawed with sawes within and without / euen from the foundacion, vnto the top of the walles / and on the oute syde therto towarde the great court. And the foundacion was of ryche stones, and that mygh̄tye greate stones of ten cubytes, and of eight. And above were ryche stones hewed accordynge to the same cyse / and also with Cedar. And the great courte rounde about was with thre rowes of hewed stone, and one rowe of Cedar planches. And likewise was it in the inner courte of the house of the Lorde, and of the porche of the temple. ✠ And kynge Salomon sent and fet one Hiram oute of Tire, a wydowes sonne of the tribe of Nephtalim / his father being of Tire. Which Hiram was a perfyte founderer, and full of wysdome, vnderstandynge, and connyng, to worke all maner of worke in brasse. And he came to kynge Salomon, and wrought all his worke. He cast two pylers of brasse, of eyghteene cubites a pece hyghe / and a strynge of twelue cubytes mygh̄t compasse eyther of them about. And he made two heed peces of molten brasse to sette on the toppes of the pylers, of fyue cubytes long a pece, with garlandes of drapyd worke, and hoopes of chayne worke for the heed peces that were on the pylers, seuen for the one and seuen for the other. And he made the pylers / and for either of the heed peces a garland E with two rowes of pomegranates to couer them with. And the heed peces that were on the toppes of the pylers, were wrought with lylyes in the porche, the space of foure cubites of them. And the pomegranates above and be-

✠ 2. Paral.

wethe on the wyethen chaynes that compassed the myddle of the heed peces, were in nombre two hundred on either heed pece. And he set vp the pylers in the porche of the temple / and when he had set vp the vyght pyller, he called the name therof Jachin / and when he set vp the lefte pyller, he called the name therof Boaz. And the toppes of the pylers were thus wrought with lilies, and so was their workemanship fynished. D

Then he cast a see of brasse tenne cubytes wyde from brymme to brymme, and rounde in compasse, and fyue cubytes hyghe. And a strynge of thyrtye cubytes mygh̄te compasse it about / and vnder the brymme of it as it were apples compassed and embraced the see of ten cubytes wyde in two rowes cast with it when it was cast. And it stode on twelue oxen / of whiche, three loked Northe, three West, three South, and three East / and the see on hygh vpō them / & all their hynder partes were inwarde. And it was an handebreedth thycke, and the brym wrought lyke the brymme of a cup with flowres of lylies. And it contayned two thousande Bathes.

And he made ten botomes of brasse, foure cubites longe, and foure cubites brode a pece, and thre hyghe. And the workes of the bottomes was on this maner that the sydes were, as it were flatte bordes betweene the ledges. And on the flatt bordes betweene the ledges were lyons, oxen, and Cherubes. And vpō the ledges that were above and beneth the lyons and oxen, was toyned pendant worke. And euerye bottome had foure brasen wheles / whose axeltrees were also of brasse. And in the foure corners were vndersetters vnder the lauatorye caste eche ouer agaynste his fellowe.

And the stalke of the lauatorye was in the myddle of the bottome one cubyte hyghe / and a cubyte and an half rounde / and it had knoppes theron in the bare places, whiche were foure square, not rounde. And vnder the sydes were foure wheles / and their axeltrees toyned faste to the bottome. And the heyghte of euerye whele was a cubyte and an halfe. And the workemanshyp of the wheles was lyke the worke of a charet whele. And the axeltrees, the naueiles, spokes, and stalkes were all moulten. And the foure vndersetters in the foure corners, were of the verye bottomes.

And vnder the stalke of the lauatorye in the myddes of the bottome, was there a rounde fote of halfe a cubyte hyghe. And theron playne places and ledges of the selfe. And he graued in the playne, and also on the ledges, Cherubes, lyons, & palme trees, euerye where rounde about. And on this maner he made the ten bottomes cast worke: all of one measure and one syse. Then he made ten lauers of brasse, containyng fourtye Bathes a pece, and they were of foure cubytes a pece for euery one of the bottomes a lauer. And he put fyue of those bottomes on the vyght corner of the temple / and other fiue on the lefte / and put the see on the vyght corner of the temple Eastwarde, and

and towarde the Southe. And Hiram made pottes, shouelles, and basons/ and so finished all the worke that he made kynge Salomon for the house of the Lord: that is to saye, two pyllers, and two tulipes of the heedes þ were on the toppes of the two pyllers, and foure hundred pomegrannettes vpon two wreathes/ two rowes on either wreathe, to couer the two tulipes of the heedes, that were on the toppes of the two pyllers: and the ten bottomes of brasse, with ten lauers vpon them/ and a see with twelue oxen vnder it/ and pottes shouels and basons. And all those vessel̄es which Hiram made to kynge Salomon for the house of the Lord, were of bryght brasse. And in the playne of Jordan dyd the kynge caste them: euen in the clay of the erthe betwene Soccod and Zarthan. And Salomon left all the vessel̄es vnwayed, for the exceadinge abundaunce of brasse that was in them.

And Salomō made all the vessels that pertayned vnto the house of the Lord/ the aulter of gold/ and þ table of golde whereon the shewe breed was put. And fyue candelstykes for the right syde/ and as many for the left, before the quere of pure golde: with flowres, lampes, and snoffers of golde/ and bolles, plaitteries, basins, spoones and fire pannes of pure golde, and hinges of golde, bothe for the doores of the quere, the place most holy/ and also for the doores of the temple also.

And so was ended all the worke that kyng Salomō made for the house of the Lord. And then * Salomō brought in the thinges which Dauid his father had dedicate in syluer, golde, and other vessels, and put them to the treasure of the house of the Lorde.

¶ The Arche is borne in to the temple. A cloude filleth the temple. The temple is dedicate.

CAPL. VIII.

THen Salomon gathered the elders of Israel, all the heedes of the tribes, and auncient lorde of the children of Israel, vnto him to Jerusalem, to bringe vp the arche of the testament of the Lord out of the city of Dauid, which is Sion. And all the men of Israel assembled vnto kinge Salomō, to the feast that falleth in the moneth Ethanim, whiche is the seuenth moneth. And when all the elders of Israel were come, the preests toke vp þ arche of the Lord/ and brought it and also the tabernacle of witnesse, and all the holy vessels that were therin. And the preestes and the Leuites brought them vp. And kyng Salomon and all the company of Israel that were assembled, þ were with him before the arche, did offer sheepe and oxen that could not be told nor nombred for multitude.

And so the preestes brought the arche of the Lordes testament vnto his place, out in to the quere of the temple, and place most holy, vnder the wynges of the Cherubes. For the Cherubes stretched out their wynges ouer þ arche, and couered both it and also the staues therof a fyre vpō it. How be it the staues were so long that the endes of them appered out of the holy place before the quere/ but on the outer syde were they not seen, and there they be vnto this day. And there was nothing in the arche, saue þ two tables of stone, which Moyses put there at Horeb, when the Lorde made an appoyntment with the chyldren of Israell, after they were come forth of Egypte.

And when the preestes were come out of the holye place/ then a cloude fylled the house of the Lorde, that the preestes coulde not endure to minister by cause of the cloude: for the glorye of the Lorde had fylled the house of the Lorde. Then spake Salomon: the Lorde sayd that he wolde dwelle in darchenesse. I haue buylte the an house to dwelle in, and an habitacion for the to abyde in for euer. And þ kyng turned his face, and blessed all the congregacion of Israel, all the congregation standinge. And he sayd: Blessed be the Lorde God of Israel, which hath fulfylled with his hand, that he spake with his mouthe vnto Dauid my father: saynge: fro me the daye I brought my people Israel forthe of Egypte, I chose no cyte amonge anye of the tribes of Israell, to buylde an house that my name myght be there: But I haue chosen Dauid to be ruler ouer my people Israel.

And it was in the herte of Dauid my father to buylde an house for the name of the Lorde God of Israel. But the Lorde God sayd vnto Dauid my father/ in that it was in thyne herte to buylde an house for my name, thou dyddest well, that thou wast so mynded. Neuertheles thou shalt not buylde the house, but thy sonne that shall come out of thy loynes, shall buylde an house for my name. And the Lorde hathe made good his worde that he spake. For I stode vp in the rowme of Dauid my father, and sate on the state of Israel, as the Lorde promised/ and haue buylte an house for the name of the Lorde God of Israell. And I haue prepared therin a place for þ arche wherin the couenaūt of the Lorde is, whiche he made with oure fathers, after he had brought them out of the lande of Egypte. And Salomon stode before the aultre of the Lorde in the sight of all the people of Israel, and stretched out his handes to heuen, and sayd: Lord God of Israel, there is no God lyke the in heuen aboue, or in the earthe beneth/ that kepest appoyntment and mercye with thy seruauntes that walke before the with all theyr hertes/ whiche also hast kept with thy seruaunt Dauid my father, that thou promysedst him. Thou spakest with thy mouthe/ and hast fulfylled with thyne handes, as it is come to passe this day. And now Lorde God of Israell kepe with thy seruaunte Dauid my father, that thou promysedst him, saynge: thou shalte not be without one or other before me, syttynge on the state of Israel: So neuertheles, yf thy children shall take hede to theyr wayes that they walke before me, as thou hast walked before me. Lowe then, O Lorde God of Israel/ let thy worde be stable whiche thou spakest vnto thy seruaunt Dauid my father.

But in dede can God dwelle on the earthe?

Beholde, neyther heuen, nor heuen aboue all heuens are able to conteyn the: how moche lesse then this house ℣ I haue buylte? but loke to the prayer of thy seruaunt and his supplicacion, o Lord my God, to gyue an eare vnto the voyce and prayer which thy seruaunt prayeth before the this daye, that thyne eyes maye be open vpon this house nyght and day, and vpō the place, of whiche thou hast sayd, my name Deuter.xii.b. shall be there: that thou harken vnto ℣ prayer whiche thy seruaunte shall praye in this place. And herke vnto the supplicacion of thy seruaunt and of thy people Israel which they shal pray in this place: And heare thou vp vn to heuen thy dwellyng place, and when thou hearest, haue mercye. And yf any man trespace ℣ agaynst his neyghbour, & his neyghbour take an abiuracion to adiure him withall, and the abiuracion come before thyne auiter at this house, then harken thou vp to heuen, & worke and iudge thy seruauntes, that thou condemne the wicked, to bryng his waye vpon his heed, and iustifie the ryghteous, to gyue him accordyng to his righteousnesse. ¶ If thy people Israel be put to the worse before their enemies, because they haue synned agaynst the, & afterwarde turne agayne to the, & praysе thy name, and praye and make supplicacion vnto the in this house, then heare thou vp to heuen, & be mercyful vnto the synne of thy people Israel, and bryng them agayne vnto the land which thou gauest vnto their fathers.

If heuen be shut vp, that there be no rayne, because they haue synned agaynste the: yet yf they praye in this place, and praysе thy name, and turne frō their synnes, whyle thy scourge of them, then heare thou vp to heuen, and be mercyful vnto the synne of thy seruauntes, and of thy people Israel, that thou shewe them a good way to walke in, and gyue rayne vpon thy land that thou hast gyuen vnto thy people to inheryte.

If there chaunce derth in the lande, pestylence, blastyng, or wythering of corne, or that the frutes be deuoured of grashoppers, or caterpillers, or yf their enemyes beseige them in the lande, & in their owne cities, or what so euer plage or sickenesse chaūce, then heare thou vp to heuen thy dwellyng place, all the prayers and supplications that shall be made of al men whose soeuer Israel, whiche shall knowlege euerye man the plage of his owne hert, and stretche forthe his handes vnto this house, and be mercyful and worke, and gyue euery man accordyng to his wayes, (euen as thou onely knowest euerye mannes herte, for thou knowest the hertes of all the chyldren of Adam) that they may feare the as longe as they lyue vpon the erth whiche thou gauest vnto their fathers. And lykewyse yf a ℣ straunger ℣ is not of thy people Israel, come oute of a farre countreye for thy names sake, (for they shall heare of thy great name and of thy myghtye hande, and stretched oute arme) and therfore yf he come & praye at this place, heare thou vp to heuen thy dwellynge place, and doo accordynge to all that the straunger calleth to the for, that all nations of the erth maye knowe thy name, to feare the as do thy people Israel, and that it maye be knowen that thy name is called vpon ouer this house whiche I haue buylte.

And when they go out to battayle agaynst their enemies whither so euer thou shalt send them, and shall praye vnto the Lorde towarde the citye which thou hast chosen, and towarde the house ℣ I haue buylt for thy name: heare thou their prayers and supplicacions, vp to heuen, and iudge their cause.

And finally, when they shal haue synned agaynst the, (for there is no man ℣ synneth not) and thou art angrye with them, and hast deliuered them to their ennemyes, that they be caried awaye prysoners vnto the lande of their ennemyes, whether farre or nere, yet yf they bourne agayne vnto theyr hertes in the lande where they be in captiuitie, and retourne and praye vnto the in the lande of them that hold them captyue, sayinge: we haue synned, and haue done wyckedly, and haue trespaced, and so turne agayn vnto the, with all theyr hertes and all their soules in the lande of theyr ennemies whiche holde them captyue, and praye vnto the, towarde the lande whiche thou gauest vnto theyr fathers, and towarde the citye whiche thou hast chosen, and house which I haue buylte for thy name: then heare thou theyr prayer and supplication vp to heuen thy dwellyng place, and iudge their cause, and be mercyfull vnto thy people ℣ haue synned agaynst the, and vnto all theyr trespace that they haue trespaced agaynst the, and get the fauoure in the syghte of them that holde them captyue, that they may haue compassion on them. For they be thy people, and thyne inheritaunce, whiche thou broughtest oute of Egypte, from the ✻ fornace of yron. And lette thyne eyes be ✻ Deut. i open vnto the prayer of thy seruaūt and vnto the prayer of thy people Israel, to harken vnto them in all they call vnto the for. For thou dydest seuere them to be thyne inheritaunce, aboue all the nations of the earthe, as thou sayedst by the hande of Moses thy seruaunt, when thou broughtest our fathers oute of Egypte, O Lorde almyghtye.

When Salomon had make an ende of prayinge all this prayer and supplicacion vnto the Lorde, he arose from the auiter of the Lorde, and frome kneelynge on his knees, and frome stretchynge his handes vp to heuen, and stode and blessed all the congregacion of Israel with a loude voyce, sayinge: Blessed be the Lorde that hathe gyuen gyuen reste vnto his people Israel accordyng to al ℣ he promised: ✻ so that ✻ Iosu. xxi there is not one worde escaped of all the good promyse whiche he promysed by the hand of Moses his seruaunt. And the Lorde oure God be with vs, as he was with oure fathers: and forsake vs not neither leaue vs, but that he bowe our hertes vnto hym, to walke in al his wayes, and to kepe his commaundements, ordinaunces and rites, whiche he commaunded our fathers. And these my wordes whiche I haue prayed before the Lorde, be nye vnto the Lorde oure God daye and nyght, that he defende the cause of his seruaunte and of his

people

peopie Israel turnoze, that all nations of the erth maye knowe that the Lorde is God, and none but he. And I praye God that your hertes maye be sounde with the Lorde our God, to walke in his ordinaunces, and to kepe his lawes, as we do this daye.

And the kyng and all Israel with him, offered offrynges before the Lord. * And the peace offrynges that Salomon offred vnto ꝯ Lord were .xxij. thousande oxen, and an hundred and .xx. thousande sheepe. And so the kynge and all the children of Israel halowed the house of the Lord. And the same day the kyng halowed the middle of the court that is before the house of the Lorde/for there he offered burntoffrynges, and meatoffrynges, & the fat of the peace offrynges, because the brasen auiter that was before the Lorde, was to lytle to receyue the burntoffrynges and meatoffrynges, and the fat of the peaceoffrynges.

And Salomon helde that same tyme an hye feast, and all Israell with hym, a mightye congregation, euen from the coastes of Hemath, vnto the riuer of Egypt, before the Lorde our God, seuen dayes, and yet seuen dayes, that is fourtene dayes. And the eight daye he sent the people awaye. And they blessed the kynge and wente vnto theyr tentes ioyous and glad in herte, for all the goodnesse that the Lord had shewed vnto Dauid his seruaunt, and to Israel his people.

¶ The Lorde appeareth agayne to Salomon. Salomon giueth townes to Hiram. The Canaanites become tributaryes. He leadeth shippes for gold. And buyldeth many cyties.

CAPL IX.

1 When Salomon had finished the buylynge of the house of the Lorde, and of the kynges palace/and all that his desire and lust was to make: the Lorde appeared vnto him agayne, as he appeared to him at Gabaon. And the Lorde sayde vnto him: I haue herd thy prayer and intercession that thou made before me, and haue halowed this house whiche thou hast buylt to put my name there for euer/and myne eyes and myne hert shal be there perpetually. And if thou wylt walke before me, as Dauid thy father walked, in pureness of herte and playnesse, to do all that I haue commaunded the, and shalte kepe myne ordinaunces and lawes: then I wyl stedfast the seate of thy kyngdom vpon Israel for euer, as I promised Dauid thy father, sayeng: * Thou shalte not be without one of other vpon the seate of Israel. But yf ye and your children shall turne awaye from me, and shall not kepe myne ordinaunces whiche I haue sette before you, but shall go and serue other goddes, and bowe youre selues vnto theym: then I wyll weede Israel out of the lande whiche I haue geuen them. And this house whiche I haue halowed for my name, I wyl put out of my sight. And Israel shall be a prouerbe and a fable vnto all nations. And this house whiche is so hye, * all that passe by it shall be astonied, and shal hysse and saye: why hath the Lorde dealte on this maner with this land, & with this house? And it shall be answered them, because they forsoke the Lord their God, which brought their fathers oute of the lande of Egypte, and haue leaned to other goddes, and haue stouped vnto them and serued them: therfore hath the Lord brought vpon them all this euil. Then at the ende of twenty yeres, in which Salomon had buylt the two houses/that is to wit, the house of the Lorde, and the kynges palace: because Hiram the kynge of Tire had supported him with Cedar, fyre, and gold, as moche as he desired, therfore Salomon gaue Hiram .xx. cities in the lande of Galile. And when Hiram was come frō Tire to se the cities which Salomon had geuen him/they pleased him not. Wherfore he sayd: what cities are these which thou hast giuen me, my brother? And he called them the lande of Cabul vnto this daye. This Hiram had sente the kynge fyre score hundred weyght of golde. And this is the somme of the tribute which kyng Salomon raysed to buyld the house of the Lorde and his owne house, & Mello, and the walles of Jerusalem and Hezer and Megedo, and Gazer.

Jerem.xxij.c
2.Para.vij.d

2.Para.viij.

For Pharao kynge of Egypte went vp and toke Gazer and burnt it with fyre / and slewe the Cananites that dwelte in the citye, & gaue it for a preferment vnto his doughter that was Salomons wyfe. And Salomon buylt Gazer and Beth Horon the nether, and Baalath and Thamar in the wyldernesse that is in ꝯ land/ and all the store cyties that Salomon had, and cyties for his charettes, and cyties for his horsemen, and all that his hert was to buylde in Jerusalem and Libanon, and in al the land of his kyngdome.

And all the people that were lefte of the Amorytes, Hethites, Pherisytes, Heuites, and Iebusytes, whiche were not of the children of Israel / the children of the sayde nacyons that were lefte in the lande / because the children of Israell were not able to destroye them / Salomon made tributaryes vnto this daye. But of the children of Israell dyd Salomon make no bondemen. But they were men of warre, and his seruauntes, and his Lordes, and Capitaynes and rulers of his charettes, and of his horsemen. And these manye Lordes that ouersawe the worke had Salomon, fyue hundred and fyfty, whiche ruled the people that wroughte in the worke. And Pharaos doughter came vp oute of the cyte of Dauid, vnto the house whiche Salomon had buylt for her. And after that, he buylt Mello. And thryse a yere dyd Salomon offre burnt offrynges and peace offrynges vpon the auiter whiche he hadde buylt vnto the Lorde, to burne the fatte theron: whiche auiter is before the Lorde. So when kynge Salomon hadde made the house perfecte, he made shyppes in Asion Gaber, whyche lye besyde Eloth, on the brincke of the red see, in the lande of Edom. And Hiram sente by shyppe also of his seruauntes, that were shypmen, and experte in the see, with the seruauntes of Salomon. And they wente to

Ophir, and fet from thence golde, to the fomme of foure hundred and.xvii. talentes, & brought it to Salomon.

¶ The Quene of Saba commeth from the furtheſt partes of the lande to heare and ſe the wyſdome of Salomon. The yerely reuenues and rentes of Salomon, his throne, veſſelles of golde, Charettes, horſmen, and fafion of cloth.

CAPI. X.

¶ And the quene of Saba herd of the wyſdome of Salomon concernyng the name of the Lorde, and came to proue him with ſydelles. And ſhe came to Jeruſalem with a mighty greate multitude of Camelles that bare ſwete odours and golde exceding moche, and precyous ſtones. And when ſhe was come to Salomon, ſhe talked with him of all that was in her herte. And Salomon expowned her all her queſtions, that there was not one thynge hyd from the kynge, whiche he expowned her not. And when the quene of Saba had ſene all Salomons wyſdome, & the houſe that he had buylte, and the meat of his table, and the lodgynges of his ſeruantes, and the facion of his courte, and their apparell, and his butlers, & his ſacrifice that he offred in the houſe of the Lorde, ſhe was aſtonied. Then ſhe ſayd to the kynge: the worde I herde in myne owne land of thy dedes and wyſdome, is true. How be it I beleued it not, tyll I came and ſawe it with myne eyes. And lo, the one half was not told me, for thy wiſdom and goodneſſe paſſeth the fame whiche I herde. Happye are thy men, and happye are theſe thy ſeruauntes, whiche ſtande euer before the and heare thy wyſdom. And bleſſed be the Lorde thy god whiche had a luſt to the, to ſet the on the ſeate of Iſrael, becauſe the Lorde loued Iſrael for euer, and therfore made the kynge, to doo equitie and ryghteouſnes.

Then ſhe gaue the kyng an hundred and.xx. talentes of golde, and of ſwete odoures exceadyng moche, and precyous ſtones. There came neuer after ſuche abundance of ſwete odoures as the quene of Saba gaue to kyng Salomō. And therto the ſhyppes of Hiram that brought golde from Ophir, brought from Ophir great plentye of Almuge trees, and precious ſtones. And kyng Salomō made of the Almuge trees pylers in the houſe of the Lorde, and in the kynges palace, and made harpes and plaiſteres for ſyngers. There came no more Almuge trees nor was any more ſene vnto this daye. And kinge Salomon gaue vnto the quene of Saba all her deſyre that ſhe aſked of hym, beſydes that he gaue her with his own hand. And ſo ſhe returned vnto her owne countrey with her ſeruauntes.

The weight of golde that came to Salomō euery yere, was.vi. hundred thre ſcore and.vi. talentes of golde, beſides that he had of chapmen, and of marchauntes, of potycaries, and of all the kinges of Arabie, and of the lordes of the countrey. And kyng Salomon made two hundred bucklers of beaten gold, ſixe hundred ſicles of golde went to a buckler. And he made thre hundred ſhyldes of beaten golde, thre pounde of golde goynge to a pece, and put them in the houſe of the wodde of Libanon.

And the kyng made a great ſeate of Iuorye and couered it with precyous golde. And the ſeate had ſixe ſteppes. And the top of the ſeate was rounde behynde his backe, with pomels on either ſyde on the place where he ſate, and two lyons ſtandynge beſyde the pomelles. And there ſtode twelue lyons on the ſteppes, ſixe on a ſyde. There was none lyke ſeate in any kingdome. And all kyng Salomons drinkynge cuppes were of golde, and all the garnyſhement of the houſe of the wod of Libanon, were of pure golde. And as for ſyluer, it was nothynge worthe in the dayes of Salomon. For the ſee ſhyppes whiche the kyng had in the ſee, with the ſhyppes of Hiram, came euery thyrd yere laden with golde, ſyluer, Iuorye, apes, and peacockes. And ſo kynge Salomon paſſed all the kynges of the erth in riches and wyſdome. And all the worlde reſorted to Salomon, to heare his wyſdome whiche God had put in his herte. And broughte him euerye man his preſent, veſſels of ſyluer and of gold, and of rayment, harneſſe, ſwete odoures, horſſes, and Mules, yere by yere. And Salomō gathered togyther charettes and horſemen, ſo that he had a thouſand and foure hundred charettes, and twelue thouſande horſemen, which he beſtowed in the charet cityes, and with the kynge at Jeruſalem.

And the kynge made ſyluer in Jeruſalem as plenteous as ſtones, and Cedar as plenteous as the mulbery trees that grow in the valeyes. And Salomons horſſes came out of Egypt fromc Kewa. The marchauntes fet them from Kewa at a price. A charet came out of Egypt for vi. hundred ſicles of ſiluer, & an horſe for an hundred & fyfty. And euen ſo by the handes of the ſayde marchauntes, horſſes were brought out for al the kinges of the Hethites, and for the kynges of Aſſiria.

¶ Salomon hath ſeuen hundred Quenes and thre hundred Concubynes, whiche bringe him to Idolatrye his adueſaryes rebell agaynſt hym. He dyeth, and Jeroboam his ſonne raygneth in his ſtede.

CAPI. XI.

But kyng Salomon loued many outlandyſhe women: the doughters of Pharao, and of the Moabites, Ammonites, Edomites, Zidonites, and Hethites, euen of nacions of which the Lorde ſayd vnto the chyldren of Iſrael, Ye come not at them, nor let them come to you, for ſurely they wyll turne your hertes after their goddes. Neuertheleſſe to ſuche Salomon claue, and fell in loue with them. And he had ſeuen hundred verye quenes, and thre hundred concubynes, whiche turned away his hert. For when Salomon was olde, his wiues turned his hert after other goddes, ſo that his hert was not perfect with the Lorde his God, as was the hert of Dauid his father.

And Salomon folowed Aſtaroth the God of

of the Zidons, and Milcom the abhominacion of the Ammonites. So Salomō wrought wyckednesse in the sight of the Lorde, and continued not after the Lorde as dyd Dauid his father. After that Salomon buylte an aulter for Chamos the abhominacion of the Moabites in the hyll that standeth before Jerusalem, and vnto Moloch the abhominacion of the chyldren of Ammon. And semblably dyd he for all his outlandyshe wiues which burnt incense and offered vnto theyr Goddes. Then was the Lorde angry with Salomon, because his hert turned from the Lorde God of Israel whiche appeared vnto hym twyse, and gaue him a charge of this thinge that he sholde not folowe other Goddes. But he kepte not that whiche the Lorde commaunded hym: wherupon the Lord sayd to Salomō: for as much as this is done of the, and thou hast not kept myne appoyntement & myne ordinaūces which I haue commaunded the, therfore I will rent the kingdome from the, and will gyue it to thy seruaunt. Notwithstanding in thy dayes I will not do it, because of Dauid thy father: but will take it frō thy sonne. How be it I will not take away al: but will gyue one tribe to thy sonne, because of Dauid my seruaunt, and because of Jerusalem, whiche I haue chosen.

Then the Lorde stered vp an aduersary vnto Salomon, one Hadad an Edomite, and of the kynges lynage of Edom. For whē Dauid was in Edom, and Joab the capitayne of the hoste was gone vp to burye them that were slayn, & had slayne all the men chyldren in Edom. For sixe monethes dyd Joab remayne there, and al Israel, tyll he had destroyed all the men chyldren in Edom. And this Hadad fled, & certeyn other Edomites of his fathers seruauntes wt him, to go to Egypt, Hadad beinge yet a litle lad. And they arose out of Madian, and went to Pharan, and toke men with them oute of Pharan, & came to Egypt vnto Pharao kyng therof, which gaue him an house, and appointed him victayles, and gaue him landes. And Hadad gat great fauour in the sight of Pharao, so that he gaue him to wyfe the sister of his owne wyfe, the sister of Thahaphnes the quene. And the sister of Thahaphnes bare him Genubath his sonne. And Thahaphnes weaned him in Pharaos house. And he was i Pharaos house among the sonnes of Pharao. And when Hadad herde saye in Egypte that Dauid was layde to slepe with his fathers, and that Joab the capitayne of the hoste was ded also, he sayd to Pharao: let me departe, that I maye go to myne owne countrey. Then sayde Pharao vnto hym: what lacketh thou heare with me, that thou woldest go to thyne owne countreye? And he sayd, nothynge: how be it let me go. And God stered vp an other aduersarye, one Rason the sonne of Eliada, whiche fled from Hadadeser kyng of Zobah his master. This Rason gathered men vnto him, and became capitayne ouer an armye, when Dauid slewe them. And they went to Damasco, & dwelte therin, and raygned in Damasco. And he was an aduersarye to Israel all the dayes of Salomon, with the euill that Hadad dyd, which abhorred Israel, and raygned in Syria.

And Jeroboam the sonne of Nabat an Ephrathite of Zareuah, whose mother was called Zeruah, and was a widowe, and he Salomons seruaunt, lyfte vp his hande agaynst the kyng, and herein gaue it, that he lyfte vp his hande agaynst the kynge. Salomon buylt Mello, and mended broken places in the cite of Dauid his father. And this felowe Jeroboam was an actiue man. And when Salomō sawe the yong man that he wrought so iustely in the worke, he made him ruler ouer all the charges of the house of Joseph. And it chaūced at that season, as Jeroboam was gone out of Jerusalem, that the Prophete Ahiah the Silonite met him by the waye, hauyng a new mantell on him, & they two alone in the felde. And Ahiah caught the newe mantel that was on him, and rent it in twelue peces, and sayd to Jeroboam: take the ten peces. For thus sayeth the Lorde God of Israel: beholde I wil rent the kingdome out of the handes of Salomon, and wil gyue ten tribes to the, & he shall haue one, for my seruaunt Dauids sake, and for Jerusalem, the cite whiche I haue chosen oute of all the tribes of Israell, because they haue forsaken me, and haue bowed them selues vnto Astaroth the God of the Zidons, and to Chamos the God of the Moabites, and to Milcom, the God of the chyldren of Ammon, and haue not walked in my wayes, to do that pleaseth me, and myne ordynaūces and rites: as dyd Dauid his father.

How be it I wyll take none of the kyngdome oute of his hande, but wyll make hym chefe all his lyfe longe, for Dauid my seruauntes sake, whiche I chose, because he kept my commaundementes and ordinaūces. But I wyl take the kyngdome forth of his sonnes hande, and wyll gyue vnto the ten tribes of it, and wyll gyue his sonne one, that Dauid my seruaunte maye haue a lyghte alwaye before me in Jerusalem the cite which I haue chosen me, to put my name there. And I wyll take the, and thou shalte raygne vpon all that thy soule desyreth, & shalt be king ouer Israel. And yf thou shalt harken vnto al that I commaunde the, and shalte walke in my wayes, and do that is righte in my syghte, that thou kepe myne ordinaūces and commaundmentes, as Dauid my seruaūt dyd: then will I be with the, and buylde the an house that shall continue, as I buylte for my seruaunte Dauid, and I wyll gyue Israell vnto the. And therwith wyll I vexe the seed of Dauid, but not for euer. And Salomon sought to kyl Jeroboam, wherfore Jeroboam arose, and fledde in to Egypte, vnto Sesak kynge of Egypte, and continued there tyll the deathe of Salomon. The reste of the actes of Salomon, and all that he dyd, and his wysdome, are wrytten in the boke of the actes of Salomon. And the tyme that Salomon raygned in Jerusalem vpon all Israell, was fourtye yeres. And then he layde hym to rest with his fathers, and was buryed in the cite of Dauid his father, and Rehoboam his sonne raygned in his stede.

Ophir, and let from thence gold to the summe of foure hundred and.xxii. talentes, & brought it to Salomon.

¶ The Quene of Saba commeth from the furthest partes of the lande to heare and se the wysdome of Salomon. The yerely reuenues and rentes of Salomon. His throne, vesselles of golde, Charettes, horsmen, and toplon of syuer.

CAPI. X.

A Nd the quene of Saba herd of the wisdome of Salomon concernyng ℔ name of the Lorde, and came to proue him with ryddles. And she came to Ierusalem with a mighty greate multitude of Camelles ℔ bare swete odours and golde exceding moche, and precyous stones. And when she was come to Salomon, she talked with him of al that was in her herte. And Salomon expowned her all her questions, that there was not one thynge hyd from the kynge, whiche he expowned her not. And when the quene of Saba had sene al Salomons wysdome, & the house that he had buylte, and the meat of his table, and the lodgynges of his seruauntes, and the fassion of his courte, and their apparell, and his butlers, & his sacrifice that he offered in the house of the Lorde, she was astonied. Then she sayd to the kynge: the worde I herde in myne owne land of thy dedes and wysdome, is true. How be it I beleued it not, tyll I came and sawe it with myne eyes. And lo, the one half was not told me, so: thy wisdom and goodnesse passeth the fame whiche I herde. Happye are thy men, and happye are these thy seruauntes, whiche stande euer before the and heare thy wysdom. And blessed be the Lorde thy god whiche had a lust to the, to set the on the seate of Israell, because the Lorde loued Israel for euer, and therfore made the kynge, to doo equitie and rygh tousnes.

Then she gaue the kyng an hundred and.xx. talentes of golde, and of swete odoures exceadyng moche, and precious stones. There came neuer after suche abundance of swete odoures as the quene of Saba gaue to kyng Salomō. And thereto ℔ shyppes of Hiram that brought golde from Ophir, brought from Ophir great plentye of ✣almuge tree, and precious stones. And kyng Salomō made of the Almuge trees pyllers in the house of the Lorde, and in the kynges palace, and made harpes and psalteries for syngers. There came no more Almuge tree so, nor was any more sene vnto this daye. And kynge Salomon gaue vnto ℔ quene of Saba all her desyre that she asked of hym, beside that he gaue her with his own hand. And so she returned vnto her owne country with her seruauntes.

The weight of golde that came to Salomō euery yere, was.vi. hundred thre score and.vi. talentes of golde, besides that he had of chapmen, and of marchantes, of potecaries, and of all the kinges of Arabie, and of the lordes of ℔ countrey. And kyng Salomon made two hundred bucklers of beaten gold, fyue hundred sicles of golde went to a buckler. And he made three hundred shyldes of beaten golde, three pounde of golde goynge to a pece, and put them in the house of the wodde of Libanon.

And the kyng made a great seate of Ivorye and couered it with precyous golde. And the seate had sixe steppes. And the top of the seate was rounde behynde his backe, with pomels on either syde on the place where he sate, and two lyons standynge besyde the pomelles. And there stode twelue lyons on the steppes, sixe on a syde. There was none lyke sewe in a nye kingdome. And all kyng Salomons drinkynge cuppes were of golde, and all the garnyshement of the house of the wod of Libanon, were of pure golde. And as for syluer, it was nothynge worthe in the dayes of Salomon. For the see shyppes whiche the kyng had in the see, with the shyppes of Hiram, came euery thyrd yere laden with golde, syluer, Ivorye, apes, and perockes. ✣ And so kynge Salomon passed all the kynges of the erth in riches and wysdome. And all the worlde resorted to Salomon, to heare his wysdome whiche God had put in his herte. And broughte him euery man his present, vessels of syluer and of gold, and of rayment, harnesse, swete odoures, horses, and mules, yere by yere. And Salomō gathered togyther charettes and horsemen, so that he had a thousand and foure hundred charettes, and twelue thousande horsemen, which he bestowed in the charet cityes, and with the kynge at Ierusalem.

✣ And the kynge made syluer in Ierusalem as plenteous as stones, and Cedar as plenteous as the mulbery trees that grow in the valeyes. And Salomons horsses came out of Egypt frome Kcua. The marchauntes let them from Kcua at a price. A charet came out of Egypt for.vi. hundred sicles of syluer, & an horse for an hundred & fifty. And euen so by the handes of the sayde marchauntes, horsses were brought out for al the kinges of the Hethites, and for the kynges of Syria.

¶ Salomon hath seuen hundred Quenes and three hundred Concubynes, whiche kynge him to Idolatrye. His aduersaryes rebell against hym. He dyeth, and Ieroboam his sonne raygneth in his stede.

CAPI. XI.

BVt kyng Salomon loued many outlandyshe women: the doughter of Pharao, and of the Moabites, Ammonites, Edomites, Zidonites, and Hethites, euen of nacōs of which the Lorde sayd vnto the children of Israel, ye come not at them, nor let them come to you, for surely they will turne your hertes after their goddes. Neuertheles to suche Salomon claue, and fell in loue with them. ✣ And he had seuen hundred verye quenes, and three hundred concubynes, whiche turned away his hert. For when Salomon was olde, his wiues turned his hert after other goddes, so that his hert was not perfect with the Lord his God, as was the hert of Dauid his father.

And Salomon folowed Astaroth the God of

of the Zidons, and Milcom the abhominacion of the Ammonites. So Salomō wrought wickednesse in the sight of the Lorde, and continued not after the Lorde as dyd Dauid his father. After that Salomon buylte an aulter for Chamos the abhominacion of the Moabites in the hyll that standeth before Jerusalem, and vnto Moloch the abhominacion of the chyldren of Ammon. And semblably dyd he for all his outlandyshe wiues which burnt incense and offered vnto theyr Goddes. Then was the Lorde angry with Salomon, because his hert turned from the Lorde God of Israel whiche appeared vnto hym twyse, and gaue him a charge of this thinge that he shulde not folowe other Goddes. But he kepte not that whiche the Lorde commaunded hym: wherupon the Lord sayd to Salomō: for as moch as this is done of the, and thou hast not kept myne appoyntement & myne ordinaūces which I haue commaunded the, therfore I wyll rent the kingdome from the, and wil giue it to thy seruaunt. Notwithstanding in thy dayes I wil not do it, because of Dauid thy father: but wil take it frō thy sonne. Howbeit I wil not take away al: but wil giue one tribe to thy sonne, because of Dauid my seruaunt, and because of Jerusalem, whiche I haue chosen.

Then the Lord stered vp an aduersary vnto Salomon, one Hadad an Edomite, and of the kynges linage of Edom. For whē Dauid was in Edom, and Joab the capitayne of the hoste was gone vp to burye them that were slayn, & had slayne all the men chyldren in Edom. For sixe monethes dyd Joab remayne there, and al Israel, vntil he had destroyed all the men chyldren in Edom. And this Hadad fled, & certeyn other Edomites of his fathers seruaunces with him, to go to Egypt. Hadad beinge yet a little lad. And they arose out of Madian, and went to Pharan, and toke men with them out of Pharan, & came to Egypt vnto Pharao kyng therof, which gaue him an houle, and appointed him victayles, and gaue him landes. And Hadad gat great fauour in the sight of Pharao, so that he gaue him to wyfe the sister of his owne wyfe, the sister of Thahaphnes the quene. And the sister of Thahaphnes bare him Henubath his sonne. And Thahaphnes weaned him in Pharaos houle. And he was I Pharaos houle among the sonnes of Pharao. And when Hadad herde saye in Egypte that Dauid was layde to slepe with his fathers, and that Joab the capitayne of the hoste was ded also, he sayd to Pharao: let me departe, that I maye go to myne owne countrey. Then sayde Pharao vnto hym: what lacketh thou heare with me, that thou woldest go to thyne owne countreye? And he sayd, nothynge: how be it let me go. And God stered vp an other aduersarye, one Rason the sonne of Eliada, whiche fled from Hadadezer kyng of Zobah his master. This Rason gathered men vnto him, and became capitayne ouer an armye, when Dauid slewe them. And they went to Damasco, & dwelte therin, and raygned in Damasco. And he was an aduersarye to Israel all the dayes of Salomon, with the euill that Hadad dyd, which abhorred Israel, and raygned in Syria.

And Jeroboam the sonne of Nabat an Ephrathite of Zaredah (whose mother was called Zeruah, and was a widowe, and he Salomons seruaunt) lyfte vp his hande agaynst the kyng: and therof cause it, that he lyfte vp his hande agaynst the kynge. Salomon buylt Millo, and mended broken places in the cite of Dauid his father. And this felowe Jeroboam was an actiue man. And when Salomō sawe the yong man that he wrought so iuftely in the worke, he made him ruler ouer all the charges of the houle of Joseph. And it chaūced at that season, as Jeroboam was gone out of Jerusalem, that the Prophete Ahiah the Silonite met him by the waye, hauyng a new mantell on him, & they two alone in the fielde. And Ahiah caught the newe mantel that was on him, and rent it in twelue peces, and sayd to Jeroboam: take the ten peces. For this sayth the Lorde God of Israel: beholde I wil rent the kingdome out of the handes of Salomon, and wil giue ten tribes to the: & he shall haue one, for my seruaunt Dauids sake, and for Jerusalem, the cite whiche I haue chosen out of all the tribes of Israel, because they haue forsaken me, and haue bowed them selues vnto Astaroth the God of the Zidons: and to Chamos the God of the Moabites: and to Milcom, the God of the chyldren of Ammon, and haue not walked in my wayes, to do that pleaseth me: and myne ordynaunces and ryghtes: as dyd Dauid his father.

Howbeit I wyll take none of the kyngdome out of his handes: but wyll make him chefe all his lyfe longe, for Dauid my seruauntes sake, whiche I chose, because he kept my commaundementes and ordinaunces. But I wyl take the kyngdome forth of his sonnes handes, and wyll giue vnto the ten tribes of it: and wyll giue his sonne one, that Dauid my seruaunte maye haue a lyghte alwaye before me in Jerusalem the cite which I haue chosen me, to put my name there. And I wyll take the, and thou shalte raygne vpon all that thy soule desyreth, & shalt be king ouer Israel. And yf thou shalt harken vnto al that I commaunde the, and shalte walke in my wayes: and do that is righte in my syghte, that thou kepe myne ordinaunces and commaundementes: as Dauid my seruaūt dyd: then will I be with the, and buylde the an houle that shall continue: as I buylte for my seruaunte Dauid: and I wyll giue Israell vnto the. And therwith wyll I vexe the seed of Dauid, but not for euer. And Salomon sought to kyl Jeroboam: wherfore Jeroboam arose, and fledde in to Egypte, vnto Sesak kynge of Egypte, and continued there vntil the deathe of Salomon. The reste of the actes of Salomon, and all that he dyd, and his wysdome, are wrytten in the boke of the actes of Salomon. And the tyme that Salomon raygned in Jerusalem vpon all Israell, was fourtye yeres. And then he slepte with his fathers, and was buryed in the cite of Dauid his father, and Rehoboam his sonne raygned in his stede.

¶ The kyngdome is deuyded: Rehoboam raygneth ouer .xii. tribes, and Ieroboam ouer .x. Aduram is stoned. Ieroboam maketh golden calues.

CAPI. XII.

1 AND Rehoboam wente to Sichem: for al Israel were come to Sichem to make him kynge. And when Ieroboam the sonne of Nabat herd of it, being yet in Egypt: for he had fledde to Egypte, for feare of Salomon, and dwelte there. And they sent and called him: and so Ieroboam and all the assemble of Israel came and spake vnto Rehoboam, sayinge: thy father made oure yoke greuous, but now make thou the greuous seruice of thy father, and his sore yoke whiche he put vpon vs, lyghter, and so we wyll serue the. And he sayde vnto them: departe yet for the space of thre dayes, and then come agayne to me. And the people departed.

And kynge Rehoboam toke counsell with the olde men that stode before Salomon his father, whyle he yet lyued, and sayde: what counsel gyue ye to answere this people with? 7 And they sayde vnto hym. If thou shalte be a seruaunt vnto this people this day, and serue them, and answere them, and spoke kynde wordes to them, they wyll be thy seruauntes for euer. But he lefte the counsell that the olde men had gyuen hym, and counselled with the yonge men that were nouysshed vp with him and had wayted on him.

The rude of the people is despised.

And he sayd vnto them: what counsel gyue ye, to answere this people, whiche haue commaned with me sayinge: make the yoke whiche thy father dyd put vpon vs, lyghter? And the yong men that were brought vp with him answered him, sayinge: this people that haue sayd vnto the: thy father made our yoke heuy make thou it vs lyghter: thus answere them. Exo.xxiii.b My lytle fynger shall be waygbtyer then my 10 fathers loynes. And nowe where my father put a greuous yoke vpon you, I wyll make it heuyer. For where my father corrected you with scourges, I wyll chastyse you with scorpyons. And when Ieroboam, and all the people were come to Rehoboam the thyrde daye, as the kynge appoynted them, sayinge: come to me agayne this daye thre dayes: the kynge answered the people churlyshely, and lefte the aduyse that the olde men gaue hym: and spake to them after the counsell of the yonge men, sayinge. My father made youre yoke greuous, but I wyll make it greuouser. For where my father chastyled you with D wbyppes, I wyll chastyse you with scorpyons. And so the kynge hadnerd not vnto the people: for the turnynge awaye was of the Lord, 3.iii.Reg.xi.f * to perfourme his sayinge, whiche the Lorde sayde by Ahiah the Silonite vnto Ieroboam the sonne of Nabat.

And when all Israel sawe that the kynge gaue them not the people answered the kynge agayne, sayinge: we haue no parte in Dauid, 16 nor inheritaunce in the sonne of Isai. * Hasten to youre tentes therfore Israel, and now se to thyne owne house Dauid. And so Israel wpat 2.Paral.x.d. ted vnto theyr tentes. Now be it ouer the chyldren of Israel whiche dwelte in the cyty of Iuda, did Rehoboam raygne styl. Then kynge Rehoboam sent Aduram the receyuer of the tribute. And al Israel stoned him to deth with stones. But kynge Rehoboam made spede and gat him vp to his charet, & fled to Ierusalem. And 19 so Israel wparted from the house of Dauid vnto this daye. And when al Israel herd that Ieroboam was come agayn, they sent and called hym vnto the congregacyon, and made hym kynge ouer Israell: so folowed the house of Dauid, but the tribe of Iuda only. * And whē 21 Rehoboam was come to Ierusalem, he gathered all the house of Iuda, and all the tryde of Ben Iamin an hundred and foure score thousandes of chosen men & good warriours, to fight agaynst the house of Israel, and to bringe the kyngdome agayne vnto Rehoboam the sonne of Salomon. Then came the worde of the Lorde 22 vnto Semeiah the man of God, sayinge, spoke vnto Rehoboam the sonne of Salomon kynge of Iuda, and vnto all the house of Iuda and Ben Iamin, and the remnaunt of the people, and saye, Thus sayth the Lorde: goo not nor fight agaynst youre brethren the chyldren of Israel, but returne euery man to his house, for this doynge is of the Lorde. And they obeyed the worde of the Lorde, and returned and departed accordynge to the worde of the Lorde. Then Ieroboam buylte Sichem in mount Ephraim, and dwelte therin. And wente frome thence and buylt Phanuel.

And Ieroboam thought in his herte: nowe might the kingdome returne to the house of Dauid agayne. For yf this people shall go vp and do sacrifyce in the house of the Lorde at Ierusalem: then shall they; hertes turne agayn vnto theyr Lorde Rehoboam kynge of Iuda: and so shall they kyll me, and go agayne to Rehoboam kynge of Iuda. * Wherupon the kynge 28 toke counsell and made two calues of golde, and sayd vnto the people: ye shall not nede to goo anye more to Ierusalem. Beholde, youre Gods (Israel) whiche brought you oute of the lande of Egypt. And he put the one in Bethel G and the other in Dan. And that boynge was a cause of synne. And the people wente to worshyp the calfe, as farre as Dan. And he made temples in the hylles, and made of the lowest of the people preestes, whiche were not of the sonnes of Leui. And Ieroboam made a feaste the fyftene daye of the eyght moneth, lyke vnto the feast that was in Iuda, and offered on the aulter. And so dyd he in Bethel, to offer vnto the calues & he had made. And he put in Bethel the preestes of the hyllaulters, whiche he had made. And he offered vpon the aulter whiche he had made in Bethel, the fyftene daye of the eyght moneth, whiche he had ymagined of his owne herte, and made a solempne feast vnto the chyldren of Israel, and wente vp to the aulter to burne sacrifyce.

¶ Ieroboam sacrifyenge vnto Calues, is reproued of the Prophete. His hande dryeth vp whyle he putteth it out agaynst the Prophete. The Prophete buryed and buryed.

CAPI. XIII.

A Lo beholde, there came a man of God out of Juda with the worde of God, to Bethel, as Jeroboam stode by the aultar to offer, and cryed agaynst the aultare at the cõmaundement of the Lorde and sayd: aultare, aultare, thus sayth the Lorde. Beholde, a chylde shall be borne of the house of Dauid, Josiah by name, whiche vpon the shall offer the preistes of the hyllaultares that sacrifyce vpon the, and shall burne mennes bones vpon the. And he gaue them the same tyme a signe sayenge: this is the signe of that the Lorde hath promysed. Beholde the aulter shall rent and the asshes that are in it shal fal out. And when the kynge herde the sayeng of the man of God whiche he cryed agaynste the aulter in Bethel, he stretched oute his hande fro̅me the aultare sayeng: holde him. And his hande which he put forth towarde him, dryed vp, that he coulde not pull it in agayn to him and the aulter clefte and the asshes ran out of the aulter accordinge to the token which the man of God had gyuen at the cõmaundment of the Lorde. And the kynge answered and sayde vnto the man of God: Oh praye vnto the Lorde thy God, and make intercession for me, that my hand may be restored me againe. And the man of God besought the Lord, and his hande came to him agayne as well as before.

Then sayd the kynge vnto the man of God Come home with me and refreshe thy selfe, & I will gyue the rewarde. But the man of God answered the king, if thou wouldest gyue me halfe thyne house, I wolde not goo with the neither wolde I eate meate or drynke water in this place. For so was it charged me, thorowe the worde of God and sayde to me: eate no bred, nor drynche water, nor turne agayne by the same waye thou wentest. And so he went an other waye and returned not by the waye he came to Bethel. And there dwelt an olde Prophete in Bethel, whose sonnes came and colde him all the workes that the man of God had done that day in Bethel, and the wordes which he spake vnto ỹ kynge they colde them father also. And them father sayde to them: what waye went he? for his sonnes had sene what waye the man of God went which came fro̅me Juda. Then sayd he to his sonnes: sadle myne asse. And they sadled him an asse. And he gat him vp theron and went after the man of God, and found him sitting vnder an Oke, and sayde vnto him: Art thou the man of God that camest from Juda? And he sayde, yea.

Then he sayd to him: come home with me and eate bred. And the other sayde agayne, I maye not returne with the, to go with ỹ, ney ther maye I eate bred or drynke water with ỹ in this place. For it was sayde to me by the cõmaundement of the Lorde, eate no bred nor drynke water in this place, nor turne agayne by the waye thou wentest. And the olde Prophet sayde vnto him: I am a Prophet as wel as thou, and an Angel spake vnto me with ỹ worde of the Lorde, sayenge: Bringe him agayne with the to thyne house, ỹ let him eate bred and drynk water, and yet lyed vnto him. And so the other went agayne with him ỹ ate bred in his house and dranke water.

And as they sate at the table, the worde of the Lorde came vnto the prophete ỹ brought him agayne. And he cryed vnto ỹ man of God that came from Juda, sayenge: Thus sayth the Lorde: because thou hast disobeyed the mouth of the Lorde, and hast not kept ỹ commaundement which the Lorde thy God commaunded the, but camest backe agayne & hast eaten bread and dronke water in the place in which he bad that thou shuldest eate no bred nor drynke water: therfore thy carkaile shall not come vnto the sepulchre of thy fathers.

And when he had eaten bred and dronke, he sadled an asse for the Prophete which he had brought agayne. And as he journeyed, a lyon met him by the waye, and slew him, and his carkaile laye alonge in the waye, and the asse stode therby, and the lyon stode by the corpse also. And men that passed by, saw the carkaile cast alonge in the way and the lyon standing therby, & went & colde it in the towne where the olde Prophete dwelt. And when the Prophete that brought him backe agayne from ỹ waye, herde therof, he sayde: It is the mã of God which disobeyed the mouth of the Lord. And therfore the Lorde hathe deliuered him vnto the Lyon which hath rent him and slayne him, according to the worde of ỹ Lorde, which he sayde to him. And he sayd to his sonnes sadle me an asse: and so they dyd. And he went and founde the body cast alonge in the waye, and the asse and the Lyon standinge therby. And the Lyon had not eaten the carkaile nor hurt the asse. And he toke vp the body of the manne of God, and put it vpon the asse, and brought it agayne, and came to the cytie of ỹ olde Prophete to lament him, & to bury him. And he layde his body in his owne graue, and lamented over him, Oh my brother. And whe he had buryed him, he spake to his sonnes sayenge: When I am dead, se ye bury me in the sepulchre wherein the man of God is buryed, and lay my bones by his. For the sayeng which he cryed at the bydding of the Lorde against the aultare in Bethel, and against all the houses of hyllaultares whiche are in the cyties of Samarie, shall come to passe.

How be it for all that, Jeroboam turned not from his wicked waye: but turned awaye and made of the lowest of the people preistes of the hyllaultares. Who so euer wolde, he fylled their handes, and they became preistes of the hyllaultares. And this thynge was synne vnto the house of Jeroboam, euen to destroy it and to put it awaye from of the face of the earthe.

¶ Jeroboams wyfe asketh counsell of Ahiah, who the prophesyeth the death of her childe and the destruction of the Realme. Jeroboam dyeth. Sesak kyng of Egypt robbeth the house of the Lorde. Roboam dyeth. Abiam succeedeth hym.

¶ The

CAP. XIIII.

A

At that tyme Abiah the sonne of Jeroboam fell sicke. And Jeroboam sayd vnto his wyfe: aryse and chaunge thyne apparell, that thou be not knowen to be the wyfe of Jeroboam, and get the to Silo. For there is Ahiah the Prophete, which told me * that I should be kynge ouer this people.

* iii. Reg. xi. f. iiii. Reg. viii. f.

* And take with the ten loues and crackenelles and a cruse of hony, and goo to him: for he will tell the what shall come of the childe. And Jeroboams wyfe dyd so: she arose and went to Silo, and came to the house of Abiah. But Ahiah could not se, for his eyes were waxen dymme for age.

B

And the Lorde sayde vnto Ahiah: Behold, the wyfe of Jeroboam commeth, to question with the about her sonne which is sicke. This wyfe and this wyfe shalt thou answere her. And when she came, she feyned her self to be an other woman. But when Ahiah herde the sounde of her fete as she came to the dore, he sayde: Come in thou wyfe of Jeroboam, why feynest thou thy selfe to be an other? I am sent to the an heuy messenger. Go and tell Jeroboam, thus sayth the Lorde God of Israell: for as moch as I auaunced the aboue the comen people, & made the prince ouer my people Israell, and rypt p̄ kyngdome away from ꝑ house of Dauid and gaue it the: and thou hast not bene as was my seruaunt Dauid, who kepte my commaundmentes and folowed me with al his hert, to do ꝑ only which semeth right in myne eyes: but hast done euyl aboue all that were before the, and hast gone and made the other goddes and ymages, of metall to prouoke me, and hast cast me behynde thy backe: therfore behold I wyll brynge euyll vpon ꝑ house of Jeroboam, and will stryke from Jeroboam all that pisseth against the wall, and what so euer is in pryson & forsaken in Israel, and will take away the remnaunt of the house of Jeroboam, as men take away a wag dyll, tyll it be consumed. * And who so euer of Jeroboams house dye in the towne, hym shall the wegges eate, and him that dyeth in the felde, shall the foules of the ayre eate: for the Lorde hathe sayde it, aryse and get the to thyne house, and as soone as thy fote entereth the cyte, the childe shall dye. How be it al Israell shall mourne him and bury him, for this only of all Jeroboam shall come to the sepulchre, because in hym there is founde goodnesse towarde the Lorde God of Israel in the house of Jeroboam. Moreouer the Lorde shal stere him vp a kynge ouer Israel who shall destroy the house of Jeroboam in that day. And what is that that is now in hande? And the Lorde shall smyte Israell, as a rede that groweth in the water is shaken, and will wede Israel out of this good lande which he gaue to their fathers, and wyll scatter theym beyonde Euphrates, because they haue made theym grooues to anger the Lorde. And he wyl gyue Israell vp, because of the synne of Jeroboam, wherwith he dyd synne, & made Israell synne also.

C

D

* iii. Reg. xvi. & xxi.

And Jeroboams wyfe arose and departed, and wente to Thersah, and by that she was come to the thresholde of the dore, the lodde was dede. And all Israel buryed him and lamented him, accordinge to the worde of the Lorde which he spake by the hande of his seruaunte Ahiah the Prophete. The rest of the dedes of Jeroboam, how he warred and how he raygned, are wrytten in the booke of the Cronicles of the kynges of Israell. And the dayes which Jeroboam raygned, were two & twenty yere. And then he rested with his fathers, and Nadab his sonne raygned in his stede.

E

And Rehoboam the son of Salomon raygned in Juda, and was. xli. yere olde when he began to raygne, and raygned. xvii. yere in Jerusalem the cyte which the Lord had chosen out of all ꝑ tribes of Israel, to put his name there. His mothers name was Naamah an Ammonite. And Juda wrought wickednesse in the sight of the Lord and angred him aboue all that their fathers dyd, with their synne which they synned. For they also made them hill autters and Images and groues on euery hygh hyll, and vnder euery grene tree. And there ther was a sines of male childe in the lande, and they dyd accordinge to all the abhominacions of the Heythen, whiche the Lorde cast out before the children of Israel.

F

G

And the fyft yere of kynge Rehoboā came the sack kynge of Egypt vp to Jerusalem, & toke awaye the treasure of the house of the Lorde and the treasure of the kynges house, and all that was to be had. And he toke away ꝑ shildes of golde which Salomō made. In whose stede kynge Rehoboam made hī ten shildes, and put them in the keping of the captaynes of the garde, which wayted at the dore of the kynges house. And as often as the kynge went into the house of the Lorde, they of his garde bare them, and euer brought them ageyne into the garde chambre.

The rest of the Actes of kynge Rehoboam and all he dyd, are written in the boke of the Actes of the kynges of Juda. And there was warre betwene Rehoboam and Jeroboam al their dayes. And Rehoboam layde him to rest with his fathers, and was buryed with his fathers in ꝑ cyte of Dauid. And his mothers name was Naamah an Ammonite. And Abiah his sonne raygned in his place.

Iewyked Abiam raygneth ouer Juda, and wyckedly lyueth in hys rygnynge. The battayle betwene Asa and Baasa. Jehoshaphat succeedeth Asa. Nadab succeedeth Jeroboam. Baasa slayeth Nadab.

CAPI. XV.

In the. xviii. yere of kynge Jeroboam the sonne of Nabat, raygned kynge Abiam ouer Juda, and ruled thre yere in Jerusalem. His mothers name was Maacah the doughter of Abesalom. And he walked in all the synnes of his father whiche he had done before hym, and his herte was not holy with the Lorde his God, as the herte of Dauid his father. Neuertheles for Dauids sake,

H

the

the Lord his God gaue him a lyght in Ierusalem, that he set vp his sonne after him, to continue Ierusalem: Because that Dauid dyd that which pleased the Lord, and tourned frome nothinge that he comaunded him all the dayes of his lyfe, * saue only in the matter of Urias the Hethite. And there was warre betweene Roboboam and Ieroboam as longe as he lyued. The rest of the actes of Abiam and all that he dyd, are written in the boke of the Chronicles that were wrote in the dayes of the kynges of Iuda. And there was warre betweene Abiā and Ieroboam. And Abiam rested with his fathers, and they buryed him in the cytie of Dauid. And Asa his sonne raygned in his stede.

The .xx. yere of Ieroboam kynge of Israel began Asa to raygne ouer Iuda, and ruled in Ierusalem .xli. yere. Whose mothers name was Maacah the daughter of Abesalom. And Asa dyd that semed ryght in the eyen of the Lord, lyke Dauid his father. And he made the sines of males departe the lande, and put awaye all the Idolles that his fathers had made. And there he put downe Maacah his mother frome beyng rule, because she had made an Idole in a groue. And Asa destroyed her Idoll and burnt it by the broke Cedron. But he put not downe the hyllauters. Neuertheles Asas herte was hole with the Lorde all his dayes. And he brought in, that his father had dedicat, and the thinges halowed vnto the house of the Lorde, syluer, gold and Iewelles. And there was warre betweene Asa and Baasa kyng of Israel al their dayes.

And Baasa kyng of Israel went vp against Iuda, and buylt Ramah, because he wolde let none of Asas people kynge of Iuda, go in or out. Then Asa toke all the syluer and gold that was left in the treasure of the house of the Lorde, & all the treasure of the kynges house, and deliuered it vnto his seruauntes, & sente them to Benhadab the sonne of Tabiemon the sonne of Hesion kynge of Syria that dwelte at Damasco, sayeng: there is a bonde betweene the and me, as was betweene thy father and myne. Therfore I sende the both golde & syluer for a gyfte, that thou goo and breake the bonde betweene the and Baasa kynge of Israel, that he maye departe frome me. And Benhadab herkened vnto kynge Asa, and sent the capitaines of the hoste which he had against the cyties of Israel, and smote Ahion, Dan, Abelcalled Beth Maacah and all Cenereth with all the lande of Nephthali. And when Baasa herde that, he left buyldyng of Ramah and dwelt in Thersah. Then kynge Asa made proclamation throwoute all Iuda, that none shulde be excused. And they toke the stones of Ramah and the tymber wherwith Baasa had buylt, and kyng Asa buylt therwith Gabaah in Ben Iamin and Maspha. The rest of all the actes of Asa, and of all his myght, and of all his procedinges, and the cyties whiche he buylt, are written in the Chronicles of the actes wrote in the dayes of the kynges of Iuda. Neuertheles in his olde age he was diseased in his fete. And Asa layde him to rest with his fathers, and was buryed with his fathers in the cytie of Dauid his father. And Iosaphat his sonne raygned in his rowme. And Nadab the sonne of Ieroboam began to raygne vpō Israel the seconde yere of Asa kynge of Iuda, and raygned vpō Israel two yere. And he did euyll in the sight of the Lorde, and walked in the waye of his father and in his synne wherwith he made Israel synne. But Baasa the son of Ahiah of the house of Iachar conspired against him, and slew him at Gebethon a cytie of the Philistines, for Nadab and all Israell laye at seage before Gebethon. And it was the thirde yere of Asa kynge of Iuda, when Baasa slew him, and raygned in his stede. And as sone as he was kynge, he slew all the house of Ieroboam and left him naught that brethed, but vtterly destroyed him, agreinge vnto the sayenge of the Lorde which he spake by his seruaunte Ahiah the Silonite, for the synne of Ieroboam wherwith he synned and made Israel synne, and for his angreyng that he angred the Lorde God of Israel. The rest of the dedes of Nadab, and all his procedinges, are written in the Chronicles of the kynges of Israel. And there was warre betweene Asa and Baasa, kynge of Israell, all their dayes.

In the thirde yere of Asa kynge of Iuda, Baasa the sonne of Ahiah began to raygne ouer all Israell in Thersah, and continued .xxiiij. yeere. And he dyd that displeased the Lorde, for he walked in the waye of Ieroboam and in his synne, wherwith he made Israel synne.

¶ Iehu prophesieth against Baasa, of whome he is slayne. Elah succedeth Baasa. Zameri killeth his master Elah, and destroyeth the house of Baasa. He reigneth .vii. dayes in Thersah. Zameri burneth himself and his house. Phyled Absi succedeth Zameri, and taketh to wife wycked Iezabel.

CAPL XVI.

Then came the worde of the Lorde to Iehu the sonne of Hanani against Baasa, sayeng: for as moche as I exalted the out of the dust and made the captayne ouer my people Israel, and thou hast walked in the waye of Ieroboam and hast made my people Israel synne, to angreye me with their synne: I wyl make cleane riddance of Baasa and of all his house, and wyll make his house lyke the house of Ieroboam, the sonne of Nabat. * And he that dyeth of Baasa in the cytie, him shall wegges eate: and him that dyeth in the felde, shall the fowles of the ayre eate.

The rest of the dedes of Baasa, and what he dyd, and his warres, are wrytten in the boke of the Histories of the kynges of Israel. And Baasa fell on slepe with his fathers, & was buryed in Thersah. And Elah his sonne raigned in his stede. And by the hande of the prophet Iehu the sonne of Hanani, the worde of the Lorde came against Baasa, & against his house because of all the wyckednesse that he dyd in the

the syght of the Loyde, in angeryng hym wᵗ the workes of his handes, ꝑ he shuld be lyke the house of Jeroboam, becaus he had kylled Nabat.

The xxvi. yere of Asa kynge of Juda began Elah the sonne of Baasa to raygne ouer Israel in Thersah, and conteynued two yere. And his seruaunte Zamri capitayne of halfe his charettes, conspired agaynst him, as he was in Thersah drynckynge of stronge dryncke, in the house of Arsa stewarde of his house in Thersah. And Zamri came and smot hym and kylled hym the .xxvii. yere of Asa kynge of Juda, and raygned in his stede. And as sone as he was kynge and sate on his state he slue all the house of Baasa and left not a pysser agaynst the wall.

And therto he slue all his kynne and frendes, and so Zamri destroyed all the house of Baasa, accordynge to the worde of the Loyde wᵗh he spake to Baasa thorow Jehu ꝑphete, for all the synnes of Baasa and synnes of Elah his sonne, wherwith they synned and made Israell synne, to anger the Loyde of Israel wᵗh their vanities. The rest of the actes of Elah and all he dyd, are wᵗten in the Cronicles of the kynges of Israel.

The .xxvii. yere of Asa kynge of Juda, Zamri raygned .vii. dayes in Thersah, the people beseygynge Gebethon a cytie of the Philistines. And when the people that lay in ꝑ stage herde saye how Zamri had conspired, & how he had slayne the kynge also: then all Israel made Amri the capitayn of the men of warre kynge, that same daye ouer Israel euen in the host. And Amri departed frome Gebethon, & all Israel wᵗh him, and besieged Thersah. And when Zamri sawe that the cytie must nedes be taken, he went into the palace of ꝑ kynges house, & set the kynges house a fyre vpon him selfe, and there dyed, for his synnes wᵗche he synned in doynge wyckednesse in ꝑ syght of the Loyde, and for walkynge in the waye of Jeroboam and in his synnes which he dyd and made Israel synne. The rest of the actes of Zamri and the treason that he wrought, are wᵗten in the boke of Cronicles of the kynges of Israel. Moreouer that same season was Israel dyuyded in twayne, for halfe the people folowed Thebni the sonne of Gineth, to make him kynge, and thother halfe folowed Amri. But the people that folowed Amri, preuayled agaynst the that folowed Thebni the sonne of Gineth. And so Thebni dyed and Amri raygned.

The .xxxi. yere of Asa kynge of Juda, began Amri to raygne ouer Israel. xii. yere and ruled fyue yere in Thersah. And he boughte the hyll of Samaria of one Semer for two hundred talentes of syluer, and buylt in the hill, & called the name of the cytie whyche he had buylt Samaria, after the name of Semer the Lord of the hill. And this Amri wrought wyckednesse in the eyes of the Loyde worse then all that were before him, and walked in all the wayes of Jeroboam the sonne of Nabat, and in his synne wherwith he made Israel synne, to anger the Loyde God of Israell wᵗh their vanities. The rest of the actes of Amri which he dyd, and his battels that he foughte, are wᵗten in the Cronicles of the kynges of Israel. And Amri layde him to rest wᵗh his fathers, and was buryed in Samaria, & Achab his sonne raygned in his stede.

The .xxxviii. yere of Asa kynge of Juda, began Achab the sonne of Amri to raygne ouer Israel, and raygned in Samaria .xxii. yere. And he displeased the Loyde above all ꝑ were before him. For it semed him a lyght thynge to walke in the synne of Jeroboam. But toke Jesabel the doughter of Ethbaal kynge of the Sidonites to wyfe, and went and serued Baal and bowed vnto him. And he erected an aultar to Baal in the house of Baal wᵗh he had made in Samaria. And Achab made a groue, and proceded further in angeryng the Loyde God of Israel, then all the kynges of Israel that were before him.

In his dayes Hiel of Bethel buylt Jericho And it cost him Abiram his eldest sonne when he layde the foundacion, and his youngest sonne when he set vp the gates, agreynge vnto the worde of the Loyde wᵗch he spake by Josua the sonne of Nun.

¶ Elah is nourished and fedde of Rauens, and after is sent to the woman of Sarephtha whose thinge he restore to lyfe.

CAPI. XVII.

AND Elah the Thesbite wᵗch was of the enhabitaunces of Galaad, saye vnto Achab: As truly as the Lord God of Israel lyueth, before whome I stand, there shalbe neyther dew nor rayne these yeres, saue as I appoint it. And the worde of God came to him, sayenge: get the hence and turne the eastwarde, and hyde thy selfe in the broke Arith, that lyeth before Jordan: drinke of the ryuer, for I haue commaunded the rauens to fede the there. And he went and dyd accordyng vnto the worde of the Loyde: he went & dwelt by the broke Arith that lyeth before Jordan. And the rauens brought him breed and fleshe euery morninge and euery euenynge, and he dranke of the broke. And it chaunced after a whyle, that the broke dryed vp, because there fell no rayne vpon the earthe. Then came the worde of the Loyde vnto him sayenge: arise, and get the to Sarephtha a cytie of Sidon, & dwell there. Beholde I haue commaunded a wyfwe there to susteyne the. And he arose & went to Sarephtha. And when he came to ꝑ gate of the cytie, there was a wyfwe there gatherynge stickes. And he called to her & sayd + fet me I praye the, a lytle water in a dysshe that I maye drinke. And as she went to fetch, he cryed to her and sayde: Bringe me I praye the, a morsell of breed in thyne hande. And she answered: As surely as the Loyde thy God lyueth, I haue no breed, but euen an handful of Meele in a pytcher, and a lytle Oyle in a cruse. And lo, I haue gathered a fewe stickes for to go and bake it for me and my sonne, that we may eate it and then dye. And Elah sayd vnto her

to her: feare not, but go and do as thou haste
sayde: and make me therof a lytle cake first of
all, and bringe it out to me: and afterwarde
make for the and thy sonne. For thus sayeth
the Lorde God of Israell: the pytcher of Meele
shall not be wasted, neyther shall thy oyle
cruse be without oyle, tyll the Lorde haue sent
rayne vpon the earthe. And she went and did
as Eliah bad. And she and he and her house
dyd eat a good space, & the pytcher of Meele was
not wasted, neyther was the oyle cruse without
oyle accordyng to the worde of the Lorde whi-
che he spake thorowe Eliah. And after these
thinges, it happened that the son of the wyfe
of the house fell sicke. And his sickenesse was
so sore, that there was no breth left in him.
Then sayde she vnto Eliah, What haue I to
do with the, O thou man of God? art thou
come vnto me, that my synne should be thought
on, and my sonne slayne? And Eliah sayd vn-
to her: gyue me thy sonne. And he tooke him
out of her lappe and caryed him vp into a lofte
where he laye, and layde him vpon his owne
bed, and called vnto the Lorde and sayde: O
Lorde my God, hast thou bene so cruell vnto
the wyfe we with whome I soiourne, that thou
hast slayne her sonne? And he stretched him
self vpon the childe thre tymes, and called vn-
to the Lorde and sayde: O Lorde my God, let
the childes soule come into him agayne. And
the Lorde herde the voyce of Eliah, and the
soule of the childe came into him agayne and
he reuyued. And Eliah toke & brought
him wyne out of the chambre into the house
and deliuered him vnto his mother and sayde:
se, thy sonne lyueth. Then the wyfe sayde to
Eliah: Now I know thou art Gods man, &
that the worde of the Lorde in thy mouthe, is
truthe.

Eliah is sent to Achab. Abdiah hydeth an hundred Prophetes and saueth them. Baal cannot heare although the people crye very loude. Eliah killeth all Baals Prophets: and after obtayneth rayne.

CAPI. XVIII.

And at last the worde of the Lorde came
to Eliah the third yere sayeng: go shew
thy selfe vnto Achab, that I may send
rayne vpon the earthe. And Eliah went to
shewe him selfe vnto Achab, for there was a
great famyshment in Samaria. Wherfore
Achab called Abdiah & gouernour of his house
which feared God greatly: in so moche that
when Iezabel destroyed the Lordes prophetes
he toke an hundred of the Prophetes and hid
them, fyfty in one caue, and fyfty in an other
and prouyded bred and water for them. And
Achab sayde vnto Abdiah: walke thorowe the
lande, vnto all fountaynes of water, and vn-
to all brokes, to se whether any grasse maye
be founde, that we maye saue the horses and
the mules, that we destroy not & beastes. So
they deuyded the land betwene the to walke
thorow it. Achab went one waye by him self,
and Abdiah went an other by him selfe. And
it chaunced as Abdiah went in the waye, that
Eliah met him. And Abdiah knewe him, and
fell on his face, and sayde: Arte not thou my
Lorde Eliah? And he sayde vnto him: I am
he. Go and tell Achab that Eliah is here. And
the other answered: What haue I synned,
that thou wouldest deliuer me into the handes
of Achab, to slay me? As surely as the Lorde
thy God lyueth, there is no nacion ne kyng-
dome whether my Lorde hath not sent to seke
the. And when they sayde thou wast not there
he toke an othe of the kyngdome and nacyon,
because he founde the not. And now thou sa-
yest: Go tell thy Lorde, Eliah is here. And as
sone as I am gone fro me the, the spirite of
the Lorde wyll cary the away whether I shall
not knowe: and then when I haue gone and
tolde Achab, and he can not fynde the, he shal
slay me. And yet I thy seruaunt haue feared
the Lorde from my youth. Was it not tolde my
Lorde, what I dyd, when Iezabel slewe the
Prophetes of the Lorde, how I hyd an hun-
dred of the Lordes Prophetes, fyfty in one
caue and as many in an other, and prouyded
them bred & water? And yet now thou sayest,
go shew thy Lorde, that Eliah is here to the in-
tent he myght slay me. Then Eliah sayde: as
truely as the Lorde of hostes lyueth, before
whome I stande: I will shewe my selfe vnto
him this daye. And therupon Abdiah went to
Achab and told him. And Achab went against
Eliah. And when Achab saw Eliah, he sayde
vnto him: Art thou he that troubleth Israel?
And he sayde: It is not I that trouble Israel,
but thou & thy fathers house, in that ye haue
forsaken the commaundementes of the Lord
and haue folowed Baal. But now sende and
gather me all Israel vnto mount Carmell, &
the Prophetes of Baal foure hundred & fyfty
and the Prophetes of the groues foure hun-
dred, which eat of Iezabels table. And Achab
sent for all the children of Israel, and gathe-
red the Prophetes vnto mount Carmel.

And Eliah came vnto all the people & sayde:
Why halt ye betwene two opinions? If the
Lorde be very God: folow him: or if Baal
be he, then folow him. And the people answe-
red him not one worde. Then sayde Eliah vn-
to the people: I only remayne of the Lordes
prophetes, and Baals Prophetes are foure
hundred and fyfty. Let two oxen be gyuen vs,
and let them chose the one, and cut him in pe-
ces and laye him on wood, and put no fyre vn-
der. And I will dresse the other and put him
on wood, and will put no fyre vnder. And cal
ye on the name of your God, and I will call
on the name of the Lorde. And then the God
that answereth by fyre, he is the very God.
And all the people sayde: It is well spo-
ken. Then sayd Eliah vnto the Prophetes of
Baal, chose you an ox and dresse him first (for
ye are many) and call on the name of your
God, but put no fyre vnder. And they toke
the ox that was gyuen them and dressed it, and
called on the name of Baal from morning to
none, sayenge: O Baal heare vs. But there
was no voyce nor answere. And they lept a-
bout the aultare that they had made. And at
none Eliah mocked them & sayde: Cal lowde
(for he is a God: but he is talkynge or pur-
suyng

3.Reg.18.c.

¶ Eliah flangt from Jezabels nourysshed of the aungell of God. he complayneth that he is lefte a lone, and that they seke his lyfe to. he is commaunded to annoynt Azahel, Jehu, and Eliseus.

CAPI. XIX.

AND Achab tolde Jezabell all that Eliah had done, and all togyther, howe he had slayne the Prophetes with the swerde. Then Jezabell sente a messenger vnto Eliah, sayinge: ✱ so wo God to me, and so ✱ xxi. Reg. xx.
therto, but yf I make thy soule lyke one of theyrs, by to morow this tyme: when he sawe that, he arose and went for his lyfe, and came to Berseabe in Juda, and lefte his seruaunte there. And he went a dayes iourneye in to the wyldernesse, and when he was come, sat wnder a Juniper tree, and wysshed for his soule, that he myghte dye, and sayde: ✱ it is nowe ✱ Jonas. iiii.
ynough, O Lord, take my soule, for I am not better then my fathers.

And as he laye and slepte vnder the Juniper tree: beholde there came an aungell and touched hym, and sayde vnto him: aryse and eate. And he loked about hym: and loo there was an Imbercake, and a cruse of water at his heed. And he ate and dranke, and layde him downe agayne to slepe. And the aungell of the Lorde came agayne the seconde tyme, and touched him, and sayde: aryse and eate, for thou haste a longe iourneye to goo. And he arose and dyd eate and drynche, and wente in the strengthe of that meate fourtye dayes and fourtye nyghtes vnto Horeb the mounte of God, and entred there in to a caue, and lodged there all nyght.

And then the worde of the Lorde came to him and sayde: what doest thou heare Eliah? And he answered: I haue ben thorow angrye for the Lord God of hostes sake. For ✱ children ✱ Rom. xi.
of Israel haue forsaken thy couenaunt, and haue broke downe thyne aulters, and slayne the Prophetes with the swerde, and I onely am lefte, and they seke my soule to haue it to. And he sayd: come oute and stande before the Lorde. And beholde, the Lorde went by, and a myghtye stronge wynde that rent the mountaynes, and brake the rockes before him / but the Lord was not in the wynde. And after the wynde, came an erthquake / but the Lord was not in the erthquake. And after the erthquake came fyre / but the Lorde was not in the fyre. And after the fyre, came a small styll voyce. And when Eliah herde it, he couered his face with his mantell / and wente oute and stode in the mouthe of the caue. And loo, there came a voyce vnto him, and sayde: what doest thou here Eliah? And he answered: I haue ben exceadyng angry for the Lord God of hostes sake: because the children of Israell haue forsaken thyne appoyntment and haue cast downe thyne aulters, and slayne thy Prophetes with the swerde / and I onely am left, and they seke my soule to haue it. Then the Lorde sayde vnto him / goo and tourne thy waye to the wyldernesse of Damasco, and go and anoynt Hazael to be kynge of Syria. And Jehu the sonne of

Nimsi

Damas

suinge his enemyes, or happily he slepeth) that he maye awake. And they cryed alowde & cut them selues (as their maner was) with knyues and launcers, tyll the blood followed on them. But when mydday was passed, and they had ydle played the Prophetes tyll it was tyme to offre / and yet was neither voyce, ne answere, ne anye that regarded them. Eliah sayd to all the folke / come to me. And all the people came to him. And he mended the aulter of the Lorde that was broken, ✱ and toke xii. stones, accordyng to the nombre of the twelue tybes of the sonnes of Jacob, vnto whom the worde of the Lorde came, sayeng: Israel shal be thy name. And with the stones he made an aulter in the name of the Lorde. And he made a gutter rounde about the aulter, able to receyue two pecks of corne / and he put the wod in order, and hewed the ox in peces, and put him on the wodde, and sayde / fyll foure pytchers with water, and poure it on the sacrifice and on the wodde. And he sayd / do so agayne. And they dyd so agayne. Then he sayd: do it the thyrde tyme. And they dyd so the thyrde tyme. And the water ranne rounde about the aulter, and the gutter was full of water also. ☞ So when offeryng tyme was come, Eliah the Prophete went to and sayd: Lord God of Abraham, Isaac, and of Israel / let it be knowen this daye, that thou arte the God of Israell, and that I am thy seruaunte / and that I do all these thynges at thy commaundement. Heare me, O Lorde, heare me / that this people maye knowe that thou arte the God / and that thou hast tourned their hertes backwarde. And there fell fyre from the Lorde and consumed the sacrifice, and the wodde, and the stones, and the dust / and lycked vp the water that was in the gutter. Which when all the people sawe, they fell on their faces and sayd, the Lorde he is God, the Lorde he is God. Then sayde Eliah vnto them, laye handes on the Prophetes of Baal, lett not one of them escape. And when they had taken them Eliah brought them downe vnto the brooke Kison, and slue them there.

Then Eliah sayde vnto Achab, get the vp and eate and drynche, for there is a sounde of moche rayne. And whe Achab went vp to eate and to drynche / Eliah went vnto the toppe of mount Carmel, ✱ and bowed him selfe to the earthe, and put his face betwene his knees / and sayd to his seruaunt: go vp and loke towarde the see. And he went vp and loked, and sayd: there is nothynge. And he sayd go agayn seuen tymes. And the fourneth tyme he sayde: beholde, there ariseth a lytle cloude out of the see, lyke the paume of a mannes hand. Then he sayde: goo and saye to Achab, putte the hosses in the charett, and get the downe / the rayne stoppe the not. And within a lytle whyle heuen was blacke with cloudes and wynde, and there was a greate rayne. And Achab rode and went to Jezrahel. And the hand of the Lorde was on Eliah, and he gyrded vp his loynes and ranne before Achab, tyll they came to Jezrahel.

✱ Iosue. viii.

✱ Gen. xxxv.

✱ Mesopotamia Jacob.

Hasl, annoynt to be kynge ouer Israel. And Eliseus the sonne of Saphat of Abel Mehulah annoynte to be Prophete in thy rowme. And who so escapeth the swerde of Hasael, him shall Jehu slaye / and yf any man escape the swerde of Jehu, him shall Eliseus slaye. And therto I haue left me seuen thousande in Israel, of which neuer man bowed his knees vnto Baal nor kissed him with his mouth.

And he departed thence and founde Eliseus the sonne of Saphat plowynge with twelue yoke of oxen before him, & he with the twelfe. And Elias went to him and cast his mantell vpon him. And he left the oxen and ran after Elias and sayde: let me I praye the, kysse my father and mother, and then I will folowe the. And he sayde to him: go backe agayn, for what haue I wrought to the? And he went backe agayn from him, and toke a yocke of oxen and slewe them, and dressed the flesshe with the instrumentes of the oxen, and gaue it the people, & they dyd eate. And then he arose and went after Elias and ministred vnto him.

¶ The fyrste and seconde tyme that Samaria was besieged of Benhadad kynge of Syria.

CAPI. XX.

ANd Benhadad kynge of Syria gathered all his hoste together, and. xxxij. kynges with him, with horse and charet: and went vp and besieged Samaria and warred against it. And he sent messengers to Achab kynge of Israel vnto the cytie, and sayde vnto him: thus saith Benhadad, Thy syluer & thy golde is myne, and the best of thy wyues, and the best of thy children be myne. And the king of Israel answered and sayde: my Lorde king according vnto thy sayeng, I am thyne with al I haue.

And the messengers came agayne to Achab and sayde: thus sayth Benhadad. I haue ther fore sent vnto the sayeng: Ye shuet me them thy syluer and thy golde, and thy wyues, and thy children. Or els I will sende my seruauntes vnto the by to morow this tyme: & they shal serche thyne house, and the houses of thy seruauntes, which shal take all that is glorious in thyne eyes, and bringe it awaye with them. Then the kynge of Israell sent for the elders of the lande and sayde: take hede I praye you, & se how this felowe goeth about mischefe. For he sente vnto me, for my wyues and my children, and my syluer and my golde: and I denyed him nothinge of it. And all the elders of Israel and all the people sayde: hearken not to him nor consent. Wherupon he sayde vnto the messengers of Benhadad: tell my Lorde the kynge, all that he sent for the first tyme, I will do: but this request I maye not do. And the messengers departed & brought him worde. Then Benhadad sent vnto him and sayde thus: the godes do to me and so therto, yf the dust of Samaria be ynoughe for all the people that folowe me, that euery man may haue an handful. And the kynge of Israell answered and sayde: Tell him, let not him that putteth on his harnesse boste him selfe, as he that putteth it of. And when Benhadad herde that answere as he and the kynges were drynkinge in the pauylions, he sayde vnto his seruauntes: put youre selues in aray. And they put them selues in aray against the cytie. And beholde there came a Prophete vnto Achab kynge of Israel and sayde to him: Thus sayth the Lorde, Seest thou al this great multitude? Beholde, I will deliuer them into thyne hande this daye, that thou mayst knowe that I am the Lorde. And Achab sayde, by whome? And he sayde, thus sayth the Lorde: euen by the gouernours ouer of the shires. And Achab sayde: who shal stert sayne batayle? And he sayde, thou. Then he nombred the men of the gouernours of the shires: and they were two hundred. xxxij. And after them he nombred all the people, and all the children of Israel were seuen thousande. And they marched forwarde at none when Benhadad was a dronkynge stronge drinke in the pauylyons with the. xxxij. kynges that holp him. And the men of the rulers of the shires went out first. And Benhadad sent forthe, & they shewed him sayenge: There come men from Samaria. And he sayde: yf they come to make a peace, take them a lyue. And also yf they come for warre, take them yet a lyue. And when those men of the shyres of the shires were come out of the cytie and the hoste after them, they slewe euery one of them his enemye that stode in his waye. And the Syrians fled, and Israel folowed after them. And Benhadad the kynge of Syria escaped on a horse with his horsemen. And the kynge of Israell went out and smote horse and charet, & slewe a great slaughter of the Syrians.

Then there come a Prophete to the kynge of Israell, and sayde to him: Go forthe and playe the man, be wyse and take hede what thou wilt: for when the yere is gone about, the kynge of Syria will come against the agayn. Then sayde the seruauntes of the kynges of Syria to him / The godes of the hylles are their godes, and therfore they had the better of vs. But let vs fight with them in the playne and vndoubtedly we shall haue the better of them. And this do / take the kynges away euery man out of his place, & put Dukes in their rowmes. And furnysh the a newe hoste, lyke the hoste that thou hast lost, and horse for horse, & charet for charet, and let vs fight with them in the playne, and for a wager, we get the better of the. And the kynge herkened vnto their counsell and dyd euen so.

And as sone as the yere was gone aboute, Benhadad nombred the Syrians and went vp to Aphek to warre with Israel. And the children of Israel were nombred and prouyded of vytayle, and went against them, and pytched before them lyke two lytle flockes of kydes but the Syrians fylled the countreye. Then there came a man of God and sayde vnto the kynge of Israell, thus sayth the Lorde. Because the Syrians saye, that the Lorde is but a God of the hilles, & not God of the valeys to, therfore will I deliuer all this great multitude vnto thyne hande & ye may knowe that I am

the Lorde. And they pytched one ouer against the other. vii. dayes, and the seuenth day they ioyned battayle. And the children of Israel slue of the Syrians an hundred thousande fote men in one daye. And the rest fled to Aphek into the cytie. And there fell a wall vpon. xxvii. thousande of them that were left. And Benhadad fled and went into the cytie, from chambre to chambre.

Then sayde his seruauntes vnto him: Beholde, we haue herde saye, that the kynges of the house of Israel are mercyfull kynges. Let vs put sacke cloth about our loynes, and ropes about our heades, and go out to the kyng of Israel: happely he will saue thy lyfe. So they girded sacke cloth about their loynes, & put ropes about their heades, and went out to the kynge of Israel and sayde: thy seruaunt Benhadad sayth, I pray the let me liue. And he sayde: Is he yet a liue? what he is my brother. And they toke that wordē for good lucke and hastely caught it out of his mouth & sayd Yea thy brother Benhadad. Then he sayd: go and bringe him. And Benhadad came out to him, and the other toke him vp into the charet. And Benhadad sayd: the cyties which my father toke fro me thy father, I will restore agayn. And thou shalt make streates for the in Damasco, as my father dyd in Samaria. And I will make a league with the & send the awaye. And so made a league with him and sent him awaye.

Then a certeyn man of the children of the prophetes sayd vnto his fellow with the worde of the Lorde, smyte me I praye the. And the man wolde not smyte him. And he sayde, because thou hast not obeyed the voyce of the Lorde: beholde, as sone as thou arte departed from me a Lyon shall slay the. And as sone as he was departed from him, a Lyon founde him & slew him. Then he founde an other man and sayd to him: smyte me I praye the. And the man gaue him a good stroke and wounded him. And the Prophete went forth and wayted for the kynge by the waye and tyed a kercheif ouer his eyes, and put him selfe oute of knowledge. And when the kynge came by, he cryed vnto him and sayde: thy seruaunt went out in the myddes of the battel. And lo, there was one began to flee. And there came a man to me and sayde: kepe thou this man. And yf he be myssed, thy lyfe shall goo for his, or els thou shalt paye a talent of syluer. And as thy seruaunt had bene a there to & there to, he was gone. And the kynge of Israel sayde vnto him: euen so shal thy iudgement be as thou hast vttered it thy selfe.

And he hasted and vnfolded the kercheif awaye from his eyes: and the kynge of Israel knewe him, that he was of the Prophetes. And he sayd vnto the kyng, thus sayth the Lorde because thou hast let go a mā out of thy hande ought to haue dyed. thy lyfe shal go for his lyfe, & thy people for his. And the kynge of Israel went to his house al sad & hevy, & came into Samaria

¶ Iezabel ye wife of Achab procureth to kyll Naboth, for the vyneyard that he refused to sell Achab. Helias reproueth Achab, and he repenteth.

CAPI. XXI

A Fter these thinges were done, it chaunced that Naboth the Iezrahelite had a vyneyarde in Iezrahel hard by the palace of Achab kynge of Samaria. And Achab spake vnto Naboth sayenge: let me haue thy vyneyarde, to make me a garden of herbes therof, because it lyeth so nyghe my house: & I will geue the a better vyneyarde for it: or yf it plaise the I will geue the the worthe of it in syluer. But Naboth sayde to Achab: the Lorde forbyd that I shoulde geue the enheritaunce of my fathers vnto the. Then went Achab vnto his house exceadynge angrye and euyll apayde, because of the wordes which Naboth the Iezrahelite had spoken to him sayenge: I will not geue to the the enheritaunce of my fathers. And he layde him downe vpō his bed, and turned away his face and wolde eate no meat.

Then Iezabel his wyfe came to him, and sayde vnto him: Why art thou so frowarde, that thou eatest no meat? And he sayde vnto her, I spake vnto Naboth the Iezrahelyte, & sayde vnto him: Geue me thy vyneyarde for syluer, or els yf thou wilt, I will geue the an other vyneyarde for it. And he sayde: I will not geue the my vyneyarde.

Then sayde Iezabell his wyfe vnto him: What a goodly kyngdome were thou able to make in Israel? vp and eat meat, and let thyne hert be merye, for I will geue the the vyneyard of Naboth the Iezrahelite. Thē she wrote a letter in Achabs name & sealed it with his seale, and sent it vnto the elders and chefe men of his cytie that dwelt where Naboth dwelt. And she wrote in the letter sayeng: proclayme fastinge and set Naboth on hyghe among the people, and set two naughty felowes before him, and let them testify against him sayenge: thou hast blasphemed both God & the king And vpon that cary him out and stone him to death.

And the elders and nobles of his cytie, whiche dwelt in his cytie, dyd as Iezabel had sent vnto them, and as it was written in the letter which she had sent vnto them. They proclaymed fasting, and set Naboth an hyghe amonge the people. and there came in two vnthrifty persons and sate before him. And the two vnthrifty persons witnessed against Naboth before the people sayenge. Naboth dyd curse God and the kynge. And vpon that they caryed him out of the cytie and stoned him with stones to deth. And then they sent to Iezabel sayenge: Naboth is stoned to deth. And when Iezabel herde that Naboth was stoned to death: she sayde to Achab: aryse and take possession of the vyneyarde of Naboth the Iezrahelite, which he denyed to geue the for syluer, for Naboth is not a liue, but deed. And when Achab herde that Naboth was deed. he arose to go downe to the vyneyarde of Naboth the Iezrahelite, to take possession of it.

And the worde of the Lorde came vnto Elias the Thesbite sayeng: aryse and go downe to mete Achab kyng of Israel which is in Samaria

maria. Beholde, he is in the vyneyarde of Naboth: for he is gone downe thyther, to take possession of it. And say vnto him: thus saith the Lorde, thou hast kylled & moreouer gotten possession. And saye after that vnto him, thus sayth the Lorde: in the place where dogges lapped the bloude of Naboth, shall dogges lappe euen thy bloude also. And Achab sayde to Elias: hast thou found me thyne enemy at any tyme? And he sayde yee, because thou art vtterly appointed to worke wickednesse in the sight of the Lord. Behold, I will bringe euyll vpon the, and will make cleane ryddaunce of thyne posse, and will destroy of Achab all that pisseth against the wall, and euen the inclose and furthest in Israel: & wyl make thyne house, lyke the house of Jeroboam the sonne of Nabat, and lyke the house of Baasa the sonne of Ahiah, because thou hast prouoked me to angre, & made Israel synne.

And also against Jezabel came the worde of the Lorde, sayenge: dogges shall eat Jezabel vnder the walles of Jezrahel. And he þ dyeth of Achab in the towne, him shall dogges eate: and he that dyeth in the fielde, him shall the foules of the ayre eate. For there was none at all lyke Achab, that was so vtterly appointed to worke wickednesse in the sight of the Lord, and that because Jezabel his wyfe pricked him forwarde. And therfore he dyd exceadynge abhominably, in folowinge Ydoles, in all thinges lyke as dyd the Amorites whiche the Lorde cast out before the children of Israel.

When Achab herde those wordes, + he rent his clothes and put sackecloth about his flesh and fasted, and lay in sacke and went comfortlesse. And þ worde of the Lord came to Elias the Thesbite sayenge: seyst thou how Achab humbleth him selfe before me? because he so humbleth him selfe before me, I will not bring the euyll in his dayes: but in his sonnes dayes I will bringe euyll vpon his house.

¶ Foure hundred false Prophetes do counsell Achab and Josaphat to warre agaynst Ramoth: only Michaeh prophesyeth the truth, for whiche he is smytten and put in prysen.

CAP. XXII

AND they continued thre yere without warre betwene Syria and Israel. + And the third yere Josaphat kynge of Juda came to the kynge of Israell. Then sayde the kynge of Israel vnto his seruantes, knowe ye not that Ramoth in Galaad is ours, and we lie still and take it not out of the handes of þ kynge of Syria? And he sayd vnto Josaphat: wilt thou go with me to batayle, to Ramoth in Galaad? And Josaphat sayd vnto the kyng of Israel: + I will be as thou art, & my people shalbe as thyne, and my horses as thyne.

And Josaphat sayde vnto the kynge of Israel: aske counsell I praye the of the Lord to daye. And then the kynge of Israel gathered of the Prophetes together, vpon a foure hundred men, and sayde vnto them: shall I go to Ramoth in Galaad to batayle, or be still? And they sayde, go / for the Lorde shall deliuer it into the handes of the kynge. And Josaphat sayde: is there not one Prophet of the Lordes here more, that we might enquire of him? And the kynge of Israel sayde to Josaphat: there is yet one, by whom we may aske counsel of the Lorde, one Michaeh the sonne of Jemlah But I hate him: for he neuer prophesyeth good vnto me, but euyll. And Josaphat sayd: let not the kynge say so. Then the kynge of Israel called vnto one of his chamberlayns and sayd: fet Michaeh the sonne of Jemlah hyther anones. And the kynge of Israel and Josaphat the kynge of Juda sat eyther in his seat and their apparell on them, in a voyde place beside the entrynge of the gate of Samaria, and all the Prophetes prophesyenge before them. And Zedekiah the sonne of Canaanah made hornes of yron and sayd, thus sayth the Lord: with these hornes thou shalt wynowe the Syrians vntyll thou haue made an ende of them. And all the Prophetes prophesyed euen so, sayenge: goo to Ramoth in Galaad and prosper, for the Lorde shall deliuer it into the handes of the kynge. And the messenger that was gone to call Michaeh, sayde vnto him / se, the wordes of the Prophetes speake good vnto the kynge with one mouth / let thy wordes I pray the, be lyke the wordes of one of them, and speake that is good. And Michaeh sayde / as surely as the Lorde lyueth, what the Lorde putteth in my mouth, that will I speake. And whe he was come to the kynge, the kynge sayde to him / Michaeh shall we go to Ramoth in Galaad to batayle, or shall we be still? And he sayde vnto him, + go and prosper, the Lorde shall deliuer it into the handes of the kynge. And the kynge sayd vnto him, howe often shall I adiure the, that thou tell me nothinge but truthe, in the name of the Lord? Then he sayd I saw all Israel scattered vpon the hylles, as sheepe that haue no shepherdes. And the Lord sayde / these haue no master, let them returne euery man to his house in peace. Then sayd þ kynge of Israel to Josaphat / dyd I not tell the, that he wolde Prophesye no good vnto me, but euyll? And Michaeh sayd, Heare then therfore the worde of the Lorde. I sawe the Lorde sit on his seate, and all the company of heauen standinge about him, on his ryghthad and on his left. And the Lorde sayd: + Who shal deceyue Achab that he may go & be slayne at Ramoth in Galaad? and one sayd on this maner & an other on that. Then came forthe a spyrite & stode before the Lorde & sayd, I will deceyue him. And the Lorde sayd, wherin? And he sayde / I will goo oute and be a false spyrite in the mouthes of all his Prophetes. And the Lorde sayd, Thou shalt deceyue him and also preuayle, go forth & do euen so. Now therfore beholde, the Lorde hath put a lying spyrite in the mouthe of all these thy Prophetes / when in very dede the Lorde hath spoke euyll towarde the.

Then Zedekiah the sonne of Canaanah went to and smote Michaeh on the cheke, and sayde / Howe is the spyrite of the Lorde gone fromme me, to speake in the? And Michaeh

sayde: Beholde, thou shalte se in that daye, when thou shalt go fro̅me chambre to chambre to hyde the. And the kynge of Israel sayde Take Michead and cary him backe agayn vnto Amon the gouerner of the cytie, and vnto Joas the kynges sonne, and saye: thus sayth the kynge. Put ye this felowe in prison and fede him with bred and water straytly, tyll I returne in peas. Then Michead sayde, yf thou come safe agayne, the Lorde hath not spoken in me. And he sayde, herken ye people euery one of you.

And so the kynge of Israel and Josaphat the kynge of Juda went vp to Ramoth in Galaad. And the kynge of Israel sayd to Josaphat I will chaunge myne apparell and get me to warre: but put thou on thyne owne apparel. And the kynge of Israel chaunged his raymet and went to battel also. But the kyng of Syria had commanded the Capitaynes of his chariottes of which he had. xxxij. sayenge: fyghte neyther with small nor greate, saue with the kynge of Israel only. And when the capitaynes of the chariottes sawe Josaphat, they thought he had bene the kynge of Israel, and therfore turned to him to fyght. But Josaphat cryed out. And when the capitaynes of the chariottes sawe he was not the kynge of Israell, they turned backe fro̅me him. And a certayne man drewe a bowe vnwares, and smote the kyng of Israel betwene the ribbes of his habergelle. Wherfore the kynge sayde vnto the byar of his charet, turne thy hande and cary me forth of the host, for I am hurt. And the fight encreased that daye, and the kynge continued in his charet before the Syrians, and dyed about nyght. And the bloude ranne oute of the wounde into the bottome of the charet. And there went a Proclamation thorowe out the host after the sonne was wone, sayenge: let euery man repaire to his cytie and to his own countreye. And when the kyng of Israel was ded, they came to Samaria and buryed hym there. And whyle they washed the charet in the pole of Samaria, the doggs lycked vp his bloude, and harlottes washed him accordinge vnto the worde of the Lorde whych he spake. The rest of the dedes of Achab, and all

3. Reg xxi. c.

he dyd, and the Ivory house which he made, and the cyties that he buylt, are written in the boke of the Chronicles of the kynges of Israel. And when Achab was layde to reste with his fathers, Ohozias his sonne raygned in his stede.

Josaphat the sonne of Asa began to raygne vpon Juda, the fourth yere of Achab kynge of Israell, and was. xxxv. yere olde when he began to raygne and raygned. xxv. yere in Jerusalem. His mothers name was Azubah the doughter of Salahi. And he walked in all the wayes of Asa his father and bowed not therfro̅me, but dyd that was right in the eyes of the Lorde. Onely he dyd not put the hyaultres out of the waye: for the people offered & burnt their sacrifices yet, in the hyaultres. And he had peas with the kynge of Israel. 4. Paral.

The rest of the dedes of Josaphat, and the mygbt that he vsed, and how he warred, are written in the boke of Chronicles of the kynges of Juda. And also the remnaut of the buggery boyes, which remayned in the dayes of his father, he put cleane oute of the lande. 3. Reg.

There was then no kynge in Edom, the kyng was but a deputie. And Josaphat made shyppes in the se, to go to Ophir for gold, but they went not: for the shyppes brake at Asion Gaber. Then sayde Ohozias the sonne of Achab vnto Josaphat: Let my seruaunts go with thyne in the shyppes. But Josaphat wolde not, and Josaphat layde him to slepe with his fathers, and was buryed with his fathers in the cytie of David his father: & Jehozam his sonne raygned in his rowme.

¶ The ende of the thyrde boke of the kynges, as the latenistis reken, the Hebrues call it the fyrste of the kynges.

THE FOVRTH BOKE OF THE KYNGES, VVHICH THE HEBRVES CALL THE SECONDE OF THE KYNGES.

¶ Ohoziah is hurt, and asketh counsell of Beelzebub howe he may come by health. The capitaynes ouer fyfty with theyr soudiars are burnt, by the prayer of Eliah. Ohoziah is reproued of Eliah, and dieth and Iehoram his brother succeedeth hym.

CAPI. I.



Hoziah the sonne of Achab began to raygne vpon Israel in Samaria, the.xvij. yere of Iosaphat kynge of Iuda, and was kynge ouer Israel twoo yeres, and dyd euyll in the sight of ỹ Lorde and walked in the waye of his father and in the waye of his mother, and in the waye of Ieroboam the sonne of Nabat which made Israel to synne. And he serued Baal and bowed him selfe to him, and angred the Lorde God of Israel, in all thinge, as dyd his father.

And the Moabites rebelled against Israel after the death of Achab.

And Ohoziah fell thorow a latteise wyndow out of an vpper chamber that he had in Samaria, and fell sicke. The he sent messengers, sayenge vnto them: Go and enquire of Beelzebub the God of Akaron, whether I shal recouer of this disease, or no. But the angell of the Lorde spake to Eliah the Thesbite, arise and go against the messengers of the kynge of Samaria, and saye vnto theym: Is there no God in Israel, that ye go to aske of Beelzebub the God of Akaron. Therfore thus saith the Lorde: Thou shalt not come vpwarde frome the bed wherein thou lyest, but shalt dye. And Eliah departed.

And the messengers turned backe againe vnto Ohoziah. And he sayde vnto them: why are ye thus come againe? And they sayd vnto him, there came a man against vs and sayd vnto vs: go and returne vnto the kynge that sent you, and shewe him. Thus sayeth ỹ Lord. Is there no God in Israel, that thou sendest to enquire of Beelzebub the God of Akaron? Therfore thou shalte not come vpwarde frome the bed wherein thou arte gone vp, but shalt surely dye. And he sayde to them: What maner man was that whiche met you and told you these wordes? And they sayde vnto him: it was an heary man and gyrde with a gyrdle of a chyrme aboute his loynes. And he sayde vnto them: it is Eliah the Thesbite.

Then the kynge sent vnto him a capitayne ouer fyfty with his fyfty that were vnder him. And when the capitayne was come to him, behold: he sat on the toppe of an hyll. And ỹ capitayne sayde vnto him: Man of God, the kynge byddeth the come downe. And Eliah answered and sayde to the capitayne ouer the fyfty. If I be a man of God, fyre come downe frome heauen and consume the and thy fifty. And there came fyre downe frome heauen & deuoured him and his fyftye. And the kynge wente agayne and sent to him an other capitayne ouer fyfty with his fifty men with him which answered and sayde vnto him, O man of God, thus sayth the kynge make hast and come downe. And Eliah answered and sayde vnto them, If I be a man of God, then let fyre come downe from heauen and consume ỹ and thy fyfty. And there came fyre downe from heauen and consumed him and his fyftye.

And the kynge sent agayne the thirde capitayne ouer fyftye. And when the third capitayne ouer fyfty was come vp to him, he fell on his knees before Eliah and besought hym and sayd vnto him / Oh man of God, let my lyfe and the lyfe of these fyfty thy seruantes be precious in thy sight. Behold, there came fyre downe frome heauen and burnt vp ỹ two fore capitaynes ouer fyfty with their fyftes. But let my lyfe now be precious in thy sight Then sayde the angell of the Lorde vnto Eliah / Go downe with him, and be not afrayd of him. And he arose & went with him vnto ỹ kynge.

And he sayde vnto the kynge, thus sayeth ỹ Lorde / for as moche as thou sentest messengers to aske thereof Beelzebub the God of Akaron, as thoughe there had bene no God in Israel to aske thereof his worde, therfore thou shalt not come of the bed on which thou art mounted, but shalte surely dye. And so he dyed accordinge to the worde of the Lorde which Eliah spake / and Iehoram was made kynge in his stede, the seconde yere of Iehoram sonne of Iosaphat kynge of Iuda, because he had no sonne. The rest of the dedes of Ohoziah which he dyd, are written in the Cronicles of the kynges of Israel.

¶ Eliah diuideth the waters with his mantel. He is taken vp in to heuen. The dyuers and deuerse waters are healed by the salt that Eliseus put into them. The chyldren that mocke Eliseus are rent in peces.

CAP. II.

And it chaunced when the Lorde wold take vp Eliah to heauen in a whirlewynde, that Eliah and Eliseus were goynge frome Galgal. And Eliah sayde to Eliseus, tary here, for the Lord hath sent me to Bethel. But Eliseus sayd / as surely as the Lorde lyueth, and as thy soule lyueth, I will not leaue the. And when they came to Bethel, the children of the Prophetes that were at Bethel, came forthe to Eliseus, and sayde to him: knowest thou not that ỹ Lorde will take awaye thy master that he be no lenger thy head this daye? And he sayd I know it to, holde your peace.

Then sayde Eliah to Eliseus / tary here I praye the, for the Lorde hathe sent me to Iericho. And he sayde / as surely as the Lorde ly-

ueth, and as surely as thy soule lyueth, I wyll not leaue the, and so they went to Jericho. And the children of the Prophetes that were at Jericho came to Eliseus and sayde vnto hym: wote thou not ware that the Lorde wil take awaye thy master frome the this day? And he answered: I know it also, holde your peace. And Eliah sayde to hym: tarye I pray the here, for the Lorde hathe sent me to Jordan. But he sayde: as surelye as the Lorde lyueth, and as thy soule lyueth, I wyll not leaue the. And so they went both of them together. And fyftye men of the sonnes of the Prophetes went and stode in sight a farre of, as they two stode by Jordan.

And then Eliah toke his mantel & wrapt it together, and smote the water, and it diuided it selfe / parte one waye, and parte an other: and they two went ouer on the dry land. And as soone as they were ouer, Eliah sayde to Eliseus: aske what I shall do for the, er I be taken awaye from the. And Eliseus sayde: let me haue thy spirite double in me. And he sayde: thou hast asked an harde thynge. Neuertheles if thou se me when I am taken away frome the, thou shalte haue it so: yf thou do not, it shall not be. And as they went walkynge and talkynge: beholde there came a charet of fire, and horses of fire, & put them a sonder. And Eliah went vp in the whirlwynde to heauen. And Eliseus sawe and cryed: O my father, O my father, the charet of Israel, and his charet man, but he sawe hym no more. And therfore toke his owne clothes, and rent them in two peaces.

And then he toke vp the mantell of Eliah that fel from him, and went backe agayn and stode by Jordans syde, and with the mantell of Eliah & fell from him, he smote the water, and sayd: where is the Lorde God of Eliah, where is he? And when he had smytten & water, it diuided parte this waye and parte that way, and Eliseus went ouer. And the children of the Prophetes of Jericho whiche sawe hym a farre, sayd: the spirite of Eliah, doth rest on Eliseus, and went agaynst him, and bowed to the erth vnto him. And they sayd vnto him: se, there be amonge thy seruauntes fyftye lusty men: let them go and seke thy master, happly the spirite of the Lorde hath taken him vp & cast him vpon some mountayne, or in some valey. And he sayd: sende not. Neuertheles yet they laye vpon him, tyll he was ashamed, and sayd: sende, and they sent fyftye men whiche sought him, three dayes and three nyghtes / but found him not. And they came agayn to him, for he tarryed at Jericho. And he sayd to them / ord I not saye vnto you that ye shold not go? Then the men of Jericho sayde to Eliseus: beholde, the citye standeth pleasantly, as my Lorde seeth / but the water is naughte, and the grounde bareyn. And he sayde: bringe me a newe cruse, and put salte therin. And they brought it to him. And he went vnto the springe of the water, and cast the salte in thether / and sayd, thus sayth the Lorde: I heale this water, there shal not come henceforth eyther death, or bareynnesse. And the water was healthsome euer after, according to the sayinge of Eliseus whiche he spake.

And he went frome thence vp to Bethell. And as he was goynge in the waye / there came lytle laddes out of the cytye, and mocked him, and sayd to him: goo vp thou balde head / goo vp thou balde head. And he tourned backe, and loked on them, and cursed them in the name of the Lorde. And there came two beares out of the wodde, and tare xlij. of the boyes. And he went frome thence to mounte Carmel, and frome thence went agayne to Samaria.

¶ The kynges of Israel Juda and Edom lacke water, when they shulde fyghte agaynste Moab: wherfore they obtayne through the prayer of Eliseus. The kynge of Moab leseth the feide and after sacrifyseth his sonne.

CAPI. III.

Ichoram the sonne of Achab began to reigne vpon Israel in Samaria the eyghteene yere of Josaphat kynge of Juda, and continued twelue yere. And he wroughte euyll in the syghte of the Lorde / but not lyke his father & his mother / for he put awaye the ymage of Baal that his father had made. Neuertheles he continued in the synne of Jeroboam the sonne of Nabat which made Israel synne, and departed not therfrom. And Mesa king of Moab, whiche was ryche of shepe / and was wont to render vnto the kynges of Israell an hundred thousand lambes, and as many rammes with ℔ wolle / rebelled agaynst the kyng of Israel after the death of Achab. And kyng Ichoram went out of Samaria the same tyme, and nombred all Israel. And then went and sente to Josaphat kyng of Juda, sayinge: the kyng of Moab hath rebelled agaynst me / wylt thou go with me agaynst the Moabites to battell? And he sayd I wyll go, and wyll be as thou, my people shal be as thyne, and my horses as thyne. And he sayde what waye shall we go? And the other answered: the waye thorowe the wyldernesse of Edom.

And the kynge of Israel toke his iourney with the kynge of Juda and the kynge of Edom. And when they had compassed the waye seuen dayes, there was no water for the hoste nor for the cattell that they had with them. Then sayde the kynge of Israell: Alas, the Lorde hathe called together these three kynges, to deliuer them in to handes of the Moabites. But Josaphat sayde: Is there heare no Prophete of the Lordes, that we maye enquyre of the Lorde by hym? And one of the kynge of Israels seruauntes answered and sayde: here is Eliseus the sonne of Saphat, whiche poured water on the handes of Eliah. And Josaphat sayde: the worde of the Lorde is with him. And so the kynge of Israell and Josaphat, and the kyng of Edom went vnto him.

And Eliseus sayde to the kynge of Israell: what

what haue I to do with the? Get the to the Prophetes of thy father and of thy mother. And the kynge of Israel sayde vnto him: Oh naye, but hathe the Lorde called these three kynges to deliuer them in to the handes of the Moabites? And Eliseus sayd: as truly as the Lorde of hoostes liueth (in whose syghte I stande) and it were not that I regarded the presence of Iosaphat the kynge of Iuda, I wolde not loke towarde the, nor yet se the. But nowe, bringe me a mynstrell. And as the mynstrell played, the hande of the Lord was vpon hym. And he sayde: thus sayeth the Lorde: make at this brokes brede, ditches and ditches agayne. For thus sayeth the Lorde: ye shall se neyther wynde nor rayne, and yet this broke shall be fylled with water that ye may drynke, and your beestes and your cattell also. And this is yet but a small thyng in the sight of the Lorde. But he will gyue the Moabites in to your handes also. And ye shall destroye all stronge townes, and all goodly cytes, and shall fell all pleasaunt trees, & stop all the welles of water, and marre all good plottes of grounde with stones. And in the morninge about offeryng tyme, there came sweete water the waye from Edom, that the countrey was fylled with water.

When all the Moabites herde the kynges were come to fyght a gaynst them, they assembled from the yongest that was able to put on harnesse, and so vpwarde, and wayted in the borders. And they beinge vp earlye in the mornyng, the sonne arose and shone vpon the water. And when the Moabites sawe the water a farre of as red as bloude, they sayde: it is bloude, the kynges haue foughte together, & one slayne an other. Now therefore ye Moabites, get you to the spoyle. And when they came to the host of Israel, the Israelites stode vp and layde on the Moabites, that they fled before them. And so they entred the lande and destroyed the Moabites. And they ouerthrew the cityes, and on euery good parcell of lande caste euerye man his stone and ouercouered it, and stopte all the welles of water, and felde all the good trees. And as longe as the stones thereof dyd remayne in the walles of bryche, the slyngers wente vpon it and bette it.

And when the kynge of Moab sawe that the battayle was to stronge for hym, he toke with him seuen hundred men that drewe the sword to haue broken vp vnto the kyng of Edom, but they could not. And then he toke his eldest sonne that sholde haue reigned in his stede, and offered him for a burnt offering vpon the walles. And there came so greate wrathe vpon Israell, that they departed from him, & returned to theyr owne lande.

¶ God graunteth a certayne poore woman oyle, and saued by Eliseus. Eliseus obtayneth of God a childe for her beestelle: which dieth and is after raysed to life through him. He maketh sweete the potage and multyplyeth the loues.

CAPI. IIII.

AND there cryed a certeyn woman of the wyues of the children of the prophetes vnto Eliseus, saying: thy seruaunt my husbande is dead, and thou knowest that thy seruaunt dyd feare the Lorde.

And the man that lende vs money is come to fet my two sonnes, to be his bondmen. And Eliseus sayd to her: What shall I do for thee? Tell me, what hast thou in thyne house? And she sayde, thyne handmayde hath nothynge at all in her house, saue a pytcher with oyle. And he sayde: Goo and borowe the in other places of all thy neyghbours, empyre vesselles and that not a fewe, and then goo and shutte the wore to the, and to thy sonnes, and poure out in to all those vessellles, and put the full alway aside. So she went from him, and shut the wore to her, and to her sonnes. And they brought to her, and she poured oute. And whe the vessellles were full, she sayde to her sonne: bringe yet a vessell. And he sayde: there is no moe. And then the oyle ceased. Then she came and tolde the man of God. And he sayd: goo and sell the oyle, and pay thy detters. And lyue thou and thy children of the rest. And it befell on a daye, that Eliseus came to Sunam where was a ryche woman that toke him in for to eate breed. And as ofte as he came that waye, he tourned in thyther to eate breed. And she sayde vnto her husbande: se, I perceyue that this is an holye man of God, and commeth oftentymes by vs, let vs make him a chambre with a lytle walle, and let vs set him there a bed, a table, a stole, & a candlestycke, that he maye tourne in thyther when he commeth to vs.

And it fortuned on a time that he came thyther, and tourned in to the chamber, and laye there. Then he sayde to Giezi his seruaunte: call this Sunamite. And he called her, and she came before him. And Eliseus sayde to hym, saye to her I praye the: se, thou hast made all this prouysion for vs, what shall we do for the? wolde st thou be spoken for to the kynge, or to the capitayne of the hoste? And she sayd, I dwell amonge myne owne people. Then he sayd: what is to be done for her? And Giezi sayd: Verily she hath no chylde, and her husbande is olde. And he sayde: call her. And he called her. And she came and stode at the doore. Then he sayde: by suche a tyme, and in suche an houre, yf thou lyuest, thou shalt embrace a sonne. And she sayd: Oh naye my Lorde, thou man of God, do not lye vnto thyne handmayde. And the wyfe conceyued and bare a sonne that same season and houre that Eliseus had sayde vnto her.

And when the chylde was well waxen, it fell on a daye, that he went forth to his father to the haruestmen. And there he complayned to his father, my head my head. And his father sayde to a seruaunte, carye him to his mother, & he tooke him and brought him to his mother. And he sat on her knees tyll noone, and then dyed. And she caryed him vp and layde him on the bed of the man of God, and shut the wore to him, and went out, and came to her husband, and sayde: sende me one of the yonge men and

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an asse, that I may runne to the man of God. And he sayd: wherfore wylte thou go to him to daye, whyle it is neither newe mone, nor Sabboth day? And she sayd: be content. Then she sadled an asse, and sayde to her seruaunte: lede aware, and make me not crafe ryding tyll I byd the. So she wente and came to the man of God to mount Carmel. And whe the man of God sawe her a farre, he sayde to Giezi his seruaunt: se where our seruaunt Sunamith. Nowe go and mete her, & aske her whether it be all well with her, and with her husbande, and with the chylde. And she sayd: all is well. Then she went to the man of God vp to the hyll, and caught him by the feete. And Giezi wente to her to thrust her awaye. But the man of God sayde: let her alone, for her soule is verey, and the Lorde hath hyd it from me, and hathe not tolde it me. Then she sayde: hyd I desyre a sonne of my Lorde? hyd I not saye, that thou shoulds not mocke me. Then he sayd to Giezi: gyrde vp thy loynes, and take my staffe in thyne hande, & get the hence. If any man mete the, salute him not. And if any salute the, answere him not. And put my staffe vpon the boyes. Then ye mother of the chylde sayde: as surely as the Lord liueth, and as thy soule liueth, I will not leaue the. And then he arose and followed her. Giezi went before them, and put the staffe vpon the face. But there was neither voyce nor hearynge. And then he went agayne agaynste his master and tolde him, sayinge: It hath not awaked the chylde.

When Eliseus was come to the house: behelde the boye was dede, and layde vpon his bed. And he went in and shut the doore to the chylde and him, and prayed vnto the Lorde. And he went vp, and laye vpon the lad, and put his mouthe on his mouthe, and his eyes on his eyes, & the palme of his handes on the palme of his handes, and spred him self vpon the lade, that the flesshe of the chylde waxed warme. And wente agayne and walked ones vp and downe in the house, and then went vp and spred him self vpon him, and then the lad neesed seuen tymes, and opened his eyes. And he called Giezi and sayde. Call for this Sunamite. And he called her. And when she was come to him, he sayd: take thy sonne. Then she wente and fell at his feete, and bowed her selfe to the grounde, and toke vp her sonne, and went forthe. When Eliseus was come to Galgal agayn, there was a derth in the land, and the children of the Prophetes dwelt with him. Then he sayde to his seruaunt: put on a great pot, and make pottage for the chyldren of the Prophetes. And one went out in to the felde to gather herbes, and founde as it were a wylde vyne, and gathered therof Coloquintides his lappe full, and came and shred them in to the potte of potage, and wyste not what it was. And they powred oute for the men to eate. And when they had eaten of the pottage they cryed oute and sayde: there is death in the potte, thou man of God, and coulde not eate therof. Then he sayde: bringe meale. And he caste it in to the potte and sayde: fyll for the people, that they maye eate, and there was no harme in the pot.

There came a man fro me Baalsalisa and broughte the man of God breed of fyrste frutes, euen twentye loues of barleye, and newe corne in a clothe he hadde. And Elisaus hadde put it before the people, that they myght eate. Then his minister sayde: what shall I sette this before an hundred men? And he sayde: set it before the people, and lette them eate. For thus sayethe the Lorde: They shall eate and leaue. And he set it before them, and they ate and lefte, accordynge to the worde of the Lorde.

¶ Naaman the Syrien is healed of his leprye. Giezi is stryken with a leprye for because he toke money and rayment of Naaman.

CAPI. V.

NAaman capitayne of the hynges hoste of Syria was greate with his master, and well taken: for therowe him the Lorde saued Syria. And he was an actyue man & riche, but yet a leper. And there was a companye of souldyours gone out of Syria a roupnge, and had brought of the countreye of Israel a litle mayde, which was with Naamans wyfe. And the damoysell sayde vnto her ladye: I wolde my master were with a Prophete that is in Samaria, he wolde delyuer him of his leprye. And she went and tolde her husbande, sayinge: thus and thus sayethe the mayde of the lande of Israel. And the kynge of Syria sayde: goo thy waye, and I will sende a letter vnto the kynge of Israel. And he wente and toke with him ten talentes of syluer, and sixe thousande peces of gold, and ten chaunge of rayments. And he brought the letter to the kyng of Israel, conteynynge in effecte these wordes. When this letter is come vnto the: Beholde, I haue sent Naaman my seruaunt to the, that thou shuldest ryddе hym of his leprye. And when the kynge of Israel had read the letter, he rente his clothes and sayde: am I God, to slee and to make aliue, that he shulde sende to me, to delyuer a man from his leprye. But consyder I praye you and se, howe he pyketh quarelles with me. And when Elisaus the man of God, had herde how the kynge of Israel had rente his clothes, he sent to the kyng, sayinge: Wherfore hast thou rente thy clothes? let him come to me, that he maye knowe there is a Prophete in Israel.

And Naaman came with his horses and his charette, and stode at the doore of Elisaus. Then Elisaus sent a messenger, sayinge: goo and washe the in Jordan seuen tymes, and thy flesshe shall be hole, and thou shalte be clene. And Naaman was wrothe and went awaye, and sayde: Beholde, I thought in my selfe, he wolde haue come out, and stande and call on the name of the Lorde his God, and put his hande on the place of the leprye, and so take away the leprye. Are not Abanah and Pharphar ryuers of Damasco, better then all the waters of Israell? Myght I not rather washe

washe in them and be clene? And so he turned and departed in anger. Then came his seruaun-
D tes, and talked with him and sayd. Father, yf the prophete had byd the doone some greate thing oughtest thou not to haue wrought it? How-
mocche rather then sholdest thou do it, whyle he sayth to the onely, washe and be clene? ✠
Then he went downe & washed seuen tymes in Jordan, as the man of God bad, & his flesh chaunged, lyke vnto the flesshe of a lytle boye, and he was clene.

Then he turned agayne to the man of God and all his company with him / and came and stode before him and sayd. Beholde, I knowe there is no God in all the worlde, but in Israel. And now I praye the take a rewarde of thy
E seruaunt. But he sayd ✠ as surely as the Lord lyueth, before whome I stande, I wyll receyue none. And the other wolde haue constrayned him to receyue / but he wolde not. And Naaman sayd: yf thou wylte not, yet I praye the maye there not be gyuen to thy seruaunte the burthen of two mules of earthe. For thy seruaunt wyll henceforth offer neyther burnt sacrifyce nor offrynge vnto anye other God, then to the Lord. But herin the Lord be mercyfull to thy seruaunte / for when my master goeth in to the house of Remon to worshyp there, he leaneth on myne hande / and I made worshyp in the house of Remon, let the Lorde I praye the be mercyfull vnto thy seruaunte in this case. And he sayde to him: goo in peace.
And when he was departed from him a fue-
F longe of grounde, Giezi the seruaunt of Eliseus the man of God, sayd: se, my master is so pytyful to this Syrien Naaman, that he wold not receyue of his hande that he offered. As surely as the Lorde lyueth, I wyll runne after him & take somwhat. And so Giezi wente after Naaman. And when Naaman sawe him come runnynge after him, he came downe of the charet agaynst him, and sayd: is all well?
And he sayd yea. But my master hath sent me, sayinge: lo, there be two yonge men come to me out of Ephraim of the chyldren of the Prophetes: gyue them I praye the, one talent of syluer, and a couple of good garmentes. And
G Naaman sayd: aduenture and take two talentes of syluer / and he constrayned him & bound two talentes of syluer in two bagges, with two goodly garmentes, and deliuered them vnto two of his seruauntes to beare it before him. So when he came to the toure, he toke it of their handes, and bestowed it in the house, and let the men go, and they departed.

Then he wente and stode before his master. And Eliseus sayde to him: whence commeth Giezi? And he sayde: thy seruaunt wente no whither. And he sayd: went not myne herte with the, when the man turned and came of his charet agaynste the? Did not I knowe the tyme when thou went to receyue syluer, and to receyue garmentes, olyue trees, vynyardes, sheep, oxen, wepe, men seruauntes, and mayde seruauntes? The leprye therfore of Naaman cleaue vnto the, and vnto thy seede for euer.
Prouerb ✠ And he went out from him a leper as whyte as snowe.

¶ Eliseus maketh yron to swymme about the water. The Syrians besege Israel, so that two women agree together to eate their owne children.

CAPI. VI.

THen sayd the children of the Prophetes vnto Eliseus: se, the place where we A
dwell with the, is to litle for vs. Let vs therfore take euery man a pece of tymber, and buylde vs a place there to dwell in. And he sayd: go ye. And one sayd: begyn I praye the, and go with thy seruauntes. And he sayd: I wyll, and so went with them.

And when they came to Jordan, they cut downe wodde. And as one was hewynge of a tree, the axe heed fell in to the water. And he
B cryed out and sayde: Alasse master, for it was lente me. And the man of God sayde: Where fell it? And he shewed him the place. And he
C cut an helue and caste it in thyther, and made the axe heed swymme. And he sayde: take it vp to the. And the other stretched to hande and caught it.

And the kynge of Syria fought agaynst Israell, and toke counsell with his seruauntes, sayinge: In suche a place and in suche, wyll I pytche. And the man of God sente vnto the kynge of Israel, sayinge: Beware thou go not by suche a place, for there are the Syrians gone downe. And the kynge of Israell sente to the place which the man of God tolde him & warned him of, and saued him till there more then
ones or twyse. And the herte of the kynge of Syria was troubled therwith, that he sente for his seruauntes, and sayde to them: ✠ wyll
✠ Hey, wil ye not shewe me, who betrayeth me to the kynge of Israell? And one of his seruauntes sayde: naye my lorde kynge: Eliseus the Prophete that is in Israel, he telleth the kynge of Israell, the wordes that thou speakest in thy
D priuye chamber. Then he sayde: goo and espye where he is, that I maye sende and fet hym. And one tolde the kynge, sayinge: se, he is in Dothan. And he sente thyther hosse and charettes, and a greate hoste. And they came thyther by nighte, and enuyronned the towne aboute.

And when the seruaunt of the man of God rose vp earlye and was gone oute. Beholde, there was an hoste rounde aboute the towne with hosses and charettes. Then sayd his ser-
E uauntes to him. Alas master, what shall we do? And he sayd: feare not, there are mo with vs then with them. And Eliseus prayed and
F sayde. Lorde open the eyen of the yonge man / and he sawe. And beholde, the mountayne was full of horses and charettes of fyre rounde aboute Eliseus. And when the souldiours came downe to him, Eliseus prayed vnto the Lorde and sayd. Smyte this people with blyndnesse. And he smote them with blyndnesse, according to the desyre of Eliseus. Then Eliseus sayde vnto them / this is not the waye, nor this is not the towne. But folowe me and I wyll
G bringe ye to the man ye seke. And he led them to Samaria.

When they were come to Samaria, Eli-
seus

seus sayd: Lorde open their eyes, and let them se, and the Lorde opened their eyes that they sawe. And beholde, they were in the myddes of Samaria. And then sayd the kynge of Israel vnto Eliseus when he sawe them: ✻ shall
4 Regū viii.a I smyte them shall I smyte them father? And he sayd smyte them not. But smyte those whom thou takest with thyne owne swerde, and with thyne owne bowe, but set bread and water before them, and let them eate and drynke and goo to their master. And he made greate ordinaunce before them. And when they hadde eaten and dronke, sente them awaye, and they wente to their master. And so the sendioures of Syria came no more in to the lande of Israel.

After this, Benhadad kynge of Syria gathered all the hoste, and wente and besieged Samaria. And there arose greate hearthe in Samaria. For they hadde besieged it, tyll an asses heed was worthe foure score syluer pieces of siluer, and the fourthe parte of a Cab of doues donge worthe fyue pieces. And as the kynge of Israel walked vpon the walles, there cryed a woman to him, sayinge: helpe my lorde kynge. And he sayde: Saye, the Lorde helpe the. But wherwith wolde I helpe the, with corne or wyne? Then sayde the kynge to her, what ayleth the? And she answered, this woman here sayde to me, bringe thy sonne, and let vs eate him to daye, and we wyll eate myne to morow. ✻ And so we dressed my sonne and dyd
Deut. 28. Iere. 19. Ezech. 5. eate hym, And I sayde to her an other daye, bringe thy sonne, that we maye eate hym.
6 But she hath hyd her sonne. When the kynge herde the wordes of the woman, he rente his clothes euen as he was walkyng on the walles. And when the people loked vpon him, lo, he was clothed in sacke vnder. Then he sayde God do so and so to me, yf the heed of Eliseus the sonne of Saphat tarye on hym this daye. And as Eliseus sat in his house and the elders with him, the kyng sente one for hym. But er the messenger came at him, he sayde to the elders: Se you not howe the sonne of this murtherer hathe sente to take of myne heed? Be circumspecte therfore when the messenger commeth, and shut the doore, and thrust him backe therwith, for the sounde of his masters fete foloweth him. And whyle he yet talked with them, Beholde, the messenger was come vnto him. And he sayd, beholde, this euyll is of the Lorde, what more shall we loke for of the Lorde?

¶ Eliseus prophesyeth plentyousnesse of vitayles and other thynges to Samaria. The Syrians fleinge awaye no man folowynge them. The Lorde that wolde not beleue the worde of Eliseus is troden to death.

CAP. VII.

THen Eliseus sayde: heare the worde of the Lorde, for thus sayeth the Lorde, to morowe this tyme a bushell of fyne floure shall be sold for a sicle, and two bushels of barleye for an other in the gates of Samaria. Then a Duke, on whose hande the kynge leaned, answered the man of God and sayde, though the Lorde wolde make wyndowes in heuen, yet wolde not this be. And he sayde agayne: Beholde, thou shalte se it with thyne eyes, and shalt not taste therof.

And there were foure lepers set without the gate of Samaria. And they sayde eche to his companyon, what, sye we here vntyll we dye? thoughe we thoughte that we myghte come in to the citye, yet is the dearth so greate in the citye, that we shall there dye. And yf we tarye here, we are but dead also. Nowe therfore come and lette vs fle to the hoste of the Syrians: yf they saue oure lyues, we shall lyue: And yf they kyll vs, then are we dead. And so they arose in the dayspryng to go to the hoste of the Syrians. And when they were come to the fyne of the hoste of Syria, lo there was no man there. For the Lorde hadde made the hoste of the Syrians heare a noyse of charettes, and a noyse of horses, and the noyse of a greate hoste. In so moche that they sayde one to an other: lo, the kynge of Israel hath hyred against vs the kynges of the Hethites, and the kynges of Egypte to come vpon vs. Wherupon they arose and fledde in the darke, and lefte their tentes, their horses, their asses, and the felde they hadde pitched, euen as it was, and fled for their lyues. And when these lepers came to the edge of the hoste, they went in to a tente and dyd eate and drynke, and taryed thence syluer, golde, and raymente, & went and hyd it, and came agayne, and entred in to an other, and caryed thence also, and wente and hyd it. Then they sayd one to an other, it is not well that we do, for this daye hathe broughte good tydynges with it. And yf we holde our peace, and tarye tyll it be daye lyght, we shall fynde a myschefe. Nowe therfore come, lette vs goo and tell the kynges household. And so they wente and called to the porter of the citye, and tolde them, sayinge: we came to the pauylyons of the Syrians, and lo, there was no man there, neyther voyce of man, but horses and asses tyed, and the tentes euē as they were. Then the porters called and tolde the kynges house within. And the kynge arose in the nyghte, and sayde to his seruauntes, I wyll shewe you howe the Syrians haue serued vs. They know we are oppressed with hungre, and therfore are gone oute of their pauylyons to hyde themselues in the felde, sayinge: They wyll come out of the citye, and then we shall catche them alyue, and gette in to the citye. And one of his seruauntes answered and sayde: Let men take fyue of the horses that remayne and are lefte in the city. Beholde, they are as good as all the multytude that are lefte in the citye, and as good as all the multitude of the citye that are consumed, and let vs sende and se. And they toke two charettes of horses, and the kynge sente after the hoste of the Syrians, sayinge: Goo and se. And they followed after them, euen vn to Iordan: and lo, all the waye was full of clothes and vessell which the Syrians had cast from them for haste.

Then

Then the messengers returned and told the kynge and the people illued oute, and robbed the tentes of the Sirians. And so a bushell of floure was solde for a sycle, and two bushelles of barleye for a sycle, accordynge to the Lordes worde. And the kynge sette the Duke on whose hande he leaned, to kepe the gate. And the people trode him in the gate, that he dyed, according to the saying of the Gods man, whiche he sayde when the kynge came downe to him. And it came to passe accordynge to the worde of the man of God spoken to the kyng sayinge: two bushelles of barleye for a sycle, and a bushell of barleye for an other, shall be to morow this tyme in the gates of Samaria. Wherunto the Duke answered the man of God, and sayd: though the Lorde made windowes in heuen, yet wolde this not be. And the other said/ beholde, thou shalt se it with thyne eyes, and shalt not eate therof. And so it chaunced/ for the people trode him vnder fete in the gate, that he dyed.

¶ Eliseus Prophecyeth vnto the Sunamite the birth of seuen yere. After the death of Benhadad raygneth Hazael in Syria. Iehoram the sonne of Iosaphat raygneth in Juda. Edom falleth frome Juda. Ohosiah succedeth Iehoram.

CAPI. VIII.

Then spake Eliseus vnto the woman whose sonne he had restored to life, sayinge/ aryse and go bothe thou and thyne house, and sojourne where thou thynkest beste/ for the Lorde wyll call a derthe/ whiche shall come on the landes seuen yere. And the woman arose and dyd after the sayinge of the Gods man/ and wente bothe she and her housholde and sojourned in the lande of the Philistines seuen yere. And at the seuen yeres ende, when the woman was come agayne out of the lande of the Philistines, she wente oute to speake to the kynge for her house and for her lande. And the kynge was talkynge with Giezi the seruaunt of the man of God, sayinge: tell me I praye the, all the greate dedes whiche Eliseus dyd. And it chaunsed as he was tellynge the kynge howe he restored a dead bodye to lyfe agayne, came the woman whose sonne he restored, and cryed to the kynge for her house and lande. Then sayde Giezi: My lorde kyng, this is the woman, and this is her sonne whiche Eliseus broughte to lyfe agayne. And the kynge asked the woman, and she tolde him. And so the kynge sente with her one of his chamberlaynes, sayinge/ restore all that pertaineth to her, with all the frutes of the lande, sithens the daye she lefte the lande, vnto this tyme.

After this Eliseus wente to Damasco, and Benhadad the kynge of Syria fell sycke. And one tolde the kynge, saying: The man of God is come hyther. Then sayde the kynge to Hazael: take a present with the, and go agaynst the man of God, and aske the Lorde by him whether I shall recouer of this my disease or no. And Hazael went to mete him, and toke presentes with him, euen of all the good thinges of Damasco, as moche as fourtye camels coulde beare, and came and presented him selfe before him and sayde/ thy sonne Benhadad kynge of Syria hathe sent me to the, saying/ shall I recouer of this my disease? Eliseus said to him: goo and saye to him/ thou shalte recouer/ howbeit the Lorde hath shewed me that he shall surely dye. And the man of God stode styll by him, and was taken with a sore malady, in so moche that he chaunged countenance and wepte. And Hazael said/ why wepeth my lorde? And he answered/ for I knowe what thou shalte do vnto the children of Israell/ their stronge cityes thou shalte set on fyre, and their younge men thou shalte slee with the swerde, and shalte dashe oute the braynes of their suckynge children/ and all to teare their women with childe. And Hazael sayde/ what is thy seruaunt, whiche am but a dogge, that I shulde do this great thynge? And Eliseus sayde/ for the Lorde hath shewed me, that thou shalte be kynge of Syria. And so he departed frome Eliseus, and came to his master, whiche sayd vnto him. What sayd Eliseus to the? And he sayde/ he tolde me that thou shuldest recouer. And on the morowe he toke a coughter clothe, and dypte in the water, & spred it on his face, and he dyed, and Hazael raygned in his stede.

The fyfte yere of Iehoram sonne of Achab kynge of Israel (Iosaphat yet kynge of Juda) Iehoram sonne of Iosaphat, kynge of Juda, began to raygne/ thirtye and two yere olde was he when he began to raygne, and he raygned eyght yere in Jerusalem. And he walked in the waye of the kynges of Israel, as did the house of Achab/ for the doughter of Achab was his wyfe/ and he dyd that displeased the Lorde. Neuertheles the Lorde wolde not destroye Juda, because of David his seruaunte, as he promised him to geue him a light in his children alwaye. Iehoram. Iehoram by Ioram.

And in his dayes, Edom fell awaye from vnder the hande of Juda, and made them a kynge of their owne. And Iehoram wente to Sira, and all his charettes with him. And he rose by nyght, and slayde on the Edomites, whiche compassed him in/ and the capitaynes of his charet and the people fledde in to their tentes. And so the Edomites stycke awaye hytherto vnder the hande of Juda vnto this day. And then Lobnah stycke awaye to, euen that same tyme. Edom. K

The reste of the dedes of Iehoram, and all he dyd, are written in the cronycles of kynges of Juda. And Iehoram rested with his fathers and was buryed with his fathers in the cyte of David. And Ohosiah his sonne raygned in his stede. The twelfte yere of Iehoram sonne of Achab, kynge of Israel, dyd Ohosiah the sonne of Iehoram kynge of Juda begyn to raygne. Two and twentye yere olde was Ohosiah when he began to raygne, and raygned one yere in Jerusalem, his mothers name was Athalia doughter of Amri kynge of Israell. And he walked in the waye of the house of Achab/ for he was a sonne in lawe to

L

Baal onely. And they went in to offre sacrifice and burntofferinges. But Jehu appoynted him foure score men without, and sayde: Yf anye of the men whiche I shall bringe into youre handes escape/ he that letteth him goo shall dye for him.

And as soone as he had made an ende of offeringe of burnt sacrifyce, he sayde to them of the garde, and to the capitaynes: goo in and slee them, lette none come oute. And they smote him with the edge of the swerde. And the garde and the capitaynes caste them oute, and went in to the cite of the house of Baal, and fette oute the ymage oute of the house of Baal, and burnt it. And they brake the ymage of Baal, and brake the house of Baal/ and made a Jakes of it euer after. And so Jehu destroyed Baal out of Jsrael. But from the synnes of Jeroboam the sonne of Nabat, whiche made Jsrael synne with the golden calues in Bethel and Dan, Jehu departed not. Then the Lorde sayde to Jehu/ bycause thou hast busyly wrought that pleaseth me/ and hast done to the house of Achab all that was in myne herte: Therfore shall * thy children in the fourthe generation, sytte on the seate of Jsrael. But Jehu toyned not to walke in the lawe of the Lorde God of Jsrael with all his herte/ for he departed not from the synnes of Jeroboam, whiche made Jsrael synne. In those dayes the Lorde began to cutte Jsrael shorte/ for Hazael slewe them in all the coostes of Jsrael, from Jordan Eastwarde: euen all the land of Galaad/ the Gadites, the Rubenites, and the Manassites/ from Aroer vpon the ryuer of Arnon, with Galaad and Basan. The reste of the actes of Jehu, and all he dyd, & all his power, are wrytten in the Chronicles of kynges of Jsrael. And when Jehu was layde to reste with his fathers/ they buryed him in Samaria/ and Joachaz his sonne raygned in his stede. And the tyme that Jehu raygned vpon Jsrael in Samaria, was tyghe and twenty yere.

* Deu. xxviii.

Athalia putteth to wth all the kynges sonnes, except Joas the sonne of Ochosiah: whyche is hydden and after her deth is made kynge.

CAPI. XI.

AND Athalia the mother of Ochosiah/ when she saw that her sonne was dede she aroste and slewe all the kynges bloude. But Josaba the doughter of kynge Jehoram, and sister of Ochosiah, toke Joas the sonne of Ochosiah, and stale him from amonge the kynges sonnes that were slayne, and his nource with hym oute of the nourserye, and hyd him from Athalia that he was not slayne. And he was with her, hyd in the house of the Lorde sire yeres. And Athalia dyd raigne ouer the lande.

In the seuenth yere Josaba sent and fet the capitaines & souldiours, & toke them vnto him in to the house of the Lorde/ and made a leage with them, and toke an othe of them in the house of the Lorde/ and shewed them the kinges sonne/ and commaunded them, saying: this is the thynge that ye must do: one third part of you shall come on the Sabboth daye, and kepe the watche of the kynges house: And an other thyrde parte shall be at the gate Sur/ & an other thyrde parte shall be at the gate behynde the garde chamber/ and so shall ye kepe the watche of the house of Wesa/ and two portions of you/ that is, all that goo out on the Sabboth day, shal kepe the watche of ℔ house of the Lorde about the kynge/ and shall compasse the kynge round about, euery man w his weapon in his hande. And who so euer commeth within the ranges, shall dye for it. And se ye be with the kyng as he goeth out and in.

The capitaynes did al thynges as Josaba ℔ preest commaunded, and toke euery man his men/ that is, them ℔ came in the Sabboth daye w them that went out the Sabboth daye, and wente to Josaba the Preest. And the Preest gaue to the capitaynes the speares and shyldes that were kynge Dauids, and had ben layed in the temple. And the garde stode euery man with his weapon in his hande rounde about the kyng, from the right corner of the temple to the left a long by the aulter and the temple. And he brought out the kinges sonne, and put the crowne vpon him and deliuered hym the wytnesse, and made him kyng, and anointed him and they clapt their handes and sayd: God saue the kynge.

When Athalia herde the noyse of the concourse of the people, she came to the people in to the house of the Lorde. And when she sawe the kynge stande by a piller (as the maner was) and the synGers and the trompetters by the kynge/ and all the people of the lande reioysyng, and the blowyng of the trompetters, she rent her clothes and cryed, treason treason. Then Josaba the Preest commaunded the capitaynes that had the rule of the hoste, and sayde to them: bere her oute without the ranges, and yf anye folowe her, lette him dye with the swerde: for the preest sayd, she maye not be slayne in the house of the Lorde. And they layde handes on her, and she went the waye that the horses of the kynges went out, and was slayne there.

And Josaba made a bond both betwene the Lorde and the kyng, and betwene the people & the Lord, that they shold be ℔ Lordes people/ and also betwene the kyng & the people. Then all the people of the land went in to the house of Baal, and destroyed his aulters, and brake wynne his ymages lustely, and slewe Mathan the preest of Baal before the aulter. And ℔ preest set watchemen in the house of the Lorde, and toke ℔ rulers ouer hundredes, & the capitains and the garde, and all the people of the lande. And they brought the kynge from the house of the Lord, and went the way of the gate of the garde vnto the kynges house. And he sat hym downe vnder the clothe of estate. And all the people of the Lorde reioysed/ and the cite was in quiet. So they slewe Athalia with ℔ swerde in the kynges house.

Ioas

¶ Ioas maketh prouision for the repayrynge of the temple. He is kylled by two of his seruaunters, and Amazias raigneth in his stede.

CAPI. XII.

IOas was seuen yeres olde when he was made kynge. And he began to raygne the seuenth yere of Iehu, and raygned fourtye yeres in Ierusalem. His mothers name was Zebia Berlabe. And he dyd that pleased the Lorde, as longe as Iozada the Priestis enformed him. But he toke not away the hyll aultres: for the people slewe, and offred hyll in the hyll aultres.

And Ioas sayd to the priestes: al the syluer that is gyuen to the vse of the temple, and broughte to the house of the Lorde by straungers, whether that it be the money that euery man is set at: or the money that any mans hert gyueth him to brynge in to the house of the Lorde: let the priestes take it to them, euery man in his course, and let them repaire the broken places of the temple, in all places where ought is founde brayen.

Neuertheles the priestes had not repayred vnto the thre and twentye yere of Ioas, the kynges dearest in the temple. Then kynge Ioas called for Iozada the priest, and for the other priestes, and sayd to them: why repayre ye not the broken places of the temple? Now therfore se ye receiue no more money accordyng to your order, but deliuer it to repayre the temple withall. And the priestes consented to receyue no more money of the people: But that it might go to the repayrynge of the temple.

Then Iozada the priest toke a cofer, and bored an hole in the lyd of it, and put it beside the aulter on the ryght syde as one cometh to the house of the Lorde. And in to that dyd the priestes that kepte the wayes, put all the money that was broughte to the Lordes house. And when they sawe there was more money in the cofer: the kynges scrybe and the hye priest came and sealed vp the money that was founde in the house of the Lorde, after they had colde it.

And they gaue the money by sommes in to the handes of the masters of the workes, that had the ouersyght of the house of the Lorde: and they broughte it out to the carpenters & buylders that wrought vpon the house of the Lord, and to masons and hewers of stone, to bye tymbre and stone, to repayre the brayes in the house of the Lorde: and all that neded reparacyons in the house: howbeit there was not made in the house of the Lorde bookes of syluer, knyues, basens, trompettes, or any other instrumentes of gold or syluer, of that money that was broughte for the house of the Lorde. For they gaue that to the workemen, to repayre therwith the house of the Lorde. Moreouer they reckened not with the men, in to whose handes they deliuered the money to be bestowed on workemen: But they dyd it euen of fidelitie. Nowbeit trespas money and synne money might not be broughte in to the house of the Lorde, for it was the priestes.

Then came Hazael kynge of Syria, and foughte agaynste Geth, and toke it, and appointed him selfe to go vp to Ierusalem. But Ioas kynge of Iuda toke all the dedicat thynges, that Iosaphat, Iehoram, and Ochozias his progenitours kynges of Iuda had dedicate, & that he him selfe had dedicated, and all the golde that coulde be founde in the treasure of the Lordes house, and of the kinges house, and sent it to Hazael kynge of Syria, and so he departed from Ierusalem.

The residue of the actes of Ioas and all he dyd, are wrytten in the Chronicles of kynges of Iuda. But his owne seruaunters arose and wrought treason, and slewe Ioas in the house Mello, in the waye downe to Sela. For Iozachar the sonne of Semaath and Iozabad the sonne of Somer his seruaunters, smote him & he dyed. And they buryed him with his fathers in the cite of Dauid. And Amazias his sonne raygned in his stede.

¶ Ioachas the sonne of Iehu is deliuered in to the handes of the Syrians, and dyeth. Ioas his sonne raygneth in his stede. Chelcus dyed.

CAPI. XIII.

IN the thre and twentye yere of Ioas sonne of Ochozias kynge of Iuda, Ioachas the sonne of Iehu was made kynge ouer Israel in Samaria, and continued seuentene yeres & he wrought wyckednesse in the eye of the Lorde: for he followed the synne of Ieroboam the son of Nabat, which made Israel to synne, and departed not from the same. Wherfore the Lord was angrye with Israel, and deliuered them in to the handes of Hazael kynge of Syria, and in to the handes of Benhadad the sonne of Hazael all theyr dayes. A Ioachas

But Ioachas besought the Lorde, and the Lord herde him. For he had sene the affliction of Israel, how the kynge of Syria oppressed them. And therfore the Lorde gaue vnto Israel a sauyour, and they were deliuered from the handes of the Syrians. And the children of Israell dwelt in theyr tentes as before tyme. Neuertheles they departed not from the synne of the house of Ieroboam, who made Israel to synne, but walked therin. And there remayned a superstitious wod also in Samaria stil. But there were left of the people to Ioachas, but fyftye horsemen and ten charettes, and ten thousand fotemen. For the kynge of Syria had destroyed them, and made them like thresshed chaff. The rest of the actes of Ioachas, and all he did, and his power, are wrytte in the Chronicles of kynges of Israell. And Ioachas rested with his fathers, and they buryed him in Samaria: and Ioas his sonne raygned in his stede. Ioas.

In the. xxxvij. yere of Ioas kynge of Iuda, began Ioas the sonne of Ioachas to raygne ouer Israel in Samaria, and contynued sixteene yeres: and dyd naughtily in the syghte of the Lorde, and departed in nothyng from the synnes of Ieroboam the sonne of Nabat that made Israell synne: but walked therin. C

The remnaunt of the actes of Joas, and all he dyd, and his power, howe he foughte with Amasias kynge of Juda, are wrytten in the Cronycles of kynges of Israel. And when Joas was layde to reste with his fathers, Jeroboam sate vpon his state / and Joas was buryed in Samaria amonge the kynges of Israel.

Eliseus dyeth.

When Eliseus was fallen sycke of the sycknesse wherof he dyed / Joas kynge of Israell came to hym and wepte to hym and sayd, O father father, chariot of Israell, and conductour of the same. Eliseus sayde vnto him / bynge bowe and arowes. And he broughte to him bowe and arowes. And he sayde to the kynge of Israell: Put thyne hande vpon the bowe. And when he hadde put his hande vpon the bowe, Eliseus put his handes vpon the kynges handes. Then he sayd: open a wyndowe Eastwarde: and he opened. And Eliseus sayde: shote / and he shotte. And he sayde: the arowe of helpe of the Lorde, and the arowe of helpe agaynste the Syrians / for thou shalte beate the Syrians in Aphek, tyll thou haue consumed them.

Then he sayde: take arowes / and he toke. Then he sayde to the kynge of Israell: smyte the grounde: and he smote thryse, and ceased. And the man of God was angery with hym, and sayde: Thou woldest haue smytten fyue or sixe tymes, & then thou haddest smytten the Syrians tyll thou haddest consumed them; where nowe thou shalte beate them but thryse.

When Eliseus was dede and buryed / an armye of the Moabytes came in to the land, the yere folowynge. And it chaunced as they were buryinge a man, they espyed the soudiours, and therfore cast the dede corpe in to the sepulchre of Eliseus. And as soone as it touched the bones of Eliseus, he reuyued & stode vp on his fete.

Eccles. 48. b

And Hazael oppressed Israel all the dayes of Joachas. But the Lorde hadde mercye on them, and tourned to them bycause of his promyse made with Abraham, Isaac, and Jacob / and wolde not destroye them, neyther caste them frome him as yet. And when Hazaell kyng of Syria was dede, Benhadad his sonne raygned in his stede. And then Joas the sonne of Joachas went agayne, and toke out of the hand of Benhadad sonne of Hazael, the cities whiche he had taken fro the handes of Joachas his father by law of armes. And thryse dyd Joas beate him and broughte the cities of Israel agayne.

¶ Amasias kyng of Juda putteth to death the murtherers of his father: and ouercometh Edom. Joas kyng of Israel taketh Amasias, Jhon dieth, and Jeroboam succedeth: after him raygneth Zacharias. Amasias is killed, and Azarias raygneth in his stede.

CAPI XIIII.

4 Paral. 25. a

The seconde yere of Joas sonne of Joachas kyng of Israell, raygned Amasias sonne of Joas, kynge of Juda / he was fyue and twentye yeres olde when he began / and raygned nyne and twentye yeres in Jerusalem. His mothers name was Joadan / and was of Jerusalem. And he did that pleased the Lorde, yet not lyke Dauid his father: but dyd in all thynges as Joas his father dyd. Neyther toke they away the hyll aulters / for the people slewe and offered styll in hyll aulters. And as soone as the kyngdome was stablished in his hande / he slewe his seruauntes that killed the kynge his father. But the chyldren of those muet murders he slewe not: accordyng to that is wrytten in the boke of the lawe of Moses / where the Lorde commaunded sayinge: ✠ the fathers shall not dye for the chyldrens cause, nor the chyldren for the dedes of theyr fathers: but euery man shall be slayne for his owne synne.

Deut. 24. a

✠ And he slewe of the Edomites in the salte valeye, ten thousande, and toke the towne Sela with strengthe of battayle / and called the name of it Jekthеel euer after. After that Amasias sente messengers to Joas the sonne of Joachas sonne of Jehu, kynge of Israel, sayinge: come, lette vs se eche other. But Joas kynge of Israel sent agayne to Amasias kyng of Juda, sayinge: A thystell in Libanon, sent to a cypresse tree in Libanon, sayinge: gyue thy doughter to my sonne to wyfe. But the wylde beastes in Libanon, went and trode downe the thystell. Bycause thou hast beaten the Edomites, therfore thyne herte ryseth. Be glorious: but tarye at home. For what nedeth thou to prouoke mischiefe, that thou shuldest be ouerthrowen, and Juda with the?

But Amasias wolde not heare. And so Joas kynge of Israell went vp, and he and Amasias kynge of Juda sawe eyther other at Bethsames in Juda. And Juda was put to the worse before Israell / and they fledde euery man to his tente. And Joas kynge of Israell toke Amasias kynge of Juda, sonne of Joas, sonne of Ohozias at Bethsames. And then he went to Jerusalem, and brake downe of the wall of Jerusalem, from the gate of Ephraim to the corner gate, foure hundred cubites. And he toke al the gold and syluer, and all the vesselles that were founde in the house of the Lord, and in the treasure of the kinges house, and hostages therto: and then returned to Samaria agayne.

The reste of the actes of Joas whiche he dyd, and his power / and how he fought with Amasias kynge of Juda, are wrytten in the Cronicles of kynges of Israell: and Joas layde him to reste with his fathers / and was buryed at Samaria amonge the kynges of Israell: and Jeroboam his sonne raygned in his rowme.

Amasias the sonne of Joas kynge of Juda, lyued after the deathe of Joas sonne of Joachas kynge of Israel fyftene yeres. The reste of the dedes of Amasias, are wrytten in the Cronicles of kynges of Juda. And they conspired greate treason agaynste him in Jerusalem / and he fledde to Lachis. And they weute after him to Lachis, and slewe him there. And they broughte him on an horse, and he was buryed

ryed at Jerusalem amonges his progenitours in the cyte of Dauid. ✠ And all the people of Juda toke Azarias beynge sixtene yere olde/ and made him kynge in place of his father Amasias. He buylt Ailath and brought it agayn to Juda/after that the kyng was layde to rest with his fathers.

The sixtene yere of Amasias sonne of Joas kynge of Juda, was Jeroboam sonne of Joas made kynge ouer Israell in Samaria/ and raigned one and fourty yeres, and wrought wyckednesse in the syght of the Lorde: for he tourned in nothynge from the synne of Jeroboam the sonne of Nabat, whiche made Israel to synne. He restored the costes of Israel from the entrynge of Hemath vnto the see in the wyld fieldes/accordynge to the word of the Lorde God of Israell whiche he spake thorowe his seruaunte Jonah the sonne of Amithai the prophet, which was of Geth Ophir. For the Lorde badde sene howe the affliction of Israel was exceding bitter/in so moche that the prysoned and the forsake were at an ende. And there was no helper vnto Israel. And the Lorde had not yet sayd that men shoulde put out the name of Israel from vnder heuen. And therfore he holpe them by the hande of Jeroboam the sonne of Joas.

The reste of the dedes of Jeroboam/ and all he dyd, and his power how he fought, and how he restored Damasco and Hemath to Juda in Israell, are wrytten in the boke of Cronicles of kynges of Israell. And Jeroboam layde him to reste with his fathers, and with the kynges of Israel, to whom Zacharias his sonne succeded.

¶ Azarias kynge of Juda becometh leprous. Jotham raygneth for him. Helum slayeth Jeroboam and succeedeth him. After whom raygneth Manahem Phaheiah, Phaheh, Hosea, Jotham, Ahaz, one after an other.

CAPI. XV.

THe seuen and twentye yere of Jeroboam kynge of Israell/ Azarias sonne of Amasias kyng of Juda began to raigne. Sixtene yeres olde was he, when he was made kynge, and raygned two and fyfty yeres in Jerusalem, his mothers name was Jechelia, and was of Jerusalem. And he dyd that pleased the Lorde in all thynges, as dyd his father Amasias: saue that they put not the hyllaulters awaye/ for the people offered and burnte styll in the hyll aulters. And the Lorde smote the kynge that he was a leper vnto the day of his death/ and dwelte in an house at lybertye by himselfe/ and Jotham the kynges sonne gouerned the house, and iudged the people of the lande. The reste of the dedes of Azarias and all he dyd, are wrytten in Cronicles of kinges of Juda. And Azarias layd him to slepe with his fathers, and they buryed him with his fathers in the cyte of Dauid/ and Jotham his sonne raygned in his stede.

In the xxxviij. yere of Azarias kyng of Juda was Zacharias the sonne of Jeroboam made kynge vpon Israel in Samaria/ and raygned sixe monethes/and ✠ did that pleased the Lorde, as dyd his fathers/ and tourned not from the synnes of Jeroboam the son of Nabat, which caused Israel to synne. And Helum the sonne of Jabes conspired agaynst him, and smote him before the people, and kylled him, and raigned in his stede. Exod. xxvij. d

The reste of the dedes of Zacharias, are wrytten in the Cronicles of kynges of Israel. This is the saying that the Lorde spake vnto Jehu, saynge: ✠ thy sonnes shall sytt on the seate of Israell in the fourth generation. And it came so to passe. 4 iiii. Reg. x. d

Helum the sonne of Jabes began to raigne the nyne and thirtye yere of Azarias kynge of Juda/ and he raygned a moneth in Samaria. For Manahem the sonne of Gadi came vp fro Thersah, and went to Samaria and smote Helum the sonne of Jabes in Samaria, and slewe him, and raygned in his stede. The rest of the dedes of Helum, and the treason whiche he conspired, are wrytten in the Cronycles of kynges of Israell. The same tyme Manahem destroyed Thaphsah, and all that were therin/ and the costes therof from Thersah (because they opened not to hym) he smote, and rent all the women with chylde. Helum

The nyne and thirtye yere of Azarias kyng of Juda, began Manahem the sonne of Gadi to raygne vpon Israel/ and continued ten yeres in Samaria. And he dyd euyll in the syght of the Lorde, and tourned not all the dayes from the synne of Jeroboam the sonne of Nabat, whiche made Israell to synne. And Phul kynge of Assiria came vpon the land. And Manahem gaue Phul a thousande talentes of syluer, to helpe him to stablysshe his kynghome. And Manahem raysed the money in Israell, vpon all men of substaunce, for to gyue the kynge of Assiria fyfty sycles of syluer a pece. And the kynge of Assiria turned backe agayne and taryed not there in the lande. The reste of the dedes of Manahem and all he dyd, are wrytten in the Cronicles of kynges of Israel. And when Manahem was layde to reste with his fathers, Phaheiah his sonne raigned in his stede. Manahem

The fyftyeth yere of Azarias kynge of Juda, began Phaheiah the sonne of Manahem to raygne ouer Israell in Samaria/ and continued two yeres, and wrought wyckedly in the syght of the Lorde, and lefte not of from the synnes of Jeroboam sonne of Nabat, which caused Israel to synne. And Phaheh the sonne of Romeliah, a capitayne of his, conspired agaynst him, and slewe him in a toure of the kynges house, with Argob and Ariah, and fyfty men with him that were Galaadites. And when he had kylled him, raygned in his rowme. The reste of Phaheiah and all he dyd, are wrytten in the Cronicles of kynges of Israel. Phaheiah

In the.xl. yere of Azarias kyng of Juda, began Phaheh the sonne of Romelia to reygne ouer Israel in Samaria, & continued twentye yeres, and dyd euyll in the syght of the Lord,

Z iij. and

and turned not from the synnes of Jeroboam
sonne of Nabat that made Israel to synne. In
the dayes of Phaketh kyng of Israel, came Te
glath Phalasar kyng of Assiria, and toke Ion,
Abel, Beth, Maaca, Janoa, Kades, Hasor, Ga
laad, Galile, and all the lande of Nephthali, &
caried them awaye to Assiria.

And Hosea the sonne of Ela conspyred
treason agaynst Phaketh the sonne of Rome-
lia, and smote him and slewe him, and raigned
in his stede / the twentye yere of Jotham the
sonne of Ozias. The rest of the actes of Pha-
keh, and all he dyd, are written in the Cron-
icles of the kynges of Israel.

The seconde yere of Phaketh sonne of Ro-
melia kynge of Israell, began Jotham the
sonne of Ozias kyng of Juda to raigne. Fyue
and twentye yeres olde was he, when he be-
gan to raygne / and he raygned sixtene yeres in
Jerusalem. His mothers name was Jerusa,
the doughter of Zadok. And he dyd that was
ryghte before the Lorde: euen in all thynge,
as dyd his father Ozias, so dyd he. But he
put not awaye the hyll aulters / for the peo-
ple offered and burnte incense styll in the hyll
aulters / he buylte the hyghest wore in ꝑ house
of the Lorde. The rest of the dedes of Jotham
and al he did, are written in ꝑ Cronicles of kin-
ges of Juda. In those dayes the Lorde began
to sende agaynst Juda Rasyn the kynge of
Syria, and Phaketh the sonne of Romelia. And
Jotham rested with his fathers, and was bu-
ryed with his auncestours in the citye of Da-
uid his father / and Achaz his sonne raygned in
his stede.

¶ Achaz kynge of Juda, consecrateth his sonne in
fyre: and hath many battayles agaynste the kynge
of Israel. He caulseth an aulture to be made lyke vn-
to it of Damasco. In the stede of Achaz raygneth
Ezechias his sonne.

CAPL. XVI.

The seuentene yere of Phaketh sonne of
Romelia kyng of Israel, Achaz sonne of
Jotham kynge of Juda, began to raigne
being of thage of twentye yere, when he was
made kynge / and raigned sixtene yere in Jeru-
salem / and dyd not the thynge that was ryghte
in the eyen of the Lorde his God, as dyd Da
uid his father: But went in the waye of the
kynges of Israel / & therto he offered his sonne
in fyre, after the abhominacion of the hethen,
whiche the Lorde cast out before the chyldren
of Israel. And he offered and burnt the fat in ꝑ
hyll aulters, and on the hylles and vnder euery
grene tree. Then Rasyn kynge of Syria, and
Phaketh sonne of Romelia kynge of Israell,
came vp to Jerusalem to fight. And they beſie-
ged Achaz, but could not ouercome him. At the
same tyme Rasyn kyng of Syria brought Ai-
lath agayn to Syria, and rid the Jewes thece.
And the Edomites went to Ailath and dwelt
therin vnto this daye.

Then Achaz sent messegers to Teglath Pha
lasar kyng of Assiria, saying: I am thy seruant
and thy sonne / come and deliuer me out of the
hande of the kyng of Syria, and out of ꝑ hande
of the kyng of Israel, whiche be ryſen agaynst
me. And Achaz toke the syluer & the golde that
was founde in the house of the Lorde, & in the
treasure of the kynges house, and sent it for a
rewarde to the kynge of Assiria. And the kyng
of Assiria was applyenge to his mynde, & went
to Damasco, and toke it / and caried the people
awaye to Kir, and slewe Rasyn.

And kynge Achaz wente agaynste Teglath
Phalasar kynge of Assiria, to Damasco. And
when he sawe a certayne aulter that was at
Damasco, he sente to Uria the preest the pa-
terne of the aulter, and the fascyon of all the
worckemanshyp therof. And Uria the preest
made an aulter in all poyntes lyke to the pa-
terne whiche kyng Achaz had sente from Da-
masco / and had fynished it by the tyme kynges com
mynge frome Damasco. And when the kynge
was come from Damasco, and saw the aulter,
he went to it, and offered theron. And he burnt
his burnt offerynge, and sprynckled the bloude
of his peaceofferyng / and poured his wedlayes,
and sprynckled the bloude of his peaceofferyn-
ges vpon the sayde aulter. And the brasen aul-
ter that was before the Lorde, he remoued
from betweene the aulter and the house of the
Lorde, and put it on the north syde of the sayd
aulter.

And the kyng commaunded Urias the preest
sayenge: vpon the greate aulter se on fyre in
the morninge burntofferynges, and in the eue
meatofferynges / and the kynges burnt sacri-
fice, and his meatofferynges / and the burntofe
ryages of all the people of the lande and their
meatofferynges & their drynkofferynges, &
power theron all the bloude of all maner offe-
ryages. But the brasen aulter shall be for me
to enquyre with. And Urias the preest dyd all
thynges as kynge Achaz commaunded him.
And kynge Achaz brake the sydes of the bottō-
mes, and toke the lauers from them / and toke
downe the see from the brasen oxen that were
vnder it, and put it vpon a pauement of stone.
And therto the pulpyt for the Sabboth that
they hadde made in the house, and the kynges
entrye without, turned he to the house of the
Lorde, for feare of the kynge of Assiria. The
reste of the dedes of Achaz whiche he dyd, are
written in the Cronycles of kynges of Juda.
And Achaz layde him to reste with his fathers /
and was buryed with his fathers in the citye
of Dauid / and Ezechias his sonne raygned in
his rowme.

¶ Hosea kynge of Israel is taken. And he and all his
royalme brought to the Assyrians.

CAPL. XVII.

In the. xii. yere of Achaz kynge of Juda,
Hosea sonne of Ela beganne to raygne
in Samaria vpon Israel, and contynued
nyne yeres, and dyd that displeased the Lord
but not as ꝑ dyd the kynges of Israel
that were before hym. And Salmanasar kyng
of Assiria came vpon him / and Hosea became
his seruaunt, and gaue him tribute. And the
kynge

kynge of Assyria founde treason in Hosea, because he had sent messyngers to Sua kynge of Egypte, and sent no tributes vnto the kynge of Assyria, as he was yerely wont to do. Therfore the kynge of Assyria besieged him & bound him and put him in prison. ✝ And then the kynge of Assyria came throwe out all the lad and came to Samaria & besieged it thre yere. And in the nynthe yere of Hosea, the kyng of Assyria toke Samaria & caryed Israel awaye vnto Assyria and put them in Hala, in Habor on the ryuer of Gozan, and in the cyties of the Medes. For the children of Israel had synned against the Lorde their God whiche hadde brought them out of the lande of Egypt, fro the hande of Pharao kynge of Egypte, and worshipped other goddes. And they walked in the ordinaunce of the heythen whiche the Lorde cast out before the children of Israel, & in the thinges whiche the kynges of Israell had made. And the children of Israel wrapte them selues in thinges that were not wel towarde the Lorde their God. And they buylt them hylaultres in all their cyties, bothe in the towres where they kept watche and also in the stronge townes. And they made theym Images and superstitious woodes on euery hyghe hyll and vnder euery grene tree. And there they sacrificed in the hylaultres, as dyd the heythen, which the Lorde caryed away at their comminge, and wrought wycked dedes to angre the Lorde with. And they serued Ymages, concerninge which thing the Lord had sayde to the: ye shall not do so. And the Lord testifyed to Israel and to Juda, by all the prophetes and by all the Sears, sayenge: Turne from your wycked wayes, and kepe my commaundementes and myne ordinaunces, accordinge to all the lawes which I commaunded your fathers, and as I sent to you by my seruauntes the prophetes. But they wolde not heare, but hardened their neckes, lyke to the neckes of their fathers that dyd not beleue in Lorde their God. And they refused his ordinaunces and his couenaunt that he had made with their fathers, and the wytnesse whiche he had wytnessed to them, and folowed vanite and became vayne, lyke to the heythen, that were roundeabout them, of which the Lorde had charged theym, that they shoulde not do lyke them. But they left the commaundementes of the Lorde their God, and made them Images of metall, that is to saye two calues and made groues and bowed them selues vn to all the host of heauen, and serued Baal. And they sacrificed their sonnes & their doughters in fyre, and vsed witchecraft and enchauntementes, and had euen appointed them selues to worke wickednesse in the sight of the Lorde, for to angre him.

Wherefore the Lorde was exceadinge wroth with Israell and put them out of his sight, that there was left but the tribe of Juda only, yea and neyther Juda kept the commaundmentes of the Lorde their God, but walked in the ordinaunces of Israel whiche they had made. Therfore the Lorde caste vp all the seed of Israel and vexed them and betobe them in to the handes of spoylers, vntyll he had caste them out of his sight. And Israel diuided the selues frome the house of Dauid, and made Jeroboam the sonne of Nabat kynge. Which Jeroboam thrust Israel away from the Lorde and made them synne a great synne. And so the children of Israel walked in all the synne of Jeroboam which he had set vp, and departed not frome the same, tyll the Lorde hadde put Israel awaye out of his sight, as he sayde by all his seruauntes the prophetes. And so he translated Israel out of their lande to Assyria, euen vnto this daye. Jerem.xxv.d

And the kynge of Assyria brought people frome Babylon and frome Cutha, and frome Aua, and frome Hemath, and from Sepharuaim, and put them in the cyties of Samaria in stede of the children of Israel. And they possessed Samaria and dwelt in the cyties therof. But at the begynninge of their dwelling, they feared not the Lorde. Wherefore the Lord sent Lyons vpon them whiche slewe theym. Then men tolde the kynge of Assyria, sayenge: The nations which thou hast brought & put in the cyties of Samaria, know not the maner of the God of the lande, and therfore he hath sent Lyons vpon them, which slay them because they know not the maner of the God of the lande.

Then the kyng of Assyria commaunded sayenge: cary thyther one of the preestes whiche ye brought thence, and let him go and dwell there, and teache theym the lawe howe to serue the God of the countreye. And then one of the preestes which they had caryed thence, went and dwelt in Bethel, and taught them how they shulde feare the Lorde. Howbeit euery nacion made their owne Goddes & put them in the houses of the hilaultares whiche the Samaritans had made, euerye nacion in their cyties where they dwelt. The men of Babilon made Socoth Benoth. The men of Cuth made Nergel. They of Hemath made Asima. The Auites made Nebahaz, and Tharthak. And the Sepharuaites burnt their children in fire vnto Adramelech & Anamelech, the goddes of the Sepharuaites. And though they feared the Lorde, yet they made them preestes of the lowest of the people, for the hilaultares which sacrificed for them in the houses of the hilaultares. And so they feared the Lorde, and yet serued their owne goddes after the maner of the people frome whence they were brought. Socoth Benoth. Nergel. Asima. Nebahaz. Tharthak. Anamelech.

Vnto this daye they do after the olde maner: they neyther feare the Lorde, neyther do after their owne ordinaunces and customes, & after the lawe and commaundement whiche the Lorde commaunded the children of Jacob whose name he called Israel, and made an appointement with them and charged the sayenge: feare not any other gods, nor bowe your selues to them nor serue them, nor sacrifice to them: but to the Lorde which brought you out of the lande of Egypt with great power and a stretched out arme: him feare and to him bowe, and to him sacrifice. And the ordinaunces, customes, lawe and commaundment Gene.xxxv.g Jud.vi. Jere.ij.a

ment which I write to you, se ye be diligent to do, for euer more, and feare not anye other goddes. And the appoyntment that I haue made with you, se ye forget not, and that you feare none other goddes: but the Lorde your God ye shall feare, and he shall deliuer you out of the handes of all your enemyes. How be it they herde not, but dyd after ꝑ olde maner. And euen so dyd these nations feare the Lorde and serue their Ymages therto: and so dyd their children and their childrens children co. Euen as dyd their fathers, so do they vnto this daye.

¶ Ezechias kynge of Juda putteth downe the brasen serpent, and destroyeth the Idolles. Salmanasar byngeth Israel to the Assyrians. The blasphemy of Sennacherib.

CAPI. XVIII.

In the thyrde yere of Hosea sonne of Ela, kyng of Israel, raygned Ezechias sonne of Achas kynge of Juda. Twentye and fyue yeres olde was he, when he begonne to raygne, and raygned .xxix. yeres in Jerusalem. His mothers name was Abi the daughter of Zacharias, and he dyd that pleased the Lord in all thynge, lyke to Dauid his father. He put awaye the hyll aultares and brake the Ymages and cut downe the grouis, and all to brake the brasen serpent that Moses made. For vnto those dayes the children of Israell dyd burne sacrifyce to it, and called it Nehustan. He trusted in the Lorde God of Israell, so that after him came none lyke him among all the kynges of Juda, nether amonge them that were afore him. He claue to the Lorde & departed not from him, but kept his commaundementes which the Lorde commaunded Moses. And the Lorde was with him, and whatsoeuer he toke in hande he dyd it wysely. And he rebelled against the kynge of Assiria and serued him not. He bet the Philistines euen vnto Gaza and the coostes therof, both in castels of garrisons and stronge cities to.

In the fourth yere of kynge Ezechias whiche was the seuenth yere of Hosea sonne of Ela kynge of Israel, came Salmanasar kyng of Assiria vpon Samaria and besieged it. And they toke it at the ende of the yere, which was the sixte of Ezechias: that is to say the nynth yere of Hosea kynge of Israel, was Samaria wonne. And the kynge of Assiria dyd carye away Israel vnto Assiria, and put them in Halah and in Habor on the ryuer of Gozan, and in the cyties of Medes: because they wolde not herken vnto the voyce of the Lorde their God, But transgressed his appointment, and all that Moses the seruaunt of the Lorde commaunded, and wolde neyther heare nor do.

¶ The .xiiii. yere of kynge Ezechias came Sennacherib kynge of Assiria against all the stronge cytes of Juda and toke them. Wherupon Ezechias kynge of Juda sent to ꝑ kynge of Assiria to Lachis, sayenge: I haue offended. But depart from me, and what thou put est on me that will I beare. And the kyng of Assiria assesed vpon Ezechias kynge of Juda, thre hundred talentes of syluer and thirty talentes of golde. ✱ And Ezechias gaue him all the syluer that was fownde in the house of the Lorde and also in the treasure of the kynges house. And the sayde season Ezechias rent of the wozes of the temple of the Lorde and the pyllers, whiche the sayde Ezechias kynge of Juda couered ouer, and gaue the to the kinge of Assyria.

And the kynge of Assyria sent Thartham and Rabsaris and Rabsaketh from Lachis to kynge Ezechias with a great hoste to Jerusalem. And they went vp and came to Jerusalem, and went and stode by the coundyt of the ouermost pole whiche is in the waye to the fullers felde, and called to the kynge. And there came out to them, Eliakim the sonne of Helkiah stuarde of housholde and Sobnah the scribe, and Joah the sonne of Asaph, the recorder. And then Rabsaketh sayd to them. Tell ye Ezechias I praye you: thus sayeth the greate kynge the kynge of Assyria. What confidence is this that thou hast? thou wylte happelye speake a lyght worde, that thou hast counsell and power to make warre. On whome then dooest thou trust, that thou rebellest against me? doest thou truste to the staffe of this brosen rede Egypt, on whiche yf a man leane, it wyll renne in to his hande and perce it. For euen so is Pharao kynge of Egypte vnto all that truste on hym. ✱ If ye saye vnto me, we trust in the Lorde our God. Is not this God he, whose hyllaultares and other aulters to, Ezechias hathe put downe, and hath sayd to Juda and Jerusalem, Bow your selues before this aulter here in Jerusalem? Now therfore ioyne thy selfe to my Lorde the kynge of Assyria, and I will deliuer the two thousande horses, yf thou be able to set ryders vpon them (and yf thou be not) how then arte thou able to resist one of the leste Dukes of my masters seruauntes? or trustest thou to Egypte for charettes and horsmen? Moreouer thinkest thou I am come without the bydding of the Lorde to this place to destroye it? Naye: the Lorde sayd to me, go vp to this lande and destroye it. Then sayd Eliakim the son of Helkiah and Sobnah and Joah, to Rabsaketh: speake, we praye the, to thy seruauntes in the Syriake language, for we vnderstande it: and talke not with vs in the Jewes tongue, in the eares of the people that are on the walles. And Rabsaketh sayd vnto them: hath my master sent me only to thy master and to the, to speake these wordes, or rather to the men that kepe the walles, that they shal eat their owne dyrt and drinke their owne pisse with you.

And so Rabsaketh stode and cryed with a lowde voyce in the Jewes language, and spake, sayenge: Heare the sayenge of the great kynge, the kynge of Assiria. Thus sayeth the kynge: Let not Ezechias beguyle you, for he is not able to deliuer you out of myne handes neyther let Ezechias make you truste to the Lorde sayenge: the Lorde shall surely rydde vs, and this cytie shall not be deliuered into the handes of the kynge of Assiria. Herken not vnto

vnto Ezechias, for thus sayth the kyng of Assiria. Deale kyndely with me, and come oute to me. And then eat euerye man of his owne vyne, and of his fygge tree, and dyynke euery man of the water of his owne welle, tyll I come and fet you to as good a land as youre is, a land of corne and wyne, a lande of bred and vnyardes, a lande of oyue trees of oyle and of hony. And ye shall lyue and not dye. And herken not vnto Ezechias for he wyll beguyle you, saying: the Lorde shall delyuer vs. For haue the goddes of the nacyons delyuerd any God his lande, oute of the hande of the kyng of Assyria? where are the gods of Hemath and of Arphad? where are the goddes of Sepharuaim of Ana and Auah? did they delyuer Samaria out of myne handes? what God of any lande hath delyuerd his lande oute of myne hande, that the Lorde shulde delyuer Jerusalem out of myne hand?

But the people helde theyr peax and answerd not him a worde: for the kinge habde commaunded, sayenge: answere him not.

Then Eliakim the stuarde of houshoulde, and Sobna the scribe, and Joah the sonne of Asaph the recorder, came to Ezechias with their clothes rét and tolde him the wordes of Rabsaketh.

¶ The Aungell of the Lorde kylleth. Cxxxv. thousande men of the Assyrians. Sennacherib is kylled of his owne sonnes.

CAP. XIX.

When kynge Ezechias herde this, he rent his clothes and put on sacke, and went to the houle of the Lorde. Furthermore he sent Eliakim stuarde of houshoulde, & Sobna the scribe, & the elders of the Prestes clothed in sacke, to Isai the Prophete the sonne of Amos. And they sayde to him, thus sayethe Ezechias: This daye is a daye of tribulation of rebukynge and rayinge: Euen as when ỳ childzen are redy to be borne, and the mothers haue no power to be delyuered. Obthat the Lorde thy God wolde heare al the wordes of Rabsaketh, whome the kyng of Assiria his master hath sent to rayle on the lyuynge God, & to rebuke him with wordes, which the Lord thy God hathe herde. Wherfore lyft vp thy prayer for the remnaunt that are left. When the seruauntes of kynge Ezechias were come to Isai: Isaia sayde to them. So shall ye say to your master. Thus sayth the Lord: be not afrayde of the wordes thou herdest, wherwith the younge men of the kynge of Assiria haue rayled on me. For I will sende him a blaste that he shal heare tydinges, and so returne to his owne lande: And I will ouerthrowe hym with the swerde, euen in his owne lande.

And Rabsaketh went backe agayne & found the kynge of Assiria fighting against Lobnah: for he had herde, that he was departed from Lachis. And he herde tydinges of Tharaka kyng of the blacke Moores, that he was come out to fight against him. And therupon he departed and sent messengers vnto Ezechias, sayenge. Thus saye to Ezechias kynge of Juda, Let not thy God cary the out of the way, in whome thou so trustest, saying: Jerusalem shall not be delyuered into the hande of the kynge of Assyria. Beholde, thou haste hearde what the kynges of Assyria haue done to all landes, howe they haue vtterye destroyed theym. And howe then shuldest thou escape? hathe the goddes of the brethen delyuered them whiche myne auncetheuers haue destroyed: as Gozan, Haran, Rezeph, and the childzen of Eden which were in Thelasar? where is the kynge of Hemath, the kyng of Arphad the kynge of the cyte of Sepharuaim, & the kynge of Ana, and the kynge of Auah?

When Ezechias had receyued the letters of the hande of the messengers and hadde red them: he went into the houle of the Lorde, & layde them abrode before the Lorde. And Ezechias prayed before the Lorde & sayd: Lord God of Israell, whiche dwellest betweene the Cherubes, thou arte God alone ouer all the kyngdomes of the earthe, and thou hast made both heauen and earthe. Lorde, bowe thyne eares and heare: Open Lorde thyne eyen and se: & heare the wordes of Sennacherib which hath sent to rayle on the lyuing God. Certes o Lorde, the kynges of Assiria haue destroyed nacions and their landes, and haue set fyre on their goddes. For they were no goddes, but the worke of the handes of man: euen wood and stone. And therfore they destroyed them. Now therfore (Lorde our God) saue thou vs out of his hande, that all the kyngdomes of ỳ earthe maye knowe, that thou Lord art God alone. And Isai the sonne of Amos sent to Ezechias sayenge: Thus saith the Lorde God of Israel, the thinge that thou hast prayed to me concerninge Sennacherib kyng of Assiria, I haue herde. This is the thinge that ỳ Lord sayth of him: he hath despysed the, O virgine wughter of Sion: he hath shaken his hed at the, thou wughter of Jerusalem: whome hast thou rayled on, and whom hast thou reuyled? Against whome hast thou lyfted vp thy voyce and hast eleuate thyne eyes so hyghe? Euen against the holy of Israell. By the hand of thy messengers thou hast rayled on the Lord and sayde, with the multitude of my chaerettes I am come vp to the heyght of the mountaynes euen alonge by the sydes of Libanon, & haue cut of the hyghe Cedar trees, and the fayre fyrre trees therof, euen to the woode of Carmel that belongeth therto. I haue dygged & dronche straunge waters, and haue dryed vp with the soles of my fete poles enclosed. But haste thou not heard howe I haue ordeyned suche a thinge a greate, whyle a go, and haue prepared it frome the beginninge? And nowe I bringe it forth, and it shalbe to destroy, and to bringe stronge cytes, into rude heapes of stones. And the enhabitaunces of them shall be of lytle power, and sayncte herted and confounded. & They shalbe lyke the grasse of the fylde, and grene herbes, and as the hey on the toppes of the houses whiche withereth or it come to any heyght. I wote where thou dwellest, and thy commynge oute, and goynge in, I know

knowe I to, and how thou fettest vp thy hy-
stelles against me. And because thou settest
vp thy bustelles against me, and that thy ra-
gynge is come vp to myne eares: therfore I
wyll put a tynge in thy nose and a dyt in thy
lyppes, and wyll bynge the backe agayne by
same waye thou camest. And this shall be a
synge vnto the: eate this yere of the fruites
of the seed that fell oute, and the nexte yere,
that wareth of it selfe. And the thyrde yere
sowe ye and reape, plant vyneyardes and eate
the frutes therof. For the house of Juda that
is escaped and left, shall yet agayne take ro-
tyng downewarde, and beare frute vpward.
For out of Jerusalem shall go a remnaunt, and
a nombre that shall escape out of mount Si-
on: the zele of the Lorde of hoostes shall
bynge this thynge to passe.

Therefore thus sayth the Lorde ouer the
kynge of Assyria: he shall not entre into this
cytye, nor shote one arowe into it, nor come
before with shylde nor caste anye bancke a-
gaynst it: but shall go backe agayne by waye
he came, and shall not come at his cyty, sayth
the Lorde. For I wyll defende this cytye and
saue it. For myne owne sake and for Dauid my
seruauntes sake.

The selfe same nyght the Aungell of the
Lorde went out and smote in the hoste of the
Assyrians an hundred fourte score and fyue thou-
sande. And when they were risen early in the
morninge: beholde, they were all dead coarses.
And so Sennacherib kynge of Assyria auoyded
and departed and went agayne, and dwelt at
Ninive. And as he was in his deuotion knee-
linge in the house of Nisroch his God, Adra-
melech and Sarasar smote him with the sworde.
And they escaped into the lande of Ararat, and
Asarhadon his sonne raygned in his stede.

¶ Ezechias is sicke and receyueth the synge of his
health by the dyall of Achas. He receyueth rewardes of Merodach, and is reproued of Isai because he
shewed hym the treasure. He dyeth and Manasses
his sonne raygneth in his stede.

CAPL. XX.

About that tyme Ezechias was sicke vn-
to the deathe. And the Prophete Isai
sonne of Amoz came to him and sayde
to him. Thus sayth the Lorde: put thyne
housholde in an ordre, for thou shalt dye and
not lyue. And Ezechias turned his face to the
wall and besought the Lorde sayenge: O
Lorde, remembre yet how I haue walked be-
fore the truely, and with a perfecte herte, and
haue wrought that which is good in thy sight, and
wept a great pace. And Isai was scarce gone
out into the myddle of the cytie, but that the
worde of the Lord came to him, sayeng: turne
agayne and tell Ezechias the leader of my peo-
ple. Thus sayth the Lord God of Dauid thy
father. I haue herde thy prayer and sene thy
teares. Beholde I will heale the, and this
daye the dayes thou shalt go vp into the house
of the Lorde. And I will lengthen thy dayes
yet fyftene yeres, and will delyuer bothe the
and this cytie out of the hande of the kynge of
Assyria, and will defende this cytie for myne
owne sake, and for Dauid my seruauntes sake.
And Isai sayde: bynge a lumpe of figges.
And they brought and put it on the sore, and
he recouered.

Then sayde Ezechias to Isai: What is the
signe, that the Lorde will heale me, and that
I shall go vp into the house of the Lorde the
thirde daye? And Isai sayde: this signe shalt
thou haue of the Lorde, that the Lorde will
do that he hathe spoken: shall the shadwe go
forwarde ten degrees, or go backe agayne ten
degrees? And Ezechias sayde: It is a lyghte
thing for the shadwe to go downe ten degrees.
Therfore I will not that: but let the shadwe
go backwarde ten degrees. And Isai the Pro-
phete called to the Lorde, and he brought the
shadwe ten degrees backwarde by whiche it
had gone downe, in the dyall of Achas.

At this same season Berodach Baladan the
sonne of Baladan kynge of Babylon sent let-
ters and presentes vnto Ezechias, for he herd
that Ezechias was sicke. And Ezechias harke-
ned vnto them and shewed them al that was
in the spycery house, and his siluer and golde
and oyntes and precioule oyntementes and
his armoure and all that was founde in his
treasure: there was nothinge in his house or
in all his realme, that he shewed them not.

Then came Isai the Prophete vnto kynge
Ezechias and sayde to him: What saye these
men and frome whence come they to the? And
Ezechias sayde: they be come from a farre coū-
trey, euen frome Babilon. And he sayd: what
haue they sene in thy house? And Ezechias
sayde: all that is in my house haue they sene:
there is nothinge amonge my treasure that I
haue not shewed them. And Isai sayde to E-
zechias: Heare the worde of the Lorde. Be-
holde the daye shall come, that all that is in
thyne house and that thy fathers haue layde
vp in store vnto this daye, shall be caryed to
Babilon, and nothinge shall be left sayth the
Lorde. And of thy sonne that proceded out of
the, which thou begatest, shall there be cary-
ed awaye, and shalbe made chamberlaynes in
the palace of the kynge of Babilon. And Ez-
echias sayde to Isai: welcome be the worde of
the Lorde which thou hast spoken: so that peas
and trouthe be kept in my dayes.

The reste of the dedes of Ezechias, and all
his power, and how he made a pole and a con-
duit and brought the water into the cyty, are
written in the boke of Cronicles of kynges
of Juda. And Ezechias layde him to rest with
his fathers, and Manasses his sonne raygned
in his stede.

¶ Wycked Manasses reboyeth against the Pro-
phets, and after dyeth, in whose stede Amon his sonne
succeedeth, whiche is kylled of his owne seruauntes.
After him raygneth godly Josias.

CAPL. XXI.

Manasses was twelue yeres olde when
he began to raygne and raygned fyfty
and fyue yeres in Jerusalem: his mo-
thers name was Haphsibah. And he dyd that
dis-

displeased the Lorde, euen after the abominacions of the heythen which the Lorde threw out before the chyldren of Israel. And he went and buylt the hyllauteres agayne, whiche Ezechias his father had destroyed. And he served vp auiters to Baal and made groues, as dyd Achab kynge of Israell. And he bowed him selfe vnto all the hoste of heauen and serued them. And he buylt auiters in the very house of the Lorde, of which the Lorde had sayde: ✠ in Jerusalem I wyll put my name. And he buylt alteres vnto all the hoste of heuen, euen in two courtes of the house of the Lord. And he offered his sonne in fyre, and obserued dilmal dayes, and vsed witchcraft and mayntayned workers with spirites, and tellers of wyrches: and wrought moche wickednesse in ꝑ sight of the Lorde to anger him.

And he put an Ymage of a grene that he had made, euen in the verye temple of whiche the Lorde hadde sayde to Dauid and to Salomon his sonne, ✠ in this house and in Jerusalem whiche I haue chosen oute of all trybes of Israel, wyll I put my name for euer. Neyther wyll I make the fete of Israell moue anye more oute of the lande whiche I gaue theyr fathers: so that they wyll be dylygent to do all I haue commaunded them, and all the lawe that my seruaunte Moses commaunded them. But they herkened not: for Manasses had led them out of the waye, to do more wickedlye then dyd the Panyms whych the Lorde destroyed before the face of the chyldren of Israel.

And the Lorde spake by his seruauntes the Prophetes sayenge: because Manasses kynge of Juda hathe wrought suche abominacions, and hath wrought wickedly above all that the Amorites which were before him dyd: & hathe made Juda synne also with his Ymages: therfore thus sayeth the Lorde God of Israell.

✠ Beholde, I will bringe suche euell vpon Jerusalem and Juda, that the eares of all ꝑ heare it, shall tyngle at it. And I will stretche ouer Jerusalem the squarynge lyne of Samaria and the plomets of the house of Achab. And I will wype oute Jerusalem, as a man wolde wype a dyshe, and when he hath wyped it turneth it vpsidewne. And thoughe I leue a remnaunt of myne enheritaunce, yet I will deliuer them into the handes of theym that hate them, and they shall be robbed and spoyled of all theyr ennemyes: euen because they haue done wickedly and done angred me sythens the tyme their fathers came oute of Egypte vnto this daye. And moreouer Manasses shed innocent bloude exceding aboundantly, in so moche that he replenyshed Jerusalem in all corners, beside his synne wherwith he made Juda synne and to do euyll in the sight of the Lorde. The rest of the actes of Manasses and all he dyd and his synne that he synned, are written in the boke of Chronicles of kynges of Juda. And Manasses layde him to slepe with his fathers, and was buryed in the garden of his owne house, euen in ꝑ garden of Oza: and Amon his sonne raygned in his steade.

Amon was. xxij. yeres olde when he began to raygne, and he raygned two yeres in Jerusalem. His mothers name was Mesalemeth the doughter of Haru of Jethdah. And he dyd that displeased the Lorde as his father Manasses did. He walked in all the way that his father walked in, and serued the Ymages that his father serued, and bowed hym selfe to theym. And he forsoke the Lorde God of his fathers, and walked not in the waye of the Lorde.

Amon

And the seruauntes of Amon conspired agaynst hym, and slue him in his owne house. But the people of the lande slue all that conspired agaynst kynge Amon, and made Josias his sonne kynge in his rowme. The rest of ꝑ actes of Amon whiche he dyd are written in the Chronicle of ꝑ kynges of Juda. And they buryed him in his sepulchre in the garden of Oza, and Josias his sonne raygned in his steade.

¶ After Josias herde of the boke of the lawe that was founde in the temple, he sendeth to Oldah the Prophetesse for counsell.

CAP. XXII.

IOsias was. viij. yeres olde when he began to raygne, and he raygned. xxxi. yeres in Jerusalem. His mothers name was Jedida ꝑ doughter of Adaiah of Bozeath. And he dyd that semed right in the sight of the Lord, and walked in all the wayes of Dauid his father and bowed neyther to the righte hande nr to the lefte.

A

ii. Paral. xxxiiii. a Josias.

And the. xviij. yere of his raygne kynge Josias sent Saphan the sonne of Azalia, the son of Mesulam the scribe to the house of ꝑ Lord sayenge: go to Helkia the hyghe preaste, and let him summe the syluer that is broughte into the house of the Lorde, whiche the kepers of the doores haue gathered of the people, and let them deliuer it into the handes of the werke man that haue the ouersyghte of the house of the Lorde, which shall geue it to theym that worke vpon the house of the Lord, to repayre the decayed places therof, euen vnto carpenters and masons, and for to bye tymbre and fre stone to repayre the house. Howbe it let no rekenynge be made with them of the money that is deliuered into their handes, but let theym doo it of their conscience. And Helkia the hyghe preest sayde to Saphan the scribe. I haue founde the boke of the lawe in the temple of the Lorde. And Helkia gaue the booke to Saphan, and he red it. And then Saphan the scribe went to the kynge and brought him worde agayne, and sayde: thy seruauntes powred out the syluer that was founde in the temple, and haue deliuered it vnto the workemē that haue the ouersight of the house of ꝑ Lord. Furthermore Saphan the scribe shewed the kynge sayenge: Helkia the preast hath deliuered me here a boke. And Saphan red it before the kynge.

B

iiii. Reg. xii. b

C

vi. Par. xxxiiii.

And the kynge as sone as he had herde the wordes of the booke of the lawe, he rente his clothes

clothes, and commaunded Helkia the preest & Ahikam the sonne of Saphã and Achobor the sonne of Michaia, and Saphan the scribe, and Asahiad a seruaunte of the kynges, sayinge: goo ye and seke of the Lorde for me and the people, and for all Juda, concernynge the wordes of this boke that is fonde. For it is a great wrathe of the Lorde that is kendled vpon vs, that oure fathers haue not harkened vnto the wordes of this boke, to do in all poyntes as it is wrytten therin.

Jeremy 43.a

And Helkia the hyghe preeste and Ahikam Achobor, Saphan, Asahia wente vnto Olda the Prophetesse, wyfe of Sellum the sonne of Tekuah, the sonne of Harahams keper of the robes, which Prophetesse dwelte in Jerusalem in the seconde warde, and communed with her. And she sayde to them: Thus sayethe the Lorde God of Israel. Tell the man that sente you to me, thus sayth the Lorde: Beholde I wyll bringe euyll vpon this place, and on the dwellers therin: euen all the wordes of the boke whiche the kynge of Juda hathe redde, becauſe they haue forsaken me, & haue burnte offeringes vnto other Goddes, to angre me with all the workes of their handes. Therfore is my wrathe kendled agaynſt this place, and shall not be quenched. But to the kynge of Juda, whiche sente you to enquyre of the Lorde, so shall ye saye: thus sayth the Lorde God of Israell, as touchynge the wordes whiche thou herdeſt. Becauſe thyne herte did melte, and thou mehedeſt thy selfe before me (the Lorde, when thou herdeſt what I spake agaynſte this place, and the inhabitauntes of the same, how that it shulde be destroyed and made a curſed: & tarenſt thy clothes and wepteſt before me: of that also I haue herde sayethe the Lorde. And therfore, loo, I wyll receyue the vnto thy fathers, and wyll sette the vnto thy graue in peace, thyne eyes shall se none of the euyll whiche I wyll bringe vpon this place. And they brought the kynge worde agayne.

Olda.

That is, Shulem the husbande of Jeremyes.

¶ Josias readeth Deuteronomium before the people he putteth downe the Idolles, after he had healed the preaſte therof. He kepeth passouer. He was killed in Mageddo, & his sonne Jehoaas reigneth in his stede: after he was taken his sonne Jehoakim was made kynge.

CAPI. XXIII.

AND when the kynge sente and gathered vnto him al the elders of Juda and of Jerusalem, and the kynge wente vp in to the house of the Lorde, and all the men of Juda and all thinhabitaunters of Jerusalem with him, and the preeſtes and the Prophetes and all the people bothe small and great. And he redde in hearynge of them, all the wordes of the boke of the testament, whiche was founde in the house of the Lorde. And the kynge stode by a pyller, and made a couenaunt before the Lorde, that they shulde walke after the Lorde, and kepe his commaundementes and his witneſſes, and his ordinaunces with al their hertes, and all their soules, and make good the wordes of the sayde appoyntment that were wrytten in the foresayd boke. And all the people consented to the appoyntment. Then the kynge commaunded Helkia the hyghe Preeſt and the lower Preeſtes and the kepers of the wore, to bringe out of the Lordes temple, all the vessellies made for Baal, and for the grouе and for all the hoste of heauen. And he burnte them without Jerusalem in the feldes of Cedron, and caryed the asshes of them in to Bethel. And he put downe the ydolatrous persones, whiche the kynge of Juda hadde sette to burne offeringes in the hyll aulters in the cyties of Juda rounde about Jerusalem, and also them that burnt sacrifices vnto Baal, to the sonne and to the moone, and to the planetes, and to all the hoste of heauen. And he broughte oute the grouе frome the temple of the Lorde without Jerusalem, vnto the brooke Cedron, and burnte it at the brooke Cedron, and stampte it to pouldre, and caſte the duſte therof vpon the graues of the people of the countreye. And he brake downe the buggerye places that were in the house of the Lord, in whiche the women wouue coueryns for the grouе.

Exod. 34.

And he brought all the preeſtes out of the cities of Juda, and defaced the hyllaulters where the preeſtes dyd burne sacrifyce frome Gabaa to Berſabe. And he brake downe the hyllaulters of the Gates, that were in the entrye of the Gate of Josua the gouernoure of the cytye, whiche were on the lefte hande of the Gate of the cytye. Neuertheleſſe the preeſtes of the hyllaulters myght not come at the aulter of the Lorde in Jerusalem, saue onely they dyd eate of the vnwrte breed among their brethren.

4. Reg. 21.

And he destroyed Topheth also whiche is in the valeye of the children of Hennom, becauſe no man shulde offer his son or his daughter in fyre to Moloch: he put downe the horſes that the kynges of Israel had gyuen to the sonne at the entryng of the house of the Lord in the chamber of Nathanmelech the chamberlayne which was of Paruarim, and burnt the charettes of the sonne with fyre. And the aulters that were on the toppe of the parlour of Achaz which the kinges of Juda had made, and the aulters which Manaſſes had made in the two courtes of the house of the Lorde, the kinge brake downe, and came thence and caſte the duſte of them in to the brooke Cedron.

4. Reg. 16.

And the hyllaulters that were before Jerusalem on the ryght hande of the mount Mesith, whiche Salomon kyng of Israel buylt to Astaroth the abhomination of the Zidons and to Chamos the abhommacyon of the Moabites, and to Melchom the abhomination of the chyldren of Ammon, the kynge destroyed and brake the ymages, and cut downe the groues, and fylled the places with the bones of men.

4. Reg. 11.

Moreouer the aulter that was at Bethel, the hyll aulter made by Jerobeam the sonne of Nabat,

Nabat whyche made Israell synne: both the
D aultare and also the hyll he brake downe and
burnt the hyll and stampte it to powder, and
burnt the groue. And as Josias tourned hym
selfe, he espyed the graues that were in the
mounte, and sent and fet the bones oute of
the graues and burnt them vpon the aultare
and poluted it accordynge to the worde of the
Lorde that the man of God had proclaymed,
whiche openlye hadde renounced the same
thynges.

Then the kynge sayde: What meaneth
yonder graue stone that I se? And the men of
the cyte tolde hym, it is the Sepulchre of the
man of God, which came fro me Juda and o-
penlye renounced the selfe same thynges that
thou hast done to the aultare of Bethel. And
he sayde let hym be: let that no man moue his
bones. And so his bones escaped, with the bo
nes of a Prophete, that came oute of Sa-
maria.

And ouer all the houses of the hyeaulters
of the cyties of Samaria, whiche the kynges
of Israel had made, to anger the Lorde with:
Josias put out of the ways, and dyd to them
in all poyntes as he dyd in Bethel. And he sa
crificed all the preastes of the hyeaultares that
were there euen vpon the aultares, and burnt
mens bones vpon them, and returned to Je-
rusalem.

And the kynge commaunded all the people
saying: * kepe the feast of passouer vnto the
Lorde your God, as it is wrytten in the boke
of this testament. For there was no passouer
holden lyke that, fro the dayes of the iud-
ges that iudged Israel, and thorowe oute all
the dayes of the kynges of Israell and of Ju-
da. And in the .xviij. yere of kynge Josias,
was this passouer holden to the Lorde in Je-
rusalem.

Moreouer workers with spyrites, sothsay-
ers, Images of wytchecrafte, Idols and all
other abhominacions that were espyed in the
lande of Juda and in Jerusalem, Josias put
out of the ways, to make good the wordes of
the lawe, which were wrytten in the booke
Helkia the preaste founde in the house of the
Lorde: Lyke vnto him was there no kynge a-
fore tyme, that turned to the Lorde with all
his herte, with all his soule, and all his might,
accordinge to all the lawe of Moses, neyther
after him arose there any like.

Notwithstandinge the Lorde tourned not
hym selfe fro me his feruent and great wrathe,
wherewith he was angrye against Juda vpon
all the prouocacions that Manasses prouoked
him. But the Lorde sayde: I will put Juda
in lyke maner out of my sight, as I haue done
Israel, and will cast of, this cyte Jerusalem,
which I haue chosen, and the house of which
I haue sayde, my name shalbe there.

The rest of the dedes of Josias, and all he
dyd, are written in the boke of the Chronicles
of kynges of Juda.

* In his dayes Pharao Necoa, kynge of
Egypte, went against the kynge of Assyria to
the ryuer Euphrates. And kynge Josias went
against him, and was slayne of him at Ma-
geto when he had sene him. And his seruaun-
tes caryed hym dead from Magedo & brought
him to Jerusalem, & buryed him in his owne
Sepulchre. And the people of the lande toke
Joachas the sonne of Josias, and annoynted
hym, and made hym kynge in his fathers
rowme.

And Joachas was thre and twenty yeres
olde, when he began to raygne, and raygned
thre monethes in Jerusalem. His mothers
name was Hamutal, the doughter of Jeremia
of Lobnah. And he dyd that displeased the
Lorde, in all thinges as his fathers had done.
And Pharao Necoa put him in bondes at Re
blah, in the lande of Hemath, in the tyme of
his raygne in Jerusalem, and put the lande to
a tribute of an hundred talentes of syluer and
a talente of golde. And Pharao Necoa made
Eliakim, the sonne of Josias, kynge, in the
rowme of Josias his father, and tourned his
name to Joakim, and toke Joachas awaye,
whyche when he came to Egypte / dyed
there.

And Joakim gaue the syluer and the golde
to Pharao: howbe it he taxed the lande, to
gyue the moneye at the commaundemente of
Pharao, and as euery man was set at, so he
requyred the syluer and the golde of the peo-
ple of the lande, to gyue Pharao Necoa. Jo-
akim was fyue and twenty yeres olde, when
he begonne to raygne, and he raygned eleuen
yeres in Jerusalem. His mother was named
Zebda the doughter of Phadaia of Ruma.
And he dyd that was euyll in the syghte of
the Lorde / lyke in all thynges as dyd his fa-
thers.

¶ Joakim dyeth, and after him succeadeth Joachin. Jerusalem is besyeged of the Babilonians. Joachin yeldeth him selfe to the kynge of Babilon. And in his rowme came Mathanah, whiche was called Zedekias.

CAPL. XXIIII.

IN his dayes came Nabuchodonozor kynge
of Babilon, and Joakim became his ser-
uaunte thyer yeres, and then tourned and
rebelled agaynste hym. And the Lorde sent vp
on him men of warre oute of Caldey, oute
of Syria, oute of the Moabites, and fro me
the childzen of Ammon: and sente theym in
to Juda, to destroye it, accordynge to the say-
enge of the Lorde whiche he spake by his ser-
uauntes the Prophetes. Only at the bydding
of the Lorde happened it so to Juda, to put
theym oute of his sight, for the synne of Ma-
nasses accordinge to all he dyd: and for the in-
nocent bloude that he shed and fylled Jerusa-
lem with innocent bloude, whiche the Lorde
wolde not forgyue.

The rest of the dedes of Joakim and all he
dyd, are wrytten in the Chronicles of kynges
of Juda. And Joakim slept with his fathers, and Joachin his sonne raygned in his stede. But the kynge of Egypte,

came now no more oute of his lande: for the kynge of Babylon had taken frome the ryuer Euphrates, all that pertayned to the kynge of Egypte. Joacim was eyghteene yeres olde, when he began to raygne, and raygned in Jerusalem three monethes. His mothers name was Nehustha the doughter of Elnathan of Jerusalem. And he dyd that displeased the Lorde in all poyntes as his father dyd.

Daniel.i.a. * In his tyme came the seruauntes of Nabuchodonosor kynge of Babylon, to Jerusalem and the cyte was besieged. And Nabuchodonosor came to the cyte as his seruauntes were yet besiegynge of it. * And Joacim the kynge of Juda came out to the kynge of Babylon, with his mother, his seruauntes, his Lordes and his chamberlaynes. And the kynge of Babylon toke him, in the eyght yere of his raygne.

And he caryed out thence all the treasure of the house of the Lorde, and the treasure of the kynges house, and brake all the vesselles of golde which Salomon kynge of Israell had made, in the temple of the Lorde, as the Lord had sayde. And he caryed awaye all Jerusalem, and all the Lordes and all the men of myght, to the nombre of ten thousande into captiuitie and all craftes men and joyners, none remayned saue the poore people of the lande. And he caryed awaye Joacim to Babylon, and the kynges mother, and the kynges wyues, and his chamberlaynes, and the myghtye of the lande caryed he awaye frome Jerusalem to Babylon. And all the men of warre to the nombre of seuen thousande, and craftesmen & joyners a thousande, all stronge and apte for warre, dyd the kynge of Babylon bring to Babylon to dwell. * And the kynge of Babylon made Mathaniah his fathers brother, kynge in his stede, and chaunged his name and called him Zedekia.

4. Reg. 24. b. Jeremi. 37. a.

Zedekia was one and twentye yeres olde when he began to raygne, and he raygned eleuen yeres in Jerusalem. His mothers name was Hamutal, the doughter of Jeremias, of Lebnah. And he dyd euyll in the sight of the Lorde, in all poyntes lyke to Joakim. For throughe the wrathe of the Lorde it so chaunced to Jerusalem and Juda, vntyll he had cast them out of his sight. And the same Zedekia rebelled against the kynge of Babylon.

¶ By the rebellynge of Zedekias the towne of Jerusalem beseaged of Nebuchodonosor. The towne and the temple are both burnte. The sonnes of Zedekie are slayne before his eyes, and after are his eyes put oute. Juba is brought to Babylon, and after is Joacim exalted.

CAP. XXV.

4. Reg. 25. a. Jerem. 52. a. Ezechiel. 24. a.

Wherfore in the nynthe yere of his raygne, the tenth daye of the tenth moneth came Nabuchodonosor kynge of Babylon with all his power to Jerusalem: and pitched against the towne and made engynes against it on euery syde. And the cyte continued beseged vnto the eleuenth yere of kynge Zedekias. And the nynth daye of the fourthe moneth of that yere, there was so great hunger in the cyte, that there was no sustinaunce for the people of the lande.

And the cyte was broken vp: wherfore all the men of warre fled by night, by a way the sowe a gate, betwene two walles harde on the kynges garden: the Caldeys beynge about the cyte.

Then the kynge went strayght towarde the wyldernesse. And the host of the Caldeys followed after him, and toke him in the wyldernesse of Jericho, all his armye beynge scattered awaye frome him. When they had taken him, they brought him to Nabuchodonosor the kynge of Babylon to Rebiah, whyche impeached him of treason. And they slewe the sonnes of Zedekias before his eyen, and put out the eyen of Zedekias, and fettered him, and caryed him to Babylon.

In the seuenth daye of the fifthe moneth whych was in the nyneteenth yere of kyng Nabuchodonosor kynge of Babylon, came Nabuzaradan seruaunte of the kynge of Babylon, a chiefe Capitayne vnto Jerusalem: and burnt the house of the Lorde, and the kynges house and all the houses of Jerusalem, and al great houses with fyre. And all the host of the Caldeys that were with the chiefe Capitayne: brake downe the walles of Jerusalem round about. And the reste of the people that were lefte in the cyte, and them that were fledde to the kynge of Babylon, and the reste of the commen people, Nabuzaradan the chiefe Capitayne caryed awaye, and lefte of the poore of the lande to dresse the vynes, and to tyll the grounde.

Jeremi. 52. c.

And the pylleres of brasse that were in the house of the Lorde and the bottomes, and the brasen see that was in the house of the Lorde, the Caldeys brake, and caryed the brasse of them to Babylon. And the lauers, shouelles, snuffynge knyues, ladelles, and the mynistring vesselles of brasse, they caryed awaye. And the fyrepannes, and basens that were eyther of golde or siluer, toke the chiefe Marshall awaye with the two pylleres & the see of brasse, and the bottomes which Salomon had made in the house of the Lorde. The brasse of all these vesselles was without wayght. The heyght of the one pyller, was .xviij. cubytes, and the heed theron was brasse, and the cubytes longe with a wreethe and pommegraunetes roundabout vpon the heed, all of brasse. And of the same fashion was the seconde pyller & a wreth.

And the chiefe Capitayne toke Saraiah the chiefe preaste, and Zephaniah the hyghest preast saue one, and three keepers of the dore. And out of the cyte he toke a certayne chamberlayne that had the ouersyght of the men of warre, and fyue men that were euer in the kynges presence, which were founde in the cyte, and Hopher the Capitayne of the host & taught the people of the lande & feates of warre and three score men of the people of the lande that

that were founde in the cytie also. And Nabuzaradā the chiefe Capitayne toke thē & brought them to the kynge of Babylon to Reblah. And the kynge of Babylon smote them & slewe them at Reblah in the lande of Hemath. And so Juda was caryed awaye out of their lande.

25 And ouer the people that remayned in the lande of Juda, whiche Nabuchodonozor kynge of Babylon lefte, he set Godolias the sonne of Ahikam the sonne of Saphan. And when all the capitaynes of the men of warre and the men herde that the kynge of Babylon hadde made Godolias gouernor: there came to Godolias to Maspha: Ismael the sonne of Nathanias and Johanan the sonne of Kareah & Saraias the sonne of Thanehumeth the Netophathite and Jezonias the sonne of Maachati and their men. And Godolias swate to them, and to their men, and sayde to them: feare not ye the seruauntes of the Caldeyes. But dwel in the lande and serue the kynge of Babylon and ye shalbe in good state.

C But it chaunced the seuenth moneth after, that Ismael the sonne of Nathanias the son of Elisama of the kynges bloude came, and ten men with him, and smote Godolias that he dyed: and so dyd he the Jewes & the Caldeyes that were with him at Maspha. Wherupon all the people both smal and great and the Capitaynes of the me of warre arose, and went to Egypte: for they were afrayed of the Caldeyes.

Notwithstandinge yet the thirtye and seuenth yere, after Joacin kynge of Juda was caryed awaye, the twenty and seuenth day of the twelfe moneth, dyd Euilmerodach kynge of Babylon lyft vp the head of Joacin kynge of Juda out of the pryson house, and spake kyndly to him, and set his seate aboue y seate of all the kynges that were with him in Babylon, and chaunged his pryson garmentes.

And he dyd euer eate bred before him all the dayes of his lyfe. And a cōtinual pozcion was assigned him of the kynge, frome daye to daye as longe as he lyued.

¶ The ende of the fourth booke of the kynges, Whiche after the Hebrues is the seconde.

Aa. ij.

THE CHRONICLES OF THE KYNGES OF IVDA, THE FYRST BOKE.

¶ A briefe rehersal of the hole Pedigrewe of Adam, vnto the sonnes of Esau and Jacob.

CAPI. I.

ADam, Seth, Enos Kainan, Mahalehel, Jared, Henoch, Mathusalah, Lamech, Noe Sem, Cham, and Japheth. The sonnes of Japheth: were Gomer Magog, Madai, Jauã Thubal, Mosoch, and and Thiras. The sonnes of Gomer were: Ascanes, Epheth and Togormah. The sonnes of Jauan: Elisah, Tharsian, Cethim and Dodanim.

The sonnes of Cham, Cus, Mesraim, Phut and Canaan. The sonnes of Cus: Saba, Heuilath, Sabatha, Remah, and Sabathaca. The sonnes of Remah: Saba, and Dadan. And Cus begat Nemrod: which Nimrod began to waxe mighty vpõ the earth. And Mesraim begat Ludim, Anamim, Laabim, Nephthuim, Phetrusim and Chasluim: of whome came the Philistines, and the Chaphthorites. And Canaan, begat Zidon his eldest sonne, & Heth, Jebusi, Amori, Gergesi, Heui, Araci, Sini, Aruadi, Zamari, and Hamathi. The sonnes of Sem: Elam, Assur, Arphaxad, Lud, Aram. The sonnes of Aram: Hus, Hul, Gether, and Moloch. And Arphaxad begat Sale, and Sale begat Eber: And vnto Eber were borne twoo sonnes: the name of the one was Phaleg, because in his dayes the lande was deuyded. And his brothers name was Jektan. Jektan begat Elmodad, Saleph, Hasermoth, and Jarah: Hadoram, Uzal, and Diklah: Ebal Abimael, and Saba: Ophir, Heuila, and Jobab. All these were the sonnes of Jektan.

Sem, Arphaxad, Sala: Eber, Phaleg, Rau: Serug, Nahor, Thareh: Abram other wyse called Abraham. The sonnes of Abraha Isaac and Ismael. And these are their names: the Eldeste sonne of Ismael was Nabaioth, then Kedar, Abdeel and Mabsam: Masma, Dumah, Massa, Hadar, and Thema: Jetur Naphis, and Kedmah. These are the sonnes of Ismael. The sonnes of Keturah Abrahams concubyne: the bare Zamram, Jekian, Madan, Madian, Jesbok, & Suaa. The sonnes of Jekian: Saba and Dadan. The sonnes of Madian: Ephah, Epher, Henoch, Abida and Eldaah. All these are the sonnes of Keturah.

Abraham begat Isaac. The sonnes of Isaac Esau and Israel. The sonnes of Esau: Eliphas, Rauel, Jehus, Jaalom and Korah. The sonnes of Eliphas: Theman, Omer, Zephi, Gaetham, Kenaz, Thamna and Amalek. The sonnes of Rauel: Nahath, Zerah, Samah, and Mesah. The sonnes of Seir: Lotan, Sobal, Zebeon, Anah, Dison, Eser and Disan. The sonnes of Lotan: Hori and Homam, and Thamna was Lotans suster. The sonnes of Sobal: Alian, Manahath, Ebal, Sephi, and Onam. The sonnes of Zebeon: Aiah and Anah. The sonnes of Anah: Dison. The sonnes of Dison: Hamaran, Esebon, Jethran and Charan. The sonnes of Eser: Balaan, Haauan and Jakan. The sonnes of Disan: Hus, and Aram. These are the kynges that raygned in the lande of Edom before any kynge raygned amonge the children of Israel. Bale the sonne of Beor, and the name of his cyte was Denahabath. And whe Bale was ded, Jobab the sonne of Zareb of Bozrah raygned in his stede. And after the death of Jobab, Husam of the lande of Themani raygned in his rowme, and after the death of Husam, Hadad, the sonne of Bar ad which bet ♭ Madianites in the feldes of Moab, raygned in his rowme, and the name of his cyte was Auith. And after the death of Hadad, Semlah of Marakah raygned in his stede. And after the death of Semlah Saul of Rohoboth vpon Euphrates raygned in his place. And after the death of Saul, Baal Hanan the sonne of Achobor raygned in his rowme. And after the death of Baal Hanan, Hadad raygned in his place, and ♭ name of his cite was Phau, & his wyues name was Mehetabeel ♭ wughter of Matred the wughter of Mesahab.

But after the death of Hadad, there were Dukes in Edom. Duke Thamna, Duke Alisah, Duke Jetheth: Duke Oholibama, Duke Elah, Duke Phinon, Duke Kenaz, Duke Theman, Duke Mabsar: Duke Magdiel & Duke Jram. These were the Dukes of Edom.

¶ The Pedigrewe of Juda vnto Jhu the father of Dauid.

CAPI. II.

THese be the sonnes of Israel: Ruben, Simeon, Leui, Juda, Issachar and Zabulon: Dan, Joseph, Ben Jamin, Nephthali, Gad and Aser. The sonnes of Juda: Er, Onan, and Selah. These thre were borne him of the wughter of Sua the Canamitesse. But Er the eldest sonne of Juda was cull in the sight of the Lorde, and therfore he slewe him. And Thamar his wughter in lawe bare him Phares and Zarah: soo that all the sonnes of Juda were fyue. The sonnes of Phares Hesron and Hamul. The sonnes of Zarah: Zamri, Ethan, Heman, Chalchal, & Dara: fyue in al. The sonnes of Carmi: Achar that troubled Israel, which transgressed in vnlawfull thinges. The sonnes of Ethan: Azaria. The sonnes of Hesron that were borne him: Jerhameel, Ram and Calubai. And Ram begat Aminadab: and Aminadab begate Nahason a ruler amonge the children of Juda. And Nahason begat Salma: and Salma begate Booz

Booz: and Booz begat Obed: and Obed begat Jsai. And Jsai begat his eldest sonne Eliab, and Abinadab the seconde, and * Hamma the thyrde. Nathanael the fourth, Raddai the fyfte, Ozem the syxte, and David the seuenthe. Whose systers were Zeruia and Abigail. The sonnes of Zeruiah: were Abisai, Joab, and Asahel, thre. And Abigail bare Amasa, the father of whyche Amasa was Jether an Jsmaelite.

And Caleb the sonne of Hesron begat Azubah a woman and Jeroth whose sonnes are these: Jaser, Sobab, and Ardon. But Azubah dyed, and Caleb toke Ephratha whyche bare hym Hur. And Hur begat Uri, and Uri begat Bezeleel. And afterwarde Hesron went in to the daughter of Machir the father of Galaad, and was whe he toke her, thre score yere old. And she bare him Segub. And Segub begat Jair which had. xxiij. cyties in the lande of Galaad. And he ouercame the Gessurites and the Aramites, and toke the townes of Jair from them, and Kenath with ℔ townes that longed to the same, euen thyrte score townes. All these were the sonnes of Machir the father of Galaad. And after the death of Hesron at Caleb in Ephrata, Abia, his wyfe bare him Ashur, the father of Thekua.

And the sonnes of Jerhameel the eldest son of Hesron were, Ram, the eldeste and Buna, Oram, Ozem and Ahiiah. And Jerhameell had yet an other wyfe named Atarah, whyche was the mother of Onam, and the sonnes of Ram, the eldeste sonne of Jerhameell were, Maas, Jamin and Ahar.

The sonnes of Onam were, Samai and Jada. The sonnes of Samai: Nabad and Abisur. And the wyfe of Abisur was called Abihail whyche bare him Aboan and Molid. The sonnes of Nadab: Saled and Appaim. But Saled dyed without chyldren. The sonne of Appaim was Jesei. The sonne of Jesei was Sesan. And the sonne of Sesan was Oholai. And the sonnes of Jada the brother of Samai were Jether and Jonathan. But Jether dyed without chyldren. The sonnes of Jonathan were Phaleth and Zaza. These were the sonnes of Jerhameel. Sesan had no sonnes but onely daughters. And Sesan had a seruaunt that was an Egyptian named Jeraha to whome he gaue his daughter to wife, and she bare him Athai. And Athai begat Nathan. And Nathan begat Zabad. And Zabad begat Ophlal. Ophlal begatte Obed. Obed begat Jehu, Jehu begatte Azarias, Azarias begat Helez, Helez begat Eleasa, Eleasa begat Sisamai, Sisamai begat Sekum, Sekum begat Jecamiah, Jecamiah begat Elisama.

The sonnes of Caleb the brother of Jerhameel were Mesa his eldest sonne whiche was the father of Ziph: and the sonnes of Maresa the father of Hebron. The sonnes Hebron were Corey, Taphuah Rekem and Sama. Sama begat Raham the father of Jerakaan And Rekem begat Samai. The sonne of Samai was Maon. And Maon was the father of Bethsur.

And Ephah a concubyne of Caleb bare Haran, Mosa and Gazez: And Haran begate Gazez. The sonnes of Jahadai were Regez, Jotha, Sesam, Phalet, Ephah and Saaph. And Maachah an other concubyne of Caleb bare Sabar Thahanah. And she bare also Saaph the father of Maomanah. ℊ Hur the father of Machbe ℊ the father of Sabaa. And Caleb had a daughter called Achsah.

These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrata: Sobal the father of Kariath Jarim, and Salma, ℔ father of Bethlehem: and Hareph the father of Beth Gader. And Sobal the father of Kariath Jarim had sonnes euen the halfe kinred of Menuah.

The kynredes of Kariath Jarim were the Jethrites, the Puthites, the Simathites ℊ the Maseraites. And of them came the Zarathites ℊ the Esthaolites: The sonnes of Salma, Bethlehem and Netophathi that were the gleape of the house of Joab, and halfe the Manathites ℊ of the Zarathites. And so were ℔ kinreds of the wyuers that dwelt at Jabes the Tirathites, the Simeathites ℊ Surathites whiche are the Kenites, that came of Hemath the father of Beth Rechab.

¶ The Genealogye of David in Hebron in and Jerusalem.

CAP. III.

These are the sonnes of David whiche were borne hym in to Hebron: the eldest Amnon of Ahinoam the Jesrahelitesse. The. ij. Daniel of Abigail the Carmelitesse. The. iij. Absalom the son of Maacah daughter of Tholmai kynge of Gesur. The. iij. Adonias the sonne of Hagith. The. v. Saphatias of Abital. The. vi. Jethraal of Egiah his wife. These. vi. were borne hym in Hebron where he raygned seuen yeres and syre monethes. And in Jerusalem he raygned. xxxiij. yere.

And these were borne him in Jerusalem: Hamma, Sobab, Nathan, and Salomon: these. iiij. of ℔ daugoter of * Bath Sua ℊ the daughter of Ammiel. The Jebahar * Elisama, Eliphalet, Nogeh, Nepheg, Japhia, Elisama, Eliada, and Eliphelet: nyne in nombre. These are al the sonnes of David, besyde the sonne of his concubines and Thamar their sister.

Salomons sonne was Roboam, whose sonne was Abiah: and Asa was his sonne, and Josaphat his sonne: whose sonne was Joram: and his sonne was Ohosiah, and Joas was sonne to hym. And his sonne was Amasiah, and his sonne was Azariah, and his sonne was Jotham. And Achaz was his sonne, and Ezechias was sonne to hym, and Manasses was his sonne. And Amon was his sonne, And Josias was sonne to hym. And the sonnes of Josias were, the Eldest sonne Johanan, the seconde Joakim, the thyrde Zedechiah, and the fourth Sellum. The sonnes of Joakim were Jeconiah his sonne, whose sonne was Zedechiah.

* Otherwise Bethsabe.
* Otherwise Elisua.

Sa. iij. The

The sonnes of Jeconiah ℣ Prysoner were Salathiel, Melchiram, Phadaiah, Shenazer, Jecamiah: Hosama and Nadabiah. The sonnes of Phadaiah were Zorobabel & Semei. The sonnes of Zorobabel, Mosolam, Ananiah and Salumith their sister, and Hasubah, Ohel, Barachiah, Hasadiah, Josab Hesed, fyue in noumbre. The sonnes of Ananiah: Phaltiah and Jesaiah, whose sonne was Raphiah, and his sonne Arnan, and his sonne was Obdiah, and his sonne Sechaniah. The sonne of Sechaniah was Semaiah. And the sonnes of Semaiah were Hatus, Jegal, Bariah, Naariah, Saphat, and Hesa, fyue. And the sonnes of Naariah, were Elioenai, Ezechias, and Azricam, three. And the sonnes of Elioenai, were Hodaiah, Eliasib, Phelaiah, Akub, Johanan, Dalaiah, and Anani, seuen.

¶ The Genealogye of the sonnes of Juda, and Simeon.

CAPI. IIII.

A Genealogy and stock

THe sonnes of Juda: Phares, Hezron, Carmi, Hur, and Sobal. And Reaiah, the sonne of Sobal begat Jahath. And Jahath begate Ahumai and Laad, whiche are the kynredes of the Zarathites. And of these same the father of Etam, Jezrael, Jesema, & Jedbos, with their sister called Sasselphuni: And Phanuel father of Gedor: And Ezer the father of Husai. These are the sonnes of Hur the eldest son of Ephrata father to Bethleem. And Assur the father of Thecua had two wyues: Halaah and Naarah. And Haaraah bare him Ahusam, Hepher, Themani and Hahastari. These were the sonnes of Naarah

B And the sonnes of Halaah were Zareth, Jesar and Ethnan. And Cos begat Anub and Zobebah, and the kynredes of Aharhel the sonne of Harum. But Jabes was nobler then his brethr. And his mother called his name Jabes, sayeng: Because I bare him with sorow. And Jabes called on the God of Israel, sayeng: If thou shalt bleste me, and enlarge my borders, and shalt let thyne hande be with me and kepe me frome euyll that it hurte me not, thou shalte make bountyfullye with me. And God sent him his desyre.

Chalub the brother of Suah begat Mahir, who was the father of Esthon. And Esthon begat Beth, Rapha, and Phasech, and Thehinah the father of the cytie of Nahas whych are the men of Rechah. The sonnes of Kenas

C Othniel and Saraiah. And the sonnes of Othniel were Hathath.

And Maonothi begat Ophrah. And Saraiah begate Joab the father of them of the valeye of Craftesmen, so called because they were craftesmen. And the sonnes of Caleb the sonne of Jephonneh, were Hiru, Ela, and Naam. And the sonne of Ela was Kenas. And the sonnes of Jehaleleel were Ziph and Ziphah, and Thiria, and Asarael. And the sonnes of Ezra: were Jether, Mered, Epher, Jalon, Thahar, Mariam, and Samai, and Jesbah the father of Esthamoa. And his wyfe Judiah bare Jared the father of Gedor, and Heber the father of Socoh, and Jecthiel the father of Zanoah. And these were the sonnes of Bethiah the daughter of Pharao whiche Mered tooke. The sonnes of the wyfe of Hodia, the sister of Nahan, the father of Keilah were Dagarmi, and Esthamoa the Maachathite. The sonnes of Simon were Amnō and Rinah, Benhanan, and Thilon. And the sonnes of Jesi were Zoheth and Benzoheth.

+ The sonnes of Helah the sonne of Juda were Er the father of Leeah, and Laadah the father of Mareiah, and the kynredes of the houshoulds of them that wrought buyssle in the house of Abea. And Jokim and the men of Cozeba, and Joas and Saraph, which were inhabited in Moab, but returned to Lehem, and to Debarim Achim. These were potters and dweite amonge trees and hedges, and were in the kynges workes, and dweit euen there.

The sonnes of Simeon: Hamuel, Jamin, Jarib, Zorah, and Saul, whose sonne was Sellum, and the sonne of him was Mabsam, and his sonne was Masma. And the sonne of Masma was Hamuel, and his sonne was Zachur, and the son of him was Semei. Semei hadde sixtene sonnes and sixe wyghters. But his brethren hadde not manye children, neyther were the kynredes of theym lyke to the children of Juda in multitude. And they dweit at Beersabe, Molabah, and at Hasar Sual, at Balaah, Ezem, Tholad, Bathuel, Hormah and at Ziklag: at Bethmarcaboth, Hasar Susim, Bethbiree and Saarim. These were their cyties vntyll the raygne of David. And their villages were Etam, Ain, Remon, Tochen and Ain, fyue townes and all their villages that were roundabout the sayd cyties vnto Baal.

This is the habitation of theym and their Pedigrewe.

And Mosobab, Jemiech, Josah the sonne of Amasias: and Joel and Jehu the sonne of Josabiah, the sonne of Saraiah, the sonne of Asiel: and Elioenai, Jakobah, Jesohaiah: Asaiah, Adiel, Jsimiel, and Banaiah: Zhathe sonne of Sephei, the sonne of Alon, the sonne of Idaiah, the sonne of Zemri, the sonne of Samaiah. These are suche as came by name, heades of their kynredes. And the auncient houshoulds of them spred in multitude.

And they went as farre as Gador, euen vnto the eastside of the valey, to seke pasture for their catell. And they founde fat pasture and good, and a wyde lande, bothe quyete and frutefull: for they of Ham dweite there before.

And these now afore writen by name went in the dayes of Ezechias kynge of Juda, and smote the tentes of theym, and the habitations that were founde there, and destroyed the vtterly vnto this day, and dweit in their rowmes: because there was pasture there for their shepe.

And besides this there went of the sayd chil dren of Simeon fyue hundred men: Phaal-

thiah,

chiath, Haariah, Raphiah, and Oziel, the sonnes of Jesi beynge theyr heades: And smote the reste of the Amalekytes, that were escaped, and they dwelt therin vnto this daye.

¶ The genealogye of Ruben and Gad and of the halfe tryde of Manasses.

CAPI. V.

THe sonnes of Ruben the eldest sonne of Israel: for he was the eldest. But bicause he defyled his fathers bedde, his byrthe ryghte was gyuen vnto the sonnes of Joseph the sonne of Israel / and so he is not reckened vnto the byrthe ryghte. For vnto Juda whiche was myghtye amonge his brethren, was gyuē the principalitye before him. But the byrthe ryghte was gyuen Joseph. The sonnes then of Ruben, the eldest sonne of Israell: were Henoch: Phalu, Hezrom, & Carmi.

The sonnes of Joel: Semeiah, and his sonne Gog, and his sonne Semei, and his sonne Micah, and the sonne of him was Reaiah, and his sonne was Baal, and Beerah was his sonne. Whiche Beerah Thiglath, Phalneser, kynge of Assira caryed awaye: for he was a greate Lorde amonge the Rubenytes. But vnto his brethren in theyr kynredes / when they are reckened after theyr byrthe / were Jeiel, and Zacharias the chiefe heedes.

And Bala the sonne of Azan the sonne of Hema, the sonne of Joel, dwelte in Aroer and so forthe vnto Nebo, and Baalmaon. And Eastwarde he inhabyted vntyll the wildernesse / euen vpon the ryuer Euphrates / for theyr cattell was moche in the lande of Galaad.

And in the dayes of Saul, they warred with the Hagarites, whiche were ouerthrowen by theyr handes. And they dwelte in theyr tentes throwe out all the Eastlande of Galaad.

And the chyldren of Gad dwelte ouer agaynst them in the lande of Basan / euen vnto Selcah. And in Basan, Joel was the cheyfest and Saphan the nexte, then Jaanai and Saphat. And theyr brethren in the auncient houssholdes of them, were Michael, Mosolam, Heba, Jorai, Jacan, Zia, Eber and Heben. These were the chyldren of Abihail the sonne of Huri the sonne of Jeroah Galaads sonne of Michael, the sonne of Jesisai the sonne of Jahdo the sonne of Buz. Ahi was the sonne of Abdiel the son of Guni, the heed of an auncient houssholde among them. And they dwelt in Galaad & in Basā and her townes, and in al the suburbes of Saron / euen vnto the ende of theyr borders.

And they were all reckened by kynredes in the dayes of Jotham kynge of Juda / and in the dayes of Jeroboam kynge of Israell. The sonnes of Ruben, of Gad, & of halfe the tribe of Manasses, euen of myghtynge men able to beare shylde and swerde, and shot with bowe / & taught to make warres, were foure & fourty thousande, seuen hundred, and three score that went out to battayle. And they fought with the Hagarites, and with Jetur, Naphas and Nodab. And they were holpe agaynst them, & the Hagarites were deliuered in to theyr handes, & al that were with the Hagarites. For they cryed to God in the battayle, & he herd them / bycause they trusted to him. And they toke of theyr cattell fyfty thousande camelles, and two hundred and fyfty thousande shepe, and two thousande asses / and of the people an hundred thousande: for there fell manye dead bycause the warre was of God. And they dwelt there in theyr stedes, vntyll the tyme that they were caryed awaye.

And the chyldren of halfe the tryde of Manasses dwelte in the lande, from Basan vnto Baal Hermon and Senir, and vnto mounte Hermon / and they were manye. And these were the heades of the auncient houssholdes of them: Epher, Jesi, Eliel, Azriel, Jeremiah, Hodauiah, Jehadiel, men of great power / men of name / and heades of the auncient houssholdes of them.

But when they dyde transgresse agaynst the God of theyr fathers / & had gone a whoring after the goddes of the people of the lande / whiche God destroyed before them / God stered vp the spirite of Phul, kyng of Assiria, and the spirite of Thiglath Phalneser kyng of Assiria / and caryed awaye the Rubenites, the Gaddites, and the halfe tribe of Manasses / & brought them vnto Helah, Habor, Hara, and to the ryuer Gozan / where they remayne vnto this daye.

¶ The pedigree of the sonnes of Leui.

CAPI VI.

THe sonnes of Leui: Gerson, Caath, and Merari. The sonnes of Caath Amram, Jsehar, Hebron, and Oziel. The chyldren of Amram: Aaron, Moyses, & Maria. The sonnes of Aaron: Nadab, Abihu, Eleazar and Ithamar.

Eleazar begat Phinehes. Phinehes begat Abisue. Abisue begat Boki. Boki begat Ozi. Ozi begat Zarahia. Zarahia begat Meraioth. Meraioth begat Amariah. Amariah begat Ahitob. Ahitob begat Sadoc. Sadoc begat Ahimaas. Ahimaas begat Azariah. Azariah begat Johanan. Johanan begat Azariah whiche ministred in the temple that Salomon buylte in Jerusalem.

Azariah begate Amariah. Amariah begate Ahitob. Ahitob begat Sadoc. Sadoc begate Selum. Selum begate Helkiah. Helkiah begate Azariah. Azariah begate Saraiah. Saraiah begate Josedec, whiche when the Lorde caryed awaye Juda and Jerusalem by the hande of Nabuchodonosor, went with them.

* The sonnes of Leui are these: Gerson, Caath, and Merari. And these be the names of the sonnes of Gerson: Lobni and Semei. And the sonnes of Caath, were Amram /

ram. Iszhar, Hebron, and Oziel. The sonnes of Merari: Moholi, and Musi. These are the kynreds of Leui concernynge their auncient fathers.

The sonnes of Gerson: was Lobni, and his sonne Iahath, and his sonne Zamah, and his sonne Ioah, and his sonne Ido, and his sonne Zerah, and his sonne Iezthrai. The sonnes of Cahath: Aminadab and his sonne Core, and his sonne Assir, and his sonne Elcanah, and his sonne Abiasaph, and his sonne Assir and Thahath was his sonne, and Uriel his sonne, and Ozias his sonne, & Saul was his sonne.

The sonnes of Elcanah: Amasai, Ahimoth, and Elcanah. The sonnes of Elcanah: Zophai, whose sonne was Nahath, and his sonne Eliab, and Ieroham his sonne, and Elcanah his sonne, and Samuel the sonne of him. And the sonnes of Samuel: the eldest Vasni, and then Abiah.

The sonnes of Merari: Moholi, & his son Lobni, and his sonne Semei, and his son Oza and his sonne Samaa, and his sonne Hagiah, and his sonne Asaiah.

These be they whiche Dauid set for to sing in the house of the Lorde, after that the arche had rest. And they ministred before the dwellyng place of the tabernacle of witnesse with syngynge, vntyll Salomon had buylte the temple of the Lorde in Ierusalem. And then they waited on their offyces, accordynge to the order of them. These are they that waited with their children of the sonnes of Cahath: Heman a synger which was the sonne of Ioel the sonne of Samuel. The sonne of Elcanah, the sonne of Ieroham, the sonne of Eliel: the sonne of Thoah, the sonne of Zuph, the sonne of Elcanah, the sonne of Mahath, the sonne of Amasai, the sonne of Elcanah, the son of Ioel, the sonne of Azariah, the sonne of Zophonias: the sonne of Thahath, the sonne of Assir, the sonne of Abiasaph, the sonne of Core: the son of Iszhar, the son of Cahath: the son of Leui: the sonne of Israel.

And his brother Asaph stode on his right hande, whiche was the sonne of Barachias, the sonne of Samaa: the sonne of Michael, the sonne of Baaseiah, the sonne of Melchiah, the sonne of Athanai, the sonne of Zarah, the sonne of Adaiah: the sonne of Ethan, the sonne of Zamah, the sonne of Semei: the son of Iahath, the sonne of Gerson, the sonne of Leui.

And their brethren ye sonnes of Merari stode on the left hande: Ethan the sonne of Cheli, the sonne of Abdi, the sonne of Maloch: the sonne of Hasabiah, the sonne of Amasiah, the sonne of Helkiah: the sonne of Amasi, the son of Boni, the sonne of Somer: the son of Moholi, the sonne of Musi, the sonne of Merari, the sonne of Leui.

Their brethren the Leuytes were apporn ted vnto all maner seruyce of the tabernacle of the house of God. But Aaron and his sonnes burnt vpon the aulter of burntoffrynges, and on the aulter of incense, & were appoynted vnto all that was to do in the place most holy, & to make an appoyntmẽt for Israel vnto all powr tes, accordyng as Moses the seruaunt of God had commaunded.

These are the sonnes of Aaron: Eleazar, whose sonne was Phinehes, & his son Abisue and his sonne Boki, and the son of him Ozi: and his sonne Zarahia: and the sonne of him Meraioth, and his sonne of Amariah, and the sonne of him Achitob, and Sadoc his son, and Ahimaas his sonne.

And these are the dwellynge places of them in their townes and coostes: I meane of the sonnes of Aaron of the kynred of the Cauthites, for so their lot fell. They gaue vnto them Hebron in the land of Juda with the suburbes rounde about it. But the countrey and villages therunto belongynge, they gaue to Caleb the sonne of Iephoneh. And to the sonnes of Aaron, they gaue the enfraunchesed cityes, Hebron, and Lobna with their suburbes: and Iathir and Ethemoa with their suburbes: & Holon with their suburbes, & Dabir with her suburbes, and Asan with her suburbes, & Beth semes with her suburbes. And out of the tribe of Benjamin Gabee & her suburbes, Alemath with her suburbes, Anathoth with her suburbes: so that all their cityes amongest their kin tribes, were thyrtene.

And vnto the sonnes of Cahath the rest of the tryde, were cityes gyuen out of the halfe tribe of Manasses by lot, ten cities. And vnto the sonnes of Gerson amonge their kynredes were gyuen out of the tribe of Issachar, and out of the tryde of Asser, & out of the tribe of Nepthali: and out of the tribe of Manasses in Basan thirtene cityes. And vnto the sonnes of Merari were gyuen by lot amonge their kynredes out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon twelue cityes.

And the children of Israel gaue the Leuites suche cities with their suburbes, and that by lot, out of the tribe of the children of Juda, & of the tribe of Symeon, and out of the tribe of the children of Benjamin, euen the said cities that are rehersed by name.

Concernynge the sonnes of Cahath, the cityes of their coostes were of the tryde of Ephraim. & In which tribe they gaue vnto them the cityes of refuge: Sichem in mount Ephraim with her suburbes, and Gaser with her suburbes, Iecmaam with her suburbes, Bethoron with her suburbes, Aialon with her suburbes, and Geth Remon with her suburbes. And out of the halfe tribe of Manasses, Aner with her suburbes, and Baalam with her suburbes amonge the kynredes of the remnaunt of the sonnes of Cahath.

And vnto the sonnes of Gerson were gyuen out of the kynred of the halfe tribe of Manasses, Golan in Basan, with her suburbes, and Asaroth with her suburbes. And out of the tribe of Issachar, Hedro with her suburbes, Dabrath with her suburbes, Ramoth with her suburbes, & Anem with her suburbes. And out of Asser, Masal with her suburbes, Abdo with her suburbes, Helcai with her suburbes, and Rohob with her suburbes. And out of ye tryde of

of Nephthali/Kedes in Galilea with her suburbes Hamon with her suburbes, and Kariathaim with her suburbes.

And vnto the rest of the children of Merari were gruen oute of the tribe of Zabulon, Remono with her suburbes, and Thabor with her suburbes. And on the other syde Jordan by Jericho, euen on the East syde of Jordan were gruen them oute of the tribe of Ruben: Bosor in the wyldernesse with her suburbes Jahaza with her suburbes, Kademoth with her suburbes, Mephath with her suburbes. And oute of the tribe of Gad, Ramoth in Galaad with her suburbes, Mahanaim with her suburbes. Hesebon with her suburbes, and Jazer with her suburbes.

¶ The pedigrue of Jssachar. Ben Jamin, Nephthali, Manasses, Ephraim, and Aser.

CAPI. VII.

THe sonnes of Jssachar: Thola, Phuah, Jasub and Samrom, foure. The sonnes of Thola: Ozi, Rephaiah, Jeriel, Jahmai, Jebsam and Samuel, which were heades in the auncient houssholdes of Thola, and mē of might amonge their kynredes/ the nombre of them in the dayes of Dauid, were two and twenty thousande, and fyue hundred. The sonnes of Ozi: Jzrahiah. The sōnes of Jzrahiah: Michael, Obadiah, Joel, Jesuah/ fyue heed men in all. And among them in their kynredes and auncyente houssholdes, fyue and thyrtye thousande men prepared to warre. For they hadde many wyues and sonnes. And of their brethre amonge all the kynredes of Jssachar, were reckened of men of warre, foure score and seuen thousande in all.

The sonnes of Ben Jamin: Bale, Bocher and Jabiel, thre. The sonnes of Bale: Esbon, Ozi, Oziel, Jerimoth and Iri/ fyue heades, auncient houses, and men of mizht, and were in nombre, two and twenty thousande, & foure and thyrtye.

The sonnes of Bocher: Zamirah, Joas, Eliezer, Elioenai, Amri, Jerimoth, Abiah, Anathoth, and Alamath. All these are the children of Bocher, and were reckened in their kinredes, with the heedes of the auncyent houssholdes of them that were men of power, twenty thouland and two hundred. The sonnes of Jediael: Balahan. The sonnes of Balahan: Jeus/ Ben Jamī/ Ahud, & Canaanah/ Zethan Tharsis, and Ahisahar. All these are the sonnes of Jediael, & auncient heedes, and mē of might, xvij. thousand and two hundred that went out to battayle. And Suphim and Huphim were the children of Jr. And the Husites were the children of Aher.

The sonnes of Nephthali: Jahaziel, Guni, Jezer & Selum/ the children of Balahah. The sonnes of Manasses: Ezriel whiche Aramiah his concubyne bare/ the bare also Machir the father of Galaad. And Machir gaue to Suphim and Huphim wyues. And the name of his sister was Maacah/ and the name of an other sonne was Zalphahad. And Zalphahad had nughters. And Maacah wyfe of Machir, bare a son and called his name Phares/ and the name of his brother was Zares/ and his sonnes were Ulam and Rekem. The sōnes of Ulam was Badan. These are the sonnes of Galaad the sonne of Machir, the sonne of Manasses. And his syster Melcath bare Jsehud/ Abiezer, and Mahalah. And the sonnes of Semida: were Ahaian, Sechem, Lekehi, and Aniam.

The sōnes of Ephraim: Suthalah, whose son was Bared, and Thahath his sonne/ and his sonne Eladah, and Thahath his son/ and Zabad his sonne, and Sutheiah his sonne/ and Ezer and Elead. And the mē of Geth that were borne in the lande slewe them, bycause they were come downe to take awaye their cattell. And Ephraim their father mourned manye a daye, and his brethren came to comforte him.

And he laye with his wyfe, whiche conceyued & bare him a son/ and he called the name of him Beriah, bycause it went euyll with his houshoide. And his doughter was Sarah whi the buylte Bethhoron the nether, and also the vpper, and Uzzi Sarah. And Rapha was his sonne: whose sonne was Reseph, with his brother Thalet, whose sonne was Thahan, & his sonne Laadam, and his sonne Ammihud, and his sonne Elisama, and his sonne Nun, & his sonne Josua.

And their possession and habitacion was Bethel, and the townes that appertained thereto, and vnto the East of Naeran/ and on the west syde of Gazer, with the townes thereof/ and Sichem with the townes of the same, & Ahiah with her townes/ and a longe by the borders of the children of Manasses Bethsea with her townes, Thaanach with her townes, Magedo with her townes, & Dod with her townes. In these dweit the children of Joseph the sonne of Jsrael.

The sonnes of Aser: Jomnah, Jesuah, Jsuai, Beriah and Serah their syster. The sonnes of Beriah: Heber and Melchiel whiche was the father of Barsaith. And Heber begat Japhlet, Sommer, Hotham and Sua their sister. The sonnes of Japhlet: Phelah, Banahal, and Asaath. These are the children of Japhlet. The sonnes of Somer: Ahi, Rohagad, Jahubah and Aram. And the sonnes of his brother Helem: were Zophah, Jemna, Seles, and Amal. The sonnes of Zophah: Suah, Harnepher, Sual, Beri, Jamrah, Bosor, Hod, Sama, Silsa, Jethran, and Beera. The sonnes of Jether: Jephoneh, Phaspah, and Ara the sonnes of Ola: Arah, Haniel, and Rezia. And these were the children of Aser and heedes of auncient houses & pure persons, and mē of might, & the heed of Lordes. And when they were nombred in aray to battayle, they were in nombre fyue & twenty thousande men.

Gene. xlvi. d.

¶ The other Genealogie of the sonnes of Ben Jamin.

CAPI.

A Genesis xlvi. d. 1. Para. vii. b.

BEnJamin begate Bale his eldest sonne, Asbal the seconde, Aharah the thyrde, Noha the fourth, and Raphaph the fyfte. And the sonnes of Bale were Addar, Gera, Abihud, Abisua, Naaman, Ahoah, Gera, Saphuphan, and Huram. And these are the sonnes of Ahud, auncyent heedes amonge the inhabitauntes of Gabaa, whiche caryed theym to Manahath: Naaman, Ahiah, and Gera, he bothe Gera caryed them awaye, and begate Oza and Ahihud. And he begate Hahareim in the countreye of Moab, after he had sente them awaye: Husim and Baraa was his wyues. And he begate of Hodes his wyfe Jobab, Zebia, Mesa, Malcham, Jeus, Sachiah and Mirma. These are his sonnes, heedes auncyent heedes.

And of Husim he begate Ahitub and Elphaal. The sonnes of Elphaal: were Eber, Misaam, and Samad which buylt Ono, Lod, and the townes longynge thereto: and Baraah and Hama, whiche were auncyent heedes amonge the inhabiters of Aialon: and they droue out awaye the inhabiters of Geth. And Hano, Sesac, Jeremoth, Zebadiah, Arad, Eder, Michael, Jespha, and Joha, the sonnes of Beriah: Zabadiah, Mosolam, Hezeki, Heber, Ismarai, Jesliah, Jobab, the sonnes of Elphaal. And Jakim, Zechri, Zabdi, Elienai, Zelethai, Eliel, Adaiah, Beraiah, Zamarath the sonnes of Semei. And Jesphan, Eber, Eliel, Abdon, Zechri, Haman, Hananiah, Elam, Anthothiah, Jephdeiah, and Phanuel, are the sonnes of Helac. And Hamlaai, Sohoziah, Obhoziah, Jeriah, Eliah, and Zechri, are the sonnes of Jeroham. These were auncyent heedes in theyr kynredes, and dwelte in Jerusalem. And at Gabaon dwelleth the father of Gabaon, whose wyfe was called Maacah. And his eldest sonne was Abdon, then Zur, Cis, Baal, Nadab, Sedur, Ahaio, and Zacheu. And Mahelech begat Samaah. And these also dwelte with theyr brethren in Jerusalem ouer agaynste them. And Ner begate Cis, and Cis Saul, and Saul begate Jonathan, Melchisua, Abinadab and Isbaal. And the sonnes of Jonathã was Meribbaal, and Meribbaal begate Micah. And the sonnes of Micah were Phithon, Melech, Tharea and Ahaz. And Ahaz begate Joadah. And Joadah begat Elmoth, Asmoth and Zamri. And Zamri begate Mesa. And Mesa begate Banah, whose sonne was Raphah, and his sonne was Elasah, and his sonne Hezi. And Hezi had fyue sonnes, whose names are these: Ethicam, Bochru, Ismael, Hariah, Obdiah, and Hanan. All these were the sonnes of Hezi. And the sonnes of Asch his brother, were Ulam his eldest, and Jeus the seconde, and Elphelet the thyrde. And the sonnes of Ulam were mightye men and bowmen, and hadde many sonnes, and sonnes sonnes, an hundred and fyfty. All these are the sonnes of Ben Jamin.

B

C

a After the gyse of some other, Abigabaon.

a Para. vii. f.

b Meqim. 1. Reg. xiv. and xvi. 1.

c Para. viii. c.

D

¶ Of the preestes, Leuites, and of theyr offices.

AND all Israel were nombred by kynredes and lo, they be wrytte in the boke of the kynges of Israel. And Juda were caryed awaye to Babylon for theyr offences. And the olde inhabiters that dwelte in theyr owne possessions and cures were Israel, the preestes, Leuites and Nathinarites. But in Jerusalem dwelte of the children of Juda, of the chyldre of Ben Jamin, and of the chyldre of Ephraim and Manasses. Of hat the son of Amihud the sonne of Amri the sonne of Omrai of the son of Bani of the children of Phares the sonne of Juda. And of Silont, Asaia the eldest, and his sonnes. And of the sonnes of Zarah, Jeuel with theyr brethren fyue hundred and sixty and ten.

And of the sonnes of Ben Jamin: Sallo the sonne of Mosolam, the sonne of Hodauiah, the sonne of Halnuah, and Jobanias the son of Jeroham. And Elah the sonne of Hi, the son of Mechori. And Mosolam the son of Saphatiah the sonne of Rauel, the sonne of Jebaniah with other theyr brethren in theyr kynredes, nyne hundred sixtye and fyue. And all these were honourable heedes in the auncient householdes of them.

And of the preestes: Jedaiah, Jehoiarib and Jachin: Azarias the sonne of Helkiah the son of Mosolam, the sonne of Sadoc, the son of Maraioth the son of Ahitob the chyefe in the house of God. And Adaiah the son of Jeroham, the son of Phashor the sonne of Melchiah, and Maasi the son of Adiel, the son of Jahezerah, the son of Mosolam, the son of Mosolamoth, the son of Emer, with other theyr brethren, heedes in the auncient householdes of them, a thousande, seuen hundred and sixty auncyent men in the worke of the seruyce of the house of God.

And of the Leuites: Semeiah the sonne of Hasub, the sonne of Ezricam, the son of Hasabiah of the sonnes of Merari. And Bacchar the carpenter, and Galal. And Mathaniah the sonne of Micah, the sonne of Zechri, the sonne of Asaph. Obdiah the son of Semeiah, the sonne of Galal, the son of Jeduthun. And Barachiah son of Asa, the son of Elcanah that dwelte in the villages of the Netophathites.

The porters were Sellum, Achub, Talmõ, and Ahiman, with theyr brethren, Sellum being the chiefe. For hare that tyme they had watched at the kynges gate Eastwarde, in the tentes of the children of Leui by companyes. And Sellum the son of Core, the son of Abiasaph, the son of Core with his brethren the Corites in the house of theyr fathers had theyr businesse and office to kepe the woze of the tabernacle for theyr fathers in the hoste of the Lorde kepte the entryenge. And Phinehes the sonne of Eleazar was ruler ouer them before the Lorde whiche was with him. And Zacharias the sonne of Messelamiah kepte the wort of the tabernacle of wytnesse. All these were chosen men to kepe the tresholdes, two hundred and twelue, and were nombred in theyr vyllages

D

lages. And them dyd Dauid and Samuel the Sear ordeyne in theyr fuñice. And their childe had the ouerſyghte of the gates of the houſe of the Lorde, and of the houſe of the tabernacle to kepe them.

In foure quarters were the kepers: towarde the Eaſte, Weſt, Northe, and Southe: and theyr brethren that were in the countreye came in theyr weekes as they courſe came about with them. For the Leuites were committed to theſe foure principall porters vpon theyr credence. And they had the ouerſyghte of the veſſeyes, and treaſures of the houſe of God, and laye all nyghte rounde about the houſe of God: becauſe the keppinge therof pertayned to them, and to open it euerye morninge. And certayne of them hadde the rule of the miniſtrynge veſſelles, and broughte them in and oute by tale. And of them were certayne appointed to ouerſe the veſſelles, and all holye ornamentes, and of the floure, wyne, oyle, ſtanke encenſe and ſweete odoures. But certayne of the ſonnes of the preeſtes were ſette to make ſweete ſauoures.

And Mathathiah one of the Leuytes / the eldeſt ſonne of Hebrum: the Corachite, hadde the ouerſyghte of the thynges that were bakē in the frienge panne. And other of theyr brethren the ſonnes of Caath hadde the ouerſyghte of the ſhewebreed, to prepare againſte all Sabothes. Theſe are the ſyngers, auncyent heedes amonge the Leuites, diuyded by chambers: for they had to do bothe daye and nyght. Theſe were the auncient amonge the Leuites in theyr generacions. And theſe dwelt at Jeruſalem.

And in Gabaon dwelte Jeuell the father of Gabaon, whoſe wyfe was called Maacah. And his eldeſt ſonne was Addon, then Zur, Cis, Baal, Ner and Nadab: Gedor, Ahio, Zacharias and Makeloth. And Makeloth begat Semaan. And they alſo dwelte with their brethren at Jeruſalem, euen harde by them. And Ner begate Cis, and * Cis Saul / and Saul begate Jonathan, Melchiſua, Abinadab and Eſbaal / and the ſonne of Jonathan, was Merybbaal. And Merybbaal begate Micah. The ſonnes of Micah, were Phiton, Melech and Thahrea. And Achaz begat Jaarah. And Jaarah begat Alamath, Aſmoth, Zamri / Zamri begat Moza. And Moza begat Banna, whoſe ſonne was Raphaia, and his ſonne was Eleaſah, and his ſonne Aſel. And Aſel had ſixe ſonnes, whoſe names are theſe: Ezricam, Bochru, Jſmael, Sarfah, Obdiah and Hanā. Theſe are the ſonnes of Aſel.

¶ The battayle of Saul againſte the Philiſtines, in whiche he dyeth and his ſonnes alſo.

CAPI. X.

AND the Philiſtines fought againſt Jſrael / and the men of Jſrael fledde before the Philiſtines, and were ouerthrowen and ſlayne in mounte Gelboe. And the Philiſtines purſued Saul and his ſonnes, and ſlewe Jonathas, Abinadab, and Melchiſua the ſonnes of Saul. And the battayle wente ſore againſte Saul / in ſo moche that the ſhoters mette hym / and he was wounded of the ſhoters. Then ſayde Saul to his weapon bearer + drawe thy ſwerde and thruſte me thorowe therwith, that theſe vncircumcyſed come not and mo me ſhame. And his weapon bearer wolde not, but feared exceedyngly. Wherupon Saul caughte a ſwerde and fell vpon it. And when his harneſbearer ſawe that Saul was dead, he fell on a ſwerde alſo and dyed.

And thus Saul and his thre ſonnes, and all his houſe dyed togyther. And when all the men that dwelte in the valleyes ſawe how they fledde / and that Saul and his ſonnes were dead, they forſoke theyr cityes and ran awaye / and the Philiſtines came and dwelte in them.

On the morowe when the Philiſtines came to ſtrippe the dead bodyes, they founde Saul and his ſonnes ouerthrowen in mounte Gelboe. And when they had ſtrypt hym, they take his heed and his harneſſe and ſent theym into the lande of the Philiſtines rounde aboute to ſhewe tydynges vnto theyr goddes and to the people. And they put his harneſſe in the houſes of theyr goddes. But his heed they hanged in the houſe of Dagon. And when all they of Jabes in Galaad herde all that the Philiſtines had wonē to Saul, all the men of warre aroſe and fette awaye the bodye of Saul, and the bodyes of his ſonnes and broughte them to Jabes, and buryed the bones of them vnder an oke in Jabes, and faſted ſeuen dayes.

Thus Saul dyed for his treſpace that he treſpaced againſte the Lorde, in that he kepte not the worde of the Lorde, and in that he aſked counſell of a woman that wyroughte with a ſpirite, and aſked not of the Lorde. And therfore the Lorde ſlewe hym, and tourned the kyngdome vnto Dauid the ſonne of Jſai.

¶ After the death of Saul is Dauid annoynted in Hebron. The Jebuſites rebell againſt Dauid, from whēce he taketh the Towre of Sion. His men are nombred.

CAPI. XI.

THen all Jſrael aſſembled to Dauid vnto Hebron and ſayd: Se, we be thy bones and thy fleſhe. And moreouer in tyme paſt when Saul was kynge, thou ledeſt Jſrael out and in, and the Lorde thy God ſayde vnto the: thou ſhalte feede my people Jſrael, and ſhalt be capitayne ouer my people Jſrael. And when all the elders of Jſrael were come to the kynge of Hebron, Dauid made a couenaunt with them there, before the Lorde. And they annoynted Dauid kynge ouer Jſrael, according to the worde of the Lord by the hand of Samuel. Dauid alſo and all Jſrael went to Jeruſalem, whiche is Jebus: for there dwelte the Jebuſites the inhabitaunces of the lande. And the inhabitaunces of Jebus ſayd to Dauid, thou commeſt not here. Neuertheleſſe Dauid

Buth wan the castell of Sion, whiche is called the cite of Dauid. Then sayde Dauid: who so euer smyte the Iebusites fyrste, shall be the principall capitayne and lorde. And Joab the sonne of Zeruiah went fyrst vp, and was therfore the chiefe capitayne. And because Dauid dwelte in the castell, it was called the cite of Dauid. And he buylt the cite on euery syde from Millo rounde about. But Joab repayred the reste of the cite. And Dauid prospered and waxed great, and the Lorde of hostes was with hym.

2. Reg. xxiii. a * These are the principall men of power that claue to Dauid in his kyngdome with all Israel, to make hym kynge vpon Israel accordynge to the worde of the Lorde, which he spake to Israel. And this is the noumbre of the mighty men which Dauid had: Jasbaam the sonne of Hachamoni the chiefe of thirtye, he lyfte vp his spere agaynst thre hundred, & slewe them at one tyme.

After him Eleazar the son of Dodo his vncle an Ahothite, whiche was one of the three mighteyest, he was with Dauid at Phasdammin where the Philistines were gathered to battayle. In whiche place was a parcell of ground full of barleye, and the people fledde for feare of the Philistines. And they stepte forth in the myddes of the grounde, and defended it, and slewe the Philistines. And the Lorde gaue a great victorye.

And the three of the thirtye chiefe, went to a rocke to Dauid at the caue Odollam, whyle the hoste of the Philistines had pitched in the valeye of Raphaim. And Dauid was in an hold. And there was a garrison of the Philistines at Bethlehem the same tyme. And Dauid longed

2. Reg. xxiii. and sayd: * Oh, that one wolde gyue me of the water of the wel of Bethlehem that is in the gate for to drinke. And these .iij. brake thorow the hoste of the Philistines, and drewe of the water of the well of Bethlehem, that was in the gate, and toke it and brought it to Dauid. Neuertheles Dauid wolde not drynke of it, but offered it to the Lorde, and sayd: God forbyd it me that I shulde do this thing, to drinke the bloude of these men? haue put their lyues in ieopardie (for with the ieopardie of their lyues they brought it) and therfore he wolde not drinke it. This did the three mighteyest.

And Abisai the brother of Joab was capitayne of the three / and he lyfte vp his spere a garnste thre hundred and slewe them, and had a name amonge the three. And he was moche more noble then any of the three, & was their capitayne, but was not lyke to any of the three in actes.

Banaiah, the sonne of Joiada the sonne of a stronge man that had wone great actes, & was of Cabzeel: he slewe two strong lyons of Moab, and went downe and slewe a lyon in a pit in tyme of snowe and he slewe an Egyptian, whose stature was fyue cubites longe, and in his hand had a spere like a weuers beame. And the other went to hym with a staffe, and pluckt the spere out of the Egyptians hand, and slewe him with his spere. Suche thynges did Banaiah the sonne of Joiada, and had a name with the three mighteyest, and was the moste glorious of thirtye: but attayned not vnto the three. And Dauid made hym of his secrete counsell.

And these were the best men of warre of the hoste: Asael the brother of Joab, and Elhanã the sonne of Dodo of Bethlehem. Samoth the Haroryte, Helez the Phalonite: Ira the sonne of Ikes the Thekuite, Abiezer the Anathothite: Sobocai the Husathite, Ilai the Ahohite: Maharai the Nethophathite, and Heled the son of Baanah the Nethophathite: Ithai the son of Reuai of Gabaah that pertayned to the children of Ben Jamin: Banaiah the Pharathonite: Hurai of the ryuers of Gaas and Abiel the Arbathite: Azmoth the Bahurumite, Eliahba the Saalbonite. The sonnes of Hasem the Gezonite, Jonathan the sonne of Sage, an Hararite: Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Ur. Hepher the Mecherathite, Ahias the Phalonite: Hezro the Carmelite, and Naarai the son of Ezbai: Joel the brother of Nathan: Mibahar the sonne of Gari: Zelec an Ammonite and Naharai a Berothite the bearer of the harnesse of Joab the sonne of Zeruiah: Ira the Ithrite, and Gared a Jethrite, Urias the Hethite, Zabad the sonne of Ophlai: Adina the sonne of Siza a Rubenite, and an heed among the Rubenites, and thirty about him: Hanan the son of Maacah, and Jonaphat a Mathanite: Oziah an Astharothite: Sama & Jaiel the sonnes of Hotham an Aroerite: Jediai the sonne of Zamri and Joha, his brother Thosites: Eliel a Mahumite. And Jeribai and Josaiah the sonnes of Elnaem and Jethmah a Moabite. Eliel and Obed, and Jasiel of Masobaiah.

What they were that went with Dauid when he fledde from Saul.

CAPL XII.

And these folowynge came to Dauid to Ziklag whyle he yet kepte hym selfe close for feare of Saul the son of Cis: and they were of the men that succoured the battayle, weaponed with bowes, and couthe handle stones, arowes and bowe, as well with the lefte hande as with the ryght, and were of Saules brethren, euen of the tribe of Ben Jamin. The chiefe were Ahiezer and Joas the sonnes of Samaah a Gabaonite, and Jeziel & Phalite, the sonnes of Azmoth. Baracah and Jehu of Anathoth / & Ismaiah a Gabaonite as mighty as any of thirtye, and more mighty. And Jeremiah, Jehaziel, Johanan and Jozabad of Gedor. Eleuzai, Jerimoth, Baaliah, Samariah and Saphatiah: Harephites, Elcanah, Jesiah, Azarel, Jorzer, Jesiboam of Korethim. And Joelah, and Zabadiah the sonnes of Jeroham of Gedor.

Also certayne of the Gaddites fledde vnto Dauid, when he kepte an holde in the wyldernesse, men of myght, and men apte for warre, and couthe handle shylde and spere, whose faces were lyke the faces of lyons / and they

wer

were also as swyfte as the roes of the mountaynes: Ezer the first, Obdiah the seconde, Eliab the thyrde, Malmannah the fourth, Jeremiah the fyfte, Athi the sixt, Eliel the seuenth, Johanam the eyght, Elizabad the nynth. Jeremiah the tenth, and Macabdanai the eleuenth. These were of the sonnes of Gad, and were capitaynes ouer men of warre, the small ouer an hundred, and the greate ouer a thousande. These are they that went ouer Jordan in the first moneth, when he had fylled ouer all his banke/and they put to flyght them of the valeye, both of the east syde and also the west.

And there came of the chyldren of Benjamin and Juda, to the holde of Dauid. And Dauid went out to them, and answered and sayd to them: If ye be come peasably vnto me, to helpe me, myne herte shall be togyther with you. But yf you come to begyle me, and to be myne aduersarye, sythe there is no wrecchednesse in myne handes, the God of our fathers syghe thereon and rebuke it. And the spirite came vpon Amasai a capitayne ouer thyrtye/ and he sayde/ thyne are we Dauid, and on thy syde thou son of Jesse: peace be with the, and peace with thyne helpers/ for thy God helpeth the. Then Dauid receyued them, & made them heades of companyes of men of warre.

And there fell of Manasses to Dauid when he went with the Philistines agaynste Saul, to battayle, but holpe them not. For the lordes of the Philistines toke counsell and sente hym awaye, sayinge: he will fall to his maister Saul to the ieopardye of our heades. And as he went to Ziklag, there fell to him of Manasseh: Ednah, Josabad, Jediel, Michael of Josabad, Elihu, and Zilthai, heades of the thousandes of Manasses. And they holpe Dauid agaynst those rouers. For they were all mighty men, and capitaynes in warre. And there came one & other to Dauid daye by daye, to helpe him: vntyll it was a greate hoste, lyke the hoste of God.

And this is the nombre of the heades prepared to battayle, that came to Dauid to Hebron to turne the kyngdome of Saul to him, according to the worde of the Lorde.

The chyldren of Juda that bare shylde and spere, were sixt thousande and eyght hundred well furnyshed to warre. Of the chyldren of Simeon, men of mighte to warre, seuen thousande, and one hundred. And of the chyldren of Leui, were foure thousande and sixe hundred. And Joiada was the chefe of them of Aaron, and with him thre thousande and seuen hundred. And Zadock a ponge man of greate power, had his fathers houshold with capitaynes two and twentye. And of the chyldren of Benjamin & brethyr of Saul, were thre thousande. And a great part of them byd yet folow the house of Saul.

And of the chyldre of Ephraim, were twentye thousande, & eyght hundred, men of might, and named men in the houssholdes of their fathers. And of the halfe trebe of Manasses xviij thousande, which were appointed by name to go to make Dauid kynge. And of the chyldren of Issacar, which were men that had vnderstandyng in the ryght tyme to know what Israel ought to doo. The heades of them were two hundred, and all their brethren at their wyl. And of Zabulon that went out with the host, and proceded in araye to battayle with all maner of wepons of warre/ fyfty thousande that kepte in araye with one accorde. And of Nephthali a thousande capitaynes/ and with them with shylde and spere seuen and thyrtye thousande. And of Dan prepared to battayle, were eyght and twenty thousande and sixe hundred. And of Aser that went out with the hoste to make battayle, fourtye thousande. And of the other syde Jordan, of the Rubenites, Gadites, and of the halfe trebe of Manasses, with all maner of habilimentes of warre an hundred & twentye thousande.

All these beyng men of warre, hable to araye the araye, came to Hebron with pure herte, to make Dauid kynge vpon all Israel. And moreouer, all the rest of Israel was of one accorde to make Dauid kynge. And there they were with Dauid thre dayes eatyng and drynking: for their brethren prepared for them. Moreouer they that were nye to them: as Issacar, Zabulon and Nephthali, brought breed on asses, camelles, mules, and oxen, and meate: flour, figges, reasynges, wyne, oyle, oxen, and shepe abundantly. For there was myrthe in Israel.

¶ The Arke is brought agayne from Kariath Jearim to Jerusalem. Cap. xiij.

CAPI. XIII.

AND Dauid counseyled with the graund capitaynes, and petye capitaynes, and with all the lordes/ and sayde vnto all the congregacion of Israel: yf it seme you good and also to be of the Lorde our God, let vs take and sende vnto the remnaunt of our brethren thesowe out all the landes of Israel, and to the preestes and Leuites with them in their cities and suburbes, and gather them togyther to vs. and let vs bringe agayne the arke of God to vs: for we regarded it not in the dayes of Saul. And all the congregacion was contente so to do/ for the thyng semed good in the eyes of al the people.

And Dauid gathered all Israel togyther fro Sihor in Egypt vnto Hemath, to bringe the arke of the Lorde home Kariath Jearim. And Dauid went vp and all Israel to Baalah, and so to Kariath Jarim that is in Juda, to fet thence the arke of the God and Lorde that syteth on the Cherubes, where his name is called on. And they caryed the arke of God in a newe carte out of the house of Aminadab. And Oza and Ahio drawe the cart. And Dauid and al Israel played before God with all their myghte, with syngynge, Harpes, Psalteryes, tymbrelles, and trompettes. And when they came on the threshyng floore of Chidon, Oza put forth his hande to holde the arke/ for the oxen stombled. And the Lord was wroth with Oza and smote him, because he put his hande

Dd to the

† That is Kiriathiarim.

to the Arche. And there he dyed before God. And Dauid was wroth / because the Lord had rent in peces Oza, and called the sayde place ✠Perez vnto this daye. And Dauid was afrayde of God that daye, that he sayde, how shall I bringe the Arche of God home to me? And so Dauid brought not the Arche home to him to the cyte of Dauid: But turned it in to the house of Obed Edom a Gethite. And ✠ Arche of God was with Obed Edom in his house, thre monethes. And ✠ Lord blessed the house of Obed Edom and all that he had.

✠ That is, the destruction of Oza.

¶ Hiram sendeth woode and workemen to Dauid. Dauid begetteth children, after he had taken hym wyues. He hath two victoryes of the Philistines.

CAPI. XIIII.

And Hiram kynge of Tyre sent messengers to Dauid, and tymbre of Cedar trees with maisons and carpenters, to buylde hym an house. Wherby Dauid perceyued that the Lord had prepared him to be kynge vpon Israel, in that his kyngdom was lyfte vp on hygh, because of his people Israel. And Dauid toke yet mo wyues at Jerusalem and begat mo sonnes & daughters. And these are the names of his children whiche he had besyde them at Jerusalem: Hamua, Hobab, Nachan, and Salomon: Jebhar, Elisua, and Elipheleth: Noga, Nepheg, and Japhiah, Elisama, Beeliada, and Eliphelet.

And when it was knowen amonge the Philistines, that Dauid was anoynted kynge vpon all Israel, all the Philistines went vp to seke Dauid. And Dauid herde of it, and went out agaynste them. And the Philistines came & prassised in the valeye of Raphaim. And Dauid asked God, sayenge: Shall I goo agayns the Philistines? and wylt thou delyuer them in to myne handes? And the Lord sayde to him: go, for I will delyuer them in to thyne handes. And when they were come as ferre as ✠ Baal Pharasim, Dauid bet the there. And Dauid sayde: God hathe breuyded myne enemyes with myne handes as a man wold deuide water. And therfore they called the name of the sayde place Baal Pharasim. And they left they gods there, which Dauid bad to be burnt with fyre.

✠ Some rede, the mayne of Philip.

And the Philistines came agayne and sat abyode in the valey. Then Dauid asked God: And God sayd to him go not after them, but turne awaye from them, and come vpon them straygt from the pere trees. And when thou hearest a sounde of one ✠ go in toppes of the pere trees, then goo oute to battayle: for God wyll go out before the to smyte the host of the Philistines. And Dauid did as God commaunded him. And they smote the host of the Philistines all the waye frome Gabaon to Gazer. And the fame of Dauid went out into all landes, and the Lord made all nations feare him.

¶ The Leuites bringe agayne the Arche of the covenaunt of the Lord. Dauid dawnsynge before it is despysed of his wyfe Michell, the daughter of Saul.

CAPI. XV.

And Dauid made him houses in the cyte of Dauid, and prepared a place for the Arche of God, and pitched vp a tent. And then Dauid sayd, the Arche of God ought not to be caryed but of the Leuites. For them hath the Lorde chosen to beare the Arche of the Lorde and to mynyster to him for euer. And therfore Dauid gathered all Israel to Jerusalem, to fetche the Arche of the Lord vnto the place, whiche he had ordeyned for it. And Dauid brought together the children of Aaron and the Leuites. Of the sonnes of Cahath: Uriel the chefe, and of his brethren an hundred and twentye. And of the children of Merari: Asaiah the chefe, and of his brethre two hundred and twentye. And of the sonnes of Gerson Joel the chief, and of his brethren an hundred and twntye. And of the children of Elisaphan: Semeiah the chefe, and of his brethre two hundred. And of the sonnes of Hebron Eliel the chief, and of his brethren foure score. And of the sonnes of Oziel, Amminadab the chefe, and of his brethren an hundred and twelue.

And Dauid called to Zadoch and Abiathar the preastes, and to the Leuites Uriel, Asaiah Joel, Semeiah, Eliel, and Amminadab: and sayde vnto them: ye are the principall heades of the Leuites, sanctifye therfore your selues and your brethre, and bringe the Arche of the Lorde God of Israel vnto the place ✠ I haue prepared for it. For because ye were not there at the fyrst tyme, the Lorde our God hathe breuyded vs, for that we sought hym not as the fashion ought to be. And the preastes and the Leuites sanctifyed them selues, to fet the Arche of the Lorde God of Israel. And the children of the Leuites, bare ✠ Arche of God vpon their shulders with staues as Moses commaunded, according to ✠ worde of the Lorde. And Dauid spake to the chefe heades of the Leuites, that they shuld appoynt of their brethren to synge with instrumentes of musycke Psalteryes, Harpes, and Cymbales that sounded, and to synge on hyghe with toyfulnesse. And the Leuites appointed Heman the sonne of Joel: and of his brethren, Asaph the sonne of Barachiah. And of the sonnes of Merari their brethren, Ethan the sonne of Cusaiahu. And with the their brethren the seconde degree: Zacharias, Ben, Jaaziel, Semiramoth, Jehiel, Uni, Eliab, Banaiah, Maasiah, Mathathiah, Eliphelehu, Mechamiah, Obed Edom, and Jeiel, porters. Heman, Asaph, and Ethan sange with cymbales of brasse to make sounde. And Zacharias, Oziel, Semiramoth, Jehiel, Uni, Eliab, Maasiah, and Benaiah sange with psalteries on an ✠ Alamoth. And Mathathiah, Eliphelehu, Mahemiah, Obed Edom, Jeiel, and Ozaziah sange with harpes, and cymbales about to courage withall. And Conenaiah the chefe of the Leuites was maister of the songe, and taught to synge / for he was a man of vnderstandynge.

✠ The same is in diuers of our copies.

And Barachias and Elcana kepte the wayes

of the

of the Arcke. And Hacaniah, Iosaphat, Nathanael, Amasai, Zacharias, Banaiah, and Eliezer Prestes, were blowers with trompettes before the arcke of God. And Obed-Edom and Iahiah were keepers of the wooze of the arcke. ✠ And Dauid and the elders of Israell, and the Capitaynes ouer thousandes went to fet the arcke of the appoyntment of the Lorde oute of the house of Obed Edom with gladnesse. And when God had holpe the Leuites that bare the arcke of the appoyntment of the Lorde, they offered seuen oxen and seuen rammes. And Dauid had on hym an albe of silke, and so had the Leuites that bare the arcke, and so had the syngers, and Conaniah the ruler of the songe and of the syngers. And Dauid had ouer hym an Ephod of lynnen. And all Israell brought the arcke of the Lordes couenaunt with shoutyng and with blowynge of hornes, and with trompettes and symbales that sounded, and with psalteries and harpes.

And as the arcke of the appoyntment of the Lorde came in to the cite of Dauid, Michol the doughter of Saul looked oute at a wyndowe: and when she sawe kynge Dauid daunsynge and playnge, she despised hym in her herte.

¶ After the Arche was brought, Dauid ordeyneth Asaph and his brethren to minister before the Lord, and he praiseth the Lorde God of Israel.

CAPI. XVI.

When they had brought in ꝑ arcke of God, they set it in the midst, that Dauid had pitched for it. And they brought burnt sacrifice and peaceofferynges before God. And when Dauid had made an ende of offeryng of burntofferinges and of peaceofferynges, he blessed the people with the name of the Lord. And he dealte to all Israel bothe man and woman a cracknell of breed, a pece of beffe, & a messe of koppes.

And he appointed certayne of the Leuites to minister before the Lorde, and to repete, and to thanke and praise the Lorde God of Israell: that is to wete: Asaph the chefe, and next to him Zacharias, then Iehiel. Semiramoth, Iehiel, Mathathias, Eliab, Banaiah, Obed Edom, and Iehiel with psalteryes and harpes. But Asaph with soundynge symbales and Banaiah & Iahaziel Prestes with trompettes contynually before the arcke of the couenaunt of God. In that tyme Dauid dyd appoynte chefely to thanke the Lorde, Asaph and his brethren. ✠ Thanke the Lorde, call on his name, make his actes be knowen amonge the people.

Synge vnto him and play vnto him, and reherse all his wonderfull workes. Prayse his holy name, and let the hertes of them that seke the Lord reioyce. Seke the Lord and his strength: seke his presence alwaye.

Remembre his meruayles whiche he dyd, and his wonders, and the iudgementes of his mouth: The seed of Israel are his seruauntes: the children of Iacob are his chosen. He is the Lorde our God: & in all landes are his iudgementes. Thynke on his appoyntement euer, & on the worde whych he commaunded to a thousande generations. Of his couenaunt to Abraham, and of his othe to Isaac: whiche he set before Iacob for a decree, and to Israel for an euerlastyng couenaunt, sayinge: to the I wyll gyue the lande of Canaan, to be the portion of your enheritaunce. When you were a smalle company in nombre, euen but a few, and therto straungers therin. And they went from people to people, and from one kyngdome to another nation. He suffred no man to do them wronge: but rebuked kynges for their sakes. Touche not myne anoynted, nor do my Prophetes anye harme. ✠ Synge vnto the Lorde all the erth, and shewe from daye to daye his healthe. psal. 96.

Tell amonge the heathen of his glorye and amonge all nacyons of his wonderfull dedes.

For greate is the Lorde, and to be praysed excedingly: and terrible is he about all goddes.

For all the goddes of the heathen are vayne: but the Lorde made heuen.

Prayse & honour are in his presence: strength and gladnes are in his place.

Ascribe to the Lorde, o ye kynredes of people: ascribe to the Lorde glory and strength.

Gyue honour vnto the Lordes name: bring presentes and come before him, and bowe to the Lorde in holy apparell.

All the earthe feare hym, be stablysshed the earthe that it can not moue. The heauen reioyce, and the earthe be glad: and let men tell amonge the nations, that the Lorde is a kynge.

Let the see sounde and his fulnesse, and let the feldes reioyce and all that are therin.

Let the trees of the wod syng at the presence of the Lord: for he commeth to iudge the erth.

Thanke the Lorde for he is good, & his mercye lasteth euer. And saye: saue vs (o God our sauiour) and gather vs together, and deliuer vs from the heathen, that we may thanke thy holy name, and prayse the with prayse that becommeth the. Blessed be the Lorde God of Israel for euer euer, and all nations shall saye Amen, & prayse the Lorde.

And he lefte there before the arcke of the Lordes couenaunt, Asaph and his brethren, to ministre before the arcke euermore daye by daye. And Obed Edom with his brethren thre score and eyght: and Obed Edom the sonne of Iduthum and Osah to be porters. And Zadock the preste with his brethren the prestes dyd he set before the tabernacle of the Lorde at the hyll aulter of Gabaon, to offre burntofferynges vnto the Lorde vpon the brasse offeryng aulter perpetually at morninge and euenynge: accordynge to all that is written in the lawe of the Lorde which he commaunded Israell. And with them Heman and Iduthum, and other that were chosen and nomed by name, to thanke the Lorde that his mercye lasteth euer. And with the sayde Heman and

Exod. xxix. & Nu. xxviii.

Idithum were trompettes and sounding cymbales, and instrumentes of the melodye of God. And the sonnes of Idithum were porters. And then all the people departed euerye man to his house, and Dauid returned to loke to his household.

¶ Dauid is forbidden to buylde an house vnto the Lorde. Christ is promysed vnder the tytuer of Salomon.

CAPI. XVII.

1 2 Reg. 7. And as Dauid dwelte in his house, he sayde to Nathan the prophete: loo, I dwell in an house of Cheare tree: and the arcke of the Lordes couenaunt dwelleth vnder skynnes. And Nathan sayd to Dauid: do all that is in thyne herte, for God is with the. But the same nyght the worde of God came to Nathan, sayenge: goo and tell Dauid thy seruaunt, thus sayethe the Lorde: thou shalte not buylde me an house to dwell in. For I haue dwelt in no house sythens I brought out the children of Israell vnto this daye: but I haue gone from tent to tent, and from one tabernacle to an other. Neyther in anye place where so euer I haue walked thoroweout all Israel, spake I euer one worde to anye of the Iudges of Israel which I commaunded to fede my people, sayenge: why buylde ye not me an house of Cheare tree? Now therfore thus saye vnto my seruaunt Dauid: thus sayeth the Lorde of hostes: I toke the out of the pasture where thou kepeste shepe, that thou shuldest be cappayne ouer my people Israel. And I haue ben with the in all that thou tokest in hande, and haue voyded out all thyne enemyes out of thy sight, & haue made the a name lyke the name of the greatest men of the earthe. And I wolde ordeyne a place for my people Israel, and wyl make it faste, and they shall dwelle vnder it, and shall moue no more. Neyther shall the children of wickednesse vexe them anye more, as at the beggynnynge, and sythens the tyme I commaunded Iudges to be ouer my people Israell: and wyll brynge vnder all thyne enemyes, (for I telde the that the Lorde wyll buylde the an house.) But when thy dayes be eclypsed that thou muste go after thy fathers, I wyll set vp thy seed after the, whiche shall be of thy sonnes, and wyl stable his kyngdome. He shal buylde me an house, & I wyll stablisshe his throne for euer. I wyll be his father, and he shall be my sonne, and I wyl not put my mercye awaye from him, as I dyd frome him that was before the. But I wyll set him in myne house, and in my kyngdome for euer, & his seat shall be sure for euer.

When Nathan had tolde Dauid according to all these wordes, and to al this vision, king Dauid went and sate him before the Lord, and sayd: what am I, O Lorde God, and what is myne household, that thou hast promoted me thus farre. And yet this semed lyght in thyne eyes, O God. But that thou shuldest speake of thy seruantes house for a great while to come: and hast loked vpon me as vpon a man of high degree, O Lorde God. What can Dauid speke more of the, wherin thou woldest make thy seruaunt more glorious? Thou knowest thy seruaunte: and Lorde for thy seruauntes sake, euen according vnto thyne owne herte, thou haste wone all this magnificence, to shewe all bountefulnesse Lorde, there is none lyke the, nor anye God saue thou: according to all that we haue herde with oure eares. Where ouer what nacion on the earthe is lyke thy people Israell? whiche God wente and redemed to be his owne people, and to make the a name of excellencye and terrible nesse, with castynge oute nations before thy people for euer, and thou Lorde, arte become their God.

And now (Lorde) the thynge that thou hast spoken concerning thy seruaunt and his house, be it true for euer, and do as thou hast sayd. And thy name continue and waxe greate for euer, that it be sayd: the Lord of hostes, the God of Israel is God in Israel, and the house of Dauid thy seruaunt be stable before the. For thou Lorde hast tolde thy seruaunt that thou wylt buylde him an house. And therfore thy seruaunt hath founde in his herte to praye before the. And now Lorde, thou arte the very God, and haste promysed this goodnesse vnto thy seruaunt. Now therfore goo to, and bielle the house of thy seruaunt, that it maye continue before the for euer. For what thou biellest, O Lorde, that is bielled for euer.

¶ The battayles of Dauid against the Philistines.

CAPI. XVIII.

1 2 Reg. 8. After this, Dauid beat the Philistines, and subdued them, and toke Geth and the townes therunto perteynynge, out of the handes of the Philistines. And he beate the Moabytes, and the Moabytes became Dauids seruauntes, and payde him tribute. And Dauid beate Hadadezer kynge of Zobah vnto Hemath, as he wente to bringe his dominion vnto the riuer Euphrates. And Dauid toke from him a thousande charettes, and seuen thousande horsemen, and twentye thousande fotemen, and brake all the charettes, saue that he reserued of them an hundred. Then came the Assians of Damasco to helpe Hadadezer kyng of Zobah. And Dauid slew of the Assians, two and twentye thousande, and put garrisons in Syria Damasco: and the Assians became Dauids seruauntes, and broughte him tribute. Farther Lorde helpe Dauid in all that he wente about. And Dauid toke the shyldes of golde that were on the the seruauntes of Hadadezer and broughte them to Jerusalem. And frome Thebahath & Chun, cytyes of Hadadezer, broughte Dauid exceadinge moche brasse, wherwith Salomon afterwarde made the brasen se and the pylles and the vessellis of brasse.

And when Thou kynge of Hemath herde how Dauid had beaten all the hoste of Hadadezer kyng of Zobah, he sent Hadoram his sonne to kyng Dauid, to aske his peax, and to praise

him,

hym, bycause he had fought with Hadadezer and beaten hym, (for Thou had warre w Hadadezer) and sent all maner of iewels of golde syluer and brasse with him. And kynge Dauid dedicated them also vnto the Lorde with the syluer and golde that he brought from all nacions, from the Edomites, from the Moabites, from the chyldren of Ammon, from the Philistines, and from the Amalekites. And Abisai the sonne of Zeruiah slewe of the Edomites in the salt valeye xviij. thousand, and put a garrison in Edom, and all Edom became Dauids seruauntes, for the Lorde kept Dauid in all that he toke in hande. And Dauid raygned ouer all Israell, and dyd iustice and equite vnto all his people. And Joab the sonne of Zeruiah was ouer the hoste, and Josaphat the son of Ahilud recorder, and Zadoch the son of Achitob, and Abimelech the son of Abiathar were the priestes, and Susa was scribe, and Banaiah the sonne Joiada was ouer the Cerethites and the Pherethites, and the eldest sonnes of Dauid were ordeyned at the kynges hande.

¶ Hanon kyng of the sonnes of Ammon doth great iniury to the seruauntes of Dauid.

CAPI. XIX.

After this, it chaunced that Nahas king of the chyldren of Ammon dyed, & his son made kynge in his stede. Then sayd Dauid: I will shewe kyndnes vnto Hanon the sonne of Nahas, bycause his father dealt kyndly with me. And therupon Dauid sent messengers to comforte hym ouer the dethe of his father. And when the seruauntes of Dauid were come in to the land of the childre of Ammon to Hanon to comforte hym, the lordes of the chyldren of Ammon sayd to Hanon: thinkest thou that Dauid dothe honoure thy father in thy sight, that he hath sent comforters vnto the? Naye, but it is to serche and ouerthrow and to espye out the land, that his seruauntes be come vnto the.

Wherupon Hanon toke Dauids seruauntes and shaued them, & cut of their cotes harde by their buttockes, and sent them awaye. Then they departed, and sent Dauid worde how they were serued, and the kynge sent to mete them (for the men were exceedyngly ashamed) and sayd: tarye at Jericho vntyll your berdes be growen, and then returne. And when the chyldren of Ammon perceyued they had done iniurye vnto Dauid: Hanon and the chyldren of Ammon sente a thousande talentes of syluer to hyre them charettes and horsemen oute of Mesopotamia and oute of Syria Maacah and oute of Zobah. And they hyred two and thirtye thousande charettes, and the kynge of Maacah and his people, which came & pytched before Medba. And the chyldren of Ammon gathered them selues togither from their cityes, and marched oute to battayle. And as soone as Dauid herde of it, he sent Joab with all the hoste of stronge men. And the chyldren of Ammon came out and put them in araye to battayle before the gate of the citye. And the kynges that were come, kepte them by them selues in the felde.

When Joab sawe that the front of the battayle was before hym and after, he chose out of all the youthe of Israell, and put them in araye agaynst the Syrians. And the rest of the people he deliuered vnto Abisai his brother, that they shoulde put them selues in araye agaynst the chyldren of Ammon, and sayde: If the Syrians be to stronge for me, succoure me, and yf the chyldren of Ammon be to good for the, I wyll helpe the. Plucke vp thyne herte, and let vs playe the men for our peoples sake, and for the cityes of our God, and the Lorde do what semeth hym beste. And Joab and the people that were with hym drewe nye to the Syrians to fyght, and they fledde before hym. And when the chyldren of Ammon sawe that the Syrians were fledde, they ranne awaye lykewyse from Abisai his brother, and gat them in to the citye. And Joab came to Jerusalem. Also when the Syrians sawe that they were put to the worse of Israell, they sente messengers, and let oute the Syrians that are beyonde the ryuer with Sophach the captayne of the hoste of Hadadezer before them. Whiche when it was tolde Dauid, he assembled all Israel, and went ouer Jordan, and set vpon them. And Dauid put him selfe in araye agaynst the Syrians, and they fought with him. But the Syrians fledde before Israel, and Dauid destroyed of the Syrians seuen thousande charettes, and slewe fourtye thousande fotemen, and slewe Sophach capitayne of the hoste. When the seruauntes of Hadadezer sawe that they were put to the worse of Israel, they made peace with Dauid, and serued hym. Neither wolde the Syrians helpe the chyldren of Ammon any more.

¶ The thre most victorious battayles of Dauid.

CAPI. XX.

In the yere folowynge about the tyme that kynges go out a warrefare, Joab caryed out the armye of the hoste and destroyed the countreye of the children of Ammon, and went and beleged Rabah and destroyed it: But Dauid bode at Jerusalem whyle Joab smote Rabah and destroyed it: And Dauid toke their kynges crowne from his hed, and founde therin the waight of a talent of golde, & there were precyous stones in it. And it was set on Dauids hed. He brought out also the spoyle of the cite, whiche was exceedyng moche. And he brought forthe the people that were in it, and tamed them with sawes and harowes of yron and with axes, and so dyd Dauid with all the cityes of the children of Ammon. And then Dauid and all the people came agayn to Jerusalem. After that, there arose warre at Gazer with the Philistines, at whiche tyme Sobocai the Husathite slew Saphai that was of the chyldren of Raphaim, and they were subdued. And there was battayle agayn with the Philistines, and Elhanan the sonne of Jair slewe Lahemi the brother of Goliath the Gethite.

there, whose spere was lyke a beame of a weuer. And there chaunced yet agayne warre at Geth, where was a man of a very long stature, with xxiiij. fyngers & toes, sixe on euery hande, and sixe on euery foote, and was the sonne of Raraphah & deried Israel. And Jonathan the sonne of Samaa Dauids brother, slewe hym. These were borne of Raraphah at Geth, and were ouerthrowen by the hand of David, and of his seruauntes.

¶ The people are punyshed with pestilence, because David caused them to be nombred: so that there dyed thre score and ten thousande men.

CAPI. XXI.

AND Satan stode vp agaynst Israel, and perswaded David to nombre Israell. And David sayd to Joab and the rulers of the people: go ye and nombre Israell from Berlabe to Dan, & bringe it to me, that I may knowe the nombre of them. And Joab answered: the Lorde make thy people an hundred tymes so many moo as they be. But my lorde kynge, are they not all my lordes seruauntes? why then bothe my lorde requyre this thynge? why shoulde my lorde be a cause of trespace to Israel?

Neuertheles the kynges wordes preuayled agaynst Joab. And Joab toke his waye & went thorow out all Israel, and came to Jerusalem and gaue the nombre of the count of ỹ people vnto David. And all Israell were in nombre a thousand thousandes, & an hundred thousande men that drewe swerde: and Juda was foure hundred and thre score and ten thousande men that drewe swerde. But the Leuites and Ben Jamin he counted not amonge them. For the kynges dede semed abhominable to Joab. And the Lord was displeased with this thyng, and smote Israell. Then sayde David to God: I haue synned exceedyngly in doynge this thyng. Neuertheles yet doo awaye the wyckednesse of thy seruaunt, for I haue wone about measure foolyshly.

And the Lorde spake vnto Gad Dauids sear of vysyons, sayinge: goo and tell David sayinge: Thus sayth the Lorde: I gyue the thyse of thre thynges: chose the one of them, that I may do vnto the. And Gad came to David, and sayde vnto hym: Thus sayth the Lorde: Chose the, either thre yeres famyshment, or thre monethes to be consumed of thyne aduersaries, the swerde of thyne ennemies ouertakynge the: or els the swerde of the Lorde thre dayes and pestilence in the lande, the aungell of the Lord destroying throw out all the coostes of Israel. And nowe aduyse thy selfe what worde I shal bryng agayn to hym that sent me. And David sayd to Gad, I am in exceadynge strayghtes. But let me fall in to the handes of the Lorde, for plentye greate is his mercye, and let me not fall in to the handes of men.

And the Lorde sente pestilence vpon all Israel, so that there were ouerthrowen of Israel thre score and ten thousande men. And God sente the aungell to Jerusalem to destroye it. And as he was aboute to destroye, the Lorde beheld, and had compassion on the wretchednesse, and sayde to the aungell that destroyed, it is ynoughe, nowe cease thyne hande. And the aungell of the Lorde stode by the threshynge floore of Ornan the Jebusite. And Dauid lyft vp his eyes, and sawe the aungell of the Lord stand betwene the erth and heuen with a drawen swerd in his hand, stretched out towarde Jerusalem. Then fell Dauid and the elders of Israel clothed in sacke vpon theyr faces. And Dauid sayd vnto God: Is it not I that commaunded to nombre the people? And I am he that haue synned and wont cupll in dede. But what haue these shepe wone? let thyne hande therfore, O Lorde God, be on me and on my fathers house, and not on thy people to destroy them.

And the aungell commaunded Gad to saye to David, that David shoulde goo and rere vp an aulter vnto the Lorde in the threshynge floore of Ornan the Jebusite. And David wente at the sayinge of Gad, whiche spake in the name of the Lorde. And Ornan tourned aboute, and sawe the aungell, and his foure sonnes with him, and hyd them selues: for Ornan was threshynge wheate. And David came to Ornan. And when Ornan loked and sawe David, he wente out of the threshynge floore and bowed him self to David, with his face to the grounde.

And David sayde to Ornan: gyue me the place of the threshynge floore, that I maye buylde an aulter therin vnto the Lorde. Let me haue it for as moche money as it is worth, that the plage maye cease frome the people. And Ornan sayde to David: take it to the/ and let my Lorde kyng do what semeth good in his eyes. Se, I gyue the oxen for a burnt sacrifice, and the threshynge sleades for wodde, and whete for meatoffrynge: I gyue it all. But kynge David sayde to Ornan: not so/ but I wyll bye it for as moche money as it is worthe. I wyll not take that whiche is thyne for the Lorde, and offre burntoffrynges without coste.

And so David gaue to Ornan for the place syxtes of golde sixe hundred by wayghte. And David buylte there an aulter vnto the Lorde, and offered burntoffrynges and peaceoffrynges/ and called vnto the Lorde, and he herde hym frome heauen in fyre vpon the aulter of burntoffrynge. And the Lorde commaunded the aungell to put vp his swerde agayne in to the sheathe of it. At that tyme whē David sawe that the Lorde had herd him in the threshing floore of Ornan the Jebusite, he vsed to offre there. For the tabernacle of the Lorde whiche Moses made in the wylderneſſe, and the aulter of burntoffrynge, were at that season in the hyll at Gabaon. And David could not goo before it to seke God, because he was afrede of the swerde of the aungel of the Lord. And David sayde: This is the house of the Lorde God, and this is the burntoffrynge aulter for Israel.

¶ David

¶ Dauid wylleth his sonne Salomon to buylde the temple of the Lorde: whiche thynge he hym selfe was forbydden to do.

CAPI. XXII.

AND Dauid commaunded to gather the straungers that were in the lande of Israell, and set hewers to hewe stone, to buylde the house of God. And Dauid prepared plentye of yron for nayles to the wyes of the gates, and to ioyne with all, and abouundaunce of brasse without wayght, and of Cedar trees without nombre. For the Zidons & they of Tire brought moche Cedar woode to Dauid. For Dauid thus thought, Salomon my sonne is young and tender, and the house that is to be buylte for the Lorde, muste excede in greatnesse, that it maye be spoken of and prayed in al landes. I wil therfore make ordinaunce for it. And so Dauid made greate prouision before his death.

And he called Salomon his sonne and charged him to buylde an house for the Lorde God of Israel: And Dauid sayde to Salomon: my sonne, I hadde in myne hert to buylde an house vnto the name of the Lorde my God. But the worde of the Lorde came to me sayinge: thou hast shed moche bloude, and hast made many batteiles. Thou shalt not buylde an house for my name, for as moche as thou hast shed so moche bloude to the earthe in my sight. Beholde a sonne shalde borne the, whiche shalbe a man of reste, for I will gyue him rest fro̅ all his enemyes roundabout. And his name shalbe Salomon: for I wil send rest and peax vpon Israell in his dayes. He shall buylde an house for my name, & he shalbe my sonne, and I will be his father, and will stablysshe the seate of his kyngdome vpon Israell for euer. Nowe my sonne, the Lorde be with the, that thou mayst prosperе & buylde the house of the Lorde thy God, as he hathe sayde of the. And the Lorde gyue the wysdom and vnderstandynge, and make the gouerner of Israel, and to kepe the lawe of the Lorde thy God. For then shalte thou prosperе: If thou shalt be diligent to do the ordinaunces and lawes whiche the Lorde charged Moyses with, to delyuer to Israell. Plucke vp thyne hert and be stronge, drede not nor be discouraged. Beholde in myne aduersite I haue prepared for the house of the Lord an hundred thousande talentes of gold, and a thousand thousand talentes of syluer, and as for brasse & yron it can not be numbred, it is so moche. And I haue prepared tymbre and stone, & thou shalt prouyde more therto. Moreouer thou hast workemen ynoughe and masons and carpenters to worke in stone and tymbre, and al maner of wyse men for whatsoeuer worke it be. And of golde syluer, brasse and yron there is no numbre. Aryse therfore and set vpon it, & the Lorde shalde with the.

And Dauid commaunded al the Lordes of Israel, to helpe Salomon his sonne sayeng, Is not the Lorde youre God with you? and hath he not gyuen you rest on euery syde? for he hath gyuen thinhabitauntes of the lande into myne handes, and the land is subdued before the Lorde and before his people. Nowe therfore set youre hertes and youre soules, to seke the Lorde your God. And aryse & buylde ye the temple of the Lord God, to bringe the arche of the couenaunt of the Lorde, and the holy vessellis of God into the house buylt for the name of the Lorde.

¶ Dauid beinge olde ordeyneth Salomon kynge. He nombreth the Leuites to be nombred, and assigneth them to their offices.

CAP. XXIII.

AND when Dauid was olde and stryken in yeres, he made Salomon his sonne kynge ouer Israel. And then he gathered togither al the Lordes of Israel with the preastes and the Leuites. And the Leuites were nombred fro̅me. xxx. yere and aboue, and the tale of them in men polle by polle was, xxxviii. thousand. Of which. xxiiii. thousande were set to further the worke of the house of the Lorde. And sixe thousande were officers & iudges. Foure thousand were porters & foure thousand prayed the Lorde with suche instrumentes as Dauid had made to prayse with. And Dauid put an ordre amonge the children of Leui: Gerson, Cahath and Merari: Of the Gersonites was Laadan & Semei. The sonnes of Laadan: the chief was Jehiel, & then Zetham and Joel, thre. The sonnes of Semei Salomith, Haziel, and Haran, three. These were the auncient heddes of Laadan. And the sonnes of Semei were also Jahath, Zinah, Jaus and Bariah: these foure were the sonnes of Semei. And Jahath was the chief, Zinah the seconde. But Jaus and Bariah hadde not many sonnes, and therfore they were reckened for one auncient household.

The sonnes of Cahath: Amram, Jsehar, Hebron and Vziel, foure. The sonnes of Amram: Aaron and Moyses. And Aaron was appointed to consecrate in the place most holy with his sonnes for euer: and to burne the offringes before the Lorde, and to ministre, and to blesse in his name for euer. And the children of Moyses the man of God, were named with the tribe of Leui. The sonnes of Moyses: Gerson and Eliezer. And of the sonnes of Gerson: Sabuel was the chiefe. The sonnes of Eliezer: Rohabiah the chiefe. And Eliezer hadde none other sonnes: But the sonnes of Rohabiah were verye many. And of the sonnes of Jsehar: Salomi, the chiefe. The sonnes of Hebron: Jeriah the first, Amariah the seconde Jahaziel the third and Jecmaam the fourth. The sonnes of Vziel: Mah the first and Jesiah the second. The sonnes of Merari: Mahali: and Musi. The sonnes of Mahali: Eleazar and Cis. And Eleazar dyed and had no sonnes, but doughters onely, and their brethren the sonnes of Cis tooke them. The sonnes of Musi: Mahali, Eder, and Jeremuth, thre. These are the children of Leui in the housholdes of their fathers the auncient heddes, brewed and nombred by name & polle by polle

from

frome .xx. yere and aboue, to worke in the seruice of the house of the Lorde. For Dauid sayd the Lorde God of Israel hath geuen rest vnto his people, and they shall dwell in Jerusalem for euer.

Moreouer the Leuites shall now no more beare the tabernacle and all the vesselles that pertayned to the seruice therof. But at the last commaundment of Dauid, the Leuites were nombred frome .xx. yere and aboue, to wayte at the handes of the sonnes of Aaron in the seruice of the house of the Lorde, and to haue the ouersight of the courtes, and of the store houses, and of the purysyenge of all holy thinges, and of the worke of the thynges that serued for the house of God, as the shewbred, the fyne floure, the meatoffrynges, the flawnes of swete bred, and of the thinges bake in the frypenge pan, or broyled on the gredyron, and on all maner measures and syse, & to wayte euery morninge to thanke & prayse the Lorde, and lykewyse at euē. And to wayte on euery offrynge of burntsacrifices vnto the Lorde, the Sabbothes and fresh dayes of the monethes, and other feastfull dayes by nombre and custome, was their office euer before the Lorde. And that they shulde wayte on the tabernacle of wytnesse and on the holy place, and on the sonnes of Aaron their brethren, in the seruice of the house of the Lorde.

¶ Dauid assygneth theyr office to the sonnes of Aaron.

CAPI. XXIIII.

The diuision of the sonnes of Aaron: Nadab, Abihu, Eleazar and Ithamar. But Nadab & Abihu dyed before their father and had no children. And Eleazar and Ithamar were the preastes. And Dauid ordered them on this maner: Zadock of the sonnes of Eleazar and Achimelech of the sonnes of Ithamar to be in office by course. And there were mo mighty heddes founde of the sonnes of Eleazar then of the sonnes of Ithamar. And he diuided them into .xvi. heddes of auncient houshoulde of the sonnes of Eleazar, and eight of the sonnes of Ithamar. And he put them in order by lot, one with an other to be rulers in the sanctuary & Lordes before God as well of the sonnes of Ithamar as of the sonnes of Eleazar. And Hemeiah the son of Nathaneel the Scribe of the Leuites wrote the before the kynge and the Lordes, and before Zadock the preast and Achimelech the sonne of Abiathar, and before the auncient heddes of the preestes and of the Leuites: one principal houshoulde for Eleazar, and one for Ithamar.

And the first lot fell to Jehoiarib. The .ij. to Jedaiah. The .iij. to Harim. The .iiij. to Seorim. The .v. to Melchiah. The .vj. to Miamin. The .vij. to Hakos. The .viij. to Abiah. The .ix. to Jesua. The .x. to Secaniah. The .xj. to Eliasib. The .xij. to Jakim. The .xiij. to Huphah. The .xiiij. to Jdbaah. The .xv. to Belgah. The .xvj. to Emer. The .xvij. to Hezir. The .xviij. to Happizez. The .xix. to Pethahiah. The .xx. to Jehezekiel. The .xxi. to Jachin. The .xxij. to Gamul. The .xxiij. to Delaiahu. The .xxiiij. to Maasiahu.

This is the order of them in their offices, to come into the house of the Lorde accordyng to their maner vnder Aaron their father, as the Lorde God of Israel commaunded.

The rest of the sonnes of Leui: of the sonnes of Amram, Subael. Of the sonnes of Subael Jehedeiahu. Of the sonnes of Rehabiah the first Jesiah. Of the Jsharettes, Salemoth. Of the sonnes of Salemoth, Jahath. And the sonnes of Hebron were Jeriahu the first, Amariah the .ij. Jahaziel the .iij. Jekameam the .iiij. Of the sonnes of Vsiel, Michah. Of the sonnes of Michah, Samir. The brother of Michah was Jesiah. Of the sonnes of Jesiah, Zacharyah. The sonnes of Merari, were Mahali, & Musi. The sonnes of Jaaziahu, Beno. The sonnes of Merari by Jahaziahu, Beno, Soham, Zacur and Ebri.

Mahali had Eleazar which had no sonnes. The sonnes of Kis: Jerahemel. The sonnes of Musi: Mahali, Eder and Jermoth. These are of the children of Leui, in the houshoulde of their fathers. And these cast lottes next to their brethren the sonnes of Aaron, before David the kynge and Zadoc and Achimelec and the auncient heddes and preestes of the Leuites: as well the youngest brother as an auncient hed.

¶ The synges are appoynted with theyr places, and lottes.

CAPI. XXV.

Dauid and the Capitaynes of the hoost appointed out to do seruice, of sonnes of Asaph of Heman and Jeuthun, which shulde prophesie with harpes, Psalteries and Cymbales. And the multitude of the were men to doo seruyce in their offices. The sonnes of Asaph: Zaur, Joseph, Nathaniah, Asarelah, to wayte on Asaph which prophesied by the kynge.

The sonnes of Jeuthun: Sedoliah, Zeri, Jsaiah, Hasabiah and Mathathiah, Semei sixe, at the handes of their fathers Jeuthun, with harpes: which Jeuthun prophesyed for to thanke and prayse the Lorde. The sonnes of Heman: Bukiahu, Mathaniah, Vsiel, Zubuel, Jerimoth, Hananiah, Hanani, Eliathah Gedalthi, Romamthi, Eser, Jesbokasah, Mallothi, Hothir and Mahaziath. All these were the sonnes of Heman the kynges Sear of by sions with the worde of God, to lyft vp the horne. God gaue to Heman .xiij. sonnes and thre doughters. All these were at the hand of their father to singe in the house of the Lord with Cymbales, Psalteries and Harpes, in the seruice of the house of God. And at hand of the kyng was Asaph, Jeuthun and Heman. But the multitude of them were with their brethren that were cunnynge in the songe of the Lorde. And the nombre of al that taught were two hundred foure thore and eyght. And they cast lottes indifferently, how they shulde wayte as well the small as the great, as well the lerned as the vnlerned.

And

And the fyrst lot of Asaph fell to Joseph. The second to Godoliahe with his brethren and sonnes, twelue personnes. The thyrde fell to Zacur with his sonnes and brethren whiche were twelue personnes. The fourthe to Isaei with his sonnes and brethre twelue personnes. The fyfte to Nathaniah with his sonnes and brethren twelue personnes. The sixte to Bukiahu with his sonnes and brethren twelue personnes. The seuenth to Jesarelah with his sonnes and brethren twelue personnes. The eyght to Jesaiah with his sonnes and brethren twelue personnes. The .ix. to Mathaniah with his sonnes and brethren twelue personnes. The tenth to Semei with his sonnes and brethren twelue personnes. The seuenth to Asareel with his sonnes and brethren twelue personnes. The twelueth to Hasabiah with his sonnes and brethre twelue personnes. The thirteene to Subuel with his sonnes and brethren twelue personnes. The fourteene to Mathathiah with his sons and brethren twelue personnes. The fyftene to Jermoth with his sonnes & brethren twelue personnes. The sixtene to Hananiah with his sonnes and brethren twelue personnes. The seuenteene to Jesbokasah with his sonnes and brethren twelue personnes. The eyghteene to Hanani with his sonne and brethren twelue personnes. The nyneteene to Maloth with his sonnes and brethren twelue personnes. The twentye to Eliathah with his sonnes and brethren twelue personnes. The .xxi. to Hothir with his sonnes and brethren twelue personnes. The .xxij. to Gedaleh with his sonnes and brethren twelue personnes. The xxiij. to Mahaziath with his sonnes and brethre twelue personnes. The xxiij. to Romamthiezer with his sonnes and brethren twelue personnes.

¶ The porters of the temple are ordeyned euery man to the gate whiche he shulde kepe.

CAPI. XXVI.

The diuision of the porters amonge the Lozeytes: Meselemiah the son of Kore of the children of Asaph.

And the sonnes of Meselemiah were these: Zacharias the eldest, Jadiel the seconde, Zabadiah the thyrde, Jathaniel the fourthe, Elam the fyfte, Johanan the syxte, Elioenai the .vij. And Obed Edom had sonnes Semeiah the eldest, Josabad the seconde, Joah the thyrde, Sacar the fourthe, Nathanael the fyfte, Amiel the syxte, Jssachar the seuenth, and Polathai the eyghte, for God had blessed him.

And vnto Semeiah his sonne, were sonnes borne that ruled in the house of their father, for they were men of myghte. The sonnes of Semeiah: Othni, Raphael, Obed and Elzabad, and his brethren men of actiuite, Elihu and Samachiah. All these were of the children of Obed Edom, whiche with their brethren and their children, actiue men, and of strength to do seruyce, were the kore and two of Obed Edom. And Meselemiah hadde sonnes and brethren, 9 actiue men eyghteene. And Hosah of the children of Merari had sonnes. Simri the chiefe, yet he was not the eldest, but his father made him the chyefest. Helkiah the seconde. Tabeliah the thyrde, and Zachariah the fourth: so that all the sonnes and brethren of Hosah were thyrteene.

Vnto these was dyuyded the office of the portershyp, as vnto heedes ouer the men that wayted with their brethren, and ministred in the house of the Lorde. And they caste lottes, the smalle as well as the greate in the houshoides of their fathers, frome gate to gate. And the last lotte fell to Selemiah. And for Zachariah his sonne a wyse counsayllour, they caste lottes, and his lotte came out towarde the Northe. And Obed Edoms lot fell to the Southe. And to his sonnes fell 9 the counsell houses. And to Suphim and Hosah fell the West with the gate Salecheth, where the waye goeth vpwarde, the one waye beyng fast by the other.

9 Some reade the house of Aluphim.

In the East kept sixe Leuites: in the North foure a daye, and in the South foure a daye, & in euery counsell house two, & on the watche houses on the hyghe waye westwarde foure: two in a house. These are the diuisions of the porters amonge the sonnes of Kore, and the sonnes of Merari. And of the Leuites Ahiah hadde the ouersyghte of the treasure of the house of God, and of the treasure of the offered thynges.

1 Some rede in Parbar

As concernyng the sonnes of Laadan whiche were Gersonites: Laadan had auncyente fathers. Laadan the Gersonite hadde Jehieli. The sonnes of Jehieli: Zethan and Joel his brother, whiche were ouer the treasures of the house of the Lorde. Amonge the Amramites, Jsharites, Hebronites, and Vzielites, was Subuel the sonne of Gerson, the sonne of Moses, a ruler ouer the treasure. And of his brethren the sonnes of Eliezer, was Rahabiah, whose sonne was Jsaiah, and his sonne was Joram, and his sonne Zechri, and his sonne was Selomith, whiche Selomith and his brethren were ouer all the treasures of the dedycate gyftes, whiche David the kynge and the auncyente heedes of the Capitaynes ouer thousandes and hundredes, and the captaynes of the hoste had dedicated of the spoyle wonne in battayle, to mayntayne the house of the Lorde: and ouer all that Samuel the Seer, and Saul the sonne of Cis, and Abner the sonne of Ner, and Joab the sonne of Zeruiah hadde dedicated. All that was dedicated, was vnder the hande of Selomith, and of his brethren.

Of the Jsharites, Conaniah and his sonnes were in busynesses, without for the matt officers and iudges ouer Jsrael. And of the Hebronites: Hasabiah and his brethren, men of actiuite a thousande and seuen hundred were officers in Jsrael on this syde Jordan westwarde, in all affayres of the Lorde and seruyce of the kynge. And Jeriah was the chyefest amonge the heedes and fathers of the Hebronites. And in the fourty yeare of the reigne of Dauid, they were sought for. And there were

were founde of them men of prowesse at Jezer in Galaad. And his brethren were in men of prowesse, two thousande and seuen hundred auncient heedes, whiche kynge David made rulers ouer the Rubenites, Gadites, and halfe the tribe of Manasses, in all matters concernynge God buslynesses of the kynge.

¶ Of the princes and rulers that ministred vnto the kynge.

CAPI. XXVII.

¶ TO speake of the children of Israell: in the nombre of them were auncient heedes and capitaynes of thousandes and hundredes, and officers that serued the kynge in all thynge accordynge to the companyes that came in, or went out, moneth by moneth throughe out all the monethes of the yere. And euery company had four and twenty thousande. Ouer the first companye in the first moneth, was Jasoboam the sonne of Zabdiel. And in his nombre were foure and twenty thousand. And the chyefest of all the capitaynes in the host of the first moneth was of the children of Phares. Ouer the companye of the seconde moneth, Dodai and Apo, ite, and in his host was Makeloth a ruler. And in his company were foure and twenty thousande. The thyrde Capitayne of the thyrde host in the thyrde moneth, was Banaiah the sonne of Joiada the preest. And in his host foure and twenty thousande. This is the same Banaias that was mygtyer amonge thyrtye and aboue thyrtye. And in his parte was Amizabad his sonne.

¶ The fourth capitayne in the fourth moneth was Asael the brother of Joab, and Zabadiah his sonne after hym. And in his host foure and twentye thousande. The fyfte capitayne in the fyfte moneth was Samahut the Jezrahite: and in his host xxvij. thousande. The sixt capitayne in the sixt moneth was Ira the son of Ikes a Thekuite: and in his host foure and twentye thousande.

The seuenth capitayne in the seuenth moneth was Helai the Phalonite, of the children of Ephraim: and in his host foure and twentye thousande. The eyght capitayne in the eyght moneth was Sobocai an Husathite of the kin of Sarah: and in his host foure and twenty thousande. The nynthe capitayne in the nynth moneth: was Abiezer an Anathothite of the sonnes of Jemini: and in his host xxvij. thousande. The tenthe capitayne in the tenth moneth, was Maharai the Netophathite of the Zarahites: and in his host foure and twentye thousande. The eleuenth moneth was Banaiah the Pharathonite of the children of Ephraim: and in his host foure and twentye thousand. The twelfte capitayne in the twelfte moneth, was Heldai the Netophathite of Othonie: and in his host xxvij. thousande. And the rulers ouer the tribes of Israell were these: ¶ Among the Rubenites, was Eliezer the sonne of Zechri. Amonge the Simeonites, was Saphatiah the sonne of Maacah. Among the Leuites: Hasabiah the son of Kamuel. Amonge the Aaronites: Zadock. In Juda: Eliu of the brethren of David. In Isachar: Amri the sonne of Michael. In Zabulon: Jesmaiah the sonne of Abdiah. In Nephthalie: Jerimoth the sonne of Azriel. Amonge the children of Ephraim: Hosea the sonne of Ozias. In the halfe tribe of Manasses: Joel the sonne of Phadaiah. Of the halfe tribe of Manasses in Galaad: Jado the sonne of Zacharias. In Benjamin: Jaziel the sonne of Abner. In Dan: Azarel the sonne of Jeroham: These are the Lordes in the tribes of Israel.

But David toke not the nombre of them vnder twenty yere: for the Lord had he told euerraile Israell lyke vnto the sterres of the skye. And Joab the sonne of Zaruiah began to nombre, & though he finished it not, yet there fell wrathe for that vpon Israel. And therefore the nombre was not put in the Chronicles of kynge David.

Ouer the kynges treasure was Azmoth the sonne of Adiel. And ouer the treasure of the tribes, in the cities, by villages, and castelles, was Jonathan, the sonne of Oziah. And ouer the workmen in the fieldes that tylled the ground was Ezri the sonne of Chelub. And ouer the vineyardes had Semiah the Ramathite. Ouer the wineceliers was Zabdi the Saphonite. And ouer the olyue trees and mulbery trees that was in the valeyes, was Baal hanan the Gaderite. And ouer the treasure of oyle was Joas. And ouer the oxen that fed in Saron was Setrai the Saronite. And ouer the oxen in the valeyes, was Saphat the sonne of Adlai. And ouer the camelles Obil the Ismaelite. And ouer the asses was Jehadiah the Meronothite. And ouer the sheepe was Jazis the Hagarite. All these were the rulers of the substaunce of kynge David. And Jonathan Dauids brothers sonne, a man of counsell, a man that taught wysdom, & a writer, he and Jehiel the sonne of Hachamoni wayted on the kynges sonnes. And Achitophel was of the kynges counsell. And Husai the Arachite was the kynges companyon. And nexte to Achitophel was Joiada the sonne of Banaiah, and Abiathar. And the capitayne of the kynges warres was Joab.

¶ Wherein David was forbydden to buylde the Temple, he exhorteth Salomon and the people to performe it.

CAPI. XXVIII.

AND David gathered together all the lordes of Israel: the lordes of the tribes, the lordes of the companyes that ministred to the kynge by course, the lordes ouer the thousandes and ouer the hundredes, and the lordes ouer all the goodes and cattell of the kynge and of his sonnes, with the chamberlaynes, warryours, and all valyaunt men vnto Jerusalem. And kynge David stode vpon his fete and sayd.

Heare

heare me my brethren and my people: I had in myne herte to buylde an house of reste for the arche of the covenaunt of the Lorde, and a foote stole for our God, and had made redye to buylde. But God sayde to me: thou shalte not buylde an house for my name / bycause thou art a man of warre and hast shed bloude. Howbeit the Lorde God of Israel chose me of all the house of my father, to be kyng ouer Israel for ever/ for he chose Juda to be a capitayne: and in the house of Juda the house of my father, & of the sonnes of my father he had a lust to me, to make me kyng ouer all Israel. And of all my sonnes, (for the Lorde hath given me many sonnes) he hath chosen Salomon my sonne, to sytte in the seat of the kyngdome of the Lorde ouer Israel. And he sayde vnto me: Salomon thy sonne shall buylde my house and my courtes/ for I have chosen hym to be my sonne/ and I wyll be his father, and wyll stablyshe his empire for ever, yf he wyll harden his herte to do my commaundementes / and my lawes, as it goeth this daye. And nowe I saye vnto you before all Israel the congregation of the Lorde, and in the audience of oure God: kepe & seke for all the commaundementes of the Lorde your God, that ye maye enioye a good lande, and enherite your children after you for ever. And thou Salomon my son knowe God thy father, and serue him with a pure herte and full of soule. For the Lord sercheth all hertes, and vnderstandeth all the imaginacions of thoughtes. Yf thou shalte seke him, he wyll be founde of the: But yf thou forsake hym, he wyl cast the of for ever. Take hede nowe, for the Lorde hathe chosen the to buylde an house of thy sanctuarye. Be stronge and do it.

And Dauid gaue Salomon his son the patterne of the porche and of the houses that belonged thereto / and of the store houses, vpper chambres, inner parlowres, and of the house of the mercye seate: and the example of that was in the mynde, bothe in the courtes of the house of the Lord, and of the treasure houses rounde about, for the treasures of the house of God, and for the treasure of the dedycate gyftes / and of the companyes of the preestes and Leuites that wayted by course, and of all workemanshyp that shold serue for the house of the Lorde, and for all vesselles that sholde serue in the house of the Lorde. And appointed him what wayghte of golde sholde serue for chynges of golde thorowe oute all vesselles, for what so euer vse it serued: And what wayghte of syluer shoulde suffyse for all maner vesselles of syluer, for what so euer purpose they serued. And the wayghte of the golden candelstyckes, & of theyr lampes of golde/ the waight for euery candelstycke, and for their lampes. And for the candelstyckes of syluer by wayght / both for the candelstycke, and also for her lampes, accordynge to the office of euerye candelstycke. And the wayght of golde for the tables of shewbreed, table by table: and likewise syluer for the tables of syluer. And for fleshhokes, basens, and bryshynge pottes of pure golde. And for cuppes of golde by wayght, cup by cup. And for cuppes of syluer by waight, cup by cuppe. And for the aulter of incense of tryed golde by wayght. And the similitude of the seate of the Cherubes that shrouded ouer theyr wynges and couered the arche of the covenaunt of the Lorde. All (sayth he) was given me by writynge of the hande of the Lorde, whiche made me vnderstande all the workemanshyp of the patterne.

And Dauid sayde to Salomon his sonne: harden thy herte and be stronge, and worke it/ feare not, nor lette thyne herte faynte/ bycause the Lorde God my God is with the, and shall not leaue the nor forsake the, vntyll thou haste fynyshed all the worke that muste serue for the house of the Lorde. Beholde, the preestes and Leuites diuyded in companyes, to do all maner seruyce that pertayneth to the house of God / and beside that, thou haste with the for all maner of workmanshyp, all that are wyllynge and wise for any maner of seruyce. And the lordes and all the people are at thy commaundement to all thynges.

¶ The offeringes of Dauid and of the princes for the buyldynge of the temple. Dauid deyeth and Salomon his sonne raygneth in his stede.

CAPL. XXIX.

AND Dauid the kynge sayd vnto all the congregacyon: God hathe specyally chosen Salomon my sonne, whiche is yet yonge and tender, and the worke is great, for the house is not for man, but for the Lord God. Moreouer I haue prepared with all my myghte for the house of God: golde for thyngs ges of golde, and syluer for thynges of syluer, brasse for thynges of brasse / yron for thynges of yron / and wodde for thynges of wodde: and onyches stones/ set stones/ and of other gaye stones/ and all maner precyous stones/ and of marble great abundaunce. And yet bycause I haue lust to the house of my God: I haue treasure of golde and syluer, which I gyue to the house of my God aboue all I haue prepared for the holye house: euen thyrty thousande talentes of golde, of Ophir, and seuen thousande talentes of syluer tryed: to sylc the walles of the house with golde where it be commely, and with syluer where syluer is mete, and for all maner of worcke by the handes of artificers. And lette me se who is wyllynge also to fyll his hande for the Lorde this daye.

And the auncient lordes, & the lordes of the trybes of Israell, and the capitaynes of thousandes and hundredes, and the lordes ouer the substaunce of the kynge, were wyllynge / and gaue for the seruyce of the house of God, fyue thousande talentes of golde, and tenne thousande peces of golde coynes / and tenne thousande talentes of syluer, and eyght thousande talentes of brasse / and an hundred thousande talentes of yron. And they that had precyous stones, gaue them for the treasure of the house of the

& Some read Carbuncle or another precious stone called Sardon.

of the Lorde, vnto the hande of Jeheliel the Gerssonite. And the people reioyced that they
¶ were so willynge: for with a parte herte they were willynge vnto the Lorde, And therto Dauid the kyng reioyced with gret gladnesse. And Dauid blessed the Lorde before all the congregacion and sayde: Blessed arte thou Lorde God of Jsrael our father, for euer to euer. Thyne (O Lorde) is greatnesse, power glorye, victorye, and prayse: for all that is in heauen and in erthe is thyne and thyne is the kyngdome (O Lorde) and thou arte lyfte vp an heed above all. Ryches and honoure come of the, and thou raygnest ouer all and in thine hande is power and strengthe, and in thyne hande it is to make great & to gyue strengthe vnto all. And nowe our God, we thanke
D the, and prayse thy glorious name. For what am I? and what is my people? that we shuld obteyne strengthe to be so willynge? But all is of the, and of that we receyued of thyne hande we haue gyue the. For we be but straungers before the and tenaunts, as were all oure fathers. Our dayes on the erthe is but a shadowe, and there is none abydynge. O Lorde oure God, all this heape that we haue prepared to buylde the an house for thy holye name, commeth of thyne hande, and is al thyne.

I wote my God, that thou prouest the herte and hast pleasure in playnesse. And in playnesse of myne herte I haue willyngly gyuen all this. And now I se thy people whiche are here so gladdely to offre willyngly vnto the. O Lorde God of Abraham, Jsaac and of Jsrael our fathers, kepe this for euer in the ymaginacyon of the thoughtes of the herte of thy people, and prepare their herties vnto the.
E and gyue vnto Salomon my sonne, a pure herte to kepe my commaundementes, thy testimonyes and thyne ordynaunces, and to do all, & to buylde the house which I ordeyned.

And Dauid sayde to all the congregacyon: blesse the Lorde your God. And all the congregacyon blessed the Lorde God of their fathers, and bowed and bowed them selues vnto the Lorde and to the Kynge. And they offered offrynges vnto the Lord. And on the morowe after the sayd daye, they offered in burntoffrynges vnto the Lorde a thousande oxen, a thousande rammes and a thousande lam mes with their drynkoffrynges. And they slue plenteously thorowoute all Jsrael, and eyd eate and dronke before the Lorde the
F same day with great gladnesse. And they made Salomon the sonne of Dauid kynge the second tyme, and anoynted him vnto the Lord to be ruler, and Zadocke to be the preste. And Salomon sate on the state of the Lord and was kynge for Dauid his father, and prospered, and all Jsrael obeyed him. And all the Lordes and men of power, and all the sonnes of kynge Dauid submytted them selues vnder kynge Salomon. And the Lorde magnyfyed Salomon on hyghe in the syght of all Jsrael, and gaue him so glorious a kyngdome as none of all that were kynges before in Jsrael had. Now Dauid the sonne of Jsai was
G kynge ouer all Jsrael. And the space he raygned ouer Jsrael was fourtie yere: seuen yere in Hebron and .xxxiij. yere in Jerusalem. And he dyed in a good age: olde, ryche and glorious: And Salomon his sonne raigned in his stede. The actes of Dauid the kyng both fyrst and laste, are wryten in the bokes of Samuel the seare and in the boke of Nathan the prophete, and in the boke of Gad the seare of bilhons, with all his kyngdome and power & tymes that went ouer him & ouer all the kyngdomes of the erth.

(1) Dauid.

¶ The ende of the fyrste boke of chronicles of kinges of Juda, called Paralipomenon.

THE CHRONYCLES OF THE KYNGES OF IVDA, THE SECONDE BOKE, THE FYRST CHAPTER.

¶ The offeryng of Salomon in the hyllaulter at Gabaon, where he receyueth an answere of God what wysdom shulde be gyuen hym with the nombre of his charettes and horsemen.

CAPI. I.

AND Salomon the sonne of Dauid waxed stronge in his kyngdom and the Lorde his God was with hym & auaunced him on hyghe. And Salomon comuned w all Israel, the capitaynes ouer thousandes & hundzedes the iudges and al other rulers and auncient heades throw out all Israel. And so Salomon and all the congregation with hym went to the hyllaulter of Gabaon: for there was the tabernacle of the wytnesse of God, * whiche Moyses the seruaunt of the Lorde made in the wyldernesse. But the Arcke of God had Dauid brought frome Kariath Jearim, in to the place he habde prepared for it. Where he had pytched a tent for it euen at Jerusalem. Moreouer the brasen aulter that Beseleel the sonne of Uri, the sonne of Hur had made, was at Gabaon also, before the tabernacle of the Lorde. And Salomon and the congregacion went to vysit it. And Salomon offred there before the Lorde vpon the brasen aultare that was by the tabernacle of witnesse, a thousande burntsacrifyces. And the same night God apeared vnto Salomon and sayd to him: aske what thal I gyue the. And Salomon sayde vnto God: thou hast shewed great mercy vnto Dauid my father, and hast made me kynge in his stede. Now Lord God let thy promyse vnto Dauid my father be true for thou hast made me kynge ouer a people lyke the dust of the earth in multitude. Wherfore gyue me wysdome and knowledge howe to behaue my selfe vnto this people: for who is able to iudge this people that is so great?

Then God sayde to Salomō because thou habdest this in thine hert, and bydest not aske treasure and ryches, honoure and the lyues of thyne enemyes, neyther yet longe lyfe: but hast asked wysdome and knowledge, to iudge my people, ouer which I have made the kynge: wysdome and knowledge shalbe gyuen the, & I will gyue the treasure, ryches, and glorye also, that amonge the kynges before the ys ar ben the, none was ys shalbe lyke the. And so Salomon came frome the hyllaulter that was at Gabaon to Jerusalem frome the tabernacle of wytnesse and raygned at Jerusalē. And Salomon gathered charettes & horsemen: so that he had a thousande and foure hundzed charettes, and twelue thousande horsemen, whiche he bestowed in the charet cytees and about the kynge at Jerusalem. And the kynge made siluer and golde at Jerusalem as plenteous as stones, and Cedar trees as plenteye as the mulberye trees that growe in the valleys. And the horses which Salomon hadde, were brought him out of Egypte frome Kewe. The kynges marchantes fet them out at Kewe at a pryce. They came and brought out of Egypte a charet for sixe hundzed sycles, and an horse for an hundzed and fyfty. And so brought they to all the kynges of the Hetytes and to the kynges of Syria thorow the handes of the sayd marchauntes.

¶ Salomon sendeth to Hiram the kynge of Tyre for wood and workemen.

CAP. II.

AND Salomon determined to buylde an house for the name of the Lorde, & an house for his kyngdome: and tolde out thre skore and ten thousand men to beare burdens and foure skore thousand to hewe in the mountayns, and thre thousande and sixe hundzed to ouersee them.

And Salomon sente to Hiram kynge of Tire sayenge: as thou dydest deale with Dauid my father and sydest sende him Cedar woode, to buylde him an house to dwell in, euen so deale with me nowe: that I may buylde an house for the name of the Lorde my God, to consecrate it to him to burne swete odoures and to set shewbred before him perpetually, & for burntsacrifice morninge and euenynge, & on the Sabeth dayes, and the fest dayes of the new moone, and in the solemne festes of the Lorde our God, so to continewe euer in Israel. And the house which I buylde is greate: for great is our God about all goddes: So that who can be able to buylde him an house: whē that heauen, neyther heauen about all heauens is able to receyue him, what am I then that I should buylde him an house: saue to burne sacrifice before him: sende me nowe therfore a connynge man to worke in golde, siluer, brasse, yron, scarlet, crewelyn, and Jacinct colour, and that can skyll to graue, to be with the connynge men that are with me in Juda and Jerusalem, whiche Dauid my father dyd prepare. And sende me also Cedar trees, fyre trees and * Algume trees out of Libanon. For I wote well thy seruauntes can skyll to hewe tymbre in Libanon. And loo, my men shalbe with thyne, that they may prepare me tymbre ynough. For the house which I buylde is great and wonderfull. And beholde, I gyue for thy seruauntes the cutters and hewers of tymbre twenty thousande quarters of wheate, and twentye thousande quarters of barleye, and twentye thousande bathes of wyne, and twenty thousand bathes of oyle.

And Hiram kynge of Tire answered in wry-

Le tynge

tynge and sent to Salomon: because the Lorde loueth his people, he hathe made the kynge ouer them. And Hiram sayde moreouer blessed be the Lorde God of Israell, whiche hath made both heuen and erth, that he hath geuen Dauid the kynge a wyse sonne, ✠ hath discretion and vnderstandynge, to buylde an house for the Lorde, and an other for his kingdome. And nowe I haue sent a wyse man and
D a man of vnderstandynge called Hiram Abi, ✠ is the sonne of a woman of the daughters of Dan, how be it his father was a Tirian) and he can skylfully worke in golde, syluer, braſſe, yron, stone, tymbre, scarlet, Jacinct, byse, and crymosin: and graue all maner of grauynges, and to fynde all maner sotle worke that shalbe set before hym, with thy cunnynge men, ✠ with the cunnynge men of my Lorde Dauid thy father. And nowe the wheat, barley, oyle and wyne whiche my Lorde hath sayde, sende hym vnder his seruauntes. And we wyll cutte wood out of Lybane, as moche as thou shalt nede and wyll brynge it to the in flyppes, by see to ioppe Jado: and thence thou mayste cause them to Jerusalem. And Salomon nombred all the straungers that were in the lande of Israel, after the tyme his father Dauid had nombred them. And they were founde an hundred and. lxx. thousande and fyue hundred.
And he set. lxx. thousande of them to beare burthens, and. lxxx. thousande to hewe in the mountayne, and thre thousande and fyue hundred to encourage and to set the people a worke.

¶ The temple of the Lorde and the porche are buylded with other thinges therto belongynge.

CAPI. III.

A Then Salomon began to buylde ✠ house
a1. Reg. vi. a of the Lorde, at Jerusalem, in mounte Moriah, which was shewed Dauid his father, where he prepared a place in the threshinge flower of Ornan the Jebusite. And he began to buylde the seconde daye of the seconde moneth, the fourthe yere of his raygne. And this is the foundacion of Salomon in buylduge the house of God. The length was the thre cubites after the old cubyte, ✠ the breede xx. And the porche at the ende was as large as the house breede twenty cubytes: the height was an hundred and twenty cubytes. And he
B ouerlayd it on the inner syde with pure gold.
And the great house he syled with fyrre tre, and ouerlayde it thrughout with good golde, ✠ graued therto palmetrees ✠ cheynes folduge in with lynckes. And he pauet the house with precious marbell goodly. And it was gold of Phetuaim. And he ouerlayde the house: both beames, postes, walles and wies with golde, and graued Cherubes vpon the walles.
And he made the house moste holye, whose length was twenty cubytes lyke to the breede of the house, and the breede thereof was also twenty cubytes. And he ouerlayde it with the best golde, that drue to the summe of fyre hundred talentes, he made also nayles of golde, ✠ the weyght of euery nayle of golde weyed fyfty sycles. And he ouerlayde the vpper chabres with golde.
And he made in the house moste holy two ✠ Cherubes of Image worke, and gylded them * Graue
C with golde. And the wynges of the Cherubes were twenty cubytes longe. The one wynge was fyue cubytes and touched the wal of the house, and the other wynge was lykewyse. v. cubytes and touched the wynge of the other Cherub. And the one wynge of the other Cherub was fyue cubytes, and touched the wall of the house, and the other wynge was fyue cubytes also, and reached to the wynge of the other Cherub. So that ✠ wynges of the fayre Cherubes raught twenty cubites. And they stode on their fete and loked inwarders. And he made a fayre hangynge of Jacynct colour, of
D scarlet, crymosyne and byssi: and caused Cherubes to be bourdered theron. And he made before the house two pyllers of. xxxv. cubytes longe. And the hed that was aboue on the top of one of them was. v. cubytes. And he made suche chaynes as was in the quere, ✠ put them on the heedes of the pyllers, and made an hundred pomegranates, and put them on ✠ cheynes. And he reered vp the pyllers before the temple: one on the right hande and an other on ✠ lefte, and called the right Jachin and the lefte Boaz.

¶ The aulter of braſſe, the see, the vessell to washe with, the candelsticks &c.

CAPI. IIII.

A And he made an aulter of braſſe. xx. cubytes longe and. xx. cubytes brode and ten
a cubytes hyghe. And he cast a brasen see
a1. Reg. vii. a. of ten cubytes from brym to brym, and round in compase and fyue cubytes hygh: and a lyne of thirty cubytes might haue copased it roundabout. And the lykenes of oxen dyd compase it roundabout vnder it: that is to wete, two rowes of oxen cast whiche when it was cast dyd compase that see which was ten cubytes wyde, roundeabout. And it stode also vpo. xii. oxen: of which three loked North, three West, three South, and three East, and the see vpon
B them about an hyghe, and the hynder partes of them inward. And the thicknes of it was an handebreede, and the brym lyke the brym of a cup, with flowres of lylyes. And it receyued ✠ bode thousand barthes.
And he made ten lauers: and put fyue on ✠ right hande and fyue on the left, to washe in. And in them they thrust the flesh of the burnt offeryuges. But the see was for the preastes, to washe in. And he made ten candelsticks of golde in their facyons, and put them in the temple: fyue on the right hande and fyue on the left. And he made also ten tables, and put them in the temple: fyue on the right hande and fyue on the left. And he made an hundred ba-
C sens of golde. And he made the courte of the preastes, and the greate courte and doores to it: and ouerlayde the doores of them, with

brasse

bralle. And he set the see in the ryghtsyde of ꝑ
eaſt ende, towarde the ſouth. And Hiram made
pottes, ſhouelles and baſens.

And Hiram fynyſhed the worke he made for
kynge Salomon vnto the temple of God:
The two pyllers with theyr knoppes of ꝑ two
bowles that were on the toppes of the pyllers
and the two wreathes to couer the two knop-
pes of the bowles that were on the toppes of
the pyllers: and fourr hundred pomegranates
for the two wreathes, two rowes of pomegra-
nates for euery wreathe, to couer the two knop-
pes of the bowles that were on the pyllers.
Also he made bottomes, and lauers vpon the
bottomes: and the see with twelue oxen vnder
it. And theyr pottes, ſhouelles, fleſhe hokes,
and all theyr veſſels dyd Hiram abi make for
kyng Salomon for the houſe of the Lorde, of
bryght braſſe. In the playne of Jordan dyd ꝑ
kynge caſt them, in the thycke earthe, betweene
Soccoth and Zaredatha. And made of all theſe
veſſels in myghty great aboundance, that the
weyght of braſſe could not be reckened.

And Salomon made all the veſſelles that
pertayned to the houſe of God: the goldẽ aul-
ter and the tables with the ſhewbred vpõ the
the candleſtickes with theyr lampes to burne
after the maner before the quere, and that of
pure golde, and the flowres and the lampes, ꝑ
the inſtrs were golde, and that perfect golde:
and the braſſynge knyues, baſens, ſpones and
cenſers of pure golde. And the ynner wyes of
the place moſt holy, and the wyes of the tem-
ple, were golde. And thus was all the worke ꝑ
Salomon made for the houſe of the Lorde fy-
nyſhed.

And when the worcke that Salomon made
in the houſe of the Lorde was fynyſhed: then
Salomon broughte in the gyftes dedycate by
David his father, the ſiluer and the golde and
all the veſſels, and put them amonge the trea-
ſure of the houſe of God.

¶ After the ſame houſes and the Arche were put in
the temple, the glorye of the Lord fylled the temple.

CAPI. V.

THen Salomon gathered the elders of
Iſrael together and al the heades of the
tribes and auncient Lordes amonge the
children of Iſrael, vnto Jeruſalem to brynge
the Arche of the couenaũt of the Lorde fourth
of the cyte of David which is Sion. And all
the men of Iſrael reſorted vnto the kynge in
the feaſt of the ſeuenth moneth. And when al
the elders of Iſrael were come, the Leuites
toke vp the Arche, and the preeſtes and the Le-
uites broughte awaye the Arche and the taber-
nacle of wytneſſe, and all the holye veſſelles
that were in the tabernacle. And kynge Salo-
mon and all the congregation of Iſrael that
were aſſembled vnto him before the Arche, of
ſtrẽ Oxen and ſheepe, ſo many that they couldẽ
not be told or numbred for multitude. And the
preeſtes broughte the Arche of the couenaũt
of the Lorde vnto his place in the quere of the
temple and place moſt holye: euen vnder the
wynges of the Cherubes, that the Cherubes
ſtretched oute theyr wynges ouer the place of
the Arche and couered the arche and her ſtaues
aboue on hyghe. And the ſtaues of the Arche,
were ſo longe, that they were ſeene a lytle be-
fore the quere, but not ſeene without. And
there it remayneth vnto this daye. Ther was
there was nothynge in the Arche ſaue the two
tables whiche Moyſes put therein at Horeb,
which the Lorde had wrytten to the children of
Iſrael, after theyr commynge forth fro̅me E-
gypte. And when the preeſtes were come oute
of the holy place (for all the preeſtes that were
founde there ſanctified theym ſelues and dyd
not as yet at that tyme wayte by courſe) But
the Leuites euery one of them that were vn-
der Aſaph, Heman and Jdithum, and amonge
them children & brethren, were arayed in byſſe
and ſange with Cymbales, pſalteries & har-
pes ſtandynge eaſt fro̅me the aulter, and with
them an hundred & twenty preeſtes blowynge
trompettes. And the trumpet blowers and the
ſingers ſo agreed, that it ſemed but one voyce
in prayſynge and thankynge the Lorde. And as
the voyce of the trompettes, ſymbales and in
ſtrumentes of melody arose, ⁊ as they prayſ-
ſed the Lorde, that he was good and that his
mercy laſteth euer, the houſe of the Lorde was
fylled with a cloude: ſo that the preeſtes could
not endure to miniſter by reaſon of the cloud.
For the glorye of the Lorde had fylled the
houſe of God.

¶ The wordes of Salomon to the people, and the
prayer he made to God.

CAPI. VI.

THen Salomon ſayde: The Lorde hathe
ſpoken, that he wyll dwell in darcknes.
And I haue buylt an habitacion for the
and a place to dwell in for euer. And the kyng
turned his face and bleſſed the hole congrega-
cion of Iſrael, and all the congregation of Iſ-
rael ſtode. And he ſayde: bleſſed be the Lorde
God of Iſrael whiche hathe wyth his mouthe
to my father Dauid ꝑ hathe fulfylled it with
his handes, for God ſayde: ſythens the tyme
I broughte my people oute of the lande of E-
gypte, I chooſe no cyte amonge all the tribes
of Iſrael to buylde an houſe in, that my name
myght be there, neyther chooſe I any man to
be a ruler ouer my people Iſrael. But nowe
I haue choſen Jeruſalem to haue my name
there, and haue choſen Dauid to be ouer my
people Iſrael.

And it was in the herte of Dauid my fa-
ther to buylde an houſe for the name of the
Lorde God of Iſrael: But the Lorde ſayd to
Dauid my father: for as muche as it was in
thyne herte, to buylde an houſe for my name,
thou dyddeſt well that thou hadeſt it in thyne
herte. Howbeit notwithſtandynge thou ſhalt not buylde
the houſe, but thy ſonne which ſhall come out
of thy loynes, he ſhall buylde an houſe for my
name. And the Lorde hathe made good his

Lord. ſpeyngs

sayenge that he hathe spoken. For I arose in the rowme of David my father, and sate on the seate of Israell, as the Lord promysed, & have buylt an house for the name of the Lord God of Israel. And therin I have put ✠ arcke wherin the covenaunt of the Lord made with the children of Israel, is. And he stode before the aulter of the Lorde in the presence of all the congregation of Israell, and stretched out his handes, for Salomon had made a brasen pulpyt of fyve cubytes longe and. v. cubytes broade, and three of heyght, and had sette in the myddes of the great court, upon ✠ he stode and kneled downe upon his knees before all the congregacion of Israel, and stretched out his handes to heaue and sayde: Lord God of Israel there is no God lyke the ether in heauen, or in earthe, which kepest covenaute and shewest mercy vnto thy servaunts, that walke before the with all their hertes. Which thou hast kept with David my father that thou promysedest him: thou spakest it w thy mouth and hast fulfilled it with thyne hand, as it is to se this daye.

Now Lorde God of Israel kepe with thy servaunt David my father, that thou promysedest him sayenge: ✠ thou shalt not be without one of other in my sight that shall sit vpō the seate of Israel, vpon this condicion yet, if thy children will take hede to their wayes to walke in my law, as thou hast walked before me. Now Lorde God of Israel let thy sayenge be true, whiche thou spakest vnto thy servaūt David. Howbeit in very dede, ✠ God dwell with man on earthe? Beholde, neyther heauen or heauen above all heauens is able to conteyne the: how shuld the house then whiche I have buylt for the be it? But turne to ✠ prayer of thy servaunt and to his supplicatiō (O Lorde my God) to hearken vnto the voyce and prayer which thy servaunte maketh before the. That thyne eyes be open ouer this house bothe day and night, and ouer the place of whiche thou hast sayde, that thou woldest put thy name there: to hearken vnto the prayer which thy servaunt prayeth at this place: herke ther fore vnto the prayers of thy servaunte and of thy people Israell, whiche they praye in this place. But heare thou it out of thy dwellinge place heauen: and when thou hearest it be mercyfull. ✠ If a man synne against his neyghbour, & an abiuracion be layde to his charge, to abiure him with all, and the abiuracion come before thyne aulter in this house: then heare thou from heauen, and worke & iudge thy servaūtes, that thou rewarde the cruell, and bringe his waye vpon his head, and iustifye the righteous, and gyue him according to his right mynded.

Lykewyse yf thy people Israel be put to ✠ worse before their enemyes, because they have synned against the: Yet yf they turne & confesse thy name, and make intercession and praye before the in this house: the heare thou from heauen and be mercyfull vnto the synne of thy people Israel, and bringe them agayne into the lande which thou gauest to them and to their fathers.

Yf heauen be shut vp, ✠ there be no rayne, because they have synned against the: yet yf they praye at this place and confesse thy name and turne from their synnes at thy scourging: then heare thou from heauen and be mercyfull vnto the synne of thy servaūtes and of thy people Israel, that thou shewe the a good waye to walke in, and sende rayne vpon thy lande which thou hast gyuen vnto thy people for an enheritaunce.

Yf there chaunce darthe in the lande, pestilence, drought, or mylderwe, grashoppers or caterpillers, or that their ennemyes beseege them in the cytie of their owne land, or what so ever plage or sickenesse it be. Then all the supplications and prayers that shall be made of all men amonge all thy people Israel, which shall know euery men his owne sore and his owne grefe, and shall stretche out their handes towarde this house: thou shalt heare from heauen thy dwellynge place, and shalt be mercyfull, and gyue euery man accordinge vnto all his waye, euen as thou shalt knowe euery mans herte: for thou onely knowest the hertes of the childre of Adam: that they may feare the and walke in thy wayes as longe as they lyue vpon the earthe, which thou gauest to our fathers.

Moreouer a straunger which is not of thy people Israell, yf he come frome a farre lande for thy great names sake & thy myghty hande and stretched out arme, and to come and praye at this house: thou shalt heare him from heauen thy dwellynge place, and shalt do accordinge to all that the straunger calleth to the for: that all the nacyons of the erth may know thy name, and feare the, as doth thy people Israell: and that it maye be knowen that this house which I have buylt, is called after thy name.

When thy people shall go out to warre against their enemyes ✠ way ✠ thou shalt sende them: Yf they praye to the the waye towarde this cytie which thou hast chosen, and house which I have buylte for thy name: then heare frome heauen, their supplication and prayer, and helpe them in their right.

Yf they shall synne against the (as there is no man but that he shall synne) and thou be angrye with them and deliuer them to their enemyes, and they leade them awaye captyue vnto a lande farre or neare, yet yf their hertes come to them againe in the lande, where they be in captiuite, and turne and praye vnto the in the lande where they be in captiuite, sayeng we have synned and done euyll and wickedly, and turne againe to the, with all their hertes, & all their soules, in the lande of their captiuite where they be kept in bondage, and so praye towarde their lande which thou gauest vnto their fathers, and cytie whiche thou hast chosen, and to this house whiche I have buylt for thy name: Then heare frome heauen thy dwellinge place, their supplication & prayers, and iudge their cause, and be mercyfull vnto thy people, thoughe they have synned against the.

Now now my God let thyne eyes be open and

and thyne eares attent vnto the prayers made in this place. And nowe therfore aryse Lorde God in thy restinge place: bothe thou and the Arche of thy strength, and let thy preastes put on victory and thy sayntes reioyse in goodnes And Lorde God turne not awaye the face of thyne annoynted: But remembre the mercyes promysed to Dauid thy seruaunt.

¶ The fyre consumeth the sacrifyce. The Lorde appeareth to Salomon the seconde tyme.

CAPI. VII.

1 When Salomõ had made an ende of prayenge, there came downe fyre frome heauen and consumed the burntoffring and the sacrifices. And the glory of the Lorde fylled the house: that the preastes coulde not go into the house of the Lorde, because the glory of the Lorde had fylled the house of ℔ Lord.

☞ And all the children of Israel sawe howe the fyre came downe, and the glorye of the Lorde vpon the house, and stouped with their faces to the earthe vpon the pauement and bowed theym selues, and confessed vnto the Lorde, that he was good, and that his mercye lasted euer.

2 And the kynge and all the people offred offringes before the Lorde. So that kynge Salomon offred. xxii. thousand oxen, and an hundred and twenty thousande shepe. And so the kynge and al the people halowed the house of God. And the preastes wayted on their offices and the Leuites with instrumentes of mulyke of the Lorde whiche kynge Dauid made to confesse vnto the Lorde that his mercy lasteth euer, when Dauid gaue prayse thorow their handes. And the preastes blewe trompettes fast by them: and all Israel stode. Moreouer Salomon halowed the myddle of the courte that was before the Lorde: for there he offred burntoffringes and the fat of the peaceoffringes, because the brasen aulter which Salomõ had made, was not able to receyue ℔ burntoffringes and the meatoffringes and the fat.

3 And Salomon kept a feast the same season of seuen dayes, and all Israell with him, an exceadinge great congregacion, euen frome the mouth vnto the ryuer of Egypte. And ℔ eyght daye they made a gatheringe. For they kepte the halowynge of the aulter seuen dayes and the feast seuen dayes. And the. xxiii. daye of ℔ seuenth moneth, he let the people departe into their tentes, glad and merye in hert for the goodnesse that the Lorde had shewed to Dauid, to Salomon and to Israel his people.

Deut. 6. 2 Reg. 8. 4 And so Salomon fynyshed the house of the Lorde, and the kynges house, and all that came in his herte, to make in the house of the Lorde and in his owne house, and that prosperously.

☞ And the Lorde appeared to Salomon by nyght and sayde to him: I haue herde thy petition and haue chosen this place for my selfe, to be an house of sacrifice. Moreouer yf I shut vp heauen that there be no rayne, or yf I commaunde the grashoppers to deuoure the lande or yf I sende pestilence amonge my people: yet yf my people that are named after my name, shall humble them selues and make intercession and seke my presence, and turne from their wycked wayes, then will I heare frome heauen and be mercyfull to their synnes, and will heale their lãde. Furthermore myne eyes shal be open and myne eares attent vnto the prayers made in this place. And fynally I haue chosen & sanctified this house, that my name be there for euer, and myne eyes & myne herte shalbe there perpetually.

D And yf thou shalt walke before me as Dauid thy father walked, to do accordinge to al that I haue commaunded, and shalte kepe myne ordinaunces and my lawes: then I will stablysshe the seat of thy kyngdome, according to the couenaunt I made with Dauid thy father sayenge: * Thou shalt haue euer one of other that shall rule in Israel. But yf ye turne awaye and forsake myne ordinaunces and my commaundementes whiche I haue set before you, and shall go and serue other goddes and bowe your selues to them: then will I plucke them vp by the rootes out of my lande which I haue gyuen theym, and will cast this house which I haue sanctified for my name out of my sight, and will make a prouerbe and a tale of it amonge all nations. And this house that is so hyghe, shall be a wonder to all that passeth therby, that they shall saye: Why hathe the Lorde dealt on this fashion with this land and with this house? And it shall be answered them, because they forsoke the Lord God of their fathers whiche brought them out of the lande of Egypte, and claue to other goddes, and bowed to them and serued them: ful therfore brought he on them all this euyll. iii. Reg. 11. a. and. 12. b ii. Paral. 6. g

¶ The tyme that Salomon buylded after the house of God was fynyshed.

CAPI. VIII.

A Fter twenty yeres when Salomõ had buylte the house of the Lorde, and his owne house: he buylte the cytes that Hiram gaue him, and put certayne of the children of Israel in them. And Salomon went to Hemath Zobah and strengthed it. And he buylte Thadmor in the wylderneste and all ℔ store cytes which he buylt in Hemath. And he buylt Bethhoron the vpper and Bethhoron the nether, and made them stronge cytes with walles, gates and barres. And Baalath and all the store cytes that Salomon had, and all the charet cytes and the cytes of horsmen, & all that Salomon had lust to buylde in Jerusalem and Libanon, and thorowoute all the lande of his dominion. A iii. Reg. 9. d.

B And all the people that were left of the Hethites, Amorites, Pherezites, Heuites and Iebusites, whiche were not of the children of Israel: euen the children of them, whiche were leste after them in the lande, and were not consumed of the children of Israel, vpo Salomõ

make tributaries vnto this daye. But of the
children of Israel dyd Salomō make no bōd-
men in his worke: but they were men of war
and rulers and greate Lordes with him, and
capitaynes ouer his charettes and horsemen.
And kynge Salomons officers that ouerlawe
and ruled the people, were two hundred and
fyftye.

And Salomō brought the doughter of Pha-
rao out of the cyte of Dauid vnto the house
he had made for her. For he sayde: my wyfe
shall not dwell in the house of Dauid kynge
of Israell, for ires holy, because the Arche of
the Lorde came vnto it.

And frome thenceforthe Salomon offered
burntesacrifices vnto the Lorde on the aultare
of the Lorde whiche he had buylt before the
porche to offer daye by daye accordinge to the
commaundment of Moses, and in the sabbo-
thes and newmones, and the three solemne fe-
stes of the yere, the feast of swete bred, the feast
of weekes and the feast of boothes.

And Salomon assigned the preastes euery
man to his office as Dauid his father had or-
dered them, and the Leuites vnto their office,
for to praise and minister before the preastes
daye by daye, and the porters by courte at eu-
ery gate. For so hadde Dauid the man of God
commaunded. And the commaundmente of
the kynge vnto the preastes and the Leuites
concernynge what to euer cause it was, and
concernyng the treasures, was not disobeyed.

And all the worke of Salomon went well
forwarde euen frome the daye of the founda-
cion of the house of the Lorde was layde: tyll
he had fynyshed it, that the house of the Lord
was perfect. And then went kynge Salomon
to Asion Gaber, and to Eloth and to the sea
syde in the lande of Edom. And Hiram sent him
by the handes of his seruauntes, shippes & ser-
nauntes that couthe skill of the see: Whiche
went with the seruantes of Salomon to Ophir, and brought thence foure hundred and
fyftye talentes of golde, and brought it to
kynge Salomon.

¶ The communication of Salomon with the quene of Saba, and the giftes that the one gaue the other. The death of Salomon: after whome succeedeth Roboam.

CAPI. IX.

A And the quene of Saba herde of the fame of Salomon and came to proue him with rydelles at Jerusalem, with a very great companye, and with camelles that bare swete odoures and plenteye of golde and precious stone. And when she was come to Salomon, she communed with him of al that was in her herte. And Salomon solued her al her questions, that there was nothynge hyd frome Salomon, which he tolde her not.

And when the quene of Saba had sene the wysdome of Salomon and the house that he had buylt, and the meat of his table and the sitynge of his seruauntes, and the standynge of his wayters, and their apparell, and his butlers and their apparel, and his passage out of whiche he went into the house of the Lorde, she was so astonyed that there was no more hert in her.

And then she sayde to the kynge: the sayinge whiche I herde in myne owne lande, of thyne B
actes and of thy wysdome, is truthe. But I
beleued not the wordes of theym, vntyll I
came and myne eyes hadde sene it. And lo, the
one halfe of thy wysdome was not tolde me:
thou exceedst the fame that I herde, happy are
thy men, and happy are these thy seruauntes
which stande before the alwaye and heare thy
wysdome. Blessed be the Lorde thy God whi-
che had lust to the, to make the, kynge on his
state, vnto the Lorde thy God. Because thy
God loued Israel, to make them continewe
euer, therfore made he the kynge ouer them to
do right and equite.

And she gaue the kynge an hundred and xx. C
talentes of golde, and of swete odoures exce-
dynge great aboundaunce with precious sto-
nes, that there was no such swete odoures as
the quene of Saba gaue kynge Salomon.
And moreouer the seruauntes of Hiram and
the seruauntes of Salomon whiche brought
golde frome Ophir, brought also * Algume
wood and precyous stones. And the kynge
made of the Algume wood steyres in the house
of the Lorde and in the kynges palace, & har-
pes and psalteries for singers. And there was D
no suche wood sene before in the lande of Ju-
da. And kynge Salomon gaue to the quene of
Saba all her desyre that she asked aboue that
she brought vnto the kyng. And so she turned
and went awaye to her owne lande with her
seruauntes.

* Or Almug of whō ye .iij. Reg. x.

The somme of golde that came to Salo-
mon yere by yere, was sixe hundred. lxvi. ta-
lentes of golde, besydes that which chapmen
and marchauntes brought, and all the kyn-
ges of Arabia, and Dukes of countreyes
brought golde and syluer to Salomon. And
kynge Salomō made two hundred bokelers
of golde. iij. hundred sycles of beten golde to
a bokelar: and three hundred shyldes of bea-
ten golde, three hundred sycles of golde to a
shylde, and he put them in the house of the fo-
rest of Libanon.

And the kynge made a great state of Iuory E
and ouerlayde it with pure golde. And there
were sixe steppes to the seate with a footestole
of golde fastened to the seate: and pomelles
on eche syde of the sittinge place, and two ly-
ons standinge by the pomelles. And. xii. Ly-
ons stoode on the one syde and on the other,
vpon sixe steppes, that there was no suche in
any kyngdome.

And all the drynkynge vessels of kyng Sa-
lomon were golde, and all the vessels of the
house of the forest of Libanō, were pure gold,
& as for syluer, it was counted nothynge worth
in the dayes of Salomō. For the kynges ship-
pes went * to Tharsis with the seruantes of
Hiram euery thre yere ones. And the shippes of
Tharsis brought golde, syluer, the tethe of E-
lephantes, apes and peacockes.

* Or ouer the see vnto Tharsis kynde.

And kynge Salomon passed al the kynges
of the

of the earthe in rychesse and wysdome. And all the kynges of the earthe soughte the presence of Salomon, to heare the wysdome that God hadde put in his herte. And they brought euerye man his presente in vessellres of syluer, and vesselles of golde, and raymente, harnesse, swete odoures, horses and mules, yere by yere.

And Salomon had foure thousande maungers of horses and charettes for them, and.xii. thousande horsemen. And he bestowed them in the charet cityes, and with the kynge at Jerusalem. And he raygned ouer al the kinges from Euphrates, vnto the lande of the Philistines, and so to the borders of Egypt. ✠ And the kinge made syluer in Jerusalem as plentrous as stones, and Cedar trees as plentrous as the mulberye trees that grow in the valeyes. And Salomon had horses brought him out of Egypt, and out of all landes.

✠ The rest of the actes of kynge Salomon bothe fyrste and laste, are wrytten in the boke of Nathan the Prophete, and in the prophesye of Ahiah the Silonite, and in the vysyons of Jadi the sear of vysyons agaynste Jeroboam the sonne of Nabat. And when Salomon had raygned in Jerusalem vpon all Israell fourtye yeres, he layde hym to reste with his fathers, and was buryed in the citye of David his father, and Roboam his sonne raygned in his stede.

¶ The foolishnesse of Roboam, and the deuysion of his realme.

CAPI. X.

AND Roboam wente to Sichem: for to Sichem were all Israel come to make him kynge. And when Jeroboam the sonne of Nabat beynge in Egypt herde it (for he was fled for feare of Salomon the kynge) he returned out of Egypte. And they sent and called him. And so Jeroboam and all Israell came and communed with Roboam and sayd. Thy father made vs a greuous yoke: but make thou nowe somwhat of the greuous seruyce of thy father, and of his heuye yoke that he put vpon vs, and we wyll serue the. And he sayde to them: come agayne after thre dayes to me. And the people departed.

And kynge Roboam counselled with the elders that stode before Salomon his father, whyle he lyued, and sayde: What counsell geue ye me, to answere this people agayne? And they tolde him sayinge: yf thou wylte be kynde to this people and please them, and wylte speake louynge wordes to them, they wyll be thy seruauntes for euer. But he lefte the counsell whiche the elders gaue him, and toke counsell with the younge men that were nourisshed vp with hym, and dayly stande in his presence, and sayde to them: What aduyse geue ye, that I may answere this people whiche haue communed with me, sayinge: Abate somwhat of the yoke whiche thy father dyd put vpon vs.

And the younge men that were nourished vp with him, talked with him, sayinge: thus answere the people that spake to the, sayinge. Thy father made our yoke heuye: But make thou ours yoke somwhat lighter. Thus wyse answere them: My lytle fynger shall be heuyer then my fathers loynes. ✠ For where my father put a heuye yoke vpon you, I wyll put more therto / & where my father chastised you with whippes, I wyl chastise you with Scorpyons. Nowe when Jeroboam and all Israel were come the thyrde daye, as the kynge bad, sayinge: come agayne to me the thyrde daye: The kynge answered them cruelly: for kyng Roboam lefte the counsell of the aged men, & answered them after the aduyse of the yonge men, sayinge: Yf my father haue made yours yoke greuous, I wyll adde therto / and where my father chastised you with whippes, I will chastise you with scorpions. And so the kynge harkened not vnto the people / for the turnyng awaye was of God, that the Lorde myghte make good his sayinge whiche he spake by the hande of Ahiah the Silonite to Jeroboam the sonne of Nabat. And when all Israel saw that the kynge wolde not heare them, the people answered the kynge sayinge: what part haue we with David, or enheritaunce with the son of Jai? let euery mā of Israel go to his tent. ✠ And nowe David se to thyne owne house. And therupon all Israell gatte them to theyr tentes / so that Roboam raygned ouer no mo of the children of Israel then dwelte in the cityes of Juda. Then kyng Roboam sent to the Hadoram that was ouer the trybute, and the children of Israel stoned him with stones that he dyed. But kynge Roboam made spede and gat him vp to his charet to fle to Jerusalem. And so Israel departed from the house of David vnto this daye.

¶ Roboam is forbydden to fyghte agaynste Jeroboam. He hathe eyghteene wyues and thre score concubines: and by them eyght and twentye sonnes and three score daughters.

CAPI. XI.

AND when Roboam was come to Jerusalē, he gathered of the house of Dauid and Benjamin to the nombre of nyne score thousande chosyn men of warre to fyghte with Israell / for to brynge the kyngdome agayn to Roboam. But the worde of the Lord came to Semeiah the man of God, sayinge: speake vnto Roboam the sonne of Salomon kynge of Juda, and to all Israell that are in Juda, and to Benjamin, and saye: thus sayth the Lorde. Go not nor fyght with your brethre: but returne euerye man to his house / for this thing is done of me. And they obeyed the wordes of the Lorde, and returned from goynge agaynst Jeroboam.

And Roboam dwelte in Jerusalem & buylt stronge cityes in Juda: as Bethlehem, Etam, and Thekua: Bethsur, Socho, and Odullam: Geth, Maresah and Ziph: Aduraim, Lachis and Azecah: Zorah, Aialon, & Hebron. Which were the stronge cityes of Juda, & Benjamin.

And

And when he hadde repayred suche stronge cities, he put capitaynes in them, and store of victayle, and of oyle, and of wyne. And he ordeyned in all cities shyldes and speres, and made them exceadyng stronge. And so Juda and Benjamin were vnder him.

And the preestes and the Leuites that were in all Israell resorted to him oute of all theyr coostes. In so moche that the Leuites lefte theyr suburbes and possessions and came to Juda and Jerusalem: for Jeroboam and his sonnes had cast them oute from ministrynge vnto the Lorde. * And he ordeyned him preestes of hyllauntces, bothe to sylue deuylles, and also to the calues whiche he hadde made. And after them there came of all the tribes of Israel (such as theyr hertes moued them to) to the Lorde God of Israell) to Jerusalem to offre vnto the Lord God of theyr fathers. So they strengthed the kyngdom of Juda, and made Roboam the sonne of Salomon mygthy thre yere long: for thre yere they walked in the waye of Dauid and Salomon.

And Roboam toke him Mahalath daughter of Jerimoth the sonne of Dauid to wife: and Abihail the doughter of Eliab the sonne of Jsai, whiche bare him children: Jeus, Samariah and Zaham. And after her, he toke Maacah the doughter of Absalom, whiche bare him Abiah, Ethai, Ziza and Salumith. But Roboam loued Maacah the doughter of Absalom aboue all his other wyues and concubynes: for he toke eyghtene his wiues, and thre score concubynes, and begate thre score doughters, and eyght and twenty sonnes. And Roboam made Abiah the sonne of Maacah the chyefe ruler amonge his brethren, for to make him kynge. And he played a wyse parte, and scattered of all his children throw out all the countreyes of Juda and Benjamin in euery stronge city. And he gaue them aboundaunce of victayle, and asked many wyues.

¶ Sesac kynge of Egypt robbeth the temple of the Lorde. Roboam dyeth, and Abiah his sonne succedeth him.

CAPI. XII.

AND when Roboam had stablysshed the kyngdome and made it stronge he forsoke the lawe of the Lorde, and all Jsrael with him. * Wherfore the fyfte yere of kynge Roboam, Sesac the kynge of Egypte came vp agaynste Jerusalem (because they had trespassed agaynste the Lorde) with twelue hundred charetes, and thre score thousande horsemen. And the people were without nombre that came with hym forth of Egypte, with them of Libia, and the Sochites, and the blackemoores. And they toke the stronge cytyes that were in Juda, and came to Jerusalem.

Then came Semeiah the prophete to Roboam, and to the lordes of Juda that were gathered to Jerusalem for feare of Sesac, and sayd to them: thus sayeth the Lorde: Ye haue lefte me, and therfore will I leaue you also in the handes of Sesac. Wherupon the lordes of Jsrael and the kyng humbled them selues and sayd: the Lorde is rygh teous. And when the Lorde sawe that they submitted them selues, the worde of the Lorde came to Semeiah, sayenge: they meke them selues, and therfore I wyll not destroye them. But I will deliuer them somwhat, and my wrath shall not fall vpon Jerusalem. Neuertheles they shall be his seruauntes, to knowe what difference is betwene me and the seruice of the kyngdomes of other landes. So Sesac kynge of Egypte came to Jerusalem, and toke away the treasures of the house of the Lorde, and the treasures of the kynges house, and shortly he toke all. And he toke also the shyldes of golde whiche Salomon made. In stede of whiche kyng Roboam made shyldes of braste, and put them in the keppynge of the capitaynes of his garde, whiche watched in the gate of the kynges house. And as often as the kynge went to the house of the Lorde, the garde went and fet them, and brought them agayne vnto the garde chambre. And so because he humbled him selfe, the wrathe of the Lorde turned from him, and destroyed not all together. And moreouer there were many good thynges yet in Juda.

So kynge Roboam waxed mygthye in Jerusalem and raigned. And Roboam was one and fourty yere old when he was made king, and he raigned seuentene yere in Jerusalem the citye whyche the Lorde had chosen oute of all the tribes of Jsrael, to put his name there. His mothers name was Naamah, an Ammonite. * And he dyd euyll, for he prepared not his herte to seke the Lorde. The actes of Roboam first and last, are written in the sayinges of Semeiah the prophete, and of Ido the sear of vysyons, so moche as they recorde his genealogye, and the perpetuall warre that was betwene Roboam and Jeroboam duryng theyr lyfe. And Roboam layd him to slepe with his fathers, and was buryed in the cyte of Dauid, and Abia his sonne raigned in his stede.

¶ The vyctorye of Abia agaynste Jeroboam.

CAPI. XIII.

THe eyghteenth yere of kynge Jeroboam began Abia to raygne ouer Juda, and he raigned thre yeres in Jerusalem. His mothers name was Michaiah, the doughter of Uriel of Gabaad. And there was warre betwene Abia and Jeroboam. And Abia made a battayle with an hoste of fyghtynge men, of foure hundred thousande chosen men. And Jeroboam put in araye to fyghte agaynste hym, with eyght hundred thousande pyked men and stronge.

And Abia stode vp vpon Zemaraim an hyll in mount Ephraim, and sayd: Heare me thou Jeroboam and all Jsrael. Becommeth it not you to knowe that the Lorde God of Jsrael gaue the kyngdome of Jsrael to Dauid for euer: euen to hym and to his sonnes, with a stablished couenaunt? But Jeroboam the sonne of Nebat

Nabat, the seruaunt of Salomon, the sonne of Dauid rebelled agaynste the Lorde. And there gathered to hym lewde men and vnthryftes, and preuayled agaynst Roboam the sonne of Salomon: for Roboam was yonge and tender hertes, and not stronge ynoughe for them.

And nowe ye thynke to preuayle agaynste the kyngdome of the Lorde in the hande of the sonnes of Dauid, bicause ye be a greate multitude, and haue with you the golden calues whiche Jeroboam made you for goddes. And haue ye not caste oute the preestes of the Lorde the sonnes of Aaron, and the Leuites, and haue made you preestes lyke the nacions of other landes: euen who so euer commeth and consecrateth his hande with an ore, and seuen rammes, the same is made preest to them that are no goddes.

But with vs is the Lorde our God whom we haue not forsaken, and the preestes of the sonnes of Aaron ministrynge vnto the Lorde, and the Leuites in ofyce busynesse vnto the Lorde euery mornyge and euery euen burnt offrynges, & swete incense: and the shewbreed put in ordre vpon a pure table: and the candlestyche of golde, with the lampes of the same, to be lyght euery euen. For we kepe the watch of the Lorde our God: But ye haue forsaken him. Wherefore, beholde, God is with vs in the forewarde, and his preestes and the resynge trompettes to rere alarum agaynste you. O children of Israel fyght not with the Lorde God of youre fathers: for it wyll not prospere with you. But for al that, Jeroboam sent men priuily about to come behynde vpon them: and so they were before Juda, and the layers in wayte were behynde them. And whe Juda tourned and sawe the battayle behynde and before, they cryed vnto the Lorde, and the preestes blewe the trompettes, and the men of Juda gaue a shoute. And as the men of Juda shouted, God smote Jeroboam and all Israel before Abia and Juda. And the children of Israel fledde before Juda, and the Lorde deliuered them in to the handes of Juda. And Abia and his people slewe a greate slaughter of them: so that there were stryken downe of Israell, fyue hundred thousande chosen men. And so the children of Israell were brought vnder at that tyme, and the children of Juda preuayled, bycause they leaned vnto the Lorde God of their fathers. And Abia folowed after Jeroboam, and wanne certayne cityes from him: Bethel, with townes belongynge thereto, and Jesanah with the townes that longed thereto, and Ephron with her townes. And Jeroboam recouered not strengthe agayne in the dayes of Abia. At laste the Lorde plaged hym that he dyed.

And Abia waxed myghtye, and toke hym fourtene wyues, and begat two and twentye sonnes, and sixtene doughters. The reste of the actes of Abia, and his wayes and doynges, are wrytten in the hystorye of the prophete Ido. And when Abia was layde to slepe with his fathers, they buryed hym in the cyte of Dauid. And Asa his sonne raygned in his stede. In whose dayes the lande was quyet tenne yeres.

¶ Abia dyeth, after whom succeedeth Asa.

CAPI. XIIII.

ASa dyd that was good and ryghte in the eyes of the Lorde his God, and toke awaye the aulters of straungers, & the hyllaulters, and brake the ymages, and cut downe the groues, and commaunded Juda to seke the Lorde God of their fathers, and to be actyue vnto the lawe and commaundement. And he put awaye out of all the cityes of Juda, the hyllaulters and the floles: for ỹ kyngdome was quiet before him. And he built stronge cityes in Juda, bicause the land was in rest, & he had no warre in those yeres. For the Lorde had gyuen him rest. A 2. Reg. 15. 2. Asa.

And therfore he sayd to Juda: let vs builde these cityes, and compasse them with walles and towres, gates and barres, whyle we haue the lande quiet. For we haue sought the Lord our God: and bicause we haue sought him, he hathe gyuen vs rest on euery syde. And so they builte and prospered. And Asa had an armye that bare shylde and spere, oute of Juda thre hundred thousande, and oute of Benjamin that bare shilde and bewe bowes, two hundred and foure score thousande, and were all stronge men. B

And there came oute agaynste them Zarah the Mozian, with an host of ten hundred thousande, and thre hundred charettes, and came as ferre as Maresa. And Asa wente oute to him, and they put in araye to battayle in the valeye of Zephatah beside Maresa. And Asa cryed vnto the Lord his God, and sayd: Lorde it is all one with the, to helpe them that haue no power, with fewe or with manye: helpe vs O Lorde our God for we trust to the, and in thyne name we be come agaynste this multytude. Thou arte the Lorde our God, let not man preuayle against the. And the Lord smote the blacke Moxes before Asa and Juda, that they fled. And Asa and the people that was with him, pursued them as farre as Gerar. And the blacke Moxes were ouerthrowen, that there remayned none alyue of them, but were destroyed of the Lorde, and of his hoste: they toke also a mighty great pray. And they smote all the cityes rounde about Gerar. For the feare of the Lorde came vpon them. And they robbed all the cityes, for there was exceadynge moche to be robbed in them. Furthermore they smote the tentes of the cattel, and caried away plenty of sheepe, and camelles, and so returned to Jerusalem. C D

¶ Hyrye Asa by the meanes of the Prophet Azaria after he had put away the Idolles, exhorteth to the Lorde. He deposeth his mother of her dignitie.

CAPI. XV.

And

A And the spirite of God came on Jaaziel the sonne of Obed. And he went out against Asa, and sayde to hym: heare me Asa and all Juda and Ben Jamin. The Lorde is with you whyle ye be with him / and yf ye shall seke him, he will be founde of you: but yf ye shall forsake him, he will forsake you.

Ther will come manye dayes in Israell, in whiche there shall be no true God nor preeste that teacheth, nor anye lawe. And in their tribulacion they shall tourne vnto the Lorde God of Israel, and shall seke him, and he shall be founde of them. And in those dayes there shall be no peax to them that goo oute and in. But great veracion on euery syde vpon the inhabitoures of all landes. For one nacion shall destroye an other, and one citye an other: for God will vexe them with all aduersitie. But plucke you vp youre hertes, and let not youre handes faynte, for youre workes shall be rewarded.

B When Asa herde those wordes and the Prophetye of Jaaziel the sonne of Obed the Prophete, he toke courage & put awaye the abhominacions oute of all the lande of Juda and Ben Jamin, and oute of the cityes whiche he wanne in mounte Ephraim, and renued the auter of the Lorde that was before the porche of the Lorde. And he gathered all Juda and Ben Jamin, and the straungers with them out of Ephraim, Manasses, and Simeon. For there fell manye to him oute of Israell, when they sawe that God was with him. And they C assembled at Jerusalem the thyrde moneth of the fyftene yere of the raygne of Asa. And they offered vnto the Lorde the same tyme of the spuyle whiche they had brought hre, seuen hundred oxen, and seuen thousande shepe. Then they made a couenaunt to seke the Lord God of their fathers, with all their hertes, and all their soules: so that all that soughte not the Lord God of Israel, shold dye for it whether he were small or greate, man or woman. And they sware vnto the Lord with a loude voyce and showtyng, and with trompettes and hornes. And al Juda reioyced in the othe, for they D had sworne with all their hertes, and soughte him with all their luste, and he was founde of them. And the Lorde gaue them rest rounde about. Furthermore kynge Asa put Maacah his mother oute of auctorite, bycause she had made an ydoll in a groue: and brake downe her ydoll, and stampte it and burnte it by the brooke Cedron. But they put not the hyllaulters out of Israel: neuertheles the herte of Asa was pure all his lyfe. And he broughte in to the house of God the dedicate gyftes whiche he and his father hadde dedicate, in golde, syluer, and other iewelles. And there was no more warre vnto the fyue and thyrtye yere of the raygne of Asa.

¶ Asa, forfeare of Baasa kynge of Israel, maketh a bondemente with Benhadad kynge of Syria.

CAPI. XVI.

IN the fyue and thyrtye yere of the raygne of Asa, came Baasa kynge of Israell agaynste Juda, and buylte Ramah, to the entent he wolde let none that pertayned to Asa kynge of Juda haue passage in and out. Wherupon Asa let syluer and golde forth of the treasures of the house of the Lorde, and of the kynges houle, and sent it to Benhadad kyng of Syria that dwelt at Damasco, and sayd. There is a leage betwene me and the, and so was betwen my father and thyne, wherfore I haue sent the sylucr and golde, that thou goo and breake thyne appoyntment with Baasa kynge of Israel, that he may depart from me. And Ben hadad graunted vnto kynge Asa, and sent the capitaynes of his armye agaynst the citycs of Israel. And they beat Ijon, Dan, Abelmaim, and all the fayre citycs of Nephthali. But whe Baasa herde this, he lefte buylynge of Ramah, and lette his worke ceasse. And then Asa the kyng toke al Juda, and caryed away stones and tymbre of Ramah, wherwith Baasa was a buylynge: and he buylte therwith Gabaa and Maspha.

E At that same tyme Hanani the sear, came to Asa kynge of Juda, and sayde to hym: bycause thou trustest in the kynge of Syria, and trustest not in the Lorde thy God, therfore is the hoste of the kynge of Syria escaped oute of thyne handc. Were not the blacke Moores and they of Libia a greate hoste, with exceadynge manye charettes and horsemen? And yet bycause thou trustedest in the Lorde, he delyuered them in to thyne handc. For the eyes of the Lorde beholde all the earthe, to strengthe the hertes of them that are hole with hym. Herein thou hast wone folyshely / and therfore frome hencefoorthe thou shalte haue warre.

Wherupon Asa was wroothe with the Sear, and put him in prysone, for he was displeased with hym bycause of that. Moreouer Asa oppressed certayne of the people the same season.

D The dedes of Asa bothe first and laste, are written in the boke of the kinges of Juda and Israell. And the nyne and thyrtye yere of his raygne, Asa fell sycke of his feete, and that his disease exceded. And besyde this in his sickenesse he asked no counsell of the Lorde, but of physicions. And at the laste Asa fell on slepe with his fathers, and dyed when he hadde raygned one and fourtye yere. And they buryed hym in his owne sepulchre whiche he had made in the citye of Dauid, and layd him in the bed which he hadde filled with swete odoures of dyuers kyndes, made by the craft of the potecaryes. And they dyd exceadynge great coste aboute buryinge of him.

¶ Josaphat succeedeth after Asa, whiche ruleth the feare of the Lorde to be renued among the people.

CAPI. XVII.

A And Josaphat his sonne raygned in his stede, and mightyer then Israell. And he put soudyoures in all the stronge cytes

tyes of Juda, & set rulers bothe in the lande of Juda, and also in the citys of Ephraim, which Asa his father had wonne. And the Lord was with Josaphat, bycause he walked in the olde wayes of his father Dauid, and sought not Baals: But sought the Lorde God of his father, and walked in his commaundements, and not after the doynges of Israell. Therfore the Lorde stablysshed the kingdome in his hande, and all Juda brought him presentes, that he became excedynge ryche and glorious. And his herte was courageous in the wayes of the Lorde, and he put downe yet more of the hyllaulteres and groues out of Juda.

In the thyrde yere of his raygne he sente of his Lordes: Benhail, Abdias, Zacharias, Nathanael, and Michaas to teache in the cytyes of Juda: and with them Semeias, Nathamah, Zabadiah, Asahel, Semiramoth, Jonathan, Adonias, Thobias, and Thobadonias Leuites: and with them Elisama and Joram preestes. And they taughte in Juda, and had the boke of the law with them, and went about thorow out all the cytyes of Juda and taught the people.

And the feare of the Lorde fell vpon all the kyngdomes of the landes that were rounde about Juda, that they durst not warre with Josaphat. And the Philistines brought Josaphat giftes and tribute sluer. And therto the Arabians broughte him of hepe, seuen thousande and seuen hundred rammes, and seuen thousande and seuen hundred he gotes. And so Josaphat prospered and grewe vp on hygh, and he buylte in Juda castelles and store cytyes, and had great substaunce in the cytyes of Juda, and stoute men and men of myghte in Jerusalem.

And this is the order in the houses of their fathers of the capitaynes ouer thousandes in Juda: Adnah the capitayne, and with him of stoute men, thre hundred thousande. And next to him Johanan a capitayne, and with him two hundred and foure score thousande. And by his syde Amasias the sonne of Zechri wyllynge vnto the Lorde, and with him two hundred thousande myghtye men. And of the children of Benjamin, Eliada was a man of myght, and had with him armed with bowes and shyldes, two hundred thousande. And by his syde Jozabad, with whom were an hundred and foure score thousande furnysshed for warre. These waited on the king, besydes those which the king had put in stronge cytyes thorow out all Juda.

¶ After Achab had asked counsell of the foure hundred Prophetes, he putteth Michees in prison. He dyeth with the shott of an arowe.

CAPI. XVIII.

1 Reyms. 22

AND Josaphat became hepe ryche & glorious/and toyned alyaunce with Achab. And after certayne yeres he went downe to Achab to Samaria. And Achab slewe hepe and oxen plenteously for him, and for the people that came with him, and intreated him to go vp vnto Ramoth in Galaad. And Achab kyng of Israel sayd to Josaphat kyng of Juda: wilt thou go with me to Ramoth in Galaad? And he answered him, I wyll be as thou, & my people shall be as thyne, and we wyll be with the in the warres.

And Josaphat sayde vnto the kynge of Israel: aske I praye the, the worde of the Lord. And the kynge of Israel gathered togyther of the prophetes foure hundred men, and sayd vnto them: shall we goo to Ramoth in Galaad to fyght, or shall I cease? And they sayde, goo: the Lorde shal deliuer it in to the kinges hand. And Josaphat sayd: Is there yet here neuer a prophete more of the Lorde, that we myghte aske of him? And the kynge of Israell sayd to Josaphat: there is yet one, to aske the Lorde by him: But I hate him, for he neuer prophesyeth me good, but alwaye euyll, one Michees the sonne of Jemla. And Josaphat sayde: let not the kynge saye so. Then the kynge of Israell called one of his chamberlaynes, and sayde: fetche hyther quyckly Michees the son of Jemla. And the kynge of Israell, and Josaphat kyng of Juda, late eyther of them on his state in their apparell, in a threshynge floore beyde the gate of Samaria, and all the prophetes prophesyinge before them. And one Sedechias the sonne of Chanaana made him hornes of yron, and sayde, thus sayth the Lorde: with these thou shalte pushe Syria, vntyll thou hede broughte them to nought. And all the prophetes prophesied euen so, sayinge: goo vp to Ramoth in Galaad and prospere, for the Lorde shall deliuer it in to the hande of the kynge. And the messenger that went to call Michees, spake to him, sayinge: behold the wordes of the prophetes are pleasaunt to the kynge with one assent, lette thy wordes I praye the, be lyke one of theirs, and speake that whiche is pleasaunt. And Michees sayde: as truly as the Lord lyueth, euen what my God sayth, that wyll I speake. And when he was come to the kynge, the kynge sayd to him: Michees, shall we goo to Ramoth in Galaad to fyght, or shall I be in rest? And he answered: go ye and prospere, for the Lorde shall deliuer it in to youre handes. But the kynge sayde to him: how often tymes shall I adiure the that thou saye nothyng but truthe to me in the name of the Lorde.

Then he sayd: I se al Israel scattered in the mountaynes, as shepe that haue no shepeherd. And the Lorde sayd: these haue no master, let them returne euery man to his house in peace. Then sayde the kynge of Israell to Josaphat: dyd I not tell the that he wolde not prophesye good vnto me, but euyll? And he answered: therfore heare ye the worde of the Lorde. I sawe the Lorde sytte vpon his state, and all the company of heuen standynge on his right hande and on his lefte. And the Lorde sayde: who shal deceyue Achab kynge of Israel, that he may go and be ouerthrowen at Ramoth in Galaad. And whyle one sayd thus, & an other that, there came out a spirite and stode before the

the Lorde and sayd: I wyll deceyue him. And the Lord sayd to him, how? And he sayd I wyl go out, and wyll be a lyenge spirite in ꝑ mouthes of all the Prophetes. And the Lorde sayd thou shalte deceyue him, and shalte preuayle, go out and do euen so. And nowe beholde the Lorde hath put a lying spirite in the mouthes of all these thy Prophetes, and yet the Lorde hath spoken euyll agaynste the. And Sedechias the sonne of Canana went and smote Michees vpon the cheke, and sayd: by what way wente the spirite of the Lorde fromme me, to speake in the? And Michees sayde: thou shalt se the daye when thou shalte runne from chamber to chambre for to hyde the selfe. Then sayd the kynge of Israel: take ye Michees, and bringe him to Amon the gouernour of the citye, and to Joas the kynges sonne, and saye, thus sayth the kynge: put this felawe in prison, & fede him with breed of sorowe, and water of trouble, tyll I come agayne in peace. And Michees sayd: yf thou come agayne in peace, then hath not the Lorde spoken in me. And Michees sayd moreouer: harken ye people euery one of you. And so the kynge of Israell and Josaphat the kynge of Juda wente vp to Ramoth in Galaad. Then sayd the kynge of Israel to Josaphat: I wyl chaunge my clothes and get me to battayle, but se thou haue thyne owne apparel vpon the. And the kyng of Israel chaūged him selfe, and they went to battayle. But the kynge of Syria commaunded the capitaynes of his charettes, sayinge: se ye fyghte not agaynst small ne great, saue agaynst the kynge of Israel onely.

And when the capitaynes of the charettes sawe Josaphat, they had thoughte he had ben the kynge of Israell, and therfore compassed him, to fyghte. But Josaphat cryed oute, and the Lorde holpe him, and God tourned them awaye from him. For when the capitaynes of the charettes perceyued that it was not the kynge of Israell, they tourned backe agayne from him. And a certayne man drewe his bowe at auenture, and smote the kynge of Israel betwene the ioyntes of his habergyne. And he sayde to the charet man, tourne thyne hande and carye me oute of the hoste, for I am hurte. And the battayle was sore that daye. Now be it the kyng of Israel contynued standynge in his charet agaynste the Syrians vntyll euen. And about the sonne goynge downe, he dyed.

¶ After Josaphat was rebuked by the Prophete Jehu, he called agayne the people to the honouryng of the Lorde God.

CAPI. XIX.

Then Josaphat kynge of Juda retourned to his house safe and sound to Jerusalē. And Jehu the sonne of Hanani the sear, went out agaynst him, and sayd to kynge Josaphat: oughtest thou to helpe the wycked, and to loue theym that hate the Lorde? For this cause is the wrath of the Lorde vpon the. Neuertheles there are good thynges founde in the, in that thou haste put awaye the consecrate groues oute of the lande, and haste prepared thyne herte to seke God. And as Josaphat dwelte at Jerusalem, he wente agayne amonge the people fromme Berlabe to mounte Ephraim, and broughte them agayne vnto the Lorde God of their fathers. And he set Judges in the lande, throwe oute all the stronge cityes of Juda, citye by citye, and sayde to the Judges: take hede what ye do, for ye be not Judges in the lawe of man, but of God, which is with you in the woordes of the lawe. Wherfore let the feare of the Lorde be with you, and take hede and do it. For there is no vnrighteousnesse in the Lorde our God, nor regardynge of personnes, nor takynge of rewardes.

Moreouer in Jerusalem dyd Josaphat appoynt certayne of the Leuites & the preestes, and of the auncient heades of Israell, ouer the customes of the Lorde, and causes of ryght. Whiche wente, they retourned to Jerusalem. And he charged them, sayinge: do euen so in the feare of the Lorde, with trueth and pure herte. And what so euer come to you of your brethren that dwelle in their cytyes, betwene bloude and bloude, lawe, commaundemente, ordinaunces and customes: se ye warne them that they trespace not agaynst the Lorde, leest wrathe come vpon you, and on your brethren. Thus do, and ye shall not offende. And se here Amariah the preeste, whiche is heade ouer you in all matters of the Lorde, and Zabadiah the sonne of Ismael, a ruler in the house of Juda, he is ouer all causes concernynge the kynge, with officers of the Leuites before you. Take courage to you, and goo vpon it, and the Lorde shall be with the good.

¶ The meruaylous victory that the Lorde gaue Josaphat kynge of Juda agaynst the Moabites, and the chyldren of Ammon, and them of Seir.

CAPI. XX.

After this came the chyldren of Moab, & the chyldren of Ammon, and with them a companye of the Ammonites agaynst Josaphat to battayle. And there came ꝑ tolde Josaphat, sayinge: there commeth a great multitude agaynst the from the other syde the se out of Syria. And se, they be in Hasason Thamar, whiche is Engadi. Then Josaphat feared and set him selfe to seke the Lorde, and proclaymed fastynge throwe out all Juda. And Juda gathered them selues togyther to aske counsell of the Lorde. Furthermore there came oute of all ꝑ cityes of Juda to seke the Lord. And Josaphat stode in the assemble of Juda and Jerusalem in the house of the Lorde before the newe courte, and sayd: Lorde God of our fathers, arte not thou God in heuen, and raygnest not thou ouer all the kyngdomes of the Paynims? And in thyne hande is power and mygthe, so that no man can stande before the? Art not thou our God, whiche dyddest cast out thinhabitantes of this lande before thy people Israel, and gauest

gaueſt it to the ſeed of Abraham thy frend for
ever? And they dwelte therin, and haue buylt
for the a temple therin vnto thy name, & ſayd:
2.Par.20.a when ſuch euyll commeth vpon vs, as the wordes
of iudgement, peſtilence, or hunger: then yt
we ſtande before this houſe and before the (for
thy name is in this houſe) and ſhall crye vnto
the in our tribulation, then ſhalt heare and
helpe. And nowe beholde, the children of Am-
mon and Moab, and mount Seir, by whiche
thou woldeſt not let Iſraell paſſe, what tyme
they came forthe of Egypte: but they depar-
E ted from them, & deſtroyed them not. And nowe
marke howe they rewarde vs: they came to caſt
vs out of thy poſſeſſion whyche thou haſt gy-
uen vs. O oure God, wylte thou not auenge
them? for we haue not ſo great puyſſaunce that
we can make reſiſtence againſt this great com
paune that commeth againſt vs. Neyther wot
we what to do, but our eyes be vnto the. And
all Iuda ſtode before the Lorde with their
17 Iahaziel. yongelynges, their wyues and their chyldren:
the ſpirite of the Lord came vpon Iahaziel the
ſonne of Zecharias, the ſonne of Banaia, the
ſonne of Jeiel, the ſonne of Mathaniah a Le-
uite of the ſonnes of Aſaph, euen as he was in
the myddes of the company. And he ſaid: har-
ken all Iuda, and the inhabitoures of Jeruſa-
lem, and alſo kyng Joſaphat. Thus ſayth the
Lorde vnto you, be not afrayde or fayntе here-
of bycauſe of this greate multitude. For the
warre is not yours, but Gods. And to morow
ye ſhall goo downe to them: ſe, they came vp
at Ziz, and ye ſhall mete them in the toppe of
the brooke of the wyldernelle of Jeruel. For
D 17 it ſhall not be you that ſhall fyghte in this
quarell: but ſtande forth onely, and beholde the
helpe of the Lorde, whiche is with you: feare
not, nor let your hertes faile, O ye of Juda and
of Jeruſalem. To morow marche forwarde to
them: for the Lorde is with you.

And Joſaphat bowed him ſelf with his face
to the erthe, and all Juda and the inhabitoures
of Jeruſalem fell before the Lorde, and wor-
ſhypped hym. And the Leuites and the chyldr
of the Cahathites and of the Coraites ſtode
E vp to prayſe the Lorde God of Iſraell with a
loude voyce on hyghe. And ſo they aroſe early
in the morninge and gat them out vnto & wil-
dernelle of Thekua. And when they went out
Joſaphat ſtode and ſayd: heare me Juda, and
17 ye inhabitoures of Jeruſalem. Beleue in & Lord
your God, and ſo ſhal ye continue: and beleue
his Prophetes, and ſo ſhal ye proſpere. And he
gaue the people counſell, and ſet the ſingers of
the Lorde, and them that prayſed in holy appa
rell, to goo oute before the armye, and to ſaye
praiſe the Lord, for his mercy laſteth ever. And
what time they began to laud and prayſe, then
the Lorde ſet their ambuſhmens vpon their owne
ſelues as many as were come to fyght againſt
Juda, euen the chyldren of Ammon and Moab
o mount Seir, for the chyldren of Ammon and
Moab aroſe againſt the inhabitoures of mount
Seir, to deſtroye them vtterlye, and to wype
them away. And when they had made an ende
of the inhabitoures of Seir, then they holpe
to deſtroye eche other.

And when Juda came to & wyldernelle, they loked to the multitude. And be-
holde, there were but caſtelles fallen to & erth,
and none eſcaped. And Joſaphat and his peo-
pil went to ſpoyle and ſpoyle the lyke, & found
amonge them abundaunce of goodes and ray-
ment and of pleaſaunt iewelles, and conſpyde
from them more then they couthe cary away:
ſo that they were thre dayes in gatherynge of
ſpoyle, it was ſo muche. And & fourth day they
aſſembled in & valey of bleſſyng, for there they
bleſſed the Lorde. And therfore they called the
name of the ſame place the valey of bleſſing vn-
to this daye. And ſo al the men of Juda and Je
ruſalem returned, & Joſaphat among the thi-
derſt of them, for to go agayne to Jeruſalem in
gladneſſe, for the Lord had made the to reioyſe
of their enemyes. And they came to Jeruſalem
with pleſaunte & harpes and trompettes, euen
vnto the houſe of the Lorde, & feare of God
fell in the kyngdomes of all landes, when they
had herde that the Lorde fought againſt the
enemyes of Iſrael. And ſo the realme of Jo-
ſaphat was in tranquilite: for his God had
gyuen him reſt on euery ſyde.

So Joſaphat raygned vpon Juda, and was G
xxxv. yeres olde when he began to raygne, and
raigned xxv. yere in Jeruſalē. And his mothers
name was Azuba the doughter of Silhi. And
he walked in the waye of Aſa his father, and
bowed not therfro, but did that was pleaſaunt
in the ſyghte of the Lorde. Howbeit they put
not downe the hylauntes, neither did the peo
ple yet prepare their hertes vnto the God of
their fathers. The reſt of the actes of Joſaphat
firſt and laſt are written in the wordes of Jehu
the ſonne of Hanani, which noted them in the
boke of the kynges of Iſrael.

After this Joſaphat kynge of Juda ioy-
ned him ſelfe with Ochoziah kynge of Iſraell,
whiche was a wycked doar. And he couplid
him ſelfe with him to make Shippes to goo to
Tharſis. And they made the Shippes in Aſion
Gaber. And Eliezer the ſonne of Dodauah of
Mareſa prophecied againſt Joſaphat, ſaying:
bycauſe thou haſt ioyned thy ſelfe with Ocho-
ziah, the Lorde hath broken thy workes. And
the Shippes were broke that they were not ha
ble to go in Tharſis.

¶ Joſaphat dyeth & Joram ſucceedeth him, which
putteth to death his brethren, and is oppreſſed of
the Philiſtines, and dyeth of the ſyke.

CAPI. XXI.

IOſaphat layde him to reſt with his fathers, A
and was buryed with his fathers in the ci-
tye of Dauid, and Joram his ſonne raygned
in his rowme, which Joram had other brethr
ſonnes of Joſaphat: Azariah, Jehiel, Zachari-
as, Azariah, Michael, and Sephatiah. All theſe
were the ſonnes of Joſaphat kynge of Juda.
And their father gaue them many great gyftes
in ſyluer, golde, and other pretious thinges, &
ſtronge cityes in Juda: but the kyngdome he
gaue to Joram bicauſe he was the eldeſt. Whē
Joram was promoted vpon the kyngdome of

Do his

his father and slewe all, he slew all his other bre-
thren with the swerde, and diuers of the lordes
of Israel also. * Iosam was two and thirtye
yere olde when he began to raygne, & raigned
eyghte yeres in Ierusalem. And he walked in
the wayes of the kynges of Israel, lyke as did
the house of Achab (for a doughter of Achab
was his wife) and he wrought euil in the eyes
of the Lorde. Howbeit the Lorde wolde not
destroye the house of Dauid, bicause of the
couenaunt he hadde made with Dauid, and as
he promised to geue a lyght to him and to his
sonnes for euer.

In his dayes the Edomites rebelled bicause
they wolde not be vnder the hande of Iuda, &
made them a kynge. And Iosam went forthe
with his lordes and all his charettes with him
and rose by nyghte and sayde on the Edomp-
tes. Whiche compassed hym in, and the Capi-
taynes of his charettes. And so Edom depar-
ted from the subiection of Iuda vnto this day.
That same tyme also did Lobnah departe fro
beynge vnder his power, bycause he lefte the
Lorde God of his fathers. Moreouer he made
hyllaulters in the mountaynes of Iuda, and
caused thinhabitaunces of Ierusalem to com-
myt aduultery, and he thrust Iuda oute of the
waye.

The letters of Elias

And there came a wryting to him from Eli-
as the Prophete of this tenoure. Thus sayth
the Lorde God of Dauid thy father: bycause
thou walkedest not in the wayes of Iosaphat
thy father, and in the wayes of Asa kynge of
Iuda, but walkedest in the wayes of the kyn-
ges of Israel, and hast made Iuda & the dwel-
lers of Ierusalem go a whoryng, lyke to the ha-
uing of the house of Achab, & hast slayne
thy brethren that were thy fathers house,
whiche were better then thou: Beholde, the
Lorde wyll smyte the with a mygheye plage
in thy folke, in thy chyldren, in thy wyues, and
in thy goodes. And thou shalt haue moche dis-
ease thorowe infirmitie in the bowelles, tyll
thy bowelles fall oute by reason of thy syche-
nesse daye by daye.

D And the Lorde stered vp against Iosam the
spyrite of the Philistines and the Arabias that
border on the blacke Moore: Whiche came a-
gaynst Iuda and all to tare the lande, and ca-
ryed awaye all the substaunce that was found
in the kynges house, and moreouer his sonnes
and his wyues, so that there was not one son
lefte him, saue Ioachaz his yongest sonne. And
after all this, the Lorde smote him in his bo-
welles with an incurable disease. And in pro-
ces of tyme, euen about the ende of two yeres
his guttes fell oute by reason of his sychenesse:
and so he dyed of euyll diseases. But they made
him no bonefyre lyke the bonefyres of his fa-
thers. When he began to raigne, he was xxxii.
yere olde, and raygned in Ierusalē eyghte yere.
And he walked not pleasauntly, and they bu-
ryed him in the cite of Dauid: but not in the
sepulchre of the kynges.

¶ Ochozias raygneth I the rowme of Iosam/ Iehu
kyng of Israel slayeth Ochozias. Athaliah poiso-
neth all the kynges kynges ouely Ioas escapeth.

CAPI. XXII.

AND the inhabitaunces of Ierusalem made
Ochozias his yongest sonne kyng in his
stede. For the men of warre that came
with the Arabians in the hoste, had slayne all
his elder sonnes. And so Ochozias the son of
Iosam kynge of Iuda was made kynge. Two
and fourtye yere olde was he, when he began
to raygne, and raygned one yere in Ierusa-
lem. His mothers name was Athaliah the
doughter of Amri. And he walked also in the
wayes of the house of Achab / for his mother
was his counsellour for to do euyll. Wherfore
he did that displeased the Lorde, lyke to the
house of Achab, for they were his counsellours
after the deth of his father, to his destruction,
and he also walked after their counsell. And
Iosam sonne of Achab kyng of Israel went to
fyght with Hazael kynge of Syria at Ramoth
in Galaad / and they of Ramoth wounded him.
Wherfore he returned to be healed in Iezrael
of the woundes which were gyuen him at Ra-
moth, when he fought with Hazael kynge of
Syria. And Ochozias the son of Iosam king of
Iuda, went downe to se Iosam the son of A-
chab at Iezrael, bycause he was diseased. For
it was thwille in to Ochozias of God to go to
Iosam, and that when he was come, he shulde
go out with Iosam, against Iehu the sonne of
Namsi, whom the Lorde hadde annoynted to
destroye the house of Achab.

And as Iehu was executynge iudgement vpon
the house of Achab: he founde the lordes of
Iuda, and the sonnes of the brethren of Ocho-
zias, that wayted on Ochozias, and he slewe
them. And he sought Ochozias, & they caught
him where he was hid in Samaria, & brought
him to Iehu. And when they hadde slayne him,
they buryed him; bicause (sayde they) he was
the son of Iosaphat whiche sought the Lorde
with all his herte. And there was none of the
house of Ochozias that coulde obtayne to be
kynge.

* For Athaliah the mother of Ochozias,
when she sawe her sonne was dead, arose and
slewe all the seed of the kyngdom of the house
of Iuda. But Iosabeth the doughter of the
kynge toke Ioas the sonne of Ochozias, and
stale him from among the kynges sonnes that
were slayne, and put him and his nource in a
sleppynge chambre. And so Iosabeth the dough-
ter of kynge Iosam and wyfe of Ioiada the
Preeste (bycause she was the sister of Ocho-
zias) hyd him from Athaliah that she slewe him
not. And he was with them hydde in the house
of God, sixe yere. And Athaliah raygned ouer
the lande.

¶ Ioas the sonne of Ochozias is made kynge:
Athaliah is put to death.

CAPI. XXIII.

IN the seuenth yere Ioiada toke herte, and
made a bonde with the capitaynes of hun-
dredes, Azarias the sonne of Ieroham, Is-
mael the sonne of Iohanan, Azarias the sonne
of Obed, Maasiah the sonne of Adaias, and
Elisa-

Elisaphat the sonne of Zechri. And they
wente about in Juda and gathered the Le-
uites oute of all the cityes of Juda, and the
auncyente heddes of Israell, and came to
Jerusalem. And all the congregacyon made
a bonde with the kynge in the house of God.
And Joiada sayd to them: Beholde, the kin-
ges sonne muste raygne ouer the chyldren of
Dauid, as the Lorde hathe sayde. This is it
therfore that ye shall do. The thyrde parte of
you Preestes and Leuites whiche come in the
Sabothy daye, shall kepe the wardes, and an o-
ther thyrde parte shal be in the kynges house,
and an other thyrde parte shall be in the gate
of the foundacion, and all the people shall be
in the courtes of the house of the Lorde. And
there shall none come in to the house of the
Lorde, saue the preestes and the Leuites that
ministre. They shall goo in, for they are holye.
and all the people shal kepe the watche of the
Lorde. And the Leuites shall compasse the kyng
rounde about, euerye man his weapon in his
hand: and what so euer other man come in to
the house of the Lorde, he shall dye for it, and
they shal be with the kyng, as he commeth in,
as as he goeth out.

And the Leuites and all Juda dyd in all
thynges as Joiada the preeste commaundred,
and toke euery man his men: both them that
came in, and them that went out the Sabothy
daye: for Joiada the preest dyd let none of the
companyes departe. And Joiada the preest de-
liuered to the captaynes of hundredes speres
and shyldes, and boukelers that pertayned to
kynge Dauid, and were in the house of God.
And he sette all the people and euery man his
weapon in his hande, from the ryghte corner
of the house to the lefte corner of the house, a-
long by the aulter, and the house rounde about
the kynge. And they broughte out the kynges
sonne, and put on him the crowne and the testi-
monie, and made him kyng. And Joiada and
his sonnes annoynted him and sayd: God saue
the kynge.

When Athaliah herde the noyse of the peo-
ple runnynge and praysynge the kynge, she
went amonge the people into the house of the
Lorde. And when she sawe the kynge standе
at his pyller in the entrynge, and the lordes
and trompetters aboute the kynge, and all the
people of the lande reioysynge and blowynge
with trompetters, and the syngers with instru-
mentes of musyche teachynge to prayse: she
rente her clothes and cryed: treason treason.
And Joiada the preeste wente oute with the
captaynes of hundredes that were appoynted
to gouerne the hoste, and sayde to them: haue
her oute without the arraye, and who so euer
followeth her, lette hym be slayne with the
swerde. For the Preeste sayde: slee her not in
the house of the Lorde. And they layde han-
des on her, and when she was come out to the
entering of the horsegate in the kynges house,
they slew her there. And Joiada made a bonde
betweene him and all the people and the kyng
to be the Lordes people. And all the people
went to the house of Baal and destroyed it, &
brake the aulters and ymages, and slewe Ma-
than the Preeste of Baal afore the aulters.
And Joiada put the offices of the house of the
Lorde in the handes of the Preestes, the Le-
uites whiche Dauid had diuided in compa-
nyes for the house of the Lorde, to offer burnt
offeringes vnto the Lord, as is wrytten in the
lawe of Moses, with reioysyng and singing,
as it was ordeyned by Dauid. And he set por-
teres vnto the gates of the house of the Lord, &
no vncleane person in anye poynte should en-
tre in.

And he toke the captaynes of hundredes,
and the nobles and the gouernours of the peo-
ple and all the folke of the lande, and brought
the kyng downe out of the house of the Lord,
and they went thorowe the hyghe gate in the
kynges house, and set the kynge vpon the seat
of the kyngdome. And all the people of ỳ lande
reioysed, and the cyte was in tranquillitie, but
they slewe Athalia with the swerde.

¶ Joas burynge the ydle of Joiada keepeth the
lawe, but after his deathe he regardeth it not. He
killeth Zacharias the Prophete. Joas is killed of
his owne seruauntes, after whome raygneth Ama-
sias.

CAPI. XXIIII.

IOas was seuen yere olde when he began to raygne, and raygned fourtye yeres in Jerusalem. His mothers name was Zebia of Berlabe. And Joas dyd that pleased the Lorde all the dayes of Joiada the preeste. And Joiada gaue him two wyues, and he begate sonnes and doughters. A 4. Reg. 11. 3

It chaunced after that, that Joas was min-
ded to mende the house of the Lorde. Where- B
vpon he gathered togyther the Preestes & the
Leuites, and sayd to them: go out thorowe
the cities of Juda, and gather of all Israell sil-
uer to strengthe the house of your God, yere by
yere, and se ye haste the thynge: how be it the
Leuites were slacke. Then the kynge called
Joiada that was the chyefest, and sayd to him:
Why requyred thou not of the Leuytes to
bringe in, oute of Juda and Jerusalem, the
summe appoynted by Moses the seruaunt of
the Lorde, and by the congregacion of Israel,
for the tabernacle of wytnesse. For wycked
Athaliah and her chyldren hadde broken the
house of God, and hadde bestowed all the be-
dicat gyftes of the house of the Lorde, aboute
Baals.

Wherfore at the kynges commaundement
they made a cofer, and sette it at the gate of
the house of the Lorde: and made proclama-
cyon thorowe Juda and Jerusalem to bringe
in to the Lorde the ✠ taxacion of Moses the Exod. xxx. b.
seruaunt of God, whiche he set vpon Israel in
the wyldernesse. And the Lordes and all the peo
ple reioysed, and broughte in and caste in to the
cofer, vntyll it was full. And when the tyme
came that the cheste shulde be broughte in by the
handes of the Leuites at commaundement of
the kynge, when they sawe that there was
mo the money: then came the kynges scribe,

D.ij. and

and one appoynted by the chiefe preeste, and powred out that was in the coffer, and toke it and caryed it to his place agayne, and so they dyd daye by daye, and gathered of the money.

D And the kyng and Iotada gaue it to the men that wrought vpon the houle of the Lorde, and hyred masons and carpenters to repayre the houle of the Lorde, and artificers in yron and braſſe, to repayre the Lordes houſe. And the workemen wrought, and the worke proſpered thorowe their handes: and they made the houſe of God as it ought to be, and ſtrengthed it. And when they had finiſhed it, they brought the reſt of the money to the kyng and Iotada, and therwith were made veſſels for the houſe of the Lorde: that is to ſaye veſſels to miniſtre withall, and to ſerue for burntofferynges, as ladels and veſſels of golde and ſyluer. And they offred burntofferynges in the houſe of the Lorde continually all the dayes of Iotada. And Iotada waxed olde and full of yeres, and dyed. An hundred and thirtye yere olde was he

E when he dyed. And they buryed him in the cite of David amonge the kynges, becauſe he had done good in Iſrael, and on God, and on his houſe. After the deth of Iotada came the lordes of Juda and made obeyſaunce to the king. And then he harkened vnto them. And ſo they left the houſe of the Lorde God of their fathers, and ſerued groues and ymages. And then came there wrath vpon Juda and Jeruſalem for this their treſpace. Howbeit ſtandynge God ſente Prophetes to them, to bringe them agayne vnto the Lorde. And they teſtifyed vnto them. But they wolde not heare.

Zacharias. And the ſpirite of God came vpon Zacharias the ſonne of Iotada the preeſte, and he ſtepte vp aboue the people, and ſayde to them. Thus ſayth God: why breake ye the commaundementes of the Lorde? ye ſhall therfore not

F proſpere, but as ye haue forſaken him, ſo ſhall he forſake you. * Wherupon they conſpyred

2. Reg. xxiii. b. againſte him, and ſtoned him with ſtones, at commaundement of the king, euen in the court of the houſe of the Lorde. And Ioas the kynge remembred not the kyndnes which Iotada his father had done to him, but ſlewe his ſon. And when he dyed, he ſayd: the Lorde ſe it requyre it.

And when the yere was oute, the hoſte of the Syrians came againſte him: and they came to Juda and Jeruſalem, and deſtroyed all the lordes of the people, and ſente all the ſpoyle of them vnto the kynge to Damaſco. And thoughe the armye of Syria came with a

G ſmall companye of men, yet the Lorde deliuered a verye great hoſte in to their handes, becauſe they had forſaken the Lorde God of their fathers, and therto they ſerued Ioas according to his deſertes.

And as ſoone as they were departed from him, thoughe they lefte him in greate diſeaſes, yet his owne ſeruauntes conſpyred againſte him for the bloude of the children of Iotada the Preeſte, and ſlewe him on his bedde. And when he was deed, they buryed him in the cyte of David, but not in the ſepulchres of the kynges. And theſe are they that conſpyred againſt him: Zabad the ſonne of Semaath an Ammonite, and Joſabad the ſonne of Himeth a Moabite, and his ſonnes. And the ſumme of the tare that came to him, and the foundacion of the houſe of God, are wrytten in the boke of kynges. And Amazias his ſonne raygned in his ſtede.

¶ Amazias ouercometh the Edomites. And Ioas kynge of Iſrael ouercometh and kylleth Amazias.

CAPI. XXV.

AMazias was fiue and twenty yere olde A
when he began to raygne, and raygned 4. Reg. xiv.
nyne and twentye yere in Jeruſalem. His mothers name was Joadan of Jeruſalem. And he dyd that pleaſed the Lord, but not with the hole herte. And as ſoone as he was ſtabliſhed in the kyngdome, he ſlewe them that killed the kyng his father. But he ſlewe not their children, accordynge to that is wrytten in the lawe in the boke of Moſes, to whom the Lorde commaunded, ſayinge: * the fathers ſhall not Deuteron. xxiv. a.
dye for the childrens cauſes, nor the children for the fathers, but euery man ſhal dye for his owne B
ſynne. And Amazias aſſembled Juda togither and made capitaynes ouer thouſandes, & ouer hundreds in the houſes of their fathers thorowout all Juda and Ben Jamin. And he nombred them from twenty yere and aboue, and founde them thre hundred thouſande yonge luſty men habile to go to battayle, and that could handle ſpere and ſhild. And he hyred therto an hundred thouſande fyghtynge men out of Iſrael, for an hundred talentes of ſyluer.

But there came a man of God to him and ſayde: Kynge, lette not the armye of Iſrael goo with the, for the Lorde is not with Iſrael neyther with anye of the houſe of Ephraim. C
Or elles yf thou nedes wylte, then go and do it, and make thy ſelfe ſtronge to battayle: and thou ſhalte ſe, that God ſhall make the falle before thyne enemyes. For God hath power to helpe or to caſte downe. And Amazias ſayd agayne to the man of God, what ſhall we do then for the hundred talentes whiche I haue gyuen vnto the hoſte of Iſrael? And the man of God ſayde: the Lorde is habile to gyue the moche more then that.

Then Amazias ſeuered the armye that was come to him oute of Ephraim, to goo home agayne. Wherfore they were exceadynge wroth with Juda, and returned home in great angre.

And Amazias toke herte, and caryed oute his hoſte, and wente to Saltdale. * Where he 4. Reg. xiv. b.
ſlewe of the children of Seir ten thouſande. And other ten thouſande the children of Juda toke alyue, and caryed them vnto the top of a rocke, and caſt them downe from the top of the rocke, that they all to burſt: but the men of the armye whiche Amazias had turned backe and D
wolde not let go with his people to battayle, ran vpon the cities of Juda from Samaria vnto Bethhoron, and ſlewe thre thouſande of the and wan moche ſpoyle.

And

And it chaunced, after that Amasias was come from the slaughter of the Edomites, and had brought the goddes of the children of Seir, he set them up to be his goddes, and bowed him selfe before them, & burned incense vnto them. Wherefore the Lorde was wroth with Amasias, and sent to him a Prophete, & said to him: why seekest thou the goddes of the people which were not able to deliuer their owne people out of thyne handes? And as the Prophet spake to him, he said to ℣ Prophete: haue men made the of ℣ kynges counsel? cease, lest thou be beaten. And the Prophete ceased and sayd: I am sure that God hath taken counsel to destroy the, because thou hast done this, and obeyest not my counsell.

Then Amasias kyng of Juda toke aduyse, and sent to Joas the sonne of Joachas the son of Jehu kynge of Israell, and sayd: come and let vs se eyther other. And Joas kynge of Israell, sente agayne to Amasias kynge of Juda sayinge: a thystell in Libanon sente to a Cedar tree of Libanon, saying: ✠ giue thy wyfe to my sonne to wyfe. But there came the wylde beastes of Libanon, and trode downe ℣ thystel. Thou thynkest: lo, I haue beaten the Edomites, therfore thyne herte aspireth to gloryfye thy selfe. Now abyde at home: what nedeth the to prouoke to cupl, that thou perishe and Juda with the?

But Amasias rested not: for it came of God, euen to deliuer them in to the handes of their enemyes, and that because they hadde soughte the goddes of the Edomites. And Joas kyng of Israel came vp: and they sawe eyther other, bothe he and Amasias kynge of Juda at Bethshames in Juda. And Juda was put to the worsse before Israel, and fledde euery man to his tente. And Joas kynge of Israel toke Amasias kynge of Juda the sonne of Joas, the sonne of Ochosiah at Bethshames: and brought him to Jerusalem, and tare the wall of Jerusalem, from the gate of Ephraim, vnto the corner gate, foure hundred cubytes longe. And he toke all the golde and siluer and all the iewelles that were founde in the house of God with Obed Edom, and the treasure of the kynges house and hostages, and returned to Samaria.

And Amasias the sonne of Joas kynge of Juda lyued after the deathe of Joas sonne of Joachas kynge of Israell fyftene yeres. The rest of the actes of Amasias fyrst and laste, are written in the boke of kynges of Juda and Israel. And after the tyme that Amasias did turne awaye from the Lorde, they conspyred treason agaynste hym in Jerusalem: and he fledde to Lachis, whyther they sente after him and slew him there, and brought him vp with hosses, and buried him with his fathers in the citye of Juda.

¶ Here the deathe of Amasias sayngueth Oziah whiche is fayrhen vnder the type, and Joatham sayngueth in his rowme.

CAPI. XXVI.

Then all the people of Juda toke Oziah whiche was sixtene yere olde, and made him kynge in the rowme of his father Amasias. And he buylte Eloth and brought it agayne to Juda, after the kynge was layde to reste with his fathers. Sixtene yere olde was Oziah when he began to raygne, and he raygned two and fifty yere in Jerusalem. His mothers name was Jecaliah of Jerusalem. And he dyd that pleased the Lord in all poynctes, as dyd his father Amasias. And he sought God whyle Zacharyah the teacher to fe God lyued: and as long as he sought the Lord, God made him prosperr.

And he went to battayle agaynste the Philistines, and brake downe the walles of Geth and the walles of Jabneh, and the walles of Asdod / and buylte cityes about Asdod, and amonge the Philistines. And God holpe hym agaynste the Philistines, and agaynste the Arabiens that dwelte in Gurbaal, and agaynst the Meunites. And the Ammonites gaue tribute to Oziah, and his name spred abrode euen to Egypt: for he played the man, and exceded. Moreouer Oziah buylte towres in Jerusalem ouer the corner gate, and ouer the valeye gate, and ouer other corners, and made them strange. And he buylte towres in the wyldernesse, and dygged manye welles. For he hadde moche cattell, bothe in the valeye, and also in the playne, and plowmen and vyne dressers in the mountaynes and in Charmel, for he loued husbandrye.

Also Oziah hadde an hoste of fyghtynge men that went oute to warre in the armye, and were tolde and nombred by Jeiel the scribe, & Maaliah an officer, vnder the hande of Hananiah one of the kynges lordes. And the hole nombre of the auncient heades of the men of myght, were two thousande and fyue hundred, and vnder the handes of them was the armye of the hoste, thre hundred and seuen thousande, and fyue hundred that made warre in myghte and strengthe, to helpe the kynge agaynste his enemyes. And Oziah prouyded them throwout all the hoste, shyldes, speres, helmetes, habergynnes, bowes, and slynges for stones. And he made engynes in Jerusalem by the craftes of artificers, to be on the towres and corners, to shoote arowes and greate stones with. And his name spred farre abrode / for he was wonderfully holpe, vntyll he was become myghtye.

And in his greatnesse his herte arose, that he was marred, and transgressed agaynste the Lorde his God, For he went in to the temple of the Lorde to burne incense vpon the aulter of incense. But Azarias the preest went in after him with fowre score preestes of ℣ Lorde that were holye men. And they stode to Oziah the kynge, and sayde to him: it pertayneth not to the Oziah to burne incense vnto the Lorde, but to the preestes the children of Aaron that are consecrate for to burne incense. Come out of the sanctuarye, for thou hast trespaced, and it shall be no worshyp to the before the Lorde God.

And Oziah was wrothe and had incense in his

hande to offre, and in his endignacion agaynste
xxvi. Vrz. 5. b. a. the Pzeest, & the leppye spzange in his fozehed before the Pzeestes in the house of the Lozde, euen before the incense auter. And Azarias the chyefe Pzeeste with all the other Pzeestes loked vpon hym: and beholde, he was a lepre in his forehed, and they thaue him thence. And therto he was fayne to go oute, because the Lozde hadde plaged him. And Oziah the kynge continued a lepre vnto the daye of his deathe, and dwelt in an house at libertie: how be it he was cast oute of the house of the Lozde. And Joatham his son had the gouernaunce of the kynges house, & iudged the people of the lande.

The reste of the actes of Oziah bothe fyrste and laste, dyd Isaias the Prophete, the sonne of Amos wryte. And when Oziah was layde to rest with his fathers, they buryed him with his fathers in the felde of the buriall of the kynges. For they sayd: he is a lepre. And Joatham his sonne raigned in his stede.

¶ Joatham raygneth and ouercommeth the Ammonites. Achaz his sonne raygneth after him.

CAPI. XXVII.

A Joatham was fyue and twentye yere olde when he began to raygne, and raygned sixtene yere in Jerusalem. His mothers name was Jerusah the doughter of Sadoc. And he dyd that pleased the Lozde in all poynctes as dyd his father Oziah: saue, that he came not to the temple of the Lozde, and that the people dyd yet corrupte theym selues. He buylte the vpper gate of the temple of the Lozde, and on the waule Ophel he buylte moche. Moreouer he buylte cytyes in the mountaynes of Juda, and in the woode countrey he buylte castels and towres.

And he foughte with the kynge of the chyldren of Ammon, and preuayled agaynst them. And the chyldren of Ammon gaue hym the same yere an hundred talentes of syluer, and tenne thousande quarters of whete, and as moche barley. So moche also did the children of Ammon gyue hym the seconde yere, and the thirde yere. And Joatham became myghtye, because he dyrected his waye before the Lozde his God.

The reste of the actes of Joatham and all his warres and his wayes are wrytten in the boke of kynges of Israell and Juda. He was fyue and twentye yere olde, when he began to raygne, and raygned sixtene yere in Jerusalem. And when Joatham was layde to reste with his fathers, they buryed him in the cyty of David: and Achaz his sonne raigned in his stede.

¶ The wyckednesse of Achaz kynge of Juda. After that raygneth Ezechias.

CAPI. XXVIII.

A Chaz was twentye yere olde when he began to raygne, and raygned sixtene yere in Jerusalem. And he dyd not that pleased the Lozde, as dyd his father Dauid: but walked in the wayes of the kynges of Israel, and made therto Baals of metall. And he offred incense in the valeye of the chyldren of Hennon, and burnte his chyldren in fyre after the abhominacion of the nacyons whiche the Lozde dzewe oute before the chyldren of Israel. And he offred burnt incense in hyaultes, and on mountaynes, and vnder euerye grene tree.

Wherfore the Lozde his God delyuered him in to the hande of the kynge of the Syrians: whiche beat hym, and caryed awaye a greate multitude of his captiue in to Damascon. And further, he was delyuered in to the hande of the kyng of Israel, which slewe of his a mighty slaughter. For Phaceh the sonne Romelias slewe in Juda an hundred and twentye thousande in one daye, and all fyghtyng men and that because they had forsaken the Lozde God of their fathers. And Zechri a mighty man in mount Ephraim slewe Maasiah the kynges sonne, and Azricam the lozde ouerthe house, and Elcanah that was next to the kyng. And the chyldren of Israell toke prysoners of their brethren two hundred thousande wiues, sonnes and doughters, and therto caryed awaye moche spoyle of them, and brought it to Samaria.

But there was a Prophet of the Lozdes named Obed, whiche wente oute to the hoste that came to Samaria, and sayd to them: lo, because the Lozde God of youre fathers was wroth with Juda, he delyuered theym into youre handes. And ye haue slayne them with cruelte that reacheth vp to heauen. And now ye purpose to kepe vnder the chyldren of Juda and Jerusalem, and to make them bondemen and bondewomen. What other thynge woll ye (ye vnhappye) then offende the Lozde youre God? But nowe heare me, and deliuer the prisoners agayne whiche ye haue taken of youre brethren, for the great wzathe of the Lozde is vpon you.

And certayne of the heades of the chyldren of Ephraim: as Azarias the sonne of Johanan, Barachiah the sonne of Mesimeloth, Ezechiah the sonne of Sellum, and Amasa the sonne of Hadalai stode vp agaynste them that came from warre, and sayd vnto them: ye shal not bzynge in the captyues hyther. For wherwe haue offended the Lozde alredye, ye entende to adde more to oure synnes and trespasse. For oure trespace is greate alredye, and there is feerce wzathe vpon Israel. Wherupon the men of armes lefte the captyues and the spoyle before the lozdes and all the congregacion.

And there arose certayne appointed theym by name, and toke the prysoners and clothed all that were naked amonge theym, of the spoyle, and arayed them and shod them, and gaue them to eate and to dzynke, & annoynted them, & caried all that were feble of them vpon asses, and brought them to Jericho the cyty of palme

phalme trees fall by theyr brethren: and the returned to Samaria agayne.

And at that same tyme kynge Achaz sent vnto the kynges of Assur to haue helpe. And the Edomites came yet agayne and slue of Juda and caryed awaye some captyues. And the Philistines inuaded the cyties in the lowe countrey and the south of Juda: And toke Bethsames, Aialon, Gaderoth, and Soroth with the townes belongynge thereto, and Thamna with the townes of the same. And Gimso with her townes, and dwelte therin. For the Lorde brought Juda lowe, because of Achaz kynge of Juda, whiche made Juda naked and transgressed agaynst the Lorde. And Thiglath palneser kynge of Assur came vpon him and besieged him, but preuayled not agaynst him. For Achaz toke awaye out of the house of the Lorde and oute of the kynges house and out of the Lordes houses and gaue vnto the kynge of Assur, thought to helpe him not. And therto in the very tyme of his tribulacion dyd kynge Achaz trespace yet more against the Lorde. For he offred vnto the Gods of them of Damasco which vse him and sayde because the goddes of the Assyrens helpe them therfore will I offer to them, that they maye helpe me also. But they were his confusion & the destruction of all Israel. And Achaz gathered together the vessels of the house of God & brake them, & shut vp the wyes of the house of the Lorde, and made him aulters in all corners of Jerusalem. And in all the cyties of Juda cyte by cyte he made hyghaulters to burne incense vnto other goddes, and angred the Lord God of his fathers. The rest of his actes and all his wayes both first and last are writte in the boke of kynges of Juda and Israell. And whe Achaz was layde to rest with his fathers they buryed him in the cyte of Jerusalem: but brought him not vnto the sepulchres of the kynges of Juda. And Ezechias his sonne raigned in his stede.

¶ Ezechias restoreth vnto the temple of the Lorde all the vessels that had not been regarded of his predecessours.

CAPI. XXIX.

EZechias began to raygne when he was. xxv. yere olde, and raygned .xxix. yere in Jerusalē. And his mothers name was Abia the daughter of Zachary. And he dyd that was right in the sight of the Lorde in all poynctes, as dyd Dauid his father. He opened the wies of the house of the Lorde in the first yere and first moneth of his raigne, and repaired them. And he brought in the preastes and the Leuites and gathered them togyther into the east strete: and sayde vnto them.

Heare me ye Leuites: purifye youre selues and halow the house of the Lorde God of youre fathers, and bynge out the filthynesse out of the holy place. For our fathers haue trespassed and done wickedly in the eyen of the Lorde our God and haue forsaken him, and turned awaye their faces from the habitacion of the Lorde and turned to their backes. And brake that they haue shut vp the wyes of the porche and quenched the lampes and haue neyther burned incense nor offred burntesacrifyces in the holy place vnto the God of Israel.

Wherfore the wrathe of the Lorde fell on Juda and Jerusalem: and he scattereth them & made them so thynne that men hisse at it, euen as ye se with youre eyen. For lo, our fathers were ouerthrowen with the swerde, and oure sonnes, our doughters and our wyues were caryed away prysoners for the same. Now haue I in my herte to stryke a couenaunt with the Lorde God of Israel: that his wrathe maye cease. Now therfore my sonnes be not negligent: for the Lorde hathe chosen you to stande before him, and to minister and burne offrynges to him.

Then the Leuites arose: Mahath the son of Amasai and Joel the sonne of Azarias kynge of the children of the Cahathites: and the sonnes of Merari, Kis the sonne of Abdi, and Azarias the sonne of Jalaleel: and of the Gersonites, Joah the sonne of Zimma and Eden the sonne of Joahe: and of the sonnes of Elisaphan Semri and Jeuel: and of the sonnes of Asaph, Zacharias and Mathanias: & of the sonnes of Heman, Jehuel and Semei: & of the sonnes of Jeduthun, Semaias and Oziel. And they gathered their brethren and purified them selues, and then went at commaundement of the kynge by the wordes of the Lorde for to clense the house of the Lorde. And the preastes wente into the house of the Lorde to clense it, and brought out all the vncleanesse they founde in the temple of the Lorde, and in the courte of the house of the Lorde. And the Leuites toke it & caried it oute into the broke Cedron. They began the first daye of the first moneth to purifye, and came the eyght day to the porche of the Lorde: so that they had purged the house of the Lorde in eyght dayes and the .xvj. daye of the first moneth they made an ende.

And then they went in to Ezechias the kyng and sayde: we haue clensed all the house of the Lorde, and the aulter of burntesacrifyces, with all his vessels, and the shewbrede table with all his appareil: and therto all the vessels whi the kynge Achaz had cast a syde when he raygned and transgressed, them we haue repayred and sanctified: and se, they are before the aulter of the Lorde. Then Ezechias the kynge rose early and gathered the Lordes of the cyty and went vp to the house of the Lorde. And there were brought seuen oxen, seuen rammes, seuen lambes and seuen hydes to be a synneoffryng for the kyngdom, for the sanctuary and for Juda. And he commaunded the preastes the sonnes of Aaron to offer them on the aulter of the Lorde.

And they slewe the oxen: and the preastes receyued the bloude and sprenkled it on the aulter: and they slewe the rammes and sprenkled the bloude vpon the aulters: and they slewe the lambes and sprenkled the bloude vpon the aulters. And then they brought forth the hydes of the synneoffrynge before the kynge and the

the congregacion which put their handes vpō them. And the preastes slew them and offered the bloude of them vpon the aultare, to make satisfaction for all Israel: for the kynge sayde that the burntoffringe and the synneoffringe shulde serue for all Israel. And they set the Leuites in the house of the Lorde with Symbales, psalteries and harpes accordynge to the commaundemente of Dauid and of Gad the kynges sear of visions and of Nathan the prophete. For so was the commaundement of the Lorde thorow the handes of his prophetes.

And so the Leuites stode with the instrumentes of Dauid, and the preastes with trompetters. And Ezechias commaunded to offer the burntoffringe vpon the aulter. And when the burntoffringe began, the songe of the Lorde began, and the trompetters with the instrumentes of Dauid kynge of Israel. And all the congregacion bowed theym selues, and the syngers sange, and the trompetters blew, and continued vntyll the burntoffringe was fynyshed.

And when they hadde made an ende of the burntoffringe, the kynge and all that were with hym kneled wynne, and bowed them selues, & gaue prayse and thankes. And Ezechias the kynge & the lordes bade the Leuites to prayse the Lorde with the wordes of Dauid and of Asaph the sear of visions. And the Leuites praysed that they reioyced agayne, and they bowed and bowed them selues.

And Ezechias answered and sayde: nowe that ye haue fylled your handes to the Lorde go to and bringe in the sacrifices and thankoffringes into the house of the Lorde. And the congregacion brought in the sacrifices & thankoffringes, and all that were willing brought burntoffringes. And the nombre of the burntoffringes which the congregacion brought in was seuenty oxen, and an hundred rammes & two hundred lambes: and all for burntoffringes to the Lorde. And beside that they dedicated sixe hundred oxen, and three thousande sheepe.

But the preastes were to fewe, and were not able to flaye all the burntoffringes. Wherfore their brethren the Leuites holpe them tyll the worke was ended, and vntyll the preastes were sanctified. For the Leuites were purer herted to sanctifie them selues then the preastes. And therto the burntoffringes were manye with the fat of the peaceoffringes and the drynkeoffringes that belonged to the burntoffringes. And so the seruice pertayninge to the house of the Lorde went forwarde. And Ezechias reioyced, and all the people, that God had made the folke so redye, for the thing was sodenly done.

¶ Ezechias remuneth the frait of pascoum.

CAPI. XXX.

AND Ezechias sent to all Israel and Juda and thereto wrote letters to Ephraim and Manasses, that they shulde come to the house of the Lorde at Jerusalem, to offer passeouer vnto the Lorde God of Israel. And the kynge helde a counsell with his lordes and all the congregacion at Jerusalē to kepe the feast of passouer in the second moneth. For they coulde not kepe it at that tyme, for there were not preastes ynough sanctified, neyther was the people gathered togither to Jerusalem. And the thynge pleased the kynge and all the congregacion. And they decreed it shulde be proclaymed thorowe out all Israell frome Berlabe to Dan, that they shuld come and holde the feast of passouer vnto the Lord God of Israell at Jerusalem: for they hadde not often boneat, as it is written howe they shuld.

And the messengers went with letters of the hande of the kynge and of his lordes thorow out all Israel and Juda, at the commaundement of the kynge which sayd: children of Israell, tourne agayne vnto the Lorde God of Abraham, Isaac, and Israell, and so will he tourne to the remnaunt of you that are escaped out of the handes of the kynge of Assur. And be ye not lyke youre fathers and your bretheren which trespased agaynste the Lorde of your fathers, which therfore gaue them vp that they are wasted as ye se. Wherfore be not nowe stiffnecked lyke vnto your fathers, but yelde your selues vnto the Lorde, and come to his holye place which he hathe sanctified for euer, and serue the Lorde youre God, that his wrathe maye turne frome you. For yf ye tourne vnto the Lorde, youre brethren and youre children shall fynde compassion in the presence of them that holde them captyue, that they may come agayne vnto this lande: for the Lorde youre God is full of mercye and compassion, & will not turne his face frome you, yf ye tourne agayne to him.

And the postes went from cytie to cytie thorow out the lande of Ephraim and Manasses and euen vnto Zabulon. But they laughed them to scorne and mocked them. Neuertheles yet diuers of Aser, Manasses and of Zabulon meekened them selues and came to Jerusalem. And therto the hand of God was in Juda, to make them of one accorde to do the commaundment of the kynge and the captayns, which was according to the worde of the Lorde. And so there assembled to Jerusalem moche people and a mychtye great congregacion, to holde the feast of swete breed in the seconde moneth.

And they arose and put awaye the aultares that were in Jerusalem. And all the incense they dyd awaye and cast them into the broke Cedron. And they slewe passouer the fourtene daye of the seconde moneth. And the preastes and Leuites sanctified them selues for shame, and broughte in the burntoffringes into the house of the Lorde. And they stode in their vsage after their maner accordynge to the lawe of Moses the man of God. And the preastes sprynkled the bloude receyuynge it of the handes of the Leuites. And because there were many in the congregacion that were not sanctified: and therfore dyd the Leuites sley passouer for all that were not cleane to sanctify them

them to the Lorde.

There was very moch people out of Ephraim, Manasses, Isachar & Zabulon that were not cleane, and therfore dyd eate passouer otherwyse then wryteinge specifieth. But Ezechias prayed for them and sayd: ℣ good Lorde be mercyful to all that set their hertes to seke the God that is the Lorde God of their fathers, thoughe they be it not accordinge to the clennesse of the holy place. And the Lorde herd Ezechias and healed the people. And so ℣ children of Israel that were founde at Jerusalem helde the feast of swete breed seuen dayes with great gladnesse, and the Leuites and the preastes prayed the Lorde day by day with lowde instrumentes.

And Ezechias spake hertely vnto the Leuites that had good vnderstandinge of ℣ Lorde. And they dyd eate that feast seuen dayes long and offred peaceoffringes & thanked the Lorde God of their fathers. And the hole assemble toke counsell to kepe seuen dayes moo: & they helde thole seuen dayes with gladnesse. For Ezechias kynge of Juda gaue for heaueoffringes to the congregacion a thousand oxen and seuen thousande shepe. And the Lordes gaue to the congregacion for heaueoffringes a thousande oxen and ten thousande shepe. And the preastes sanctified them selues, that they were ynoughe.

And all the congregacion of Juda with the preastes and Leuites, and all the congregacion that came out of Israell and the straungers, both that came out of the lande of Israel and that dwelt in Juda, reioyse hiarde there was great ioye in Jerusalem. For frome the tyme of Salomon the sonne of David kynge of Israel it happened not so in Jerusalem.

And the preastes and the Leuites arose & blessed the people, and their voyce was herde, and their prayer went vp vnto his holy dwelling place heauen.

¶ After Ezechias had called agayne the people vnto the worde of the Lorde he ordreth the preastes, vnto whome he commaundeth to gyue tythes.

CAPI. XXXI.

NOw when they had fynished all this: all Israell that were founde in the cyties of Juda, went oute and brake the Images and cut downe the gromes, and all to brake the hyaultares and the other aultares throwe out all Juda and Ben Jamin, Ephraim and Manasses, tyl they had made an ende of them. And afterwarde all the children of Israel returned euery man to his possession in their owne cyties. And Ezechias set the preastes and the Leuites in their ordre to wayte by course, euerye man accordinge to his office whether preast or Leuite: for the burntoffringes and peaceoffringes, and to ministre and to thanke & to praye in the gates of the lodge of the Lorde. And the kynge gaue a portyon of his substaunce for burntoffringes at morninge and euen, and for burntoffringes on the Sabboth dayes and newe monne, and other solemne feastes, accordinge ✠ as it is wrytten in the lawe of the Lorde. And he bad the people that dwelte in Jerusalem to gyue the parte of the preastes & Leuites, that they might be mayntayned in the lawe of the Lorde. And as sone as the worde came abrode, the children of Israell brought aboundaunce of fyrste frutes of corne, wyne, oyle, and hony, and of al maner of frutes of the felde: and the tythes of al maner of thinges brought they in pleteously. And the children of Israel and Juda ℣ dwelt in the cyties of Juda, they also brought in the tythes of oxen and shepe, and tythes of dedicate thinges which were dedicate to the Lorde their God, and put them on heapes. In the thirde moneth they began to laye the heapes and fynished them the seuenth.

And when Ezechias and the lordes came & sawe the heapes, they blessed the Lorde and his people Israell. And Ezechias questioned with the preastes and the Leuites concerning the heapes. And Azarias the chiefe preest of the house of Sadoc answered him & sayde: sithens they began to bringe the heaueoffringes into the house of the Lorde, we haue eaten & had ynoughe, and yet lefte aboundaunce, for the Lorde hathe blessed his people and therof is this heape left. And Ezechias bad make vp ℣ Lorde houses about the house of the Lorde. And so they dyd, and caryed in the heaueoffringes and the tythes and the dedicat gyftes, euen of fydelitie.

Ouer which Chonanias the Leuite hadde the rule with Semei his brother next to him. And Jehiel, Azasias, Nahath, Asael, Jerimoth, Jozabad, Eliel, Ismachias, Mahath and Banaias, were ouerseers vnderneth, by Chonanias and Semei his brother, at the appoyntement of Ezechias the kynge. and Azarias the ruler of the house of God. And Chore the sonne of Jemna the Leuite porter at the East side hadde the ouerlight of the freewyllofferinges of God, to gyue heaueoffringes vnto the Lorde, and was ouer thinges moste holy. And vnder him were Eden, Miniamin, Jesua, Semeias, Amarias and Sechenias in the cyties of the preastes of their ordre, to gyue to their brethren their portions, as well to the small as to the great.

And to the males also that were reckened from thre yere & aboue amonge all that went into the house of the Lorde daye by day, to ministre & to wayte by course. And to the preastes that were reckened in the householdes of their fathers hous. xx. yere & aboue, to wayte when their courses came. And to them that were reckened throwe out al their dedes, wyues, sonnes & doughters throwe out al the congregacion. For to the fidelitie of them dyd they commit their sanctified gyftes. And thereto amonge the children of Aaro the preastes were men named by name in the fieldes of the suburbes of all their cyties, cytie by cytie, for to gyue portions to all the males of the preastes and to all that were reckened amonge the Leuites.

And on this maner dyd Ezechias throwe out all Juda, & dyd that was good, ryghte & truth,

truthe, before the Lorde his God. And in all the worckes that he began in the seruice of ꝑ house of God, to seke his God after the lawe and commaundement, he dyd with al his hert and ꝓsperyd.

¶ Sennacherib which hulde haue besieged Jerusalē is stryken of the Aungell. Ezechias dyeth after whom succedeth Manasses.

CAPL. XXXII

A Fter these werks and truthe, Sennacherib kynge of Assur came and entred into Juda and pytched against the stronge cytes and thought to drawe them to him.

But when Ezechias sawe that Sennacherib was come & that he purposed to fight against Jerusalem: he toke counsel with his capitaynes and men of might, to stop the watir of ꝑ fountaynes that were without the cytie: and they were content to helpe him. And so there gathered moche people together and stopt all the welles and the broke that ran thorow the myddis of the lande, entendinge that the kynges of Assur should not fynde moche water, when they came. And he went to lustely and buylte vp the wall where it was broken, and made towres about vpon, & yet an other wal without, and repayred Mello the cyte of David, and made many darts and shilds.

And he set Capitaynes of warre ouer ꝑ people & gathered theym together into the large strete at the gate of the cyte and spake gently to them; sayenge. Plucke vp your hertes and be stronge: Be not afrayed ne in any wyse discouraged for dreed of the kynge of Assur, and of the great multitude that is with hym: for there is one greatter with vs then with him. With him is an arme of flesh: but with vs is the Lorde our God for to help vs and to fight our batayles. And the people were well comforted with the worckes of Ezechias kynge of Juda.

After that, Sennacherib kyng of Assur sent of his seruauntes to Jerusalem (he him self lyenge before Lachis and all his kyngdome with him) vnto Ezechias kynge of Juda and vnto all Juda that were at Jerusalem, sayenge.

Thus sayth Sennacherib kynge of Assur: In whom in ye trust O ye that are besieged in Jerusalem? Ezechias deceyueth you, to kyll you to death, honger, and thrust, sayeng: the Lorde oure God shall rydde vs out of the hande of the kynge of Assur. Is it not that Ezechias that put downe his hyll auitares and his other auitares, and commaunded Juda & Jerusalem sayenge: before one auiter ye shal bowe your selues and vpon that offer also?

Moreouer haue ye not herde what I and my fathers haue done vnto the people of all landes? were the gods of the people of other landes able to saue their landes oute of my hande? which of all the goddes of those nacions that my fathers destroyed was it, that could kepe his people out myne hande, that your God shulde be able to kepe you oute of myne hande? Wherfore nowe let not Ezechias deceyue you eyther perswade you on this facion, nor yet beleue him. For as no God amonge so many nacions and kyngdomes, was able to rydde his people out of myne hande & the handes of my fathers: euen so moche lesse shall your God kepe you out of myne hande. And yet more dyd his seruauntes spike against the Lorde God and against his seruaunt Ezechias. Furthermore he wrote a letter to raile on the Lorde God of Israel and spake therin sayenge: as the goddes of the nacions of other landes haue not delyuered their people out of myne hande, no more shall the God of Ezechias delyuer his people out of myne hande. And they cryed with a lowde voyce in the Iewes speache vnto the people of Jerusalem, ꝑ were on the walles, to feare them and to dismaye theym, that they might haue taken the cyte. And they spake against the God of Jerusalem, as against the goddes of the nacions of the earth, which are the worckes of the handes of men.

But Ezechias the kynge and the ꝓphete Isai sonne of Amos prayed concernynge that thinge and cryed vp to heauen. And the Lorde sent an aungell and destroyed all the men of warre and the Lordes and Capitaynes of the host of the kynge of Assur, that he turned his face with shame towarde his owne lande. And when he was come into the house of his God, he was there ouerthrowen w the sword euen by them that issued out of his bowels. And so the Lorde saued Ezechias and the inhabiters of Jerusalem oute of the handes of Sennacherib kynge of Assur and of all other, and maynteined them on all sydes. In so much that many brought presentes vnto the Lorde to Jerusalem and precious gyftes to Ezechias kynge of Juda: so that he was magnifyed in the sight of all nacions fromē thence forth.

In those dayes Ezechias was sicke vnto ꝑ death and besought the Lorde: which answered him and shewed him a wonderfull myracle: but Ezechias dyd not accordinge to the benefite shewed him, for his hert arose: therfore came there wrath vpon him and vpon Juda and Jerusalem. Notwithstandinge Ezechias meekened him self for the arrogancy of his hert both he and the inhabiters of Jerusalem. Wherfore the wrath of the Lorde fell not vpō them in the dayes of Ezechias.

And Ezechias had exceadinge moch ryches and honour. And he gathered him treasure of siluer, golde, precious stones, spices, shildes, and all maner pleasaunt iewelles: and made store houses for the frutes of corne, wyne and oyle: and stables for all maner beastes, & folds for shepe. And made him townes because he had catel of shepe & oxen great aboundaūce for God had given him substaunce exceadinge moche. And the same Ezechias stopped ꝑ vpper waterspringes of Gihon & brought them downe to the West syde of the cyte of David. And Ezechias prospered in all his workes.

But when the Ambassadours of the Lordes of Babylon were sente to him, to enquyre of the wonder ye that chaunced in the lande, God left him; to tempte him that all that was in his

herte

bred myght be knowen.

¶ The reste of the actes of Ezechias and his good dedes are wrytte in the vision of Isaie the prophete the son of Amos in the boke of the kynges of Juda and Israel. And then Ezechias slept with his fathers, and they buried him in the highest sepulchre of the sonnes of David: and Juda and the inhabitaunts of Jerusalem dyd him worshyppe at his decease. And Manasses his sonne raygned in his stede.

¶ Manasses is taken prysoner, and after destroyeth the Idoles. He dyeth after him succeadeth Amon. Amon is killed of his owne people, and Josiah his sonne raygneth for him.

CAP. XXXIII.

MAnasses was .xij. yere old when he was made kynge, and raigned .lv. yere in Jerusalem. And he dyd wyckedlye in the sight of the Lorde, lyke vnto the abominacions of the Paynyms which the Lorde cast out before the children of Israel. For he went and buylt agayne the hyllauters which Ezechias his father had broken downe. And he erected up auiters vnto Baals, and made groues, & bowed him selfe vnto all the host of heauen and serued thē. And he buylt auiters in the house of the Lorde: Of which the Lorde had sayde + in Jerusalem shall my name be for euer. And he made auiters vnto all the host of heauen in the two courtes of the house of ℣ Lord. And he burnt his children in fyre in the valey of the sonnes of Hennon. And he obserued diuinal dayes and occupyed wytchecraft and sorsery, and mayntened workers with spirites & feates of fortunes: and wrought moche euyll in the sight of the Lorde, to anger him with.

And he put the herued Image of an Idole which he had made, in the house of God. Of which house God sayde to David and to Salomon his sonne, in this house here in Jerusalem which I haue chosen out of all the tribes, + I wil put my name for euer, & no more remoue the feate of Israell for the of the lande which I haue ordeyned for your fathers. In case they shalbe dylygent to do all I haue commaunded by Moyses in all the lawe ordinaunces and maners. But Manasses made Juda & the inhabiters of Jerusalem to erre, and to do worse then the Heythen which the Lorde destroyed before the children of Israel. And whē the Lorde spake to Manasses and to his people, they attended not to him.

Wherfore the Lorde brought vpon them ℣ Capitaynes of the host of the kynge of Assur, which toke Manasses in an holde and bound him with chaynes and caryed him to Babilon And when he was in tribulacion he besought the Lorde his God, and humbled him self exceedyngly before the God of his fathers, and made intercession to him: and he was entreated of him and herde his prayer and brought him agayne to Jerusalem into his kyngdome. Then Manasses knewe how that the Lorde was the very God. After that, he buylt a wal without the cyte of David on the west syde of Sion in the broke and to wyth to Fysshgate and rounde about Ophel and brought it vp of a very greate heyght, and put Capitaynes of warre in all the stronge cytes of Juda. And he toke away straunge gobbes and the Idole out of the house of God, and all the auiters that he had buylt in the mount of the house of God and in Jerusalem, and cast them out of the cyte. And he made an auiter vnto ℣ Lord and sacrificed theron pr. offrynges and thanke offrynges, and charged Juda to serue ℣ Lorde God of Israel. Neuertheles the people dyd offer styll in the hyllauters, yet vnto the Lorde their God only.

The reste of the actes of Manasses and his prayer vnto his God, and the wordes of the seers of hys that spake to him in ℣ name of the Lorde God of Israell, are written amonge the dedes of the kynges of Israel. And his prayer and how that he was herde, and all his synne and trespace, and the places where he made hyllauters and set vp groues & herued Images before he was meeked, are written amonge the dedes of the seers of visions. And when Manasses was layde to rest with his fathers, they buryed him in his owne house and Amon his sonne raygned in his rowme. Amon was .xxij. yeres olde, when he began to raygne, and raygned two yere in Jerusalem. And he dyd that displeased the Lorde lyke vnto Manasses his father, for Amon sacrificed to all the herued Images which Manasses his father made, and serued them, and meeked not him selfe before the Lorde, as Manasses his father had meeked him selfe: But Amon trespassed greatly. Wherfore his owne seruaūtes conspired against him and slew him in his owne house. And the people of the lande slewe all that had conspired against kynge Amon. And then to the people of the lande made Josias his sonne kynge in his rowme.

¶ Josias destroyeth the Idoles and restoreth the temple in whiche is founde the boke of the lawe. He sendeth to Holda the prophetesse for counsell.

CAP. XXXIIII.

JOsias was made kynge when he was .viij. yere olde, and he raygned in Jerusalem .xxxj. yeres. And he dyd that pleased the Lorde, & walked in the wayes of David his father, bowinge neyther to the ryght hande ne to ℣ left. In so moche that the eyght yere of his raigne, when he was yet a lad, he began to seke after the God of David his father. And in the .xij. yere he began to purge Juda and Jerusalem of hyllauters, groues, herued Images, & Images of metall: so that they brake downe ℣ auiters of Baals euen in his presence, and the Idoles that were vpon them, he caused to be destroyed. And the groues, herued Images, & Images of metall he brake and made dust of them, and strawed it vpon the graues of them that had offred to them. And he burnt the bones of the prestes vpon the auiters, and clensed Juda and Jerusalem. And euen so dyd he in the

in the cytties of Manasses, Ephraim, Simeon and of Nepthali. And in the wylderneſſes of them rounde about he plucked a ſonder the aultares and the groues and dyd beate them and stampe theym to powdre, and bet wynne the ydoles thorowout all the lande of Israel: and then returned to Jerusalem.

In the.xviii. yere of his raygne when he had purged the lande and the temple, he sent Saphan the sonne of Azalia, and Maasiah the gouernoure of the cytie, and Joah the sonne of Joachaz the recorder, to repayre the house of the Lorde his God. And when they came to Helkiah the hyghe preaste, men deliuered theym the moneye that was brought into the house of God, which the Leuites that kept the entreyes had gathered of the handes of Manasses and Ephraim and of all that yet remayned in Israel and of all Juda and Ben Jamin and of the enhabiters of Jerusalem. And they put it in the handes of the workemē that had the ouerlight of the house of the Lorde, which gaue it to the labourers that wrought on the house of the Lorde, to repayre and mende it, and to maisons and carpēters to hye hewed stone and tymbre, for to make couples & beames for the houses which the kynges of Juda had destroyed: And the men wrought in the worke faithfully.

And the ouerseers of them to courage them were Jahath and Obadiah Leuites of the children of Merari: and Zecharia and Mesullam of the children of the Cahathites, and as many other of the Leuites as could skill of instrumētes of Musike. And ouer the bearers of burthens and ouer all that wrought in what so euer workmanship it were, were there scribes, officers and porters of the Leuites.

The boke of the lawe is founde.

And as they brought out the moneye that was brought into the house, Helkiah the preest founde the boke of the lawe of the Lorde geuen by Moses. And Helkiah answered and sayde to Saphan the scribe: I haue founde the boke of the lawe in the house of the Lorde, & gaue the boke to Saphan. And Saphan caryed the boke to the kynge, and brought the kynge worde agayne, sayenge: all that was committed to thy seruauntes, that do they. And they haue powred out the money that was founde in the house of the Lorde and haue deliuered into the handes of the ouerseers of the workmen. And then Saphan the scribe shewed the kynge, sayenge: Helkias the preest hath geuē me a boke, and he red it before the kynge.

And when the kyng had herde the wordes of the lawe, he tare his clothes, and commaunded Helkiah and Ahikam the sonne of Saphā and Abdon the sonne of Micah and the sayd Saphan the scribe and Asaia a seruaunt of the kynges, sayenge: go and enquire of the Lorde for me and for them that are left in Israel and Juda, concernynge the wordes of the booke that is founde. For great is the wrath of the Lorde that is fallen vpō vs, because our fathers kept not the worde of the Lorde, to worke all that is written in this boke. And Helkias with the that pertayned to the kynge went to Holdah a prophetisse wyfe of Sellum the son of Thehohath the sonne of Hasarah kepar of the wardrope (which prophetisse dwelt in Jerusalem in the seconde warde) and they communed so with her. And she sayde vnto them: thus sayth the Lorde God of Israel, tell ye the man that sent you to me: euen thus sayth the Lorde: I will brynge euyll vpon this place and vpon the enhabiters therof, euen all the curses that are written in the boke which they haue red before the kynge of Juda, because they haue forsaken me and haue offred vnto other Gods to angre me with all maner workes of their handes, therfore is my wrathe set on fyre agaīst this place and shall not be quenched.

And as for the kynge of Juda which sent you to enquire of the Lorde, so shall ye say to him: thus sayth the Lorde God of Israel concernyng the wordes which thou hast herd. Because thyne hert dyd melt and thou dydest meke thy selfe before God, when thou herdest his wordes against this place and against the enhabiters therof: and humbledst thy selfe before me, and rentest thy clothes and wepest before me, that haue I herd also sayth the Lorde. Beholde I will take the to thy fathers & thou shalt be put in thy graue in peace, & thyne eyes shall not se all the myschefe that I will bryng vpon this place and vpō the inhabiters of the same. And they brought the kynge worde agayne. Then the kynge sent and gathered together all the elders of Juda and Jerusalem. And the kynge went vp into the house of the Lorde, and all the men of Juda and the inhabiters of Jerusalem and the preastes and Leuites and all the people great and small: and red al the wordes of the boke of the couenaūt that was founde in the house of the Lorde. And the kynge stode at his standing and made a couenaunt before the Lorde, to folowe the Lorde and to kepe his commaundmentes, his wytnesses and his statutes with all his herte and with all his soule and to fulfill the wordes of the appoyntment written in the sayde booke.

And he made to come forthe all that were founde in Jerusalem and Ben Jamin, and the inhabiters of Jerusalem promyſed to kepe the couenaunt of God which was the God of their fathers. And Josias put away all maner abhominations out of all landes that pertayned to the children of Israel, and brought all that were founde in Israel to serue the Lorde their God. And they tourned not a syde from the Lorde God of their fathers as longe as he lyued.

¶ Josias holdeth passouer. He fyghteth against the kynge of Egypte / and dyeth. The people bewayle him.

CAPI. XXXV.

And Josias helde the feaſt of passouer vnto the Lorde in Jerusalem, and they slewe passouer in the.xiiii. daye of the first moneth. And he set the preastes in their offices and ayded the in the seruyce of the house of the Lorde. And he sayd to the Leuites that taught

taught thorow out all Israel and were sanctified vnto the Lorde: put the holy arcke in the house which Salomon the son of Dauid kyng of Israell dyd buylde, ye nede not to beare it vpon your shoulders. Wherfore now serue the Lorde your God and his people Israell. And prepare your selues by your auncient housholdes and companyes, accordinge to the wrytynge of Dauid kynge of Israel, and the wrytinge of Salomon his sonne. And stande in the holy place accordynge to the deuysions of the auncyent housholdes of your brethren the chyldren of the people, and after the deuyson of the auncyent housholdes of the Leuites, & kyll passouer, sanctifye and prepare your brethren that they maye doo accordynge to the worde of the Lorde by the hande of Moses.

And Josias gaue to the common people in lambes and kydes, for passe ouer offeringes onely, vnto all that were present thirty thousande by tale, and thre thousande oxen, euen of ye kynges substaunce. And his Lordes gaue willyngly vnto the people and vnto ye priestes and vnto the Leuites. Helkias, Zacharias & Iehiel rulers of the house of God, gaue vnto the priestes for passe ouer offeringes two thousande and syxe hundred lambes and kydes, and thre hundred oxen. And Conania with Semeia and Nathanael his brethren, and Hasabiah and Iaiel and Iozabad, Lordes of the Leuites, gaue vnto ye Leuites, fyue thousande passe ouer offeringes, & fyue hundred oxen.

And so the seruyce went forwarde: and ye priestes stode in theyr places, and the Leuites in theyr companyes at the kynges commaundement. And they offered passouer: and the priestes sprynkled the bloude receyuynge it of the Leuites, and the Leuites flayde the beastes, and they set awaye the burntofferinges, to gyue them vnto the comme people as they were deuyded by auncient houses, for to offer vnto the Lorde, as is written in the boke of Moses. And so dyd they with the oxen. And they dressed the passouer with fyre as the maner was. But the other halowed holocaust beastes they sod in potters, caudrons and pannes and dyed them quickely amonge all the common people. And afterwarde they made redy for them selues and for the priestes and for the children of Aaron, which were occupyed in offeringe burntoffringes and the fat vntyll nyght. And therfore the Leuites prepared for them selues and for the priestes the sonnes of Aaron. And the singers the children of Asaph stode in their standinge accordinge to the commaundement of Dauid and Asaph, Heman & Idithun the kynges seare of visions: and the porters waited at euery gate, and might not departe from their seruice: But their brethre the Leuites prepared for them. And so all the seruice of the Lorde went forwarde the same daye, in offeringe passouer of burntoffringes vpon the aultare of the Lorde, accordinge to the commaundement of kynge Josias. And so the children of Israell that coulde be founde/ offered passouer the same tyme and kepte the feast of swete bred. vij. dayes, and there was no passouer lyke to that kept in Israel frome the tyme of Samuel the prophete: neyther dyd any of the kynges of Israel holde suche a passouer feast as dyd Josias and the priestes & Leuites and all Juda, and almoste of Israel as coulde be had, and the inhabiters of Jerusalem. And this passouer was holden in the xviij. yere of the raygne of Josias.

D Exo. xxxiiij.

After all this, when Josias had tymyshed the temple, Necho kynge of Egypte came vp to fight against Carcamis vpon Euphrates, and Josias went out against him. And the other sent messengers to him, sayenge: what haue I to do with the thou kynge of Juda? I came not against the now at this tyme, but against an house with whome I haue warre, & God bad me haste. Leaue therfore and medle not with God which is with me, least he destroy the. Neuertheles Josias turned not his face frō him, but made him redy to fight with him, & perceiued not bi the wordes of Necho out of the mouthe of God. And when he was come to fight in the valeye of Mageddo, ye shotters shot against the kynge Josias. And ye kynge sayd to his seruauntes: take me away, for I am sore hurt. And his seruauntes bare him out of that charet & put him in an other, and brought him to Jerusalem where he dyed and was buryed in ye sepulchre of his fathers. And all Juda and Jerusalem mourned for Josias. And Jeremye lamented Josias, and all singyng men and singyng women spake of Josias to this daye, and made it an ordinaunce in Israel: and they be written in lamentacions. The rest of the actes of Josias & his good dedes in folowinge the writinge of the lawe, & his deedes first and last are written in the boke of the kynges of Israel and Juda.

2 Esdre xxxiij.

Here Johaz reigned Joachim, Jechonias, Sedechias, in whose tyme all the people were caryed away to Babylon and were captyues .lxx. yere after, by kynge Cyrus.

CAP. XXXVI.

A Nd the people of the lād toke Joachaz the sonne of Josias & made him kyng after his father in Jerusalem. And Joachaz was .xxiij. yere olde when he began to raygne, & raygned thre monethes in Jerusalē. For the kynge of Egypte put him downe at Jerusalem & raunsomed the lande in an hundred talentes of syluer & a talent of golde. And the kynge of Egypte made Eliakim his brother kynge vpon Juda & Jerusalem, & turned his name vnto Joakim, but Joachaz his brother Necho toke & caryed him to Egypte. Joakim was xxv. yere old when he began to raigne, & raygned .xj. yere in Jerusalē & he dyd ye wickedly before the Lord his God. Against him came Nabuchodonozor kyng of Babylō & bounde him in fetters to cary him to Babylon. Nebuchadnezzar the kyng Nabuchodonozor caryed of ye vessels of ye house of the Lorde to Babylon & put them in his temple at Babylon. The rest of the actes of Joakim & his abominacions, & ye was layd to his charge, are written in the bookes of the kynges of Israel: & Joachin his sonne raygned

A Joachaz. xxv. Ye yere

Eliakim

B

Joachin

in his steade. Joacin was. viij. yere old when he began to raygne, and raygned three monethes and ten dayes in Jerusalem / and dyd þ displeased the Lorde. And when the yere was out, kynge Nabuchodonosor sent and let him to Babilon with the goodly vessels of þ house of the Lorde, and made Sedechias his brother kynge ouer Juda and Jerusalem.

And Sedechias was. xxj. yere old when he began to raygne, and raygned a. xj. yere in Jerusalem. And he dyd that displeased the Lorde his God, and humbled not him self before Jeremy the Prophete at the mouth of the Lorde. And therto he rebelled against Nabuchodonosor which had receyued an othe of him by god and was to styffnecked and to harde hearted to turne vnto the Lord God of Israel. Furthermore all the rulers of the preastes with the people trespaced a pace after all maner of abominacions of the Paynims & polluted þ house of the Lorde which he had halowed in Jerusalem.

And the Lord God of their fathers sent to them by his messingers, sendynge them by tymes: for he had compassion on his people and on his dwellynge place. But they mocked the messingers of God and skypped their wordes and myssused his Prophetes, vntyll the wrath of the Lorde so arose against his people that it was past remedy. And so he brought vpon them the kynge of Caldey & slew their yonge men with the swerde in their holy temple, and neyther sparede yonge man nor mayden, neyther old man, neyther so moche as hym that stowped for age: But gaue al into his hande.

And all the vessels of þ house of God both great and smal, and the treasures of the house of God, and the treasures of the kynge & his Lordes he caryed to Babilon euery whit. And they brent the house of God and brake wnne the walles of Jerusalem, and brent all the palaces therof with fyre, with all the goodly stuffe therof, and marred it. And he caryed away them that had escaped the swerde, to Babilon, where they were seruauntes to him and his children, vntyll the kyngdome of perfia began to rule, to fulfill the worde of the Lord by the mouthe of Jeremy, vntyl the land had her pleasure of her Sabbothes: for as longe as she laye desolate, she kept Sabboth vntyll she had fulfilled. lxx. yeres. And the first yere of Cyrus kynge of perfia to fynysh the word of the Lorde by the mouth of Jeremy, þ Lord stered vp the spirite of Cyrus kynge of perfia that he made a Proclamacion throughout all his kyngdome, and set it vp in writynge, sayenge: Thus sayth Cyrus kynge of Perfia, all the kyngdomes of the earth the Lord God of heauen hath geuen me, whiche hathe charged me to buylde him an house in Jerusalem that is in the lande of Juda. Whersore who so euer is amonge you of all his people, the Lorde his God be with him, and let him go vp.

¶ The ende of the seconde boke of the Chronycles of the kinges of Juda.

THE FYRST BOKE OF ESDRAS THE PROPHETE.

¶ Cyrus sendeth agayne the people that was in captyuyte, and restoyed them thyr holy vessellis. And commaundeth them to buylde agayne the temple.

CAPI. I.

IN the fyrste yere of Cyrus kynge of Perſia (that the worde of the Lorde spoken by the mouth of Jeremy myght be fulfilled) the Lorde stirred vp the spirite of Cyrus kynge of Perſia, that he caused it be proclaymed thro out all his empyre, yea and by wrytinge also, sayenge: Thus sayth Cyrus the kynge of Perſia: The Lorde God of heauen hathe geuen me all the kyngdomes in the lande and hath commaunded me to buylde hym an house at Jerusalem in Juda. Who so euer nowe a- B mong you is of his people, the Lord his God be with him, and let him go vp to Jerusalem in Juda, and buylde the house of the Lorde God of Israel. He is the God that is at Jerusalem. And who so euer remayneth yet in any manir of place (where he is a straunger) let the men of his place, helpe him with syluer and golde, with good and catel, besyde that wyche they wyllyngly offer, for the house of God at Jerusalem.

Then gat vp the principall fathers of Juda and Ben Jamin, and the preastes and Leuites, and all they whose spyrite God had rayſed to goo vp, and to buylde the house of the Lorde at Jerusalem. And all they that were about them, strengthed their handes with veſſels of syluer and golde, with good and catell and Jewels, besyde that wyche they gaue of their frewill. And kynge Cyrus brought forth of the vessels of the house of the Lorde, wyche Nabuchodonosor had taken out of Jerusalem, and put in the house of his God. But Cyrus the kynge of Perſia brought them forthe by Mithridates the treasurer, and numbred them vnto Sesbazar the prince of Juda. And this is the numbre of them: thirty basins of golde and a thousand basens of syluer, and nyne and twenty knyues, thirty cuppes of golde, and of other syluer cuppes foure hundred and ten, and of other vessels a thousand. So that all the veſſels both of golde and syluer, were fyue thousand and foure hundred. Sesbazar brought them all vp, with them that came vp oute of the captiuitie of Babilon vnto Jerusalem.

¶ The nombre of them that returned from captyuyte.

CAPI. II.

THese are the children of the lande that went vp oute of the captiuitie (whome Nabuchodonosor the kynge of Babilon had caryed away vnto Babilon) and came a- gayne vnto Jerusalem and into Juda, euery one vnto his cyte, and came with Zorobabel Jesua, Nehemiah, Saraiah, Reelaiah, Mardochai, Bilsan, Mespheret, Beguai, Rehum, and Baanah. This is now the numbre of the men of the people of Israel: The children of Phoros, two thousand, an hundred, and lxxij. The children of Saphatiah three hundred and two and seuenty: the children of Arah, seuen hundred and lvi. The children of Phahath Moab amonge the children of Jesua Joab, two thousand eyght hundred and twelue: the children of Elam, a thousand, two hundred and foure and lv: the children of Zethua, nyne hundred, and fyue and fourty: the children of Zacai, seuen hundred and three: the children of Bani, fyue hundred and xlij. The children of Bebai, fyue hundred and thry. The children of Asgad, a thousand two hundred and xxij. The children of Adonicam, fyue hundred, and lxvi. The children of Beguai, two thousand and lvj. The children of Adin, foure hundred and liij. The children of Ater of Ezechias, eyght and nynety: the children of Besai, three hundred and three and twenty: The children of Jorah, an hundred and twelue: the children of Hasum, two hundred and three and twenty: The children of Gebar, fyue and nynety: the children of Bethlehem, an hundred and three and twenty: the men of Netopha fyue and fyfty: the men of Anathoth, an hundred and eyght and twenty: the children of Asmaueth, two and fourty: the children of Kariath Jarim, Cephirah and Beerothites hundred and three and fourty: the children of Ramah and Gabaah fyue hundred and xxj. The men of Machmas, an hundred and two and twenty: the men of Bethel and Ai, two hundred and three and twenty: the children of Nebo, two and fyfty: the children of Magbis, an hundred and fyue and fyfty: the children of the other Elam a thousand, two hundred and foure and fyfty: the children of Harim, three hundred and twenty: the children of Lodhadid and Ono, seuen hundred a fyue and twenty: The children of Jericho, three hundred and fyue and fourty: the children of Senaah, three thousande, fyue hundred, and thirty.

The preastes. The children of Jedaiah of the house of Jesua, nyne hundred and three & seuenty: the children of Emer, a thousand & two and fyfty: The children of Phashur, a thousand and two hundred, & seuen & fourty: The children of Harim, a thousande and seuen.

The Leuites. The children of Jesua and Cadmiel of the children of Hodauiah, foure and seuenty. The singers. The children of Asaph, an hundred, and eyght and twenty. The children of the wardepers. The children of Selum, the children of Ater, The children of Talmon, the children of Akub, the childre of Hatita, and the children of Sobai: all to-

gether an hundred and nyne and thirty.

The Nethinims, the children of Ziha, the children of Hasupha, The children of Tabaaoth, the children of Ceros, the children of Sicha, the children of Phadon, the children of Lebanah, the children of Hagabah, the children of Acub, the children of Hagab, the children of Samlai, the children of Hanan, the children of Gadel, the children of Gahar, the children of Reaiah, the children of Rasin, the children of Necuda, the children of Gasan, the children of Usa, the children of Phaseah, the children of Besai, the children of Asena, the children of Meunim, the children of Nephussim, the children of Bacbuc, the children of Hacupha, the children of Harhur, the children Bazeluth, the children of Mahida, the children of Harsa, the children of Barcos, the children of Sisara, the children of Thamah, the children of Neziah, the children of Hatipha.

The children of Salomons seruauntes, the children of Sotai, the children of Sophereth the children of Pharuda, the children of Jaalah, the children of Darcon, the children of Gedel, the children of Saphatiah, the children of Hatil, the children of Pochereth of Zebaim, the children of Ami. All the Nethinims and the children of Salomons seruauntes were all together, three hundred and nynety and two.

And these went vp also, Thelmelah, Thel, Harsa, Cherub, Addon & Emer. But they could not shewe their fathers house nor their seed, whether they were of Israel. The children of Dalaiah, the children of Tobiah, the children of Necoda, six hundred and two and fyftye.

And of the children of the preastes. The children of Habaiah, the children of Hakos, the children of Berzilai, whiche toke one of the daughters of Berzilai the Galeadite to wyfe, and was counted amonge the same names: these sought the register of their byrth, but found none, therfore were they put frome the preasthood. And Hathirsatha sayde vnto them, that they shuld not eate of the most holy, tyl there rose vp a preast with the * lyght and perfectnesse.

The hole congregacion as one man, was two and fourty thousande, three hundred and three score: besyde their seruauntes and maydens, of whome there were seuen thousande, three hundred and seuen and thirtye. And they had two hundred singynge men and women, seuen hundred and sixe and thirty horses, two hundred and three and fourtye Mules, foure hundred and three and thirty Camels, and .vi. thousande, seuen hundred and twenty Asses. And certayne of the chefe fathers, when they came to the house of the Lorde at Jerusalem, they offred willyngly vnto the house of God, that it shulde be set in his place, and gaue after their habilite vnto the treasure of the worke, three score and one thousande drammes, and three thousand pounde of syluer, and an hundred preastes garmentes. So the preastes and the Leuites, and certayne of the people, and the syngers, and the porters, and the Nethinims dwelte in their cyties, and all Israell in their cyties.

¶ After the foundacyon of the temple ones renued, they sacrifyce vnto the Lorde.

CAP. III.

When the seuenth moneth came, and the children of Israel were now in their cyties, the people cloustred together as one man, vnto Jerusalem. And Jesua the sonne of Josedec arose and his brethren the preastes, & Zorobabel the son of Salathiel and his brethren, and buylded the aultar of the God of Israel, to offre burntofferynges therevon, as is written in the law of Moses the man of God and the aultar they dyd set vpon his sockettes (for there was a fearfulnes among them because of the nacions and landes) and offred burntofferynges theron vnto the Lorde in the mornynge and at euen. And beside the feast of Tabernacles (as is written) and offred burnt sacrifices dayly in order, accordinge to the custome, daye by daye. Afterwarde the dayely burntofferynges also, and of the new Moones & of all the feast dayes of the Lorde that were halowed, and all maner of freewill offringes, whiche they dyd of their owne motion vnto the Lorde.

Vpon the first daye of the seuenth moneth beganne they to offre burntsacrifices vnto the Lorde. But the foundacion of the temple of the Lorde was not yet layde. Neuertheles they gaue money vnto the maions and carpenters, and meat and drinke and oyle vnto them of Zidon and of Tire, to bringe them Cedre tymbre frome Libanus by see vnto * Joppa, accordinge to the commaundement of Cyrus kynge of Persia.

In the .ii. conde yere of their commynge vnto the house of God at Jerusalem and the .ii. conde moneth, began Zorobabel sonne of Salathiel, and Jesua sonne of Josedec, and the rest of their brethren the preastes and Leuites and all that were come out of captiuite vnto Jerusalem, and appointed the Leuites from twentye yere olde and aboue, to ouersee the worckes of the house of the Lorde. And Jesua stode with his sonnes and brethren, and Cadmiel with his sonnes, and the children of Juda, to forther the workemen of the house of God, namely the children of Henadad, with their children, and their brethren the Leuites.

And when the buylders layde the foundacion of the temple of the Lorde, the preastes stode in their araye, with trompettes. And the Leuites the children of Asaph with Cymbales, to praise the Lorde & after the maner of Dauid kynge of Israel. And they sange together, gruynge praises and thankes vnto the Lorde, that he is gracious, and his mercy endureth for euer vpon Israel.

And all the people shouted loude in praysinge the Lorde, because the foundacyon of the house of the Lorde was layde. Many also of the olde preastes and Leuites and auncyent fathers

fathers, which had sene the first house: when the foundacion of this house was layde before their eyes, wepte with a loude voyce. And many shouted with ioye, so that the noyse gaue a great soundr, in so moch that the people could not perceyue the ioyfull soundr for the noyse of the weppynge amonge the people: for the people shouted with a loude ioye, so that the noyse was herde farre of.

¶ The buyldynge of the temple is hynderyd.

CAP. IIII.

BVt when the aduersaryes of Juda and Ben Jamin heardr, that the children of captiuitie buylded the temple vnto the Lorde God of Jsrael, they came to Zorobabel and to the principall fathers, and sayd to them: We will buylde with you: for we seke the Lorde youre God as ye do. And we haue vsed sacryfice vnto hym, sythens that Asor ha wn kynge of Assur brought vs vp hyther. But Zorobabel and Jesua and the other auncient fathers of Jsrael answered theym: It belongeth not to you, but to vs to buylde the house vnto our God: for we our selues will buylde alone vnto the Lorde our God of Jsrael, as Cyrus kynge of Persia hath commaunded vs.

Then the folke of the lande hyndered the people of Juda, & made them afrayde to buyld and hyred counsellours against them and hyndred their deuyse, as longe as Cyrus kynge of Persia lyued, tyll the raygne of Darius kynge of Persia. And whē Assuerus was made kynge, in the begynninge of his raygne they wrote vnto him a complaynt against them of Juda and Jerusalem.

Also in the tyme of Artaxerxes, wrote Bisthem, Mithridates, Tabeel, and the other of their conspiracie vnto Artaxerxes kynge of Persia. But the scripture of the letter, was written in the Syrians speache, and was red in the language of the Syrians. Rehum the chaunceler, and Samsai the scryde, wrote also an Epistle frome Jerusalem, to Artaxerxes the kynge, of this tenour.

We Rehum the chaunceler, and Samsai the scryde, and other of the counsell of Dina, of Arphasath, of Tarpiat, of Persia, of Arach of Babylon, of Susan, of Deya, and of Sia, and other of the people, whome the great and noble Asenaphar brought ouer, and set in the cytie of Samaria, and other on this syde the water, and in Cenereth, to kyng Artaxerxes greting. Be it knowen vnto the kynge, that the Jewes are come vp frome the to vs vnto Jerusalem a cytie seditious and frowarde, and buylde the same, and laye the foundacion of the walles therof, and repayre them. Knowe now therfore, O kynge, that yf this cytie be buylded and the walles made vp agayn, they shall not gyue tribute, tolle, ne pearely custome and so euen vnto the kynges shall this hurt redounde. But now sythe we al are therby, whiche destroyed the temple, we will no longer se the kynges dishonour. Therfore we haue sent out, and caused the kynge to be certified therof: that sercche maye be made in the Chronycles of thy progenitours, and so shalt thou fynde in the same Chronycles, and perceyue, that this cytie is seditious and noyfull vnto kynges and landes, and that they cause others also to rebell of olde, and for the same cause was this cytie destroyed. Therfore we certifye the kynge, that yf this cytie be buylded, & the walles therof made vp, thou shalte kepe nothinge on this syde the water by reason of it.

Then sent the kynge an answere vnto Rehum Chaunceler, and Samsai the Scribe, & to the other of their counsel that dwelt in Samaria, and vnto the other beyonde the water. Peace and salutacion. The letters whiche ye sent vs, haue bene openly red before me, and I haue commaunded to make sercche: and it is founde, that this cytie of olde hath made insurrection against kynges, and how that sedicion and rebellion hathe bene committed therin. There haue bene mygety kynges also at Jerusalem, whiche haue raigned ouer all that is beyonde the water, and tolle, tribute and pearly custome was gyuen theym. Do ye now after this commaundement, to cause the same men, that the cytie be not buylded, tyll I haue gyuen commaundement. Be nowe ye be not negligent herein, leste the kynge haue harme by meanes of it.

When kynge Artaxerxes letters were red before Rehum the chaunceler and Samsai the Scryde and their counsell, they went vp in al haste to Jerusalem vnto the Jewes, and lorbad them with byolence and power. The kynges answere.

So ceased the worke of the house of God at Jerusalem, and continued so tyll the seconde yere of Darius kynge of Persia. The worke ceaseth.

¶ By the exhortacyon of Aggeus and Zachary the temple is reedified.

CAP. V.

THe Prophetes, Aggeus and Zachary A sonne of Addo, prophecyed vnto the Jewes that were in Juda and Jerusalem, in the name of the God of Jsrael. Then gat vp Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and began to buylde the house of God at Jerusalem, and with the the Prophetes of God which helped them. At the same tyme came to theym Thathanai the Capitayne on this syde the water, and Sethar buzanai, and their felowes, and sayd thus vn to theym: Who hathe commaunded you to buylde this house, and to make vp the walles therof? Then tolde we theym the names of the men, that made this buylding. But vpon the Elders of the Jewes came the eye of their God, so that they couldē not cause theym to ceasse, tyll the matter was brought afore Darius, and tyll they had answered by letters therunto.

Ezr. 6. This

This is the coppe of the letters that Thathanat Capitayne on this syde the water, and Stharbuzanai, and their adherentes of Aphar lach (which were on this syde the water) sent vnto kynge Darius. The wordes they sente vnto him were these: Vnto Darius the kyng all peace. Be it knowen to the kynge, that we came into Iewry to the house of ỹ great God which is buylded with rought stone, and beames are layd in the walles, and the worke goeth fast forthe, and prospereth in their handes. We asked therfore the elders, and layd vnto them: Who hath commaunded you to buylde this house, and to make vp the walles therof? We asked them names also, that we myght certifye the, and haue written the names of the men that were their rulers. Thei answered vs these wordes, and sayd: We are the seruaunts of the God of heauen and earth, and buylde the house that was buylded many yeres ago, which a great kynge of Israel buylded and set vp. And after our fathers had iniured ỹ God of heauen vnto wrath, he gaue the ouer into the handes of Nabuchodonozor kynge of Babylon the Caldee, which ouerthrew this house, and caryed the people awaye vnto Babylon. But in the first yere of Cyrus the kynge of Babylon, the same kynge Cyrus commaunded to buylde this house of God, for the vessels of golde and siluer in the house of God, which Nabuchodonozor toke out of the temple at Jerusalem, and broughte them into the temple at Babylon, them dyd Cyrus the kynge take out of the temple at Babylon, and deliuered them vnto Sabazar by name, whom he made Capitayne, and layd vnto him. Take these vessels, go thy waye and bringe them vnto ỹ temple at Jerusalem, & let the house of God be buylded in his place. Then came the same Sabazar and layd ỹ foundacion of ỹ house of God at Jerusalem. Sithes that tyme hath it ben in buyldinge, and as yet is not fynished. Nowe therfore yf it lyke the kynge, let searche be made in the kynges treasure house at Babylon, whether it was kynge Cyrus commaundement, that the house of God at Jerusalem shulde be buylded and send vs the kynges pleasure in this behalfe.

¶ The cõmaundement of Darius, when the temple was buylded and dedycate, the chyldren of Israel kepe the feast of vnleuened bread.

CAPI. VI.

Then commaunded kynge Darius, search to be made in the Library of the kynges bookes, whiche laye at Babylon. So at Ecbatanis in a castel that lyeth in the lande of the Medes, was founde a booke, and in it was a recorde written after this maner: In the first yere of kynge Cyrus, commaunded kyng Cyrus to buylde the house of God at Jerusalem, in the place where ỹ sacrifice is made and to laye a foundacion of thre hoge cubites heyght, and thre hoge cubites breed, and thre walles of rought stones, and one wall of tymber, and the expences shulde be geuen of the kynges house. And the golde and siluer vessels of the house of God (which Nabuchodonozor toke oute of the temple at Jerusalem, and broughte vnto Babylon) shulde be restored agayne, that they may be broughte vnto the temple at Jerusalem to their place into the house of God.

Nowe therfore thou Thathanai capitayne beyonde the water, & Stharbuzanai, & youre felawes which are beyonde the water, get ye awaye from them. Let them worke in the house of God, that the Capitayne of the Iewes and their elders may buylde the house of God in his place. I haue commaunded also, what shall be done to the Elders of Juda for the buyldinge of the house of God, that there shall diligently be taken of the kynges goodes, euen of the reuenues beyonde the water, and geuen vnto the men, and that they be not hyndred. That yt they haue nede of calues, lambes, or gotes, for burntoffrynge vnto the God of heauen, wheate, salt, wyne and oyle, after the custome of the preastes at Jerusalem be it geuen them dayly that no complaynt be made herein. And let them offre swete sauoures vnto the God of heauen, and praye for the kynges lyfe, and for his children. This commaundement haue I geuen. And what man so euer altereth their wordes, there shall a beame be taken from his house, and set vp, & he shalbe hanged theron, and his house shall be confyscated for the dede. Yea the God that hath made his name to dwell there, destroye all Realmes & people, that put to their hand to alter and breake wyne the house of God at Jerusalem. I Darius haue commaunded, that this be diligently wrought.

Then Thathanai, the Capitayne beyonde the water, and Stharbuzanai with their felowes (to whome kynge Darius hadde sent) dyd their deuoir. And the elders of the Iewes buylded, and they prospered thorow ỹ prophecyenge of Aggeus the prophete and Zacharye the sonne of Addo: and buylded, and set vp the worke, accordinge to the commaundment of the God of Israel, and after the commaundement of Cyrus, Darius and Artaxerxes kynges of Persia. And they were in fynishinge the house vnto the thirde daye of the monthe Adar, that was in the sixte yere of the raygne of kynge Darius.

And the chyldren of Israel, the preastes, the Leuites, and the other children of captyuitie helde the dedication of the house of God with ioye, and offred at the dedicacion of the house of God, an hundred calues, two hundred lambes, foure hundred gotes: and for the synnynge for al Israel twelue he gotes, according to the nombre of the trybes of Israel, and set the preastes in their courses, and the Leuites in their offices to minister vnto God which is at Jerusalem, as is written in the booke of Moyses.

And the chyldren of captyuitie helde passouer, vpon the fourtenth daye, of the first moneth: for the preastes and Leuites hadde purified

ryfyed them selues, so that they were all clene as one man, and offered Passeouer for all the chyldren of captiuite, and for their brethren the Preestes, and for them selues. And the chyldren of Israell, whiche were returned out of captiuite, and all suche as habde seuered them selues from the fylthynesse of the Paynymes in the lande to seke the Lorde God of Israel, ate and helde the feaste of vnleuened breed seuen dayes with ioye: for the Lorde habde made them glade, and towned the herte of the kynge of Assur vnto them, so that their handes were strengthed in the worke of the houle of God, whiche is the God of Israel.

¶ By commaundement of Artaxerxes/Esdras taketh the chyldren of Israel/ and returneth to Jerusalem.

CAPI. VII.

After these thynges in the raygne of Artaxerxes kynge of Persia, there wente vp from Babilon, Esdras the sonne of Saraiah, the sonne of Azarias, the son of Helkia, the sonne of Helum, the sonne of Sadoc, the sonne of Achitob, the sonne of Amariah, the sonne of Azaria, the son of Maraioth, the sonne of Zaraiah, the sonne of Ozi, the sonne of Bokki, the son of Abisua, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron the chefe Preeste. This Esdras was a quicke scribe in the lawe of Moses, which the Lorde God of Israell dyd gyue. And the kynge gaue him all he requyred, accordynge to the hand of the Lorde his God vpon him. So went vp certayne of the children of Israel, and of the preestes, and of the Leuites, of the syngers, of the porters, and of the Nethinims vnto Jerusalem in the seuenth yere of kynge Artaxerxes. And they came to Jerusalem in the fifth moneth, that is the seuenth yere of the kynge. For vpon the first daye of the firste moneth began he to goo vp from Babilon: and on the firste daye of the fifth moneth came he to Jerusalem accordinge to the good hande of God vpon him. For Esdras prepared his herte to seke the lawe of the Lorde, and to wo it, and to teache the precept and iudgement in Israel. This is the copye of the letter that kynge Artaxerxes gaue vnto Esdras the Preest, the scribe, which was a teacher in the wordes of the Lorde, and of his statutes ouer Israell. Vnto Esdras the preest and scribe in the lawe of the God of heuen peax and gretynge. I haue commaunded that all they of the people of Israel, and of the preestes and Leuites in my realme, whiche are mynded to go vp to Jerusalem, that they goo with the, beinge sente of the kynge and of the seuen Lordes of the counsell, to vysyte Juda and Jerusalem, according to the lawe of God, whiche is in thy hande: and that thou take with the, syluer and golde, whiche the kynge and the Lordes of his counsell haue geuen of their good wyll vnto the God of Israel (whose habitacion is at Jerusalem) and all the syluer and golde thou canst fynde in all the countrey of Babilon: with that also that the people and Preestes gyue of their good wyll vnto the houle of God at Jerusalem. Take thou therfore and bye diligently with it, calues, lambes, goates, and sacrifices, and drynckofferynges, to be offered vpon the aultare of the houle of youre God at Jerusalem. And loke what it lyketh the and thy brethren, to do with the reste of the money, that do after the wyll of youre God. And the vessells that are geuen the for the ministracion in the houle of thy God, those deliuer thou before God at Jerusalem.

And what so euer thyng more shall be nedfull for the houle of thy God, whiche is necessarye for the to spende, let the same be geuen oute of the kynges chamber. I kynge Artaxerxes haue decreed and commaunded to all the keepers of our treasure beyonde the water, that loke who so euer Esdras the preest and scribe in the lawe of the God of heuen requyreth of you, that ye fulfyll the same diligentlye, vnto xyll an hundred talentes of syluer, vnto xyll an hundred quarters of wheate, and xyll an hundred Bathes of wyne, and xyll an hundred Bathes of oyle, and salte without measure. What so euer belongeth to the tythes of the God of heuen, let the same be done with diligence for the houle of the God of heuen, that there come no wrath of, vpon the kinges realme and his children.

And knowen be it vnto you, that ye shall haue no auctoryte to requyre tares and customs and penny rentes vpon anye of the Preestes, Leuites, syngers, porters, Nethinims, and ministers in the houle of this God. But thou Esdras (after the wysdome of the God that is in thy hande) set thou Judges and presidentes to iudge all the people that is beyonde Jordan, euen all suche as knowe the lawe of thy God: and them that knowe it not, those se that ye teache. And who so euer wyll not dylygentlye fulfyll the lawe of thy God, and the kynges lawe, shal haue his iudgement for the dede, whether it be vnto death or to be banyshed or to be condemned in goodes, or to be put in prison.

* Praysed be the Lorde God of youre fathers, which so hath inspyred the kynges herte to garnysshe the houle of God at Jerusalem: and hathe enclyned his mercye vnto me in the presence of the kyng and his counsellours, and before all the kynges bye estates. And I was comforted (accordyng to the hand of the Lorde my God ouer me) and so gathered I the prauces of Israel togyther, that they myghte goo vp with me.

¶ The nombre of them that returned to Jerusalem with Esdras.

CAP. VIII.

These are the heades of their fathers that were named, whiche wente vp with me from Babilon, what tyme as kyng Artaxerxes raigned. Of the children of Phinees, Gersom: Of the chyldren of Ithamar, Daniel: of the chyldren of Dauid, Hatus: of the

children

chyldren of Zerahiah, of the chyldren of Pharos, Zacharye, and with him were nombred an hundred and fiftye men: of the chyldren of Pahath, Moab, Elioenai, the sonne of Zarahiah, and with him two hundred men: of the chyldren of Zechaniah the sonne of Jahaziel, and with him three hundred men: of the chyldren of Adin Abed, the sonne of Jonathan, & with him fiftye men: of the chyldren of Elam Esaias the sonne of Athaliah, and with him seuentye men: of the chyldren of Saphatia, Zabadiah the sonne of Michael, and with him. lxx. men.

Of the chyldren of Joab, Obadiah the son of Jehiel, and with him two hundred & eyghtene men: of the chyldren of Selomith the son of Josphiah, and with him an hundred & three men. Of the children of Bebai, Zacharye the sonne of Bebai, and with him eyght & twenty men. Of the children of Asgad, Johanan the sonne of Hakatan, and with him an hundred and ten men. Of the last chyldre of Adonicam, and these were their names: Eliphelet, Jehuel and Samaiah, and with them three score men. Of the chyldren of Begui, Uthai and Zabud, and with them seuentye men. And I gathered them together by the water that renneth towarde Ahaua, and there abode we thre dayes. And when I loked amonge the people and the preestes, I founde no Leuites there. Then sent I Eliezer, Ariel, Semeiah, Elnathan, Jarib, Elnathan, Nathã, Zachary and Mosollam the rulers, and Joiarib and Elnathã the teachers, and thole sent I vnto Ido the chiefe at Caspia, that they sholde fetche vs ministers for ȳ house of our God, and I told them what they sholde saye vnto Ido, and to his brethren the Nethinims at Caspia.

And (accordynge to the good hande of our God vpon vs) they broughte vs a wyse man frome the chyldren of Moholi the sonne of Leui, the sonne of Israell, I meane Sarabia with his sonnes and brethren eyghtene. And Hasabia, and with him Esaias of the children of Merari, with his brethren and their sonnes, twentye. And of the Nethinims, whome Dauid and the Princes gaue to ministre vnto the Leuites, two hundred and twenty, all named by name.

A fastynge proclaymed. And then there at the water beside Ahaua, caused I a fastynge to be proclaymed, that we myght humble our selues before our God, to seke of him a right waye for vs, and our chyldren, and all our substaunce. For I was ashamed to requyre of the kynge, souldioures and horsemen, and to helpe vs agaynst the ennemy in the waye. For we had sayd vnto the kynge: The hande of our God is vpon all them that seke him in goodnesse, and his wyckednesse and wrathe vpon all them that forsake him. So we fasted, and sought this of our God, and he herde vs. Then I toke out twelue of the chiefe preestes, Sarabia, and Hasabia, & ten of their brethren with them, and weied them there the syluer and golde, and vessells for the offeryng vnto the house of our God, whiche the kynge and the lordes of his counsell and princes, and all Israel that were at hand, had gyuen to the offeryng: and there weyed I them vnder their hande, fyue hundred and fiftye talentes of syluer, and in syluer vessell an hundred talentes, and in golde an hundred talentes, twenty cuppes of golde of a thousand drammes, and two costly ornamentes of good brasse, as cleare as golde, and sayd vnto them: Ye are holye vnto the Lorde, the vessells holy also, and so is the syluer and golde that is gyuen of a good will vnto the Lorde God of your fathers: Watche ye therfore and kepe it, till ye weye it downe before the chiefe Priestes and Leuites, and auncient fathers of Israel at Jerusalem in the Thesaurie of the house of the Lorde. Then toke the Priestes and Leuites the weyed syluer and gold and vessell, to bring it to Jerusalem vnto the house of oure God. So we marched forwarde, from the water of Ahaua, on the twelueth daye of the firste moneth, to goo vnto Jerusalem: and the hande of our God was vpon vs, and deliuered vs frome the hande of the ennemye and lyers in awayte by the waye. And we came to Jerusalem, and abode there thre dayes. But on the fourth daye was the syluer and golde, and vessell weyed in the house of oure God vnder the hande of Meremoth the sonne of Uria the Priestes, and with him Eleazar the son of Phinees, and with him Jozabad the sonne of Jesua, and Noadia the sonne of Benui the Leuites, accordynge to the nombre and weyght of euery one. And the weyght was all written at the same tyme.

And the chyldren of the captiuytie, whiche were come out of pryson, offered burntoffrynges vnto the God of Israell: twelue bullockes for all Israell, nyneteye and fyue rammes: seuentye and seuen lambes, and twelue goates for a synneoffrynge, all to the burntoffrynge of the Lorde. And thy deliuered the kynges commyssion vnto the kynges officers, and to the captaynes on this syde the water. And they auaunced the people, and the house of God.

¶ Esdras complayneth on the people, that had maried them selues from God, and entermaryed with the gentyles.

CAPI. IX.

When all this was performed, the rulers cam to me, and sayde: the people of Israell and the Priestes and Leuites are not severed from the nations in the landes as touchyng their abhominacions, namely of the Cananites, Hethites, Pherezites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites. For they haue taken their doughters, and their sonnes, and haue myxte the holye seed with the nacions of the landes: and moreouer the hande of the princes and rulers hath ben principall in this trespace. When I herde this, I tare my clothes and my rayment, and plucke of the heere of my heed and of my berde, and sat mournynge. Then resorted vnto me all suche as feared the worde of the Lorde God of Israel, because of the great trans-

transgression. And I sate mournynge tyll the euenynge sacrifyce. And aboute the euenynge sacrifice, I rose vp fro my heynnesse, and rente my clothes and my rayment, and fell vpon my knees, and spred out my handes vnto ℔ Lorde my God, and sayd. My God, I am ashamed, and dare not lyfte vp myne eyes vnto the my God: for our wyckednesses are growen ouer our heed, & our trespaces are waxen great vnto the heuen: Sithens the tyme our fathers, haue we ben in great trespace vnto this daye, & and bycause of oure wyckednesse haue we and oure kynges ben gyuen vp in to the handes of ℔ kynges of the nacions in to the swerde, in to bondage, in to spoyle, and in to confusion of face, as it is come to passe this daye.

And now a lytle and sodayne graciousnes is come from the Lord our God, so that some of vs are escaped, that he maye giue vs a nayle in his holy place, that our God maye lyght oure eyes, and giue vs a lytle lyfe in oure bondage. For we are bondmen, and our God hathe not forsaken vs in our bondage, but hath enclyned mercy vnto vs in ℔ sight of the kinges of Persis, that he shulde giue vs lyfe, & auaunce the house of our God, and burlde vp the desolate places therof, and to giue vs an hedge in Iuda and Jerusalem.

And nowe, O our God: what shall we saye after this? for we haue forsaken thy commaundementes, whiche thou haste commaunded by thy seruauntes the Prophetes, and sayd: The lande vnto whyche ye go to possesse, is vncleane thorow the fylthynesse of the people of the landes, by their abhominacions wherwith they haue filled it with vnclennes on euerye syde.

Therfore ye shall not giue your doughters to their sonnes, and their doughters shall ye not take vnto your sonnes, and seke not their peax and welthe for euer, that ye maye be stronge and eniaye the good in the lande, and that ye and your chyldren may haue the inheritaunce of it for euermore.

And after all this that is come vpon vs, bycause of our euyll dedes and great trespace thou our God hast spared oure wyckednesses, and hast gyuen vs a deliuerauncc as it is come to passe this daye.

And neuertheles we haue tourned backe, and haue let goo thy commaundementes, to make contracte with the people of their abhominacions. Wylte thou then be wroth with vs, tyll we be vtterly consumed, so that nothynge remayne, and tyll there be no deliuerauncc? O Lorde God of Israel thou art righteous/ for we remayne yet escaped, as it is this daye. Beholde in thy presence are we in oure trespace, for bycause of it there is no standyng before the.

¶ The people repente them/ and put awaye theyr straunge wyues.

CAPI. X.

Whyle Esdras prayed after this maner, and knowleged, wepte, and laye before the house of God, there resorted vnto him out of Israel a very great numbre of men and women, & chyldren: for the people wepte verye sore. And Jechonias the sonne of Jahiel one of the chyldren of Elam, and sayd vnto Esdras: We haue trespaced against the Lorde oure God, in ℔ we haue taken straunge wyues of all the people of the lande. Nowe there is hope yet in Israel concernynge this, therfore let vs make a couenaunt nowe with our God, to put awaye all the wyues, & suche as are borne of them, accordynge to the counsell of the Lorde, and of them that feare the commaundement of our God, that we maye wo accordynge to the lawe. Ryse vp therfore for the matter belongeth vnto the. We wyll be with the, be of good comforte and doo it. * Then rose Esdras, and toke an othe of the rulers, ghostlye and Leuites, and of all Israell, that they shulde wo accordynge to this worde: and they sware. And Esdras rose vp before the house of God, and went in to the chamber of Johanan the sonne of Eliasib. And when he came thyther, he ate no breed, nor dranke water: for he mourned bycause of the transgression of them that hadde ben in captiuite.

And they caused a proclamacion be made throwe oute Juda and Jerusalem, vnto all the chyldē which had ben in captiuite, that they shulde resorte vnto Jerusalem: And that who so euer came not within thre dayes, accordyng to the determinacion of the rulers and elders, all his substaunce shulde be forfeyt, and he to be put out of the congregacion of the captiue. Then all the men of Juda and Benjamin assembled vnto Jerusalem in thre dayes, that is on the twentye daye of the nynth moneth: and all the people sate in the strete before the house of God, and trembled bycause of theyr synnes, and for the rayne. And Esdras ℔ preest stode vp and sayd vnto them: * Ye haue transgressed, in that ye haue taken straunge wiues, to make the trespace of Israell yet more: confesse nowe therfore vnto the Lorde God of youre fathers, and do his pleasure, and seuer your selues from the people of the landes, and from the straunge wyues. Then answered all the assemble, and sayd with a loud voyce: Let it be done as thou hast sayde. But the people are many, and it is a rayny wether, and they can not stande here without, neyther is this a worke of one day or two, for we are many that haue offended in this transgression. Let vs appoynte oure rulers therfore in all the congregacion, ℔ all they whiche haue taken straunge wyues in oure cityes, maye come at the tyme appoynted, and the elders of euery cite, and theyr Judges with them, tyll the wrathe of our God be tourned awaye from vs for this offence.

Then were appoynted Jonathan the sonne of Asahel, and Jahasia, the sonne of Thekua ouer this matter: And Mosollam and Sabbathai the Leuite holpe them. And the chyldren of the captyuite, dyd euen so. And Esdras the Preest, and the auncient heades therowe the house of theyr fathers, and all they were nowe reherced by name, seuered them selues, and sat them

* Deut. vii. & Judith. xi. c.

them downe on the firſt daye of the tenth moneth to examen this matter. And in the fyrſte daye of the fyrſte moneth they made an ende concernynge all the men þ had taken ſtraunge wyues.

And amonge the chyldren of the prieſtes there were men founde þ had taken ſtraunge wyues, namely amonge the chyldren of Jeſua the ſonne of Joſedec and of his brethren, Maaſiah, Eliezer, Jarib and Godoliah. And they gaue their handes there vpon, that they wolde put awaye their wyues: and for their offering to giue a ramme for eyther eſpace. Amonge the chyldren of Emer, Hanani, and Zebadiah. Amonge the chyldren of Harim, Maaſiah, Eliah, Semeiah, Jehiel and Oſias. Amonge the chyldren of Phaſhur, Elioenai, Maaſia, Iſmael, Nathanael, Joſabed and Elaſa. Amonge the Leuites, Joſabed, Semei and Kelaia, whych ſame is Kalithah, Pathaeiah, Juda and Eliezer. Amonge the ſingers: Eliaſib. Amonge the porters: Salum, Telem and Uri.

Of Iſrael. Amonge the chyldren of Pharoſh Remiah, Iriah, Melchia, Maimin, Eleazar, Melchia, and Baniah. Amonge the children of Elam, Mathania, Zacharye, Jehiel, Abdi, Jerimoth and Elia. Amonge the chyldren of Zethua, Elioenai, Eliaſib, Mathania, Jerimoth, Zabad and Aziza. Amonge the chyldren of Bebai, Johanã, Hanania, Zabai and Athalai. Amonge the children of Bani: Maſolam, Maluch, Adaia, Jaſub, Saal and Jerimoth. Amonge the children of Pahath Moab, Edna, Chelal, Banaiah, Maaſia, Mathaniah, Bezeleel, Binui and Manaſſes. Amonge the children of Harim, Eliezer, Iſſiah, Melchiah, Semeiah, Simeon, Ben Jamin, Maluch and Samarias. Among the chyldē Haſum, Mathnia, Mathatha, Zabed, Eliphelet, Jeremi, Manaſſe and Semei. Amonge the children of Bani, Madai, Amram, Uuel, Banaeh, Cheluh, Vadaia, Uania, Maremoth, Eliaſib, Mathenia, Mathanai, Jaaſan, Bani, Binui, Semei, Salamia, Nathan, Adaia, Macnadebai, Sadai, Sarai, Aſarel, Selemiah, Samaria, Sellum, Amariah, and Joſeph. Amonge the chyldē of Nebo, Jaiel, Mathathiah, Zabad, Zebina, Jeddai, Joel and Banaiah. All theſe had taken ſtraunge wyues. And among þ ſame wiues there were ſome that had borne children.

¶ The ende of the fyrſte booke of Eſdras.

THE BOKE OF NEHEMIAS, OTHERVVYSE CALLED THE SECONDE BOKE OF ESDRAS.

¶ Sithemy butteler to kynge Artaxerxes, prayeth to God for the people.

CAPI. I.

THese are the actes of Nehemie the sonne of Hachalia. It fortuned in the moneth Casleu, in the twenty yere, that I was in the castell at Susis: and Hanani one of my brethren came to certayne men of Juda, and I asked them howe the Jewes dyd that were delyuered and escaped from the captiuitie, and how it wente at Jerusalem. And they sayde vnto me: The remnaunt of the captiuitie are there in the lande in greate myserye and rebuke. * The walles of Jerusalem are broken downe, and the gates therof are brent with fyre.

When I herde these wordes, I sate me downe and wepte, and mourned thre dayes, and fasted and prayed before the God of heauen, and sayd: O Lorde God of heuen, thou greate and terrible God, * thou that kepest couenaunt and mercy for them that loue the, and obserue thy commaundementes: Lette thyne eares harken, and thyne eyes be open, that thou mayste heare the prayer of thy seruaunte, whiche I praye nowe before the, daye and nyght, for the chyldren of Israel thy seruauntes, and knowlege the synnes of the chyldren of Israell, whiche we haue committed against the. And I and my fathers house haue synned also. We haue done corrupte vnto the, in that we haue not kepte the commaundementes, statutes and lawes, whiche thou commaundedst thy seruaunte Moses. Yet call to remembraunce the worde that thou commaundedst thy seruaunt Moses, and saydest: If ye transgresse, I wyll scatter you abrode amonge the nacyons. But if ye tourne vnto me, and kepe my commaundementes and do them: thoughe ye were caste out vnto the vttermost parte of heuen, yet wyll I gather you thence, and bringe you euen vnto the place that I haue chosen for my name, to dwelle there. They are thy seruauntes, and thy people, whome thou haste delyuered thorowe thy greate power, and stronge hande. O Lorde, let thyne eares harken to the prayer of thy seruaunte, and the prayer of thy seruauntes, whose desyre is to feare thy name, and let thy seruaunt prospere this daye, and graunte hym mercye in the syghte of this man: for I was the kynges butler.

¶ After Nehemy had obtayned letters of Artaxerxes, he cometh to Jerusalem, and builded the walles.

CAP. II.

IN the moneth of Nisan, in the .xx. yere of kynge Artaxerxes, when the wine stode before hym, I toke vp the wine and gaue it vnto the kynge, and I was sowre in his presence. Then sayde the kynge vnto me: why lokest thou so sadly? Thou art not sycke, this is not without cause, but there is somwhat not well in thyne herte. And I was sore afrayde, & sayde vnto the kynge: God saue the kynges ipse for euer: holde I not sadly? the cyte of my fathers burial lieth waste, and the gates therof are consumed with fyre. Then sayd the kynge vnto me: what is thy requeste? the made I my prayer to the God of heuen, and sayd vnto the kynge: yf it please the kynge, and if thy seruaunt be fauoured in thy syghte: I beseche the sende me in to Juda, vnto the cyte of my fathers buriall, that I may buylde it. And the kynge sayd vnto me, and also the quene that sate by him: howe longe shall thy iourney contynue, & when wilt thou come again? And it pleased the kynge to sende me, and I set him a tyme, and sayd vnto the kynge: yf it please the kynge, let him giue me letters to the capitaynes beyonde the water, that they may conueye me ouer, till I come in to Juda: and letters vnto Asaph keper of ꝑ kinges wod, that he may gyue me wod for beames to the gates of the temple, for the towres of the house, for the walles of the cyte, and for the house that I shal entre in to. And the kynge gaue me accordyng to the good hande of God vpon me. And when I came to the capitaynes beyonde the water, I deliuered them the kynges letters. And the kynge had sent capitaynes and horsmen with me. But whē Sanaballat the Horonite, and Tobiah the seruaunt of the Ammonites herde this, it greued them sore, that there was come a man which sought ꝑ welth of the chyldren of Israel. And when I came to Jerusalem, and had ben there thre dayes, I gat me vp in the night season, and a few men with me: for I tolde no man what God had gyuen me in myne hert to do at Jerusalem, and there was not one beast with me, saue that I rode vpon. And I rode by night vnto valey gate before the dragon well, and to the dunge gate, & considered the walles of Jerusalem that were broken downe, and the gates therof consumed with fyre. And I went ouer vnto the well gate, and to the kinges condite, and there was no rowme for my beast, that it could go vnder me. Then went I on in the night by the broke side, and considered the wall, and turned backe and came home agayne to valey gate.

And the rulers knewe not wyther I wente, or what I dyd, for hither to had I not called ꝑ Jewes and the preestes, the noblemen and the rulers, & the other that shoomed in the worke. And I sayd vnto them: ye se the myserye that we are in, how Jerusalem lyeth waste, & howe the gates therof are brent with fyre, come let vs buylde vp the walles of Jerusalem, that we be no more a reproche. And I tolde them of the good

good hande of my God, whiche was vpon me: and the kynges wordes that he had spoken vn to me. And they sayd: Then let vs arise & build: and their handes were stregthed to good. But when Sanabalat the Horonite, and Tobias the seruaunt of the Ammonites, and Gesem ỹ Arabian herde this, they laughed vs to scorne, and despised vs and sayd: what is this that ye do? Wyll ye fal away agayne from the king? Then answered I them, and sayd: the God of heuē it is that causeth vs to prospere: and we be his seruauntes Let vs arise and builde. As for you, ye haue no porcion nor right nor remē braunce in Jerusalem.

☞

¶ The nombre of them that buylded the walles.

CAPI. III.

AND Eliasib the high preest gat him vp wt his brethren the preestes, and buylded the Sheepegate. They repayred it, & sette vp the dores of it: euen vnto the tower Meah repayred they it, namely vnto the + tower of Hananeel. Nexte vnto him buylded the men of Jericho. And beside him buylded Zachur the sonne of Imri. But the fyshgate dyd the chyldren of Asanah buylde, they couered it, and set on the dores lockes and barres of it. Nexte vnto him buylded Meremoth the sonne of Vrias the sonne of Hakoz. Nexte vnto him buylded Mesolam the sonne of Barachias the sonne of Mesesabeel. Nexte vnto him buylded Sadoc ỹ son of Baana. Nexte vnto him buylded they of Thekua. But their great mē put not their neckes to the seruice of their Lorde.

Jere. xxxix. Zachar. xiv.

The oldergate buylded Joiada the sonne of Phaseah, and Mosolam the sonne of Besodeiah they couered it, and sette on the dores, lockes, and barres. Nexte vnto them buylded Malatiah of Gabaon, and Jadon of Meronо, men of Babylon, and of Maspha for the state of the capitayne on this syde the water. Nexte vnto him buylded Uziel the sonne of Harhaiah the goldsmyth. Nexte vnto hym buylded Hananiah the Apotecarys sonne, and they repayred Jerusalem vnto the brode wall. Nexte vnto him buylded Raphaiah the sonne of Hur the ruler of the halfe quarter of Jerusalē. Nexte vnto him buylded Jedaiah the sonne of Haremaph euen agaynst his house. Nexte vnto him buylded Hatus the sonne of Hasabaniah. But Melchia the sonne of Harim, and Hasub the son of Pahath Moab buylded the other peee, and the towre beside the fornace. Nexte vnto him buylded Selum the sonne of Loheses the ruler of the halfe quarter of Jerusalem, and his daughters.

The baley gate buylded Hanun, and the cityzens of Zanoah. They buylded it, and set on the dores, lockes and barres, and a thousande cubites on the walle, vnto donge gate. But dongegate buylded Melchiah the sonne of Rechab the ruler of the fourth parte of the bynepardes: he buylded it, and set on the dores, lockes and barres therof. But the welgate buylded Selum the sonne of Cholhoseh, the ruler of the fourth part of Maspha. He buylded it, and couered it, and set on the dores, lockes, and barres, and the wall vnto the pole of Siloah by the kynges garden, vnto steppes ỹ goo downe from the cityc of Dauid. After him buylded Nehemias the sonne of Asbuk, the ruler of the halfe quarter of Bethsur, vntyll the other syde ouer agaynst the sepulchres of Dauid, and the pole dilute, and vnto the house of the myghtye.

After him buylded the Leuites, Rehum the sonne of Bani. Nexte vnto him buylded Hasabiah the ruler of the halfe quarter of Keilah in his quarter. After him buylded their brethren, Bauai the sonne of Henadad, the ruler of the halfe quarter of Keilah. After him buylded Ezer the sonne of Josua the ruler of Maspha, the other peee harde ouer agaynst the harnesse corner. After him buylded Baruch the sonne of Zabai the other peee worthyly & costly, from the corner vnto the doze of ỹ house of Eliasib the bygge preest. After him buylded Meremuth the sonne of Uriah the son of Hacos the other peee, from the doze of the house of Eliasib, euen as long as the house of Eliasib endeth. After him buylded the preestes, the men of the countrey. After him buylded Benjamin and Hasub ouer against their house. After them Asariah the son of Maasiah the son of Ananiah nexte vnto his house. After him buylded Bennui the sonne of Henadad, the other peece fro the house of Asariah, vnto the turnynge, and vnto the corner. After hym buylded Phalel the sonne of Uzai ouer against the corner and the hye towre, which lyeth out ouer from the kynges house, beside the courte of the prysou. After him + Pedaiah the sonne of Pharos (as ỹ the Nethinims they dwelte in Ophel, vnto the water gate, towarde ỹ East where the towre lyeth out.) After him buylded they of Thekua the other peee ouer against the great towre that lyeth outwarde, and vnto the wall of + Ophel.

But from horse gate forth buylded the preestes, euerye one ouer agaynst his house. After them buylded Zadok the sonne of Emer ouer agaynst his house. After him buylded Semaiah the sonne of Sechaniah keper of Eastgate. After him builded Hananiah son of Selemiah, & Hanun son of Zalaph the sixt, the other peee. After him buylded Mosolam the sonne of Barachiah ouer agaynst his treasaunte. After him buylded Melchiah the goldsmythes son, vntyll the house of ỹ Nethinims, and of the marchaūtes ouer agaynst the counsel gate, & to the parlour in the corner. And betweene the parlour of the corner vnto Hope gate buylded the goldsmythes and the marchaunte.

¶ The buyldynge of Jerusalem is hyndred and let, but the Jewes buylde it beinge redy harnessed: for theyr enemyes shulde murder them.

CAPI. IIII.

WHen Sanabalat herde that we buylded the wall, he was wroth, and tolde great indignation, and mocked the Jewes, and sayd before his brethren and the hoste of Samaria;

marta what do the weake Iewes? shall they be thus suffred? shall they offre? shall they perfourme it in one daye? shall they make the stones hole agayne that are brought to dust and vtent? And Tobias the Ammonite beyde him sayd: let them buylde on, yf a fore go vp he shall breake downe their stony wall. Heare O thou oure God how we are despised, turne their shame vpon their owne heed, that thou mayste geue them ouer in to despitynge in the lande of their captiuitie. Couer not their wickednesse, and put not oute their synne from thy presence: for they haue prouoked the buylders. Yet buylded we the walle, and ioyned it hole to gyther vnto the halfe bergthe. And the people were well mynded to laboure. But when Sanabalat and Tobias, and the Arabians, and Ammonites, and Aydobites herde that the walles of Ierusalem were made vp, and that they had begon to stoppe vp the gappes, they were very wrothe, and conspyred all together to come and fyght against Ierusalem, and to make an hynderaunce therin. Neuertheles we made our prayer vnto our God and set watchemen vpon the walle daye and nyght ouer against them. And Juda sayd: the strength of the bearers is to feble, and there is to moche ouell, we are not able to buylde vp the wall. And our aduersaryes thought: they shal not knowe neither se, tyll we come in the myddes amonge them, and slee them, and bringe the worke. But when the Iewes ℣ dwelte beyde them came out of all the places where they dwelte aboute vs, and tolde vs as good as ten tymes: then set I the people after their kynredes with their swerdes, speres and bowes benethe in the lowe places behynde the wall, and loked, and gat me vp, and sayde vnto the chefe men and rulers, and to the other people: be not ye afrayed of them, ✠ thynke vpon the greate Lorde, which ought to be feared, and fyght for youre brethren, sonnes, doughters, wyues, and houses. Neuertheles when our enemyes herde that we had gotten warde of it, God brought their counsell to nought, and we turned all agayne to the wall euery one vnto his labour. And from that tyme forthe it came to passe, that the halfe parte of the yonge men dyd the labour, and the other halfe parte helde the speares, shyldes, bowes, and brestplates: and the rulers stode behynde all the house of Juda, which buylded on the walle, and bare burthens frome those that layed them. With one hande dyd they the worke, and with the other helde they their weapon. And euery one that buylded, bade his swerde gryde by his syde, and so buylded they: and the trompetters stode behynde me. And I sayde vnto the principall men and rulers, and to the other people: the worke is greate and large, and we are diuided vpon the walle one farre from an other. Loke in what place now ye heare the noyse of the trompet, resorte ye thither vnto vs. ✠ Our God shal fyght for vs, and we wyll be labouringe in the worke. And the halfe parte of them helde the speares from the morninge spryngе, tyll the starres came forthe. And at the same tyme sayd I vnto the people: euery one abyde with his seruaunte at Ierusalem, that in the nyghte season, we maye geue attendaunce to the watche, and to laboure on the daye tyme. Hereby I and my brethren, and my seruauntes, and the men of the watche behynde me, we put neuer of our clothes, so moch as to washe oure selues.

¶ The people are vexed with vsury. Nehemias forbiddeth vsury. He requyreth not the wages of a capitayne.

CAPI. V.

AND there arose a great complaint of the people and of their wyues against their brethren ℣ Iewes. And there were some that sayd: our sonnes and oure doughters are to many, let vs take corne for them and eate, that we maye lyue. Some sayd: let vs set oure landes, vineyardes and houses to pledge, and take vp corne in the derth. But some sayd: let vs borowe moneye of the kynges tribute for oure landes and vineyardes. Now are oure brethrens bodyes as our owne bodyes, and their children as our children: elles shulde we subdue our sonnes and doughters vnto bondage, and some of oure doughters are subdued alredye, and no strengthe is there in our handes, and other men shall haue oure landes and vineyardes.

But when I herde [illegible] complaynte and suche wordes, it displ[illegible]se me sore, and I aduised me in my mynde, that I rebuked the heades ℣ rulers, and sayd vnto them: ✠ wyll ye requyre vsurye one of an other? And I brought a great congregacion agaynste them, and sayd vnto them: we (after our habilitie) haue bought oute brethren the Iewes, whiche were solde vnto the Paynimes. And wyll ye sell youre brethren, whome ye haue boughte vnto vs? Then helde they their peace, and coulde fynde nothynge to answere.

And I sayde: It is not good that ye so. Oughte ye not to walke in the feare of God, because of the rebuke of the Heythen oure enemyes? I and my brethren, and my seruauntes haue lent them money and corne: but as for vsurye, let vs leaue it. Therefore this same daye, se ye restore them their landes againe, their vineyardes, oyle gardens, and houses, yea, the hundred parte of the money, of the corne, wyne, and oyle, that ye haue wonne of them. Then sayd they: we wyll restore them again, and wyll requyre nothynge of them, and wyl so as thou hast spoken. And I called the preestes, ✠ toke an othe of them, that they shulde so do. And I shoke my lappe and sayde: God shake out euery man after the same maner frome his house and laboure, that maye not this worde: euen thus be he shaken out, and voyde. And all the congregacion sayd, Amen: and praysed the Lorde. And ✠ people dyd so. Yub frome the tyme that it was commaunded vnto me to be a capytayne in the lande of Juda; namely frome the twentyeth yere vnto the two and thyrtyeth yere of kynge

Artaxerxes (that is twelue yere) I and my bre-
thren dyd not eate suche sustenaunce as was
D giuen to a capitayne. For the olde capitaynes
that were before me, had ben chargeable vn-
to the people, and dadre taken of them breed
and wyne, and fourty syches of syluer: yea and
their seruauntes dadre oppressed the people.
But so did not I, and that because of the feare
of God. I laboured also in the worke vpō the
walle, and bought no lande. And all my ser-
uauntes came thyther together vnto the worke
Moreouer there were at my table an hundred
and fyfty of the Iewes and rulers, whiche
came vnto me from the paynyms that are a-
boute vs, and there was prepared me dayly an
ore, and fyue chosen sheepe and byrdes, and euer
ones in ten dayes a greate quantite of wyne.
Yet required not I the lyuyng of a capitayne,
for the bondage was greuous vnto the peo-
ple. * Thinke vpon me God vnto the beste,
11. Esdr. vi. d and. xvii. d accordynge to all that I haue wonne for this people.

¶ The buyldinge is yet agayne hyndred and let.

CAPI. VI.

Nd when Sanabalat, Tobiah, and Ge-
sem the Arabian, and the other of oure
enemyes herd that I had buylded the
wall, and that there were no moo breakes
therin (how be it at the same tyme I had not
hanged the doores vpō the gates) Sanabalat
and Gesem sente vnto me, sayinge: come and
let vs mete togyther in the villages vpon the
playne of the ayre Ono. Neuertheles they
thoughte to do me euyl. Notwithstandynge
I sent messengers vnto them, sayinge: I haue
a great busynesse to do, I can not come downe.
Oure worke shulde stande styll yf I were slacke
and came downe to you. How be it they sente
vnto me as good as foure tymes after the same
maner. And I gaue them the same answere. Then
sente Sanabalat his seruaunte vnto me the
fyfth tyme, with an open letter in his hande,
wherin was wrytten: it was tolde the hey-
then, and Gesem hathe sayde it, that thou and
the Iewes thynke to rebell: for the whiche
cause thou buyldest the walle, and wylte be
their kyng in these matters, and hast ordeyned
the Prophetes to preache of the at Ierusalem,
and to saye he is kyng of Iuda. Now shal this
come to the kinges eares: come now therfore,
and let vs take our counsel togyther. Neuerthe-
les I sent vnto him, sayinge: there is no suche
thynge wonne as thou sayest: thou hast fay-
ned it out of thyne owne herte. For they were
all mynded to make vs afrayde, and thought:
they shall withdrawe their handes from the
worke, that they shall not labour. Now be it
I strengthed my hande the more. And I came
vnto the house of Semaiah the sonne of De-
laiah the son of Mehetabeel, and he had shut
him selfe within, and sayd: let vs come togy-
ther in to the house of God, euen in to the mid-
des of the temple, and shut the dores of the tem-
ple: for they will come to slee the, yea euen in
the night will they come to put the to deth. But
I sayd: shulde any suche man as I flee? Who is
that beinge as I am, that wil go in to the tem-
ple to saue his lyfe? I will not go in. For I
perceyued that God had not sent him: Yet spake
he prophecie vpon me, neuertheles Tobias &
Sanabalat had hyred him for money. There-
fore take he the money, that I shoulde feare I
shulde so do, and synne: that they might haue
an euil reporte of me, to blaspheme me. My
God thynke thou vpon Tobias and Sanaba-
lat, accordinge vnto these their workes, & of the D
prophet Noadiah, and of the other prophetes,
that wolde haue put me in feare. And the wal
was fynished on the fyue and twentye daye
of the moneth Elul, in two and fyftye dayes.
And when all our enemyes herde therof, all
the heythen that were about vs, were afrayde
and their courage sayled them: for they per-
ceyued that this worke came of God. And at
the same tyme were there manye of the chyefe
of Iuda, whose letters wente vnto Tobias, &
from Tobias vnto them (for there were many
in Iuda that were sworne vnto him: for he was
the sonne in lawe of Sechaniah, the sonne of
Arah, and his sonne Iohanan had the dough-
ter of Mosolam the sonne of Barachiah, and
they spake good of him before me and tolde
him my workes) and Tobias sente letters, to
put me in feare.

¶ After the wall ones buylded the watche is ap-
poynted. They that returned from the captiuyte
are nombred.

CAPI. VII.

When we hadde buylded the wall I ban- E
ged on the woxes, and the porters, sy-
gers, & Leuites were appointed. And I
commaunded my brother Hanani and Hana-
niah the ruler of the palace at Ierusalem (for
he was a faythful man, and feared God more
then dyd many other,) And I sayd vnto them:
let not the gates of Ierusalem be opened tyll
the sonne be hote. And whyle they are yet stan-
dynge in the watche the doores shal be shut and
barred. And there were certayne citezens of Ie-
rusalem appointed to be watchemen, euery
one in his watche, and aboute his house. And
the citye was large of rowme and greate, but
the people were few therin, & the houses were
not buylded.

And my God dyd put in my herte that I
gathered togyther the principall men, and the
people to nombre them, and I founde a regi-
ster of the nombre of them, whiche came vp a-
fore oute of the captiuite: and founde wryt-
ten therin: * these are the sonnes of the lande 1. Esdr.
that wente vp from the captiuite of the cary- B
inge awaye (whom Nabuchodonosor the king
of Babilon had broughte awaye) and came a-
gayne to Ierusalem and Iuda, euery one vn-
to his city, whiche came with Zorobabel: Ie-
sus, Nehemias, Asariah, Raamiah, Nahamā-
ni, Mardochee, Belsan, Mesparath, Begual,
Nahum, and Baanah.

This is the nombre of the men of the peo-
ple of Israel. The children of Pharos were two
thousand

thoulande, an hundred and two and seuentye: the chyldren of Saphatiah, thre hundred and two and seuentye: the chyldren of Ioab, fyue hundred and two and fyftye, the chyldren of Pahath Moab, amonge the chyldren of Iesua and Ioab, two thoulande, eyght hundred and eyghtene: the chyldren of Elam, a thoulande, two hundred and foure and fyftye: the chyldren of Zathua, eyght hundred and fyue and fourtye, the chyldren of Zachai, seuen hundred and thre score: the chyldren of Bani, fyue hundred and eyght and fourtye: the chyldren of Bebai, fyue hundred and eyght and twentye: the chyldren of Asgad, two thoulande, thre hundred and two and twentye: the chyldren of Adonicam, fyue hundred and thre score and seuen: the chyldren of Begoai, two thoulande and thre score and seuen: the chyldren of Adin, fyue hundred and fyue and fyftye: the chyldren of Ater, of Ezechias, eyghte and nynetye.

The chyldren of Hasom, thre hundred and eyghte and twentye: the chyldren of Besai, thre hundred and foure and twentye: the chyldren of Hariph, an hundred and twelue: the chyldren of Gabaon, fyue and nynetye: the men of Bethlehem and Nethopah, an hundred foure score and eyghte: the men of Anathoth, an hundred and eyghte and twentye: the men of Beth Asmoth, two and fourtye: the men of Kariath Iarim, Caphirah and Beerroth, seuen hundred and thre and fourtye: the men of Rama and Gaba, fyue hundred and one and twentye: the men of Machmas, an hundred and two and twentye: the men of Bethel and Ai, an hundred and thre and twentye: the men of Nebo, an hundred and two and fyftye: the chyldren of the other Elam, a thoulande, two hundred and foure and fyftye: the chyldren of Harim, thre hundred and twentye: the chyldren of Iericho, thre hundred and fyue and fourtye: the chyldren of Lodhadid and Ono, seuen hundred and one and twentye: the chyldren of Senaah, thre thoulande, nyne hundred and thurtye.

The preestes. The chyldren of Iadaiah of the house of Iesua, nyne hundred seuentye and thre: the chyldren of Emer, a thoulande and two and fyftye: the chyldren of Pashur a thoulande, two hundred and seuen and fourtye: the chyldren of Harim, a thoulande and seuentene.

The Leuites. The chyldren of Iesua of Cadmiel amonge the chyldren of Hodauah four and seuentye. The syngers. The chyldren of Asaph, an hundred and eyght and fourty. The porters: The chyldren of Selum, the chyldren of Ater, the chyldren of Talmon, the chyldren of Accub, the chyldren of Hatita, the chyldren of Sobai, all togyther an hundred and eyght and thurtye.

The Nethinims. The chyldren of Zicha, the chyldren of Hasupha, the chyldren of Tebaoth, the chyldren of Ceros, the chyldren of Sia, the chyldren of Phadon, the chyldren of Lebanah, the chyldren of Hagaba, the chyldren of Salmai, the chyldren of Hanan, the chyldren of Gidel, the chyldren of Gahar, the chyldren of Raaia, the chyldren of Rezin, the chyldren of Necoda, the chyldren of Gesam, the chyldren of Uza, the chyldren of Phaseah, the chyldren of Besai, the chyldren of Meunim: the chyldren of Nephusaim, the chyldren of Bacbuc, the chyldren of Hacupha, the chyldren of Harhur, the chyldren of Bazlith, the chyldren of Mehida, the chyldren of Harsa, the chyldren of Bercos, the chyldren of Sisera, the chyldren of Thamah, the chyldren of Neziah, the chyldren of Hatipha.

The chyldren of Salomons seruauntes: The chyldren of Sotai, the chyldren of Sophereth, the chyldren of Pherida, the chyldren of Iaala, the chyldren of Darcon, the chyldren of Gidel, the chyldren of Saphatiah, the chyldren of Hatil, the chyldren of Pochereth of Zabaim, the chyldren of Amon. All the Nethinims & the chyldren of Salomons seruauntes were thre hundred, nynetye and two.

And these wente vp also of Thel Mela, Thel Harsa, Cherub, Addon and Emer: but they coulde not shewe theyr fathers house, nor theyr seed, whether they were of Israell. The chyldren of Dalaiah, the chyldren of Tobia, and the chyldren of Necoda, fyue hundred and two and fourtye. And of the preestes the chyldren of Habaiah: the chyldren of Hacos, the chyldren of Berzilai, whiche toke one of the doughters of Berzilai the Galaadyte to wyfe, and was named after theyr name. These soughte the regyster of theyr pedigree, & when they founde it not, they were put frome the preesthode. And Hathirsatha sayd vnto them, that they shoulde not eate of the moste holye, tyll there came vp a preest with the light and pertraunce.

The hole congregacion as one man, was two and fourtye thoulande, thre hundred and thre score, beside theyr seruauntes and maydes, of whome there were seuen thoulande, three hundred and seuen and thirtye. And they had two hundred and seuen and fourtye syngynge men and women, seuen hundred and fyue and thurtye horses, two hundred and fyue and fourtye mules, foure hundred and fyue and thurtye camelles: fyue thoulande, seuen hundred and twentye asses.

And certayne of the auncyent fathers gaue vnto the worke. Hathirsatha gaue to the treasure a thoulande drammes, fyfty basens, fyue hundred and thurtye preestes garmentes. And some of the chiefe fathers gaue vnto the treasure of the worke twentye thoulande drammes, two thoulande and two hundred pound of syluer. And the other people gaue twentye thoulande drammes, and two thoulande pounde of syluer, and thre score and seuen preestes garmentes. And the preestes and Leuites, the porters, the syngers, and the other of the people and the Nethinims, and all Israell dwelte in theyr cities.

¶ Esdras gathereth the people and readeth to them the lawe. They kepe the feast of tabernacles.

CAPI. VIII.

Whē

II. Esdr. viii. a
III. Esdr. ix. c

¶ When the seuen moneth drewe nye, and the chyldren of Israel were in theyr cyties, all the people gathered togyther, as one man, vpon the strete before the water gate, and sayde vnto Esdras the scribe, that he sholde fetche the boke of the lawe of Moses, whiche the Lorde commaunded to Israel. * And Esdras the Preste broughte the lawe before the congregation, bothe of men and women, and of all that coulde vnderstande it, vpon the fyrste daye of the seuenth moneth, and redde therin in the strete that is before water gate (frome the morynge vntyll the noone daye) before men and women, and suche as coulde vnderstande it: and the eares of all the people were inclyned vnto the boke of the lawe. And Esdras the scribe stode vpon an hyghe pulpyt of wodde, whiche they had made for the preachynge, and beside hym stode Mathathiah, Sema, Ananiah, Urias, Helkiah, and Maaseiah on his ryghte hande: and on hys lefte hande stode Phadaiah, Misael, Melchias, Hasum, Hasbadanah, Zacharye and Mosollam.

Deute. xxxi. c
III. Esdr. ix. a

The boke of the lawe is redde to the people.

¶ And Esdras opened the boke before all the people, for he stode above all the people. And when he opened it, all the people stode vp. And Esdras prayse the Lorde the great God. And all the people answered: Amen, Amen/ with theyr handes vp, and bowed them selues, and worshipped the Lorde with their faces to the grounde. And Jesus, Bani, Serabiah, Jamin, Acubs, Sabathai, Hodaiah, Maasaiah, Celita, Azariah, Jozabed, Hanan, Phalaiah, and the Leuites caused the people to gyue eare vnto the lawe, and the people stode in their place. And they redde in the boke of the lawe of God distinctly and playnely, so that men vnderstode the thynge that was redde. And Nehemias (whiche is Hathirsatha) and Esdras the preest and the scribe, and the Leuites that caused the people to take hede, sayde vnto all the people: This daye is holye vnto the Lorde your God: be not ye sorye therfore, and wepe not. For all the people wepte when they herde the wordes of the lawe.

¶ Therfore sayde he vnto them: goo youre waye, and eate the fat, and drynke the swete/ and sende parte vnto them also that haue not prepared them selues, for this daye is holy vnto oure Lorde, be not you sorye therfore: for the ioye of the Lorde is youre strengthe. And the Leuites stylled the people, and sayd: holde youre peace, for the daye is holye/ vexe not ye your selues. And al the people went their waye to eate and drynke, and sende parte vnto other, and to make greate myrthe, bicause they had vnderstande the wordes that were declared vnto them.

And on the nexte daye assembled the chefe fathers amonge all the people and the Preestes and Leuites, vnto Esdras the scribe, that he shoulde teache theym the wordes of the lawe. And they founde wrytten in the lawe * how the Lorde had commaunded by Moses, that the chyldren of Israel shoulde dwell in boothes in the feast of the seuenth moneth. And so they caused it be declared and proclaymed, in all their cityes, and at Jerusalem, sayinge: goo vp vnto the mounte and fetche Oliue braunches, Pyne braunches, Myrte braunches, Palme braunches, and braunches of thycke trees, to make boothes, as it is wrytten.

Leuit. xxiii. f

And the people went vp and fet, and made them boothes, euerye one vpon the roff of his house, and in their courtes, and in the courtes of the house of God, and in the strete by water gate, and in the strete by the gate Ephraim. And all the congregation of theym that were come againe oute of the captiuite, made boothes, and dwelte therin: for sythens the tyme of Jesus the sonne of Nun vnto this daye, had not the chyldren of Israell done so, and there was verye greate gladnesse. And euerye daye frome the fyrst daye vnto the laste, redde he in the boke of the lawe of God. And seuen dayes helde they the feaste, and on the eyghte daye they made a gatherynge, according vnto the maner.

¶ The people repent and forsake their straunge wiues. Esdras reciteth the benefytes of God and the synnes of the people.

CAPI. IX.

¶ In the foure and twentye daye of this moneth, came the chyldren of Israel togyther with * fastynge and sacke clothes, and erth vpon them, and separated the seed of Israell from all the straunge chyldren, and stode and knowleged their synnes, and the wyckednesses of their fathers, and stode vp in their place, and redde in the boke of the lawe of the Lorde their God foure tymes on the daye, and they knowleged, and worshypped the Lorde their God foure tymes on the daye. And the Leuites stode on hyghe, namelye Jesus, Bani, Cadmiel, Sabanias, Bani, Sarebias, Bani and Chanani, and cryed loude vnto the Lorde their God. And the Leuites, Jesus, Cadmiel, Bani, Hasabniah, Serebiah, Hodiah, Sebanias, Pathahiah, sayd: stande vp, prayse the Lorde your God for euer: and let thankes be gyuen vnto the name of thy glorye, whiche excelleth all thankesgyuynge and prayse. Lorde, thou alone hast made heuen, and the heuen of all heuens, with all their hoste, the earthe and al that is therin, the see and all that is therin: thou gyuest lyfe vnto all, and the hoste of heuen bowe them selues vnto the. Thou art the Lorde God, that hast chosen Abram, and broughtest him out of * Ur in Chaldea, * and called him Abraham, and foundest his herte faythfull before the, * and madest a couenaunt with him to gyue vnto his seed the land of the Cananites, Hethites, Amorites, Pherezites, Jebusites, and Gergesites, and hast made good thy wordes: for thou arte ryghteous. * and hast considered the misery of our fathers in Egypte, and herde their complaynt by the redsee/ and shewed tokens and wonders vpon Pharao, and on all his seruauntes, and on all the people of his land: for thou knewest that they

they were presumptuous and cruell agaynste theym, and so madest thou the name as it is this daye. And the rodde fre dyddest thou deuyde in sonder before them, so that they wente thorowe the myddes of the see dryc shode: and their persecuters threwest thou into the depe as a stone, in the myghtye waters, and lodest them on the daye tyme in a cloudye pyller, and on the nyghte season in a pyller of fyre, to shewe them lyghte in the waye that they went.

¶ * Thou camest downe also vpon mounte Sinai, and spakest vnto them frome heuen, and gauest them ryghte iudgementes, true lawes, good commaundementes and statutes, and declaredst vnto them thy holye Sabboth, and commaundedst them precepters, ordinaunces, and lawes, by Moyses thy seruaute: and * gauest them breed frome heauen when they were hungrye, and * broughtest forthe water for them oute of the rocke when they were thyrstye: and promysedst them that they shulde goin and take possession of the lande, ouer which thou haddest lyfte vp thyne hande for to gyue them.

But oure fathers were proude and hardnecked, so that they folowed not thy commaundementes, and refused to heare, and were not myndefull of the wonders that thou dyddest for theym: but became stubbye and headye, in so moche that they returned backe to their bondage in their disobedience. But thou my God forgauest, and wast gracious, mercyfull, pacyent, and of greate goodnesse, and forsokest them not. * And thoughe they made a moulten calfe, (and sayd: this is thy God that broughte the oute of the lande of Egypte) and dyd greate blasphemyes, yet forsokest thou them not in the wyldernesse, according to thy greate mercy. * And the cloudye pyller departed not from them on the day tyme to leade them the waye, neyther the pyller of fyre in the night season, to shewe them light in the way that they went.

And thou gauest theym thy good spirite to enfourme them, * and withholdest not thy Manna frome their mouthe, * and gauest them water when they were thyrstye. Fourty yeres longe madest thou prouysion for theym in the wyldernesse, so that they lacked nothynge * their clothes waxed not olde, and their fete swelled not. And thou gauest them kyngdomes and nations, and partedst theym accordynge to their portions, so that they possessed * the lande of Sehon kynge of Hesebon, and the lande of Og the kynge of Basan. And their chyldren multiplyedst thou as the sterres of heauen, and broughtest them in to the lande wherof thou haddest spoken vnto their fathers, that they shulde go in to it, and haue it in possession.

And the chyldren wente in, and possessed the lande, * and thou subduedst before them the inhabiters of the lande, euen the Cananites, and gauest them in to their hande, and their kynges and the people of the lande, that they myghte do with them what they wolde. And they wanne their stronge citees, and a fatte lande, and toke possession of houses that were full of all maner goodes, welles dygged oute, vyneyardes, oyle gardens, and manye frutefull trees: and they ate and were fylled, and became fat, and lyued in welthe thorowe thy greate goodnesse. Neuertheles they were disobedient, and rebelled agaynste the, and cast thy lawe behynde their backes, and slewe thy Prophetes (whiche exhorted them to earnestly that they shulde conuerte vnto the) and dyd great blasphemyes. Therfore gauest thou the ouer in to the hande of their enemyes that vexed them.

And in the tyme of their trouble they cryed vnto the, and thou herdest them from heuen, and thorowe thy greate mercye, thou gauest them sauiours, whiche helped them out of the hande of their enemies. But when they came to rest, they tourned backe agayne to do yuyll before the: therfore lefte thou them in the hande of their enemies, so that they had the dominion ouer them. And they conuerted, ¶ cried vnto the, and thou herdest them from heuen, and many tymes hast thou deliuered them according to thy great mercye, and testifyedst vnto them, that they shulde turne again vnto thy lawe.

Notwithstandynge they were proude, and hardened not vnto thy commaundementes, but synned in thy lawes, (* wyche a man shulde do, and lyue in them) and tourned the shoulder away, and were stifnecked, & would not heare. And manye yeres dyddest thou forbeare them, and testifyedst wytnesse vnto the thorowe thy spirite, euen by the office of thy Prophetes, and yet wolde they not heare. Therfore gauest thou them in to the hande of the nations in the landes. But for thy greate mercyes sake, thou hast not vtterly consumed the, neyther forsaken them: for thou art a gracious and mercyfull God.

* Lowe oute God, thou great God, myghtye and dreadfull, thou that kepest couenaunt and mercy, regarde not a lytle all the trauayle that hath happened vnto vs, and our kynges, princes, preestes, prophetes, fathers, and all thy people, frome the tyme of the kynges of Assur, vnto this daye. Thou arte ryghteous in all that thou hast broughte vpon vs: for thou hast wonne tryste. As for vs, we haue ben vngodlye, and oure kynges, princes, preestes and fathers haue not wrought after thy lawe, nor regarded thy commaundementes, and thy earnest exhortacions, wherwith thou hast exhorted theym, and haue not serued the in their kyngdome, and in thy great goodes that thou gauest them, and in the large and plentious lande whiche thou gauest them, and haue not conuerted frome their wycked workes. Beholde, therfore are we in bondage this daye: euen in the lande that thou gauest vnto oure fathers, to enioye the fruites and goodes therof, beholde, there are we bondmen. And great is the encrease of it vnto the kynges, whome thou hast set ouer vs because of oure synnes, and they haue dominion ouer our bodyes and catell, and we are in greate trouble. Vpon all this therfore we make a sure couenaunt, and

wryte it, and let our princes, Leuites and prie-
stes seale it.

¶ The names of them that sealed the couenaunt
betwene God and the people.

CAP. X.

2 THese sealers were: Nehemias (that is)
Hathirsatha the sonne of Hachaliah and
Zedekiah, Saraias, Asarias, Jeremye,
Phashur, Amarias, Malchias, Hatus, Sebe-
nias, Malluch, Harim, Meremoth, Obadias,
Daniel, Jenthon, Baruch, Mosolam, Abiah,
Miamin, Maasiah, Belgai, and Semeiah:
these were preestes. The Leuites were: Je-
sua the sonne of Azaniah, Benui amonge the
children of Henadad, and Cadmiel. And their
brethren: Sebanias, Hodiah, Celita, Pha-
laias, Hanan, Micha, Rohob, Hasabias, Za-
chur, Serebia, Sabanias, Hodiah, Bani and
Baanu. The heades of the people were: Pha-
rus, Pahath Moab, Elam, Zatthua, Bani, Bo-
ni, Azgad, Bebai, Adonias, Bigoai, Adin, Ater,
Ezechias, Azur, Hodias, Hasum, Besai, Hariph
Anathoth, Nebai, Magpias, Mesolam, He-
zir, Meshezabel, Zadoc, Jaddua, Pelatia, Ha-
nan, Anaias, Hosea, Hananias, Hasub, Ha-
lohes, Pilcha, Sobek, Rehum, Hasabnah,
Maaseias, Ahias, Hanan, Anan, Maluch, Ha-
rim and Baanah.

10 And the other people, the Preestes, Le-
uites, porters, syngers, Nethinims, and all
they that hadde seuered them selues from the
people in the landes vnto the lawe of God,
with their wyues, sonnes, and doughters, as
many as coulde vnderstande it, and their lo-
des that had rule of them, they cyed vnto their
brethren.

Iosua.xxiiii.c.
2. Para.xxx.c.

11 And they came to sweare, and to bynde
them selues with an othe to walke in Gods
lawe, which was gyuen by Moises the ser-
uaunt of God, that they wolde kepe and do
after, dyng vnto all the commaundementes,

Deute.viii.a

iudgementes and statutes of the Lorde oure
God: 12 and that we wolde not gyue oure
doughters vnto the people in the lande, ney-

ii.Esdr.xiii.c.

ther take their doughters for oure sonnes. And
if the people of the land brought ware on the
Saboth, & all maner of vytayles to sell, that
we wolde not take it of them on the Sabath

Leuit.xxv.a.
Deute.xv.a.

and on the holye dayes. 13 And that we wolde
let the seuenth yere be free concernyng all ma-
ner of charge.

14 And we decreed a statute vpon oure sel-
ues, to gyue yerely the thyrde parte of a sycle
to the ministration in the house of oure God,
namely to the shewbred, to the dayly meate-
offryng, to the dayly burntoffryng of the
Sabothes, of the new mones and feast dayes,
and to the thinges that were sanctified, and to
the synneoffrynges, to reconcyle Israel with-
all, and to all the busynesse in the house of our
God.

15 And we caste the lot amonge the preestes,
Leuites, and the people, for offryng of the
wod to be brought in to the house of our God
from yere to yere, after the houses of oure fa-

thers, that it myght be dyent at tymes appoyn-
ted, vpon the aulter of the Lorde our God, as
it is wrytten in the lawe: 16 and yerely to bryng
the firstborne of our land, and the firstborne of
oure frutes of all trees, yere by yere, vnto the
house of the Lorde: 17 and the firstborne of oure
sonnes, and of our cattell, as it is wrytten in
the lawe: and the firstborne of oure oxen and
of our shepe, that we sholde bryng all this to
the house of oure God, vnto the preestes that
minister in ỹ house of oure God: 18 and that we
sholde bryng the firstborne of our meates, and
of oure drynkes, and the frutes of all maner
trees, of wyne also and of oyle, vnto the pre-
stes to the chestes of the house of oure God.
And the tithes of our lande vnto the Leuites,
that the Leuites might haue the tithes in al ỹ
cities of our ministration.

19 And the Preeste the sonne of Aaron shall
with the Leuites haue also of the tythes of
the Leuites, so that the Leuites shall bryng
vp the tithes of their tithes vnto the house of
oure God, to the chestes in the treasure house.
20 For the children of Israel and the children of
Leui shall bryng vp the firste frutes of the
corne, wyne and oyle vnto the chestes. And
there shall be the vessell of the sanctuarye,
and the preestes that minister, and the porters
and syngers, that we forsake not the house of
our God.

¶ Who dwelled in Jerusalem after it was buylded,
and with in the cytyes of Juda.

CAP. XI.

1 ANd the rulers of the people dwelte at
Jerusalem. But the other people caste
lottes therfore, so that among ten, one
parte went to Jerusalem in to the holy cityte to
dwell, and nyne partes in the cities. 2 And the
people thanked all the men that were willing
to dwell at Jerusalem.

3 These are the heades of the lande that
dwelte in Jerusalem, and in the cities of Ju-
da. And euerye one dwelte in his possession,
and in their cityes of Israell, the Preestes,
Leuites, the Nethinims, and the children of
Salomons seruauntes. 4 And at Jerusalem
dwelt certayne of the children of Juda and of
Ben Jamin.

Of the children of Juda: Athaiah the
sonne of Vsiah the sonne of Zacharye, the
sonne of Amariah, the sonne of Saphatiah,
the sonne of Mahalaleel, of the children of
Phares. 5 And Maasiah the sonne of Baruch,
the sonne of Chol Hose, the sonne Hasaia,
the sonne of Adaia, the sonne of Joiarib, the
sonne of Zachary, the sonne of Silont. 6 All the
children of Phares that dwelte at Jerusalem,
were foure hundred thre score and eyght valy-
aunt men.

7 These are the children of Ben Jamin: Sal-
lu the sonne of Mesullam, the sonne of Joed,
the sonne of Phadaia, the sonne of Colaiah,
the sonne of Maasiah, the sonne of Ithiel, the
sonne of Jesaias. 8 And after him Abai, Sellai,
nyne hundred and eyghte and twentye. And

Joel

Joel the sonne of Zechri had the ouersyghte of them: & Juda the sonne of Senuah ouer ꝑ seconde parte of the cytye.

Of the preestes there dwelte: Jdaia the sonne of Joiarib, Jachin, Saraiah the sonne of Helkia the sonne of Mosolam, ꝑ sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob, was prince in the houle of God, and his brethren that perfourmed the worke in the houle: of whom there were eyghte hundred and two and twentye. And Adaiah the sonne of Jeroham, the sonne of Plalalyel, the sonne of Amasi, the sonne of Zacharye, the sonne of Phashur, the sonne of Melchiah & his brethren, chiefe amonge the fathers: of whom there were two hundred and two and forty. And Amasai the son of Asareel the son of Ahasai the sonne of Mosolamoth, the son of Emer: & his brethren were valiaunt men of whome there were an hundred and .xxbuj. And their ouersear was Zabdiel the sonne of Hagwlim.

Of the Leuites: Semeiah the sonne of Hasub, the sonne of Azrikam, the sonne of Hasabiah the sonne of Boni: and Sabathai and Jozabad of the chiefe of the Leuites, in ꝑ outwarde bulynes of the houle of God. And Mathaniah the sonne of Micha, the son of Zabdi, the sonne of Asaph, which was the principall to begyn the thankelgyuyng vnto prayer. And Bakbukiah the seconde amonge his brethren, and Abda the sonne of Hammua, the sonne of Galal, the sonne of Jeduthun. All ꝑ Leuites in the holy cytie were two hundred fortye. And the porters Akub and Talmon, & their brethren that kepe the portes, were an hundred twentye & two. The rest of Jsrael, the preestes and Leuites, were in al the cyties of Juda, euery one in his inheritaunce. And the Nethinims dwelt in Ophel: and Ziha & Gaspha belonged vnto the Nethinims. The ouersear of the Leuites at Jerusalē, was Vsi the sonne of Bani, the sonne of Hasabia, the son of Mathania, the sonne of Micha.

Of the children of Asaph there were singers aboute the ministery in the houle of God: for it was the kynges cōmaundement concerning them, that the singers shulde stande faythfully euery daye as was accoȝdinge.

And Pathaia the sonne of Meseleabel of ꝑ children of Zarah the sonne of Juda were the kynge in all matters concernynge the people and their villages, thorow out all their regions. And ꝑ children of Juda that were without in the townes of their lande, dwelte some at Kiriath Arbe, and in the villages therof, and at Dibon, and in the villages therof: and at Cabzeel, and in the villages therof: and at Jesua, Molada, Bethphalet, Hazersual, Berlabe and in their villages: and at Hikelag & Moconah, and in their villages: And at Enimon, Zarah, Jermuth, Zanoah, Odulla and in their villages: At Lachis, and in the fields therof: At Azekah, and in the villages therof: and dwelt from Berlabe vnto the valley of Hennom.

The children of Ben Jamin of Gaba, dwelt at Machmas, Aia, Bethel and in their villages. And at Anathoth, Nob, Ananiah, Hasor, Ramah, Gethaim, Hadid, Zeboim, Neballath, Lod, Ono and in the carpenters valley. And certayne of the Leuites that had portions in Juda, dwelt in Ben Jamin.

¶ The preestes and Leuites which came with Zorobabel to Jerusalem are nūmbred: and the order to be prayse.

CAPI. XII.

These are the preestes and Leuites that went vp with Zorobabel the sonne of Salathiel and with Jesua: Saraiah, Jeremy, Esdras, Amariah, Melluch, Hatus, Sechaniah, Rehum, Meremoth, Ado, Genthoi, Abiah, Miamin, Maadia, Bilga, Semaiah, Joiarib, Joada, Nalu, Amok, Helkia, and Jadaiah. These were the heades among the preestes and their brethren in the tyme of Jesua. The Leuites were these: Jesua, Bennui, Cadmiel, Sarabiah, Juda and Mathaniah ouer the office of thankelgyuinge, they & their brethren: Bakbukiah and Unni and their brethren, were about them in the watches.

Jesua begat Joakim. Joakim begat Eliasib. Eliasib begat Joiada. Joiada begat Jonathan. Jonathan begat Jadua. And in the tyme of Joakim were these the chiefe fathers amonge the preestes: vnder Saraiah, Maraiah, vnder Jeremy, Hananiah: vnder Esdras Mosolam: vnder Amariah, Joanan: vnder Melico, Jonathan: vnder Sebaniah, Joseph vnder Harim, Adna: vnder Meraioth, Helkai: vnder Abia, Zachary, vnder Genthon, Mosolam: vnder Abia, Zechri: vnder Miamin and Moadia, Peltai: vnder Bilga, Samua: vnder Semeiah, Jonathan: vnder Joiarib, Mathnai: vnder Jadaiah, Uzi: vnder Sellai, Kelai: vnder Amok, Eber: vnder Helkia, Hasabiah: vnder Jadaiah, Nathanael.

And in the tyme of Eliasib, Joiada, Johanan and Jadua, were the chiefe fathers amōg the Leuites, and the preestes written vnder ꝑ raygne of Darius the Persian. The children of Leui the principall fathers were writen in the Chronycles, vntyll the tyme of Jonathā the sonne of Eliasib. And these were the chiefe amonge the Leuites, Hasabiah, Serebiah & Jesua the sonne of Cadmiel, and their brethre ouer against them, to gyue prayse and thākes accoȝding as Dauid the man of God had ordeyned it, one watche ouer against an other. Mathania, Bakbukiah, Obadiah, Mesolam Talmon and Akub were porters in the watche at the thresholdes of ꝑ gates. These were in the tyme of Joakim the sonne of Jesua the sonne of Josedec, and in the tyme of Nehemias the Capitayne and of the priest Esdras the scribe.

And in the dedication of the wall at Jerusalem, were the Leuites sought out of al their places, that they myght be broughte to Jerusalem, to kepe the dedication and gladnesse, & thankelgyuynges, with singynge with Cymbales, Plaieretes and Harpes. And the children of the singers gathered them selues together from the playne countrey about Jerusalē

salem, and frome the villages of Nethophathi, and from the house of Galgal, and oute of the feldes of Geba and Asmaueth: for the singers had buylded them villages about Jerusalem. And the preistes and Leuites purified them selues, and clensed the people, the gates and the wall.

L And I caused the princes of Juda to goo vp vpon the wall, and appointed two greate quires of thanckesgyuynge, whiche went on ye right hande of the wall towarde the Dounge gate, and after them went Osaiah, and half of the princes of Juda, and Azaria, Esdras, Mosolam, Juda, Ben Jamin, Semeiah and Jeremy: and certayne of the preistes childre with trompettes, namely Zachary the sonne of Jonathan, the sonne of Semeiah, the son of Mathaniah, the sonne of Michaiah, ye son of Zecur, the sonne of Asaph, and his brethre Semeiah, Azarael, Melalai, Gelalai, Maai Nathanael and Juda and Hanani, with the musical instrumentes of David the man of God.

And Esdras the scribe before them, towarde the Welgate, and they went vp ouer against them vpon the steppes of the cyty of David at the goynge vp of the wall to the house of David, vnto the Watergate eastwarde.

The other quire of thankesgyuynge went ouer against them, and I after them, and the half part of the people vpon the wal, towarde Fornacegate vpwarde, vntyll the broke wall, D and to the gate of Ephraim, and to Oldgate, and to the fyshgate, and to the tower of Hananeel, and to the tower of Meah, vntyl Sheepegate. And in the prysongate stode they stil, and so stode the two quires of thankesgyuynge of the house of God, and I and the halfe of the rulers with me, and the preistes, namely Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zachary, Hananiah, with trompettes and Maasiah, Semeiah, Eleasar, Vsii, Jehohanan, Melchiah, Elam and Ezer. And the singers sange loude, and Jezrahia was the ouerseear.

And the same daye were there great sacrifices offred, and they reioyced: for God had gyuen them great gladnes, so that both the wyues and children were ioyful, and the myrthe of Jerusalem was herde farre of.

At the same tyme were men appointed ouer the treasure chestes (wherin were the offrynges, firstfruites, & the tythes) that they shuld gather them out of the feldes about the cytes to brynge them vnto the preistes and Leuites, accordynge to the law: for Juda was glad of the preistes, and Leuites, that they stode and waited vpon the office of their God, and the office of the clensinge. And the singers & porters stode after the commaundment of David and of Salomon his sonne: for in the tyme of (Per xviii.a. David and Asaph, were the chefe singers kepte, and the songes of prayse and thankesgyuynge vnto God. In the tyme of Zorobabel and Nehemias, dyd all Israel, gyue portions vnto the singers and porters, euery daye his portion, and they gaue thynges halowed vnto the Leuites, and the Leuites gaue thynges that were sanctified, vnto the children of Aaron.

¶ Deuteronomye is redde, and when they haue hearde it, they seuered from them all straungers &c.

CAPI. XIII.

A Nd what tyme as the booke of Moses was red in the eares of ye people, there was founde written therin, how that the A Deu. xxiii. Ammonites and Moabites shuld neuer come into the congregation of God, because they met not the children of Israel with bred & water, and hyred Balaam against them, that he shuld curse them: neuertheles our God turned the curse into a blessinge. Now whe they herde the Lawe, they seuered from Israel euery one that had myxte hym self therin. And before this had the preiste Eliasib appointed the chefe of the house of our God vnto his kynsman Tobiah: for he had made hym a great chefe and there had they afore tyme layde the offrynges, frankincense, vessell, and the tythes of corne, wyne and oyle (accordynge to the commaundement gyuen to the Leuites, syngers and porters) and the firste fruites of the preistes.

But in all this was not I at Jerusalem: for in the two and thirtyeth yere of Artarerxes kynge of Babylon, came I vnto the kynge and after certayne dayes I got licence of the kynge to come to Jerusalem. And I gat knowledge of the euyll that Eliasib dyd vnto Tobiah, in that he hadde made hym a chefe in the courte of the house of God, and it greued me sore, and I cast forth all the vessels of ye house B of Tobiah out of the chefe, and commaunded them to clense the chefe. And eftsones brought I agayne the vessels of the house of God, the sacrifice and the incense.

And I perceyued, that the portions of the Leuites were not gyuen them, for which cause the Leuites and singers were fled, euery one to his lande for to worke. Then reproued I the rulers, & sayd: Why forsake we the house of God? But I gathered them together, and set them in their place. Then brought all Juda the tythes of corne, wyne and oyle vnto ye treasure. And we ordeyned to be treasurers ouer the treasure, euen Selemiah the preest, & Zadoc the scribe, and of the Leuites Phadaiah and vnder their hande Haman the sonne of Zacur the sonne of Mathanias: for they were counted faithfull, and their office was to distribute vnto their brethren. Remẽbre me O my God herein, and wype not out my (Ps. cviii. mercye, that I haue shewed on the house of my God, and on the officers therof.

At the same tyme sawe I some treadynge wynt pressis on the Sabboth and bryngynge in clusters, and asses laden with wyne, grapes fygges, and dyuersynge all maner of burthens vnto Jerusalem, vpon the Sabboth daye. And I rebuked them earnestly the same daye that they solde the victayles. There dwelt me of Tyre also therein, whiche brought fysshe and

and

and all maner of ware, and solde on the Sabboth vnto the children of Juda and Jerusalē.
Then reproued I the rulers in Juda, & sayde vnto them: what euyll thynge is this ye do, & breake ỹ Sabboth day? Dyd not our fathers euen thus, & our God brought all this plage vpon vs and vpon this cyte? And ye make the wrathe more yet vpon Israell, in that ye breake the Sabboth.
And it fortuned, that when the gates of Jerusalem were couched with the euenynge shadowe on the Sabboth, I commaunded to shut the gates, and charged that they shulde not be opened tyll after the Sabboth: & some of my seruauntes set I at the gates, that there shulde no burthen be brought in on the Sabboth daye. Then remayned the chapmen and marchauntes once or twyse ouer nyght without Jerusalem, with all maner of wares. Then reproued I them forth, and sayde vnto them: why tarye ye all nyght about ỹ wall? If ye do it ones agayne, I will laye handes vpon you. From that tyme forth came they no more on the Sabboth. And I sayd vnto the Leuites which were cleane, that they shulde come and kepe the gates, to halow the Sabboth daye. Thinke vpon me (O my God) concernynge this also, and spare me accordyng to thy great mercy.
And at the same tyme saw I Jewes, that maryed wyues of Asdod, Ammon and of Moab, and their children spake halfe in the speche of Asdod, and coulde not speake in the Jewes language, but by the tonge might a man perceyue euery people. And I reproued them, and cursed them, and smote certayne men of them and plucked them by, and toke an othe of them by God: ye shall not geue your doughters vnto their sonnes, neither shal ye take their doughters vnto your sonnes, or for your selues. Did not Salomon the kyng of Israel synne therin? & yet amonge many kynges was there no kynge lyke him, and he was dere vnto his God, and God made him kynge ouer al Israel, and yet neuertheles straunge women caused him to synne? And shall we then obey vnto you, to do all this great euyll, to halte before our God, and mary straunge wyues? 2. Reg. 11. b
And one of the children of Joiada the son of Eliasib the hyghe preest, hadde made a contract with Sanaballat the Horonite: but I chaced him frome me. O my God, thinke thou vpon them that defyle preesthode, and ỹ lawe of the preesthode and of the Leuites. Thus clensed I them frome all suche as were straungers, and appointed the courses of the preestes and Leuites, euery one to his office, and to offre the wood at tymes appointed, and the fyrste frutes. Thinke thou vpon me (O my God) for the best.

¶ The ende of the boke of Nehemias.

THE BOKE OF ESTHER.

¶ Kynge Assuerus, whiche is called Artaxerxes maketh a royall feaste, whereunto the quene Vasthi will not come: for whiche cause she is diuorced.

CAPI. I.

IN the tyme of Assuerus which raygned from Inde vnto Ethiopia, ouer an hundred and seuen and twenty landes, what tyme as he sate on his seate royal in the castell of Susan in the thirde yere of his raygne, he made a feast vnto all his princes and seruauntes, namely vnto the myghty men of Persia and Media, to the capitaynes and rulers of his countreys, that he myght shewe the noble ryches of his kyngdome, and the glorious worshippe of his power, many dayes longe, euen an hundred and foure score dayes.

And when these dayes were ended, ℣ kynge made a feast vnto all the people that were in the castell of Susan, both vnto great & small, seuen dayes longe in the court of the garden by the kynges palace: where there hanged white, red and yelow clothes, fastened with cordes of lynnen and scarlet in siluer rynges, vpon pyllers of Marble stone.

The benches were of gold and siluer made vpon a pauement of grene, white, yelow and blacke Marble. And the drinke was caryed in vessels of golde, and there was euer chaunge of vessell. And the kynges wyne was eyrebdy moche, accordinge to the great power of the kynge. And no man was appointed what he shulde drinke: for the kynge had commaunded all the officers of his house, that euerye one shoulde do as it lyked him. And the quene Vasthi made a feast also for the women in the palace of Assuerus. And on the .vij. daye when the kynge was pleasauntly merry of the wyne he commaunded Mehuman, Biztha, Harbona, Bagatha, Abagatha, Zethar and Carcas the .vij. chamberlaynes, that dyd seruice in ℣ presence of kynge Assuerus, to fetche the quene Vasthi with the crowne regal, that he myght shewe the people and princes her fauncelle: for she was bewtyfull. But the quene Vasthi woulde not come at the kynges worde by his chamberlaynes. Then was the kynge verye wrothe, and his indignacion kyndled in him, and he spake to the wyse men that had vnder standinge in the ordinaunces of the lande, for the kynges matters must be handled before al suche as haue knowledge of the lawe and iudgement: and the next vnto him were, Carsena, Sethar, Admatha, Tharsis, Meres, Marsena and Mamucan, the seuen princes of the Persians, and Medes, whiche sawe the kynges face, and were wont to sit first next him. What lawe shulde be executed vpon the quene Vasthi, because she dyd not accordinge to the worde of the kynge by his chamberlaynes.

Then sayde Mamucan before the kynge and the princes: the quene Vasthi hath not onely hurt the kynge, but also all the princes and al the people in all the prouinces of kynge Assuerus, for this dede of ℣ quene shall come abrode vnto all women, so ℣ they shall despyse their husbandes before their eyen, and shall saye ℣ kynge Assuerus commaunded Vasthi ℣ quene to come before him, but she wolde not. And by this example shal all the princes wyues of Persie and Media set at naught the commaundement of their husbandes, when they heare of this dede of the quene, thus shall there arise despytefulnes and wrath ynoughe. If it please the kynge, let there go forth a Proclamacion frome him, and let it be written accordinge to the lawe of the Persians and Medians (and not to be transgressed) that Vasthi come no more before kynge Assuerus, and let the kynge geue the kyngdome vnto an other that is better then she.

And that this wrytynge of the kynge which he shalbe made, be publyshed throwe out all his empyre which is great, that all wyues maye haue their husbandes in honoure, both great & small. This pleased ℣ kynge & the princes, & the kynge dyd accordinge to the worde of Mamucan. Then were letters sent forth into all the kynges landes, into euery lande accordinge to the wrytinge therof, and to euery people after their language, that euerye man shulde be Lorde and chefe in his owne house. And this caused he to be diuulged amõges all people. The publicacion of lawes.

¶ The quene put away, certayne goodly younge damoselles are searched out amongest whome Esther pleaseth the kyng. Mardochens discouereth to the kynge those that woulde denaye him.

CAP. II.

THese thinges wne whē the displeasure of kyng Assuer* was alayed he thought vpon Vasthi, what she had done, & what was concluded concernynge her. Then sayde the kynges seruātes: Let there be sayre yōg virgins sought for the kynge, & let the kynge appoynt ouerseers in all the landes of his empyre, that they maye bynge togyther all sayre younge virgins vnto the castell of Susan to ℣ womens lodgynge, vnder the hande of Hegai the kynges chamberlayne, that keepeth ℣ women, and let him geue them their apparell. And lohe which damosell pleaseth the kynge, let her be quene in Vasthis stede. This pleased the kyng and he dyd so.

In the castell of Susan there was a Iewe, whose name was Mardocheus, the son of Iair, the son of Semei, the son of Cis, the son of Jemini, which was caryed away from Jerusalem, when Jekonias the kynge of Juda was led away, whom Nabuchodonozor kyng of Babylon caryed awaye) & he norysshed Hadasah, otherwyse called Esther, his vncles daughter: for she had neyther father nor mother, & she was a sayre and bewtyfull damosell. and when her father and mother dyed, Mardocheus receyued her, as his owne doughter.

Now

Nowe when the kynges commaundement was publyshed, and accesdynge to it manye damsels were brought to gyther vnto the castell of Susan vnder the hande of Hagei, Esther was taken also vnto the kinges house vnder the hande of Hagei the keper of the women, and the damsell pleased him, and she founde grace in his syght. And he caused her oyntment to be gyuen her, and her gyftes, & gaue her seuen notable gentyl women of the kynges house, and arayed both her & her gentyllwemen very tychely in the house of the wemen. But Esther shewed not her people nor her kynred: for Mardocheus had charged her, that she shuld not tell it. And Mardocheus walked euery day before the court of the wemens buyldinge, that he myght know howe Esther dyd, and what shuld become of her.

And when the appoynted tyme of euery damsel came that she shuld come to the kynge Assuerus, after that she had bene. xij. monethes in the kechynge of the wemen (for thus kechynge must haue so moche tyme, namely. vj. monethes with Balme and Myrre, and. vj. monethes with good spices, so were the wemen bewtyfyed) then went there one damsel vnto the kynge, and what so euer she required that must be gyuen her to go with her out of the wemens buyldinge vnto the kynges palace. And when one came in the euenynge, the same went frome him on the morowe into the seconde house of wemen, vnder the hande of Saagas the kynges chamberlayne, which kepe the concubynes. And she must come vnto the kynge nomore, oncles it pleased the kyng and that he caused her to be called by name.

Nowe when the tyme came of Esther the doughter of Abihail Mardocheus vncle (whō he had receyued as his owne doughter) that she shuld come to the kynge, she desired nothinge but what Hagei the kynges chamberlayne the keper of the wemen sayd. And Esther founde fauoure in the sight of all them that loked vpon her. So Esther was take vp to kynge Assuerus into the house royall, in the tenth moneth which is called Tebeth, in the. vij. yere of his raygne.

And the kynge loued Esther aboue all the wemen, and she founde grace and mercy in his sight before all the virgines: and he set the quenes crowne vpon her head, and made her quene in stede of Vasthi. And the kynge made a great feast vnto all his princes and seruaūtes (which feast was because of Esther): & he gaue rest to all the landes, and gaue royal gyftes accordinge to a kynges magnificence.

And whan the virgins were gathered togyther the seconde tyme, Mardocheus sat in the kynges gate. And as yet had not Esther shewed her kynred and her people, accordinge as Mardocheus had bydden her: for Esther dyd after the worde of Mardocheus, like as whē he was her tutoure. At the same tyme whyle Mardocheus sat in the kynges gate, two of the kynges chamberlaynes Bagathan & Thares which kepe the dore were wroth, & sought to laye handes on the kynge Assuerus: wherof Mardocheus gat knowledge, and tolde it vn to quene Esther, and Esther certyfyed the kyng thereof in Mardocheus name. And when inquyre was made, it was founde so. And they were both hanged on tre: and it was written in the Chronycles, before the kynge.

¶ Haman obtayned of the kynge that all Jewes shulde be put to death because Mardocheus had not gruen hym worshyp, as other had.

CAPL. III.

After this the kynge promoted Haman the sonne of Amadatha the Agagite, & set him bygde, and set his seate aboue all the princes that were with him. And all the kynges seruauntes that were in the gate, bowed their knees, and dyd reuerence vnto Haman: for the kynge had so commaunded. But Mardocheus bowed not the knee, and worshipped him not. Then the kynges seruauntes whiche were in the kynges gate, sayde vnto Mardocheus: why breakest thou the kynges commaundement? And when they spake this dayly vnto him, and he obeyed them not, they tolde Haman, that they myght se whether Mardocheus matters wolde endure: for he had told them that he was a Jewe. And whē Haman sawe that Mardocheus bowed not the knee vnto him, nay worshipped him, he was full of indignacion and thought it to yuell to laye handes onely on Mardocheus: for they had shewed him the nacion of Mardocheus, but he sought to destroy all the Jewes the nacion of Mardocheus, that were in the hole empyre of Assuerus.

In the. j. moneth (that is the moneth Nisan) in the. xij. yere of kyng Assuerus, they cast Phur (that is a lot) before Haman, on what daye and what moneth this shulde be done: and there came out the. xiij. moneth that is the moneth Adar. And Haman sayde vnto kynge Assuerus: There is a people scattered abrode & dispersed from them selues amonge all people in the landes of thyne empire, & their law is contrary vnto all people, and they do not after the kynges lawes, neyther is it the kynges profyt to suffre them after this maner. If it please the kyng, let him make, that they be destroyed, and so will I weye downe ten thousande talentes of syluer, vnder the handes of the worckmen, to be brought into the kynges chamber. Then toke the kynge his ryngett of his hande, and gaue it vnto Haman the sonne of Amadatha the Agagite the Jewes enemy. And the kynge sayde vnto Haman: Let the syluer be gyuen the, and that people also, to do with all what pleaseth the.

Then were the kynges scribes called vp the xiij. daye of the fyrst moneth, and there was written (accordyng as Haman commaunded) vnto the kynges princes and to the captayns euery where in the landes, and to the rulers of euery people in the countreyes on euery syde, accordinge to the writinge of euery nacion, & after their language in the name of kynge Assuerus, and sealed with the kynges ryngt. And the writinges were sent by purpursuiters into all the kynges landes, to roote out to kyll and

& to destroy al Iewes, both yong & olde, children and women in one daye, that is to wite vpon the thirteenth daye of the twelueth moneth, which is the moneth Adar and to spoile their goodes.

This was the summe of the letters, that there shulde be a commaundement gyuen in all landes, to be publyshed vnto all people, that they shulde be readye agaynste the same daye. And the purseuauntes went in all the haste accordynge to the kynges commaundement. And in the castell of Sulan was ꝑ commaundment dyuyded. And the kynge and Haman sate and dranke. But the cyte of Sulan was disquieted.

¶ Mardochean geueth the quene knowledge of the cruel decree of the kynge agaynste the Iewes.

CAPI. IIII.

A Whē Mardocheus perceyued all that was done, he rent his clothes, & put on sack clothe, and asshes, and went out into ꝑ myddes of the cyte, and cried loude and lamētably, and came before the kynges gate: for there might no man entre within the kynges gate, that had sacke clothe on. And in all landes and places, as farre as the kynges worde & commaundment extended, there was great lamentacion amonge the Iewes and many fasted, wept, mourned, and laye in sack clothes and asshes. So Esthers damoselles, & her chamberlaynes, came and tolde it her. Then was the quene exceadingly astonyed. And she sent rayment, that Mardocheus shulde put B them on, and laye the sacke cloth frome hym. But Mardocheus wolde not take them. Thē called Esther Hathath one of the kynges chā berlaynes (whyche stode before her) and gaue hym a commaundement vnto Mardocheus, ꝑ he myght knowe what it were, and wherfore he dyd so. So Hathath went forth to Mardocheus vnto the strete of the cyte, which was before the kynges gate.

And Mardocheus tolde him of all that had happened vnto him, and of the summe of Aman that Haman had promysed to weye down in the kynges chamber because of the Iewes for to destroye them, and he gaue him the copy of the commaundement, that was dyuyded at Sulan to destroy them, that he might shewe it vnto Esther, and to speke to her and charge her, that she shulde go in to the kynge, & make her prayer and supplicacion vnto him for her people.

And when Hathath came in, and tolde Esther the wordes of Mardocheus, Esther spake vnto Hathath, and commaunded him to saye vnto Mardocheus: all the kynges seruauntes, and the people in the landes of the kynge C knowe, that who so euer commeth within the courte vnto the kynge, whether it be man or woman, which is not called, the commaundement is that the same shall dye immediatly onelesse the kynge holde out the golden scepter vnto him, in token of clemencie that he maye lyue. As for me, I haue not bene called to come in to the kynge now this thirty dayes.

And when Mardocheus was enformed of Esthers wordes, Mardocheus bad her agayn vnto Esther: thinke not to saue thyne owne lyfe, whyle thou art in the kynges house before all Iewes: for yf thou holdest thy peace at this tyme, then shal the Iewes haue helpe D and delyueraunce out of an other place, and thou and thy fathers house shalbe destroyed. And who knoweth whether thou art come to the kyngdome, for this tymes sake? Esther bad, gyue Mardocheus this answere, go thou thy waye, and gather together all the Iewes that are founde at Sulan, and fast ye for me, that ye eate not and drynke not in thre dayes, neyther daye nor nyght. I and my damoselles will fast lykewyse, and so will I go in to the kynge contrary to the commaundement: yf I perysshe, I perysshe. So Mardocheus wente his waye, and dyd all that Esther had commaunded hym.

¶ Esther entreth in to the kynge and bydeth hym and Haman to a feaste. Haman prepareth a gallous for Mardocheus.

CAPI. V.

ON the thirde day put Esther on her royall apparell, and stode in the courte of ꝑ kynges palace within, ouer against the kynges lodgynge. And the kynge sat vpō his royal seate in his palace ouer against the gate of the house. And when the kynge sawe Esther the quene standynge in the courte, she founde grace in his sighte. And the kynge helde out ꝑ golden scepter in his hande towarde Esther. So Esther kept forth, and touched the toppe of the scepter. Then sayd the kynge vnto her What wilt thou quene Esther? and what requirest thou? aske euen the halfe of the empire, and it shalbe gyuen the. Esther sayde: Yf it please the kynge, let the kynge and Haman come this daye vnto the banket, that I haue prepared. The kynge sayd: Cause Haman to make hast: that he maye do as Esther hathe sayde.

Now when the kynge and Haman came to the banket that Esther had prepared, ꝑ kynge sayde vnto Esther after he had largely dronke of the wyne: Esther, what is thy petition? & it shalbe gyuen the. And what requirest thou? Yf it be euen the halfe of the empyre, it shalbe done.

Then answered Esther and sayde: my petition and desire is, yf I haue founde grace in E the sight of the kynge, and yf it please ꝑ kynge to gyue me my petition, and to fulfill my request, then let the kynge and Haman come to the banket that I shall prepare for them, and so will I doo to morowe as the kynge hathe sayde.

Then went Haman forthe the same daye, ioyfull and mery in his mynde. And when he sawe Mardocheus in the kynges gate, that he stode not vp and kneled before him, he was full of indignacion at Mardocheus. Neuertheles he refrayned him selfe: and when he came home, he sent, and called for his frendes and Zares his wyfe, and tolde them of the glory

glorye of his riches, and the multytude of his children all to gyther, howe the kynge had promoted him so greatly, and howe that he was taken above the princes and seruauntes of the kynge. Haman sayde moreouer: Yea & Esther the quene let no man come with the kynge vnto the banchet that she had prepared except me, and to morowe am I bidden vnto her also with the kynge. But in all this am I not satisfied as longe as I se Mardochens the Jewe sittinge at the kynges gate. Then sayd Zares his wyfe and all his frendes vnto him: Let them make a galowes of fyftye cubites hyghe, and to morowe speake thou vnto the kynge, that Mardochens may be hanged ther on, and so thou shalt go merely with the kyng vnto the banket. Haman was well content herewith, and caused a galowes to be made redy.

¶ The kynge turneth ouer the Cronycles and findeth the processe of Mardochens: and then at the counsell of Haman, he commaundeth Mardochens to be had in honoure.

CAPI. VI.

THe same night could not ℔ kynge slepe, and he commaunded to bringe the Cronicles and hystories: whiche when they were red before the kynge, they happened on the place where it was written, how Mardochens had tolde, that the kynges two chamberlaynes (which kept ℔ chefholdes) sought to laye handes on kynge Assuerus. And ℔ kyng sayd: what worshyp and good haue we done to Mardochens therfore? Then sayde ℔ kynges seruauntes that ministred vnto him. There is nothinge done for him. And the kyng sayd: Who is in the court? (for Haman was gone into the court without before ℔ kynges house that he might speake vnto the kynge to hang Mardochens on the tree, that he had prepared for him.) And the kynges seruauntes sayde vnto him: behold, Haman standeth in the court. The kyng sayd: let him come in. And whē Haman came in, ℔ kyng sayd vnto him: what shall be done vnto the man, whō the kynge wolde fayne dyngre vnto worshyppe? But Haman thought in his hert: Whome shulde the kyng els be glad to dyngre vnto worshyp, but me? And Haman sayde vnto the kynge: Let the man vnto whome the kynge wolde be glad to do worshyp, be brought hether, that he maye be arayed with the royall garmentes whiche the kynge vseth to weare: and the horse that the kynge ryeth vpon, and that the crowne royall maye be set vpon his heed. And let this rayment and horse be inquered vnder ℔ handes of one of the kynges princes, that he maye araye the man withall (whō the kynge wolde fayne honoure) and cary him vpon the horse throwe the strete of the cyte, and cause it to be proclaymed before him: thus shall it be done to euery man, whome the kynge wolde fayne honoure.

The kynge sayde: make haste, and take as thou hast sayde, the rayment and the horse: & doo euen so with Mardochens the Jewe that sitteth before the kynges gate, & let nothinge lacke of all that thou hast spoken. Then toke Haman the rayment and the horse, and arayed him, and brought him on horsbacke throwe the strete of the cyte, and proclaymed before him: Even thus shall it be done vnto euery man whome the kynge is disposed to honoure. And Mardochens came agayne to the kynges gate, but Haman gat him home al the hast mourninge with bare heed, and tolde Zares his wyfe & all his frendes, euery thing that had happened him. Then sayde his wise men of his counsayle and Zares his wyfe vnto him: If it be Mardochens of the seed of ℔ Jewes, before whome thou hast begon to fal thou canst do nothinge vnto him, but shalte fall before him. Whyle they were yet talking with him, came the kynges chamberlaynes, & caused Haman to make hast to come vnto the banchet that Esther had prepared.

¶ The quene byddeth the kyng and Haman agayne, and prayeth for her selfe and her people. She accuseth Haman: and he is hanged on the galowes, which he had prepared for Mardochens.

CAPI. VII.

ANd when the kynge and Haman came to the banchet that quene Esther had prepared, the kynge sayde vnto Esther on the seconde daye at the banchet of wyne: what is thy petition quene Esther, that it may be graūted the? And what requirest thou? Yea albe euen halfe of the empyre, and it shall be done. Esther the quene answered and sayde: If I haue founde grace in thy sight (O kyng) and yf it please the kynge then graunt me my lyfe at my desire and my people for my petitions sake: for we are solde both I and my people to be destroyed, to be slayne and to perysh. And wolde God we were solde to be bondmē and bondwemē, then wolde I holde my tonge so shoulde not the enemy be so hyghe to the kynges harme. The kyng Assuerus spake and sayde vnto quene Esther: Who is this? Or where is he that dare presume in his mynde to do suche a thinge after that maner? Esther sayde: the enemy and aduersary is this wycked Haman. Which thing when Haman herd he was exceadingly afrayed before the kynge and the quene. And the kynge arose frome the banchet and from the wyne in his displeasure and went into the palace garden. And Haman stode vp, and besought quene Esther for his lyfe: for he sawe there was a mischefe prepared for him of the kynge alredy.

And when the kynge came agayne out of ℔ palace garden vnto the parlet where they had eaten, Haman hadde layde him vpon the bed that Esther sat vpon. Then sayde the kynge: will he force the quene also beside me in the house? As sone as that worde went out of the kynges mouth, they couered Hamans face. And Harbonah one of ℔ chamberlaynes that stode before the kynge, sayde. Beholde, there standeth a galowes in Hamans house fyftye cubytes hyghe, which he had made for Mar-

dochens, that spake good for the kynge. The kynge sayd: hange him theron. So they hanged Haman on the galowes that he had made for Mardochens. So was the kynges wrath appeased.

¶ After the death of Haman Mardochens is promoted then are wholesome letters sent vnto the Jewes.

CAPI. VIII.

A THe same daye dyd kynge Assuerus gyue the house of Haman the Jewes enemye vnto quene Esther. And Mardochens came before the kyng: for Esther tolde how he belonged vnto her. And the kynge toke the ringe of his kynger, whiche he had taken fro Haman, and gaue it Mardochens. Moreouer Esther sette Mardochens ouer the house of Haman. And she spake yet more before the kynge, and fell downe at his fete, & besought hym, that he wolde put away the malice of Haman the Agagite, and his moost vngracious deuises that he had ymagined agaynste the Jewes. And the kynge helde out the golden scepter vnto Esther. Then rose Esther, & B stode before the kynge, and sayde: yf it please the kynge, and if I haue founde grace in his syghte, and yf he be contente for the kynge, and if it be accepted in his syghte: then let it be written, that the letters of the deuyse of Haman the sonne of Hamedatha the Agagite, maye be called agayne: whiche letters he wrote, to destroye the Jewes in all the kynges landes. For howe can I se the euyll that shall happen vnto my people? and howe can I lyue vpon the destruction of my kyn?

Then sayde the kinge Assuerus vnto quene Esther, and to Mardochens the Jewe: Beholde I haue gyuen Esther the house of Haman, and hym haue they hanged vpon a tree, C because he layed hande vpon the Jewes. Wryte ye nowe therfore for the Jewes, as it lyketh you in the kynges name, and seale it with the kynges ringe (for the wrytynges that were written in the kinges name, & sealed with the kynges ringe, durst noman disanull.) Then were the kynges scrybes called at the same tyme in the thyrde moneth, that is the moneth Siuan, on the thre and twentyeth daye.

And it was wrytten accordinge as Mardochens commaunded vnto the Jewes and to the prynces, to the deputyes and capitaynes in the landes from Ind vnto Ethiopia, namely an hundred and seuen and twentye landes, vnto euerye one accordynge to the wrytynge therof, vnto euerye people after their speche, and to the Jewes also, vnto their wrytynge and language. And it was wrytten in the kynge Assuerus name and sealed with the kynges ringe. And by lyght messangers, sent he the wrytynges, wherin the kynge graunted the Jewes (in what cytyes so euer they were) to gather them selues to gether, and to stande for their lyfe, and for to rote out, to slaye, and to destroye all the power of the people and lande that wolde trouble them, with children and women, and to spoyle their good vpon one day in all the landes of kyng Assuerus namely vpon the thyrteenth daye of the twelueth moneth, which is the moneth Adar.

The summe of the wrytynge was, howe there was a commaundement geuen in all landes to be publyshed vnto all the people, that the Jewes shulde be redye agayns that daye to auenge them selues on their enemyes. And the messaungers that bare the tydynges wet forth with all spede, according to the kynges worde: and the commaundement was deuised in the castell of Susan.

And Mardochens went out from the kynge in royal apparell of yelowe & white & with a great crowne of golde, arayed with a garmet of lynnen and purple, and the cyte of Susan reioyced and was glad: but vnto the Jewes there was come lyght and gladnes & ioye & worshyp. And in all landes and cytyes, into what places soeuer the kynges worde and commaundment reached, there was ioye & myrth, prosperite and good dayes amonge the Jewes: in so moche that many of the people in the lande became of the Jewes belefe, for the feare of the Jewes came vpon them.

¶ The commaundement of the kynge, the Jewes put their foes to ded. The sonnes of Haman are hanged. The Jewes kepe a festiuall daye in remembraunce of their deliuerye.

CAPI. IX.

IN the twelfte moneth (that is the moneth Adar) the thirteth daye, which, the kinges worde and commaundement had appoynted, that the ennemyes shulde haue destroyed the Jewes, it turned contrarye wyse that the Jewes shulde subdue their ennemyes. Then assembled the Jewes together in their cytyes within all the landes of kinge Assuerus, to lay hand on suche as wold haue wone them euil, & no man coulde withstande them: for the feare of them was come ouer all people. And all the rulers in the landes, and princes and lieutenantes, and officers of the king promoted the Jewes: for the feare of Mardochens come vpo them. For Mardochens was great in the kinges house, and the reporte of him was bruted in all landes, how he encreased and grewe.

Thus the Jewes smote all their ennemyes B with a sore slaughter, and slewe and destroyed, and did after their wyll vnto suche as were their aduersaries. And at the castell Susan the Jewes slewe and destroyed fiue hundred men, and slewe Pharsandatha, Delphon, Phasatha, Phasatha, Adalia, Aridatha, Pharmastha, Arisai, Aridai, Vaizatha, the ten sonnes of Haman, the sonne of Amedatha the ennemye of the Jewes: but on his goodes they wolde take no botyes. At the same tyme was the king certified of the nombre of them that were slayne at the castell Susan. And the C kynge sayde vnto quene Esther: The Jewes haue slayne and destroyed fyue hundred men at the castell of Susan, and the ten sonnes of Haman: What shall they do in the other

landes

landes of the kynge? What is thy requeſt, that it maye be graunted the? and what requeſt thou moze to be done? Esther ſayde: Yf it pleaſe the kynge, let hym ſuffre the Jewes to mayntayne alſo to do accordynge vnto this dayes commaundement, that they hange Hamans ten ſonnes vpon the tre. And the kynge charged to do ſo, and the commaundement was dreſſed at Sulan, and Hamans ten ſonnes were hanged. And the Jewes gathered them ſelues to gether at Sulan, vpon the fourteenth daye of the moneth Adar, & ſlewe thre hundreth men at Sulan, but theyr goodes they wolde not ſpoyle.

Moreouer the other Jewes in the kynges landes, toke for their lyues, and gat reſt from their ennemyes: and ſlewe of their ennemyes lxv. thouſande, how be it they layd no handes on their goodes. This was done on the. xiij. daye of the moneth Adar, and on the. xiiij. day of the ſame moneth reſted they, whyche daye they ordeyned to be a daye of feaſtinge & gladneſſe. But the Jewes at Sulan were come to gether both on the. xiij. daye and on the. xiiij. and on the. xv. daye they reſted, and the ſame daye ordeyned they to be a daye of feaſtinge & gladneſſe. Therfore the Jewes that dwelt in the villages and vnwalled townes, ordeyned the. xiij. daye of the moneth Adar, to be a day of feaſtinge and gladnes, and one ſent gyftes vnto an other.

And Mardochens wrote all theſe actes, and ſent the wrytynges vnto all the Jewes that were in al the landes of kynge Aſſuerus, both nyghe and farre, that they ſhulde ſtedyly receyue and holde the. xiiij. and. xv. daye of the moneth Adar, as the dayes wherin the Jewes came to reſte from their ennemyes, and as a moneth wherein their payne was tourned to ioye, and their ſorowe into proſperitie: & they ſhulde obſerue the ſame as dayes of weiche & gladnes, and one to ſende gyftes vnto an other, and to diſtribute vnto the poze.

And the Jewes accepted al that they hadde begon to do, and that Mardochens had wryte vnto them: how that Haman the ſon of Hamadatha ennemy to all the Jewes, had deuiſed to deſtroye all the Jewes, & caſted to call Phim (that is Lot) for to put them to ſlaute, & to bynge them to naught: and how Hester hadde ſpoke to the kynge, that thoſe wycked letters his wyckednes ſhulde be preuented againſt the Jewes, myght be turned vpō his owne heed, & how he and his ſonnes were hanged on the tree. For which cauſe they called this daye Phurim after the name of Phim accordinge to all the wordes of this wryting: and what they them ſelues had ſene, & what had happened vnto them. Phurim

And the Jewes let it vp, and toke it vpon them and their ſede, and vpon all ſuch as ioyned them ſelues vnto them, that they wolde not myſſe to kepe theſe two dayes yerely, accordinge as they were written and appoynted, how theſe dayes are not to be forgotten, but to be kept of children childe amonge al kynreders in all landes and cytes. Theſe are the dayes of Phurim & is to ſaye of lotte, which are not to be exempt among the Jewes, and the memorial of them ought not to perysshe frome their ſede. C

And quene Hester the dughter of Abihail and Mardocheus the Jewe wrote with al auctoritie, to confirme this ſeconde wryting of Phurim, and ſent the letters vnto all the Jewes in the. c. and. xxvij. landes of the empire of Aſſuerus, with frendly and faithfull wordes to confirme their dayes of Phurim, in their tyme appointed, accordinge as Mardocheus & Jewe and Esther the quene had ordeyned in that behalfe: lyke as they vpon their ſoules & vpon their ſede had confirmed the actes of the faſtinges and of her complaynte. And Hester commaunded to ſtablyſhe theſe actes of this Phurim, and to wryte them in a boke. Hester.iiij.

¶ The glory and nobleneſs of Aſſuerus and auctoryte of Mardocheus.

CAPL X.

AND the kyng Aſſuerus layd tribute vpō the lande, and vpon the Iles of the ſee. But as touchinge all the actes of his power and auctoritie, and the great worſhyp of Mardocheus, whyche the kynge gaue him, behalde, it is written in the Cronycles of the kynges of Medya and Perſia. For Mardocheus the Jewe was the ſeconde next vnto kyng Aſſuerus, and great amonge the Jewes, and accepted amonge the multitude of his brethren, as one that ſeketh the welthe of his people, and ſpeaketh the beſt for all his ſede. A

¶ The ende of the boke of Esther.

Cyp.

THE BOKE OF IOB.

¶ Iob is plaged of God by the losse of his goodes and children.

CAPI I.

THere in the land of Hus, was a man called Iob: a perfect and vpryght man, suche one as feared God, and eschewed euell. This man hadde seuen sonnes, and three daughters. His substaunce was seuen thousand shepe. iij. thousand camels fyue hundred yoke of oxen, fyue hundred Asses, and a verye greate housholde: so that he was one of the myghtyest men amonge all them of the east countrey. And his sonnes went and made bankettes: one daye in one house, and an other daye in an other, and sent for their. iij. sisters, to eate and drincke with them. So when they had passed ouer the tyme of their bankettinge rounde about, Iob sent for them, and clensed them ageyne, and gat vp early, and offered for euery one a sacrifice. For Iob thought thus: peradventure my sonnes haue done some offence, & haue bene vnthankefull to God in their hertes. And thus dyd Iob euery daye. Now vpon a tyme, when the seruauntes of God came & stode before the Lorde, Satan came also amonge them. And the Lorde sayd vnto Satan: whence commest thou? Satan answered the Lorde, and sayde: I haue compassed the lande and walked thorow it. Then sayde the Lorde vnto Satan: hast thou not considered my seruaunte Iob, howe that he is a perfecte and vpryght man: suche one as feareth God, and eschueth euell, and that there is none lyke him in the lande? Satan answered, and sayd vnto the Lorde: Doth Iob feare God for nought? hast thou not preserued him, his house, and all his substaunce on euery syde? hast thou not blessed the workes of his handes? Is not his possession encreased in the lande? But lay thyne hande vpon him a lytle, and touche ones all y he hath, and y the curse the not to thy face. I meruayle. And the Lorde sayde vnto Satan: lo all that he hath, be in thy power: only vpon him selfe se thou laye not thyne hande. Then went Satan forth from the Lorde.

Now vpon a certayne daye when his sonnes and doughters were eatinge, and drynkynge wyne in their eldest brothers house, there cam a messinger vnto Iob, and sayde: Whyle the oxen were plowynge, and the Asses goynge in the pasture beside them: the Habrey came in with force, and tooke them all away: yea they haue slayne thy seruauntes with the sworde, & I onely haue escaped, to tell the.

And whyle he was yet speakynge, there cam an other, and sayde: The fyre of God is fallen from heauen, it hath consumed, & brent vp all thy shepe and seruauntes: and I only am escaped, to bringe the tydinges. In the meane season whyle he was yet speakynge, there came an other, and sayde: The Caldees made three armyes, and fell vpon thy camels, which they haue caryed awaye, yea & slayne thy seruauntes with the sworde: and I onely am gotten awaye, to bringe tydinges. Whyle he was speakynge, there came yet an other, and sayde: Thy sonnes and doughters were eatynge and drynkynge wyne in their eldest brothers house, and lodenly there came a mygthy great wynde out of the South, and smote the. iiij. corners of the house: whiche fell vpon thy children, so that they are dead: and I am gotten awaye alone, to bringe tydinges.

Then Iob stode vp, and rente his clothes shaued his head, fell downe vpon the ground, worshipped, and sayd: Naked came I out of my mothers wombe, and naked shall I turne thyther agayne. The Lorde gaue, & the Lord hath taken awaye: now blessed be the name of the Lorde. In all these thinges, dyd Iob not offende, ne murmured folysshely against God.

¶ Iob is plaged with sore byles, and afterwarde is mocked of his wyfe. His frendes vysyte him, and haue compassion on him.

CAPI. II.

IT happened also vpon a tyme, that when the seruauntes of God came and stode before the Lorde, Satan came amonge them and stode before him. And the Lorde sayde vnto Satan: whence commest thou? Satan answered and sayde: I haue circuyted the lande and walked thorow it. Then sayde the Lord vnto Satan: hast thou not considered my seruaunt Iob, howe that he is an innocent and vertuous man suche one as feareth God, and eschueth euyl, and that there is none lyke him in the lande? But thou mouedest me against him, to punyshe him: yet is it in vayne, for he contynueth still in his godlynesse. Satan answered the Lorde, & sayd: Skynne for skynne and all that ever a man hath, he wil giue for his lyfe. But lay thyne hand vpon him, touch him ones vpon the bone and flesshe, and then thou shalt se he shall curse the to thy face. Then sayde the Lorde vnto Satan: lo, he is in thy power, but spare his lyfe. So went Satan forth from the Lorde, and smote Iob with maruelous sore byles, fro the sole of the fote vnto his crowne: so that he sat vpon y grounde in the asshes, and scraped of the fylthe of the sores with a potsherde. Then sayde his wyfe vnto him: Doest thou continue in thy perfectnes? curse God and dye. But Iob sayde vnto her: Thou speakest lyke a folysh woman. Seynge we haue receyued prosperitie at the hand of God, wherefore shoulde we not be content with aduersitie also? In all these thinges dyd not Iob synne with his lyppes. Nowe when Iobs frendes hearde of all the trouble, that happened vnto him, there came three of them, euery one from his owne place: Eliphas the Thamanite, Baldad the Suhite, and Zophar the Naamathite.

For

For they were agreed togyther to come to shewe their compassion vpon hym, and to chere hym. So when they lyft vp their eyes a farre of, they knewe hym not. Then they cryed, and wept: then euery one of them rent his clothes, & sprynkled dust vpon their heades in the ayre. They sat them downe by hym also vpon the grounde seuen dayes and seuen nyghtes. Neyther was there any of them that spake one worde vnto him, for they sawe that his payne was very great.

¶ The wordes of Job, wherin he declareth that the prosperit lyfe is miserable: and the death of the righteous ioyfull and fortunable.

CAPI. VII.

AFter this Job opened his mouth, and cursed his daye, and sayde: Lost be that daye, wherin I was borne: and the nyght in whiche it was sayde, there is a man chyld conceyued. The same daye be turned to darknesse, and not regarded of God aboue, nei ther be shyned vpon with lyght: but be couered with darknesse, and the shadowe of death. Let the dymme cloude fall vpon it, and let it be wrapped in sorowe. Let the darke storme ouercome that nyght, let it not be reckened amonge the dayes of the yere, ne counted in the monethes. Desolate be that nyght, and vncommended: let not that curse the daye, that I saye, be redy to rayse vp Leuiathan grue some also their enuie. Let the starres be dymme thorow darknesse of it. Let it looke for light, but se none, neyther the eyelyng vp of the morning: because it shut not vp the wombe that bare me, ne hyd these sorowes from myne eyen.

Alas, why dyed I not in the matrice? why hyd not I perysh, as soone as I came ouer of my mothers wombe? Why let they me vpon their knees? Why gaue they me suck with their brestes? for now I shuld haue lyen still I shuld haue slept, and bene at rest: yee as the kynges and rulers of the earthe, whiche buylde them selues solytary places: or as the princes that haue great substaunce of golde & their houses full of syluer. O that I vtterly had no beynge, or were as a thyng borne out of tyme (that is put afore) euyther as younge chyldren, which neuer sawe the lyght. There the wycked do ceasse from their cruelnesse, there suche as are ouerlaboured be at rest: there are those set out fre, whiche haue bene in prison, so that they heare no more the voyce of the oppressour: There are small and great: the bonde man, is fre from his master.

Wherfore is the lyght geuen vnto that is in wretchednes? and lyfe vnto them that haue bytter heartes? Whiche longe for death, yf it come not: and searche for it more then for treasure and wolde be exceadinge glad, and reioyce yf they founde their graue. That shulde be hyde to the man whose waye is hyd, whiche God hedeth backe from hym. For my syghes come before I eate, and my roaringe fall out lyke the rayne water. For the thinge I feared, is come vpon me: and the thinge that I was afrayed of, is happened vnto me. Was I not dayntye? had I not quietnesse? Was I not in rest? And nowe commeth indignacion vpon me.

¶ Job is by Eliphas reproued of impacience and murmur, and of the presumption of his owne righteousnes.

CAPI. VIII.

THen answered Eliphas the Themanyte and sayde vnto hym: If we begynne to commen with the, peraduenture thou wilt be displeased, but who canne withholde hym selfe from speakynge? Beholde, thou hast bene a teacher of many, and hast comforted the weye handes.

Thy wordes haue set vp those that were fallen, thou hast erected the weake knees. But now that the plage is come vpon the, thou shrynkest awaye: now that it hathe touched thy self, thou art sayne pacyed. Where is thy awe, thy stedfastnesse, thy patience, and the perfectnesse of thy wayes? Remembre (I praye the) who euer perysshed beynge an innocent? Or, when were the godly destroyed? As I haue sene them that plowe wyckednesse, and sowe mischefe reape the same. With the blast of God dyd they perysshe, and with the breth of his anger consumed they awaye. The roaringe of the Lyon, the voyce of the Lyoncelle, and the teeth of the Lyons whelpes are broken. The Lyon perysheth, for lacke of pray, and the Lyons whelpes are scatred abrode.

And vnto me was the worde hyd, & myne eare hath receyued a lytell therof. In the visitacions and thoughtes of the visions of the nyght, when sleepe commeth on men: feare came vpon me and drede, and made my bones to shake. And when the wynde passed by before my presence, it made the heares of my fleshe stande vp. He stode there and I knewe not his face, an ymage there was before me, & there was sylence, so that I herde thus voyce. Shall man be more iust than God? Or shall man be purer than his maker? Beholde there is no trust to his seruauntes, and in his aungelles layde he sondre vnfaythefulnesse. How much more in them that dwell in houses of clay, whose foundacion is dust and the: whiche shal be consumed by the moth. They shal be smytten from the morninge vnto the euenynge: they shall perysshe euerlastyngly, and no man thynke theron. Is not their dignyte taken away with them, they shall dye yee that or they be ware.

¶ The end of a fole. The rightwisenes of God. The Lorde challengeth Job, and disputeth them against.

CAPI. V.

CAll me one nie, yf thou canst fynde anyone lobe about the, vpon any of the holy men. He that is foly vnto man, destroyeth him selfe, and anger slayeth the ignorannte. I haue sene my selfe, when the foolyshe was aryse rootes, that his dwelyng was

sodenly destroyed that his childr̄ were with out prosperite or helth: that they were slayne in the dore, and no mā to deliuer them: that his haruest was eaten vp of the hungry: that the weapened man had spoyled it, and that ꝑ thurstye had dronke vp his riches. Is it not the earth that bringeth forthe the trauayle, neyther commeth forowe out of the grounde: but it is man, that is borne vnto myserye, lyke as the dyrde to flyght.

The power of God.

But nowe wyll I speake of the Lorde, & talke of God: whiche doth thynges, that are vnsearcheable, and maruelles without nombre: which geueth rayne vpon the earth, and powreth water vpon all thinges: whiche setteth vp them of lowe degre, and sendeth prosperite, to those that are in heuynesse: Whiche destroyeth the thoughtes of the wycked, so ꝑ they are not able to performe the thinges ꝑ they take in hande: which compaseth the wyse in their owne craftynesse, and ouerthroweth the counsell of the wycked. In so moche that they run into darcknesse by dayre daye, and grope about them at the none daye, lyke as in the nyght.

And so he deliuereth the poore fro̅me the swerde, from the mouth, and fro̅ the hand of the cruel, that the poore maye haue hope, & that the mouthe of the oppressoure maye be stopped.

Beholde, happy is the man, whom God punisheth: therfore, despyse not thou the chastening of the almyghty. For though he make a wounde, he gyueth a medicine agayn: though he smyte, his handes maketh hole agayne.

He deliuereth the out of fyue troubles, so ꝑ in the seuenth there can no harme touche the. In the myddest of honger he saueth the fro̅me death: and when it is warre, from the power of the swerde.

Ye shall kepe the fro̅me the scourge of the tonge, so that when trouble commeth, thou shalt not nede to feare. In hauocke and derth thou shalt be merry, and shalte not be afrayed of the beastes of the earth: But the stones in the lande shall be confederate with the, & the beastes of the felde shall gyue the peace.

Yea thou shalt know, that thy dwellynge place shalbe in rest: thou shalt beholde thy substaunce, and be no more punyshed for tyme. Thou shalt se also, that thy sede shal encrease and that thy progenye shalbe as ꝑ grasse vpon the earth. Thou shalt come to thy graue in a fayre age, lyke as ꝑ corne wheate are brought in to the barne in due season. Loo, this is the thinge that we our selues haue proued by experience. Therfore now that thou hearest it, take better hede to thy selfe.

¶ Iob answereth, that his payne is more greuous then his faute, yet not withstanding he deliuereth himself.

CAP. VI.

IOb answered, and sayde: O that my myserye were weyed, and my punyshement layd in the balaunces: for then should it be heuyer, then the sande of the see. This is the cause that my wordes are so sorowfull.

For the arowes of the almyghty are in me, whose indignation hath dronke vp my spirite, and the terrible feares of God fight against me. Doth the wylde asse roare when he hath grasse? Or eyreth the oxe, when he hath fodder ynought? That which is vnsauery, shall it be eaten without salt, or is there any taste in the whyte of an egge? The thinges ꝑ some tyme I myght not awaye with, are now my meate for very sorow. O that I myght haue my desyre: O that God wolde graunte me ꝑ thinge, that I longe for: That he wolde begyn and smyte me: that he wolde let his hande go, and hewe me in pyne. Then shulde I haue some comforte: yea I wolde desire him in my payne, that he shulde not spare, for I wil not be against the wordes of the holy one.

What power haue I to endure? Or, what is myne ende, that my soule myght be patient? Is my strength the strength of stones? Or, is my flesh made of brasse? Is it not so that there is in me no helpe: and that my substaunce is taken fro̅me me? He that is in tribulation ought to be comforted of his neyghbour: but the feare of the Lorde is cleane away: My owne brethren passe ouer by me as the water broke, that hastely runneth thorowe the bankes. But they that feare the hore frost, the snowe shall fall vpon them.

When their tyme commeth, they shall be destroyed and perysshe: and when they be set on fire, they shalbe remoued out of their place for the pathes that they go in, are croked: they haste after vayne thinges, and shall perysshe. Confusion the pathes of Theman, & the wayes of Saba, wherin they haue put their trust. Confounded are they, that put any confidence in them: for when they came to obtayne the thinges they loked for, they were brought to confusion.

Euen so are ye also come vnto me: but now that ye se my myserye, ye are afrayde. Dyd I desire you, to come hyther? Or, to gyue me any of your substaunce? To deliuer me from the enemyes handes, or to saue me fro̅me the power of the myghty? Teache me and I wil holde my tonge: and yf I be erre, shewe me wherin.

Wherfore blame ye then the wordes, that are well and truely spoken? which of you can reproue them? Suppose only that ye are subtyll to check mens sayenges, and can speake many wordes in the wynde. Ye fall vpon the fatherlesse, and go about to ouerthowe your owne frende. Wherfore loke not onely vpon me, but vpon your selues: whether I lye, or no. Turne into your owne selues (I pray you) be indifferēt iudges, and consyder myne vnryghtwysnesse: whether there be any vnryghtwysnesse in my tongue, or payne wordes in my mouth.

¶ Iob sheweth that this lyfe is but a battayle, or warfare.

CAPI. VII.

A warf-

A Warefare is the lyfe of man vpon earthe, and his dayes are like the dayes of an hyred seruaunte: For lyke as a bonde seruaunt desyreth the shadowe, and as an hyrelynge wolde fayne haue an ende of his worke: euen so haue I laboured hole moneches longe (but in vayne) and many a carefull nyght haue I tolde. When I layd me downe to slepe, I sayde: O when shall I aryse? Agayne, I longed fore for the nyghte. Thus am I replete with sorowes, tyll it be darke. My flesshe is clothed with wormes, filthinesse and dust: my skynne is withered and crompled together: my dayes passe ouer more hastyly, then a weauer can weaue ouer his webbe: and are gone or I am ware. O remembre, that my life is but a wynde, and that myne eye shall no more se the pleasures therof, and that none other mannes eye shall se me any more. For yf thou fastest thyne eyes vpon me, I come to nought, lyke as a cloude is consumed and vanished away: euen so he that goeth downe to hell, commeth no more vp, ne turneth again in to his house, neither shall his place knowe him any more.

Therfore I wyll not spare my mouthe, but wyll speake in the trouble of my spirite, in the bytternesse of my mynde wyll I talke. Am I a fyr or a Whale fysshe, that thou hepest me so in pryson? When I saye: my bed shall comforte me: I shall haue some reliefe thynge by talkynge by my selfe vpon my couche: Then troublest thou me with dreames, and makest me so afrayde thorowe visyons, that my lyfe wysheth rather to be strangled, and my bones to be dead.

I can se no remedye, I shall lyue no more: O spare me then, for my dayes are but vayne. What is man, that thou haste him in suche estemacion, and lettest so moche by hym? Thou takest diligente care for him, and so deynly doest thou trye him.

Why goest thou not fro me, ne lettest me alone, so longe tyll I swalowe downe my spettle? I haue offended, what shall I woo vnto the, O thou preseruer of men? Why haste thou made me to stande in thy waye, and am so heuye a burthen vnto my selfe? Why doest thou not forgyue me my synne? Wherfore takest thou not away my wyckednesse? Beholde, nowe muste I slepe in the dust: and yf thou seekest me to morowe in the morninge, I shall be gone.

¶ Iob is reprehended and noted to haue deserued his payne. A description of hypocrysye.

CAPI. VIII.

Then answered Baldad the Suhite, and sayd: Howe longe wylte thou talke of suche thynges? howe longe shall thy mouth speake so proude wordes? Dothe God peruerte the thynge that is lawfull? Or dothe the almyghty destroy the thyng that is right? When thy sonnes synned agaynst him, did not he punysshe them for their wyckednesse? Yf thou wouldest nowe stretche vnto God by tymes and make thyne humble prayer to the almyghtye: yf thou wouldest lyue a pure and a godlye lyfe: shulde he not waike by vnto the forthwith, and gyue the, the beautye of ryghteousnesse agayne? In so moche, that wherin so euer thou haddest a lyfe afore, thou shuldest nowe haue a greate aboundaunce. Enquyre of theym that haue bene before the, searche hystygentlye amonge thy forefathers. (For we are but of yester daye, and we knowe not, that our dayes vpon earthe are but a derke shadowe.) They shall shewe the, they shall tell the, yea they shall gladlye confesse the same.

Maye a rushe be greene without moysture? maye the grasse growe without water? Lo, (but or euer it be shot forthe, and or euer it be gathered) it withereth, before any other herbe. Euen so goeth it with all theym that forget God, and euen thus also shall the hypocrites hope come to nought. His confidence shall be destroyed, for he trusteth in a spyders webbe. He leaneth him vpon his house, but he shal not stande: he holdeth him fast by it, yet shal he not endure. Ofte tyme a thyng doth flourysshe, and men thynke that it maye abyde the sunne shyning: it shooteth forthe braunches in his garden, it taketh many rootes, in so moche that it is lyke an house of stones.

But yf it be taken oute of his place, euery man denyeth it, sayenge: I knowe the not: Lo, thus is it with him that reioyseth in his owne goinges: and agayne other growe oute of the earthe.

Beholde, God wyll not caste away an vpryghte man, nyther wyll he helpe the vngodlye. Thy mouthe shall he fylle with laughynge, and thy lyppes with gladnesse. They that hate the, shall be confounded, and the dwellynges of the vngodlye shall come to nought.

¶ Iob declareth the benefytes of God, and howe vnapte reprouffes he maketh.

CAP. IX.

Iob answered and sayd: Certes I knowe it is so of a truthe, that a man compared vnto God, can not be iustifyed. Yf he wyll argue with him, he shall not be able to answere him, one amonge a thousande. He is wyse of herte, and mighty in strength. Who euer persysted, that toke parte agaynst hym? He translateth the mountaynes, or euer they be aware, and ouerthroweth them in his wrathe. He remoueth the erth out of her place, and her pyllers, he all to shaketh. He commaundeth the sonne, and it ryseth not: he closeth vp the sterres, as it were vnder a syguet. He hym selfe alone spreadeth oute the heauens, and goeth vpon the wawes of the see. He maketh the dayres of heuen, the Oxions, the fruen sterres, and the secrete places of the southe. He doth great thynges, suche as are vnsercheable, yea and wonders without nombre.

Yf he came by me, I might not loke vpon him: yf he went his waye, I shulde not perceyue

ceyue

tryue it. If he be hastye to take any thynge a-
waye, who shall make him restore it agayne?
Who shall saye vnto him: what doest thou?
He is God, whose wrathe no man can with-
stande: but the proudest of all must stoupe vn-
der him. Howe shulde I then answere him?
or what wordes shulde I fynde out agaynst
hime? Yea, thoughe I be ryghteous, yet wyll I
not gyue him one worde agayne, but meekely
submyt my selfe to my iudge. All be it that I
call vpon him, and he heare me, yet am I not
sure that he hathe herde my voyce: he shall
trouble me so with the tempest, and wounde
me out of measure without cause. He shal not
let my spirite be in rest, but spilleth me with
bitternesse.

If men wyll speake of strengthe, he is the
strongest of all, if men wyll speake of ryght-
ousnesse, who dare be my accuser? If I wyll
iustifye my selfe, my owne mouthe shall con-
demne me: If I wyll put forthe my selfe for
a perfecte man, he shall proue me a wycked
doer: For that I shoulde be an innocent, my
conscience knoweth it not, yea I my selfe am
weery of my lyfe.

This one thyng wyll I saye: he destroyeth
both the ryghteous and vngodly. And thoughe
he slee sodaynly with the scourge, yet laugheth
he at the punishment of the innocents. He for
the worlde, he geueth it ouer in to the power of
the wicked, suche as the rulers be, wherof all
landes are full. Is it not so? where is there any
but he is suche one?

My dayes haue ben more swifte then a pur-
sueante: they are gone sodaynly, and haue sene
no good thynge. They are passed awaye, as
the shippes that are good vnder sayle, and as
the Egle that passeth to her praye. When I
am purposed to forget my complaynynges, to
chaunge my countenaunce, and to comfort my
selfe: then am I afrayde of all my workes,
for I knowe thou takourest not an euyll wer.
If I be then a wicked one, why haue I la-
boured in vayne? Though I washed my self
with snowe water, and made myne handes ne-
uer so clene, yet sholdest thou dyppe me in the
myre, and myne owne clothes shoulde defyle
me. For he that I muste gyue answere vnto,
and with whome I go to lawe, is not a man
as I am. Neither is there any dayrsmen to re-
proue both the parties, or to laye his hand be-
tweene vs. Let him take his rod away fro me,
yea let him make me no more afrayde of hym,
and then shall I answere him without feare.
For as longe as I am in suche fearfulnesse, I
can make no answere. And why? it greueth my
soule to lyue.

¶ Iob is weery of his lyfe, and desyreth out his sorowe before God. He desyreth time to repent. A description of death.

CAPI. X.

NEuertheles, nowe wyll I put forth my
wordes: I wyll speake out of the bytter
heauynesse of my soule, and wyll saye vn-
to God: Ah doo not condemne me, but shewe
me the cause why thou iudgest me on this ma-
ner? Thynkest thou it well done to oppresse
me, to cast me of (beinge a worke of thy han-
des) and to mayntayne the counsell of the vn-
godlye? Hathe thou fleshly eyen, or seest thou
lyke as man iudgeth? Are thy dayes as ye dayes
of man, and thy yeres as mannes yeres, that
thou makest suche inquiry for my wickednesse,
and searchest oute my synne? where as thou
knowest I am no wycked person / and that
there is no man able to rescue me out of thyne
handes? Thyne handes haue made me, and
facioned me all togyther rounde about, wilt
thou then destroye me sodenly? O remembre
(I beseche the) that thou madest me of the
moulde of earthe, and shalte bringe me to
earthe agayne. Hast thou not mylked me like
mylke, and pressed lyke chese? Thou hast co-
uered me with synewe and fleshe, and ioyned
me togyther with bones and sinowes. Thou
hast graunted me life, and done me good: and
the vysyte yeth that thou takest vpon me, hath
preserued my spirite.

Though thou hydest these thynges in thyne
herte: yet am I sure that thou remembrest
them all. Wherfore bydest thou kepe me, wot
I synned, and haste not cleared me fro myne
offence? If I be wickedly, wo is me therfore:
If I be ryghteous, yet dare I not lyfte vp my
heed: so full am I of confusion, and se myne
owne misery.

Thou huntest me oute, oppressed with bey-
nesse, as it were a Lyon, and troublest me
beyonde all measure. Thou bringest freshe
witnesses agaynste me, thy wrathe encreasest
thou vpon me: full many are the plages that
I am in. Wherfore hast thou brought me
out of my mothers wombe? O that I had pe-
rished, and no eye had sene me. If they had
caried me to my graue, as sone as I was born,
then shoulde I be nowe, as thoughe I had
neuer ben.

Shall not my fewe lyfe come soone to an
ende? O holde the fro me, let me alone, that I
maye ease my selfe a lytle afore I goo hen-
ther, whence I shall not retourne. Namely to
that lande of darkenesse and shadowe of deth:
yea in to the darke clowdye lande and derkly
shadow, where as is no order, but terrible feare
continually abydeth.

¶ Iob is vanitie reproued of Sophar. God is not reprouable, but is mercyfull to the repentaunt.

CAPI. XI.

THen answered Sophar the Naamathite
and sayd: shulde not he that maketh ma-
ny wordes be answered? Shoulde he
that babbleth moche be commended therfo?
Shulde men gyue eare vnto the onely? Thou
wilt fayne other men to saye, & shal no body
mocke the agayne? Wilt thou saye vnto God
the tyme that I take in hande to perfit, and
I am clene in thy sighte? O that God wolde
speake, and open his lyppes agaynst the, that
he might shewe the out of his secret wisdome,
howe manyfolde his lawes is; then shoulest
thou

thou knowe that God had forgotten the, bycause of thy synnes.

Wylte thou synde oute God with thy serchynge? wylt thou attayne to the perfectnesse of the almyghtye? He is hygher then heaven, what wylte thou do? Deper then the hell, how wylte thou then knowe him? his lengthe exceadeth the lengthe of the earthe, and his breadthe the breadth of the see. Thoughe he turne all synnges vp set downe, close them in, or thrust them together, who dare checke him therfore?

For it is he that knoweth the vanitie of men: he seeth their wyckednesse also, thoughe he not them consider it? A vayne bodye vaunteth him selfe, and the sonne of man is lyke a wylde asses foole. If thou haddest nowe a right hert, and stredst vp thyne handes towarde him: yf thou woldest put awaye the wyckednesse whiche thou hast in hande, so that no vngodlynesse dwelte in thy houle: then mightest thou lyfte vp thy face without shame, thou shouldest thou be sure, and haue no nede to feare.

Then shouldest thou forget thy miserie, and thynke no more of it then of the waters that runne by. Then shoulde thy lyfe be as clere as the noone daye, and shynge forthe as the morowning. Then mightest thou haue comforte in the hope that thou hast: and slepe quietly when thou arte layde in. Then shouldest thou take thy rest, and no man to make the afrayde, yea many one shulde set moche by the. But the eyes of the vngodlye shall be consumed, and not escape: their hope shall be misery and sorowe of mynde.

¶ Job in answynge his partener declareth the might and power of God.

CAPI. XII.

AND Job answered and sayde: Nowe vndoubtedly I se ye are onely men, and that wysdom dye vp you! But I haue vnderstanding as wel as ye, and am no lesse then ye. Yea who knoweth not these thynges? Thus doth he that calleth vpon God, and whome God heareth, is mocked of his neighbour: the godlye and gyltles man is laughed to scorne. Godlynesse is the lampe wrpsed in the hertes of the riche, and is set for them to stomble vpon. The houses of robbers are in welthe and prosperitie, and they that maliciously medle against God, dwell without care: yea God geueth al thynges rychely with his hande. For aske the catell, and they shall enfourme the: the fowles of the ayre, and they shall tell the: Speake to the earthe, and it shall shewe the: Or to the fyshes of the see, and they shall certifye the. Who is he that knoweth not that the hande of the Lorde made all these? In whose hande is the soule of euery lyuynge thynge, and the breth of all men? Haue not the eares pleasure in hearynge, and the mouthe in tastynge the thynge that it eateth? Among olde persones there is wysdome, and amonge the aged is vnderstandynge. Yea with God is wysdome and strength, it is he that hathe counsell and vnderstandynge. If he breake downe a thyng, who can set it vp agayne? If he shutte a thynge, who wyl open it? yf he withholde the waters they dyre vp: If he let them go, they destroye the earthe. With him is strengthe and wysdome: he knoweth both the disceyuer and him that is disceyued.

He carieth awaye the wyse men, as it were a spoyle and bryngeth the iudges out of their wyttes: he looseth the bandes of kynges, and gyrdeth their lopnes with a bande. He leadeth awaye the preestes in to captiuitie, and turneth the mighty vp set downe. He taketh the trouth out of the mouth, and disappointeth the aged of their wysdome. He poureth out confusyon vpon princes, and comforteth them that haue ben oppressed. Lohe what lyeth hyd in darknesse, he declareth it openly: and the derke shadowes of deathe bryngeth he to lyghte. He both increaseth the people, and destroyeth them: he maketh them to multiplye, and driueth them awaye. He chaungeth the hertes of the princes and kynges of the earthe, and disappointeth them: so that they goo wandrynge out of the waye, and grope in the darke without lyghte, staggeryng to and fro lyke dronken men.

¶ Job reproueth his feendes with their owne sayinges, and condemneth hypocrysye.

CAPI. XIII.

LO, all this haue I seene with myne eye, heard with myne eare, and vnderstande it. Lohe what ye know, that same I know also, neither am I lesse then you. Nouertheles I am purposed to talke with the almyghtye, and my delyte is to commen with God. As for you, ye are mockemasters of lies, & vngodlye physicians all together. Would God ye kepte youre tonge, that ye myghte be taken for wyse men. Therfore heare my wordes, and ponder the sentence of my lyppes.

Wyll ye make answere for God with lyes, and maynteyne him with disceyte? Wyll ye accepte the person of God, & intreate for him? Shall that helpe you, when he calleth you to accompte? Thynke ye to beguyle him, as a man is beguyled? He shal punyshe you, and reproue you, yf ye do secretly accepte anye person. Shall he not make you afrayde, when he sheweth him selfe? Shall not his terrible feare fall vpon you? poore remembraunce shall be lyke vnto ashes, and pryde shall be counted to claye. Holde youre tonges nowe, and let me speake, for there is some thynge come in to my mynde. Wherfore wo I beare my fleshe in my tethe, and my soule in myne handes? Lo, there is neither comforte or hope for me, yf he wyll slee me. But yf I better a reproue myne owne wayes in his syghte, he is euen the same that maketh me bolde: and why? there maye no vnrighteous come before hym. Heare my wordes, and ponder my sayinges with youre eares. Beholde, nowe haue I prepared my iudgement, and knowe that I shall be founde righteous.

Ecclesi. 6. Ecclesiast. Ecclesiast.

Psal. 118. 1. Paralip. 29. Ecclesiast. 10. Luc. 1. 52.

ryghtous. What is he, that wyll goo to lawe with me? For yf I holde my tonge, I shall dye. Onely theise graunte me two thinges, and then wyll I not hyde my selfe from the.

D Withdrawe thyne hande from me, and let not the fearefull dreade of the, make me afrayde. And then sende for me to the law, that I maye answere for my selfe: or els, let me speake; and gyue thou the answere. Howe greate are my wyckednes and synnes? Let me knowe my transgressions and offences. Wherefore hydest thou thy face, and holdest me for thyne enemye? Wylte thou be so cruell and extreme vnto a flyenge leafe, and folow vpon drye stubble, that thou layest so sharply to my charge, and wylte vtterly bringe me for the synnes of my youthe? Thou hast put my foote in the stockes, thou lokest narowly vnto all my pathes, & markest the steppes of my feete: where I must consume lyke a foule carryon, and as a clothe that is motthe eaten.

¶ Iob declareth the lyfe of man, and prophesieth of the resurrection. Hope iudgeth his godly, evil they haue that they woke for.

CAPI. XIIII.

MAn that is borne of a woman, hath but a shorte tyme to lyue, and is full of bytters miseryes. He commeth vp, and falleth awaye lyke a flower. He fleeth as it were a shadowe, and neuer continueth in one state. Iudgest thou it nowe well boone, to open thyne eyes vpon suche one, and to bringe me before the in iudgement? Who can make that cleane, that commeth of an vncleane? No doubt. The dayes of man are shorte, the nombre of his monethes are knowen onely vnto the. Thou hast appointed him his boundes, he can not goo beyonde them. Goo from him, that he maye rest a lytle: vntyll his day come whiche he loketh for, lyke as an hyreling dothe.

If a tree be cut downe, there is some hope yet that it wyll sproute and shote furthe the braunches againe: For though a roote be waxen olde and dead in the grounde, yet when the sacke getteth the sente of water, it wyll budde and bringe forth bowes, lyke as when it was first planted. But man when he is dead, perisheth and consumed awaye, what becommeth of him? The seudes when they be dried vp, and the riuers when they be emptye, are filled againe therowe the flowyng waters of the see: but when man sleepeth, he ryseth not againe, vntyll the heuen perysshe: he shal not wake vp, ne ryse out of his slepe. O that thou wouldest kepe me, and hyde me in the hell, vntil thy wrathe were stylled: and to appointe me a tyme, wherin thou mightest remembre me. Wha a deed man trust againe? All the dayes of this my pylgrymage, am I lokinge when my chaunging shall come, yf thou wouldest but call me, I sholde obeye the: only lyttle not the worke of thyne owne handes.

For thou hast nombred all my goinges, yet be not thou extreme vpon my synnes. Thou hast sealed vp myne offences, as it were in a bagge: but be mercyfull vnto my wickednesse. The mountaynes fall awaye at the laste, the rockes are remoued out of their place, the waters pearse therowe the verye stones by lytle and lytell, the floudes washe awaye the grauell and earthe: Euen so destroyest thou the hope of man. Thou preuaylest againste him, so that he passeth a waye: thou chaungest his face, and puttest him frome the. Whether his children come to worshyp or no, he can not tell: And yf they be men of lowe degree, he knoweth not. Whyle he lyueth, his flesh must haue trauayle: and whyle the soule is in him the must be in sorowe.

¶ Eliphas reproueth Iob because he alowdeth wysdome and pacience to him selfe. He declareth the curse that falleth on the wycked, rehearsyng Iob to be one of that nombre.

CAP. XV.

THen answered Eliphas the Themanite, and sayd: sholde a wyse man answere as the feruence of the wynde, and fill his belye with the wynde of the East? Thou reprouest with wordes that are nothyng worth: and speakest thynges whiche can do no good. As for shame thou passe let alyde, els wouldest thou not make so many wordes before God: but thy wyckednesse teacheth thy mouth, and so thou hast chosen the a craftie tonge. Thyne owne mouthe condemneth the, & not I: yea thyne owne lyppes shape the an answere. Art thou the first man that euer was borne? Or wast thou made before the hylles? hadst thou herd the secrete counsel of God, that al wysdome is so lytle for the? What knowest thou that we knowe not? What vnderstandest thou but we can the same? With vs are olde and aged men, yea suche as haue lined longer then yor fore fathers.

Thynkest thou it a smalle thynge of the consolacions of God? and are they with the a lytyge worde? why doth thyne hert make the so proude? Why standest thou so greatly in thyne owne conceyte? Wherunto loke thyne eyes, that thy mynde is so puffte vp agaynste God, and lettest suche wordes goo out of thy mouth? What is man, that he sholde be clene? what hath he (whiche is borne of a woman) whereby he myght be knowen to be ryghteous? Beholde there is no trust to his sayntes: yea the very heuens are not clene in his sight. How moche more then an abhominable & vile man, whiche drynketh wicke vnrelle lyke water? I wyll tell the, heare me: I wyl shewe the a thing that I knowe, which wise men haue tolde, and hathe not ben hyd frome their fathers: vnto whom only the land was geuen, that no straunger sholde come among them.

The vngodly dispayreth al the dayes of his lyfe, and the nombre of a tyrannes yeres are vnknowen. A fearefull sounde is euer in his eares, and when it is peace, yet feareth he destruction: He bileueth neuer to be delyuered out

out of darkenesse, the swerde is alway before his eyes. When he goeth forthe to get his vyttayle, he thynketh playnely that the daye of darkenesse is at hande. Sorowe and carefulnesse make him afrayde, and compasse hym rounde aboute, lyke as it were a kynge with his hoste redye to the battayle. For he hathe stretched out his handes agayns God, and armeth him selfe agaynst the almyghty. He runneth proudly vpō him, and with a thycke necke frabbeth he agaynste him: where as he couereth his face with farnesse, and maketh his bodye well lykynge. Therfore shall his habitacion be in desolate cities, and in houses, whiche no man inhabiteth, but are become heapes of stones.

He shall not be ryche, neither shall his substaunce continue, nor encrease vpon earthe. He shall neuer come out of darkenesse, the flame shall dry vp his braunches, with the blaste of the mouth of God shall he be taken away. He will neyther applye hym selfe to faythfulnesse ne truthe, so sore is he deceyued with vanite.

He shall perysshe afore his tyme be worne out, and his handes shall not be grene. He shall be pluckte of as an vnfrumely grape from the vine, and shall lese his floure fall as the olyue doothe. For the congregacion of hypocrites is vnfrutefull, and the fyre shall consume the houses of suche as are gredy to receyue gyftes. He conceyueth trauayle, he bringeth mischefe, and his body bringeth forth deceyte.

¶ Iob complayne his myserye, sayth that he suffereth more then his wyckednesse hath deserued.

CAPI. XVI.

IOb answered and sayd: I haue ofte times herde suche thynges. Miserable gyuers of comforte are ye, all the sorte of you. Shall not thy vayne wordes come yet to an ende? Or hath thou yet anye more to saye? I coulde speake as ye doo also. But wolde God that youre soule were in my soules stede: then shoulde I heape vp wordes agaynste you, and shake my heed at you. I wolde comforte you with my mouth, and releasse your payne with the swynge of my lyppes. But what shall I doo? For all my wordes, my sorowe will not cease: and thoughe I bolde my tonge, yet will it not departe fro me. And nowe that I am full of payne, and all that I haue destroyed wherof my wyrnesse beare witnesse, there standeth vp a dissemblier to make me answere with lyes to my face. He is angrye at me, he hateth me, and gnasheth vpon me with his teth. Myne enemye scoureth vpon me with his eyes.

They haue opened their mouthes wide vpō me, and smytten me vpon the cheke despytefully, they haue eased their selues thorow myne vnrighte. God hath geuen me ouer to the vngodly, and deliuered me in to the handes of the wicked. I was somtyme in welthe, but sodenly he hath brought me to nought. He hath taken me by the necke, he hath rent me, and set me as it were a marke for him to shote at: he hath compassed me rounde aboute with his darres, he hath wounded my layres, and not spared. My bowelles hath he powred vpon the grounde. He hath geuen me one wounde vpon an other and is fallen vpon me like a gyaunt. I haue sowed a sacke clothe vpon my skynne, and layd my strength in the dust.

My face is swollen with weping, and mine eyes are waxen dymme. Howbeit there is no wyckednesse in my handes, and my prayer is cleane. O erth couer not my blaud, and let my crying finde no rowme. For loo, my witnesse is in heauen, and he that knoweth me, is about in the heyghte. My frendes laughe me to scorne, but myne eye poureth oute teares vnto God. Thoughe a bodye myght pleat with God as one man doothe with an other, yet the nombre of my yeres are come, and I muste goo the waye, from whence I shall not turne agayne.

¶ Iob sayth that he consumeth a waye and yet hath patyently abyde it.

CAPI. XVII.

MY brethe fayleth, my dayes are shortened. I am hadde at bethes boye. I haue A
disceyued no man, yet muste myne eye continue in bytternesse. O deliuer me and set me by the: who shall then be bolde to thruste my handes togyther? Thou hast withholden their hertes fro me vnderstandynge, therfore shall they not be sette vp on hye. He promyseth his frendes parte of his good, but his owne children spende it. He hathe made me as it B
were a by worde of the common people. I am his gestynge flocke amonge them. My countenaunce is heuye for very anger, and the membres of my bodye are become lyke a shadowe. Righteous men therfore shal wel consider this, and the innocent shall take parte agaynste the C
hypocrite.

The righteous wyll kepe his waye, and he that hathe clenne handes, wyll euer be stronger and stronger. As for you, tourne you and get you hence, for I can not fynde one wyse man amonge you. My dayes are past, my thoughtes are vanyshed awaye, whiche haue vexed myne herte chaungynge the nyght in to daye, and the lyghte in to darckenesse. Thoughe I tary neuer so moche, yet I graue in D
my house, and I muste make my bedde in the darcke. I call corruption my father, and the wormes call I my mother and my sister. What helpeth then my longe tarryinge? Or who wyll fulfyll the thynge that I loke for? All that I haue shall goo downe in to the pit, and lye with me in the dust.

¶ Baldad rebuketh the payres of the vnfaythfull and wycked.

CAPI. XVIII.

Then

Then answered Baldad the Suhite, and
sayd: when will ye make an end of your
wordes? Marke well and consider, we
will speake also. Wherefore are we counted
as beestes, and reputed so vyle in youre syghte?
Why destroyest thou thy selfe with anger?
Shall the earthe be forsaken, or the stones re-
moued out of their place because of the?
Shall not the lyghte of the vngodlye be put
out? yea the flame of his fyre shall not burne.
The lyght shall be darke in his dwellynge, &
his candle shall be put out with him. His
presumptuous gayenges shall be kepte in, and
his owne counsell shall caste him downe. For
his fete shall be taken in the net, and he shall
walke in the snare. His sore shall be holden in
the trap, and the thirsty shall catche him. The
snare is layd for him in the ground, and a pit-
fall in the ware.

Fearefulnesse shall make him afrayde on e-
very syde, that he shall not knowe, where to
get out. Hunger shall be his substaunce, & mis-
fortune shall hange vpon him. He shall eate
the strengthe of his skynne, the fyrste borne of
death shall eate his members. All his comforte
and hope shall be rooted out of his dwelling,
they shall bringe him to the king.
Other men shall dwell in his house, whiche
now is none of his, and brymstone shall be scat-
tered vpon his habitation. His rotes shall be
dried vp beneth, and above shall his harueste be
cut downe. His remembraunce shall perysshe
from the erth, and his name shall not be prayse
in the stretes: he shall be thrust from the lyght
into darkenesse, and be caste clene out of the
worlde. He shall neyther haue children nor kyns-
folkes amonge his people, none any posterite
in his countrey: feare and vre shall be astu-
nished at his dede. Suche are nowe the dwel-
lynges of the wicked, and this the place of him
that knoweth not God.

¶ Iob reherseth his myseryes and grefuous payenes. He
hopeth vpon the generall resurrection.

CAPI. XIX.

Iob answered and sayde: howe longe will
ye vexe my mynde, and trouble me with wor-
des? Loo, ten tymes haue ye reproued me:
are ye not ashamed to laughe me to scorne? yf
I go wronge, I go wronge to my selfe. But
yf ye will enhaunce your selues agaynste me,
and accuse me to be a wycked person because
of the shame that is come vpon me: knowe
this then, that it is God which hath handled
me so violently, and hath compassed me about
with his scourges. Beholde, though I crye, yet
violence is done vnto me, I can not be herde:
Thoughe I complayne, there is none to gyue
sentence with me. He hathe hedged vp my
pathe, I can not get awaye, he hathe set darke-
nesse in my gate. He hath spoyled me of myne
honoure, and taken the crowne awaye fro
my hed. He hathe destroyed me on euerye
syde, and I am vnbonne: my hope hathe he
taken awaye fro me, as it were a tree pluckt
vp by the roote. His wrathe is kyndled a-
gaynst me, he taketh me as though I were his
enemye.

His men of warre came togyther, whiche
made theyr waye ouer me, and besieged my
dwellynge rounde about. He hathe put my
brethren farre awaye fro me, and suche as
were of myne acquyntaunce, are become
straungers vnto me. Myne owne kynsfolkes
haue forsaken me, and my frendes haue put
me out of remembraunce. The seruauntes and
maydens of myne owne house, take me for a
straunger, and I am become as an alcaunte in
their syght.

When I call vpon my seruaunt, he gyueth
me no answere: no though I praye him with
my mouth. Myne owne wyfe maye not abyde
my breth, I am layne to speake layre vnto the
children of myne owne bodye. Yea the bery-
fooles despyse me, and when I am gone from
them, they speake euyll vpon me. All suche as
were my moste familiars abhorre me: & they
whome I loued beste, are coumed agaynste
me. My bone hangeth to my skynne, and my
flesshe is awaye, onely there is left me the skyn
about my teth. Haue pitye vpon me, haue pi-
tye vpon me (O ye my frendes) for the hande
of the Lorde hathe touched me. Why do ye
persecute me as God, and are not satisfyed of
my flesshe?

O that my wordes were wrytten, O that
they were put in a booke: I wolde God they
were grauen with an yron penne in leed or in
stone. For I am sure that my redemer liueth,
and that I shall ryse out of the earthe in the
latter daye: that I shall be clothed agayne
with this skynne, and se God in my flesshe.
Yea I my selfe shall behelde him, not with
other, but with these same eyes. My reynes
are consumed within me, when ye saye: Why
do not we persecute him? we haue founde an
occasion agaynste him. But beware of the
swerde, for the swerde will be auenged of
wyckednesse, and be sure that there is a iudge-
ment.

¶ Sophar sayeth, that the vnfaythfull, the coue-
tous, and the wycked shall haue a shrewd ende.

CAPI. XX.

Then answered Sophar the Naama-
thite, and sayde: For the same cause do
my thoughtes compell me to answere.
And why? my mynde is tolled here and there.
I haue sufficiently herde thy checkynge and re-
proofe, therfore am I purposed to make an-
swere after myne vnderstandynge. Knowest
thou not this, namely that frome the begyn-
ninge (euer sithens the creation of man vpon
erth) the prayse of the vngodly hath ben shorte
and that the ioye of hypocrites continued but
the twynklynge of an eye? Though he be ma-
gnified vp to the heuen, so that his hed reu-
cheth vnto the cloudes: yet he perysheth at
the last like dong: in so moche that they whi-
che haue sene him, saye: Where is he? He va-
nysheth as a dreame, so that he can no more
be found, and passeth awaye as a vision in the
night

nyghte. So that the eye whiche sawe him be-
fore, getteth nowe no syghte of him, and his
P place knoweth him no more. His chyldren goo
a beggyng, their handes bryng them to sorowe
and bruynesse.

From his youth his bones are full of vice,
whiche shall lye downe with him in the earth.
When wickednesse is swete in his mouth, he
hydeth it vnder his tonge. That he fauoureth
that will he not forsake, but keepeth it close in
his throte. The meate that he eateth shall be
turned to the poyson of serpentes within his
body. The riches that he deuoureth, shall be
perforce a gayn, for God shal draw them out
of his belly, he shall suche the serpentes heed, a
C the adders long shall slee him: so that he shal
no more se the ryuers and brookes of hony and
butter: But labour shall he, and yet haue no-
thynge to eate. Greate trauayle shall he make
for ryches, but he shall not ensoye them. And
why? he hath oppressed the poore, and not help-
ed them: houses hath he spoyled, & not buil-
ded them. His belly could neuer be filled, there-
fore shall he perysshe in his couetyse. He mu-
red so greedyly that he left nothyng behynde:
therfore his goodes shal not prosper. Though
he haue store of ryches thynge, yet was he
poore, and therfore he was but a wretche on
D euery syde.

For though the wycked haue neuer so
moche to fyll his belye, yet God shall sende
his wrathe vpon him, and cause his battayle
to ragyne ouer him: so that yf he flee the yron
weapons, he shall be shotte with the stele
bowe. The arowe shall be taken forthe, and
go oute at his backe, and a glysteryng sweard
thorow the gall of him, feare shall come vpon
him. There shall no darkenesse be hable to
hyde him. And vnkyndled fyre shall consume
him, and loke what remaynyeth in his house,
it shall be destroyed. The heauen shall de-
clare his wyckednesse, and the earthe shall
take parte agaynste him. The substaunce that
he hathe in his house, shall be taken awaye
and perysshe, in the daye of the Lordes wrath.
This is the portion that the wicked shal haue
of God, and the heritage that he maye take
for of the Lorde.

C Iob reproueth the prosperite of the wycked, and
after declareth their sodayne ruyne & destruction.

CAPL. XXI.

I Ob answered and sayd: O heare my wordes
and amende your selues. Suffre me a lytle, &
I may speake also, and then laugh my wor-
des to skorne yf ye wyll. Is it with a man that
I make this disputacion? Which if it were so,
wolde not my spirite be then in sore trouble?
Marke me well, be abashed, & laye your hand
vpon your mouth. For when I ponder and con-
syder this, I am afrayde, and my flesh is smite
with feare. Wherfore do wycked men line
in healthe and prosperite come to their olde
age, and increase in rychesse? Their chyldren
chrisom lyue in their syght, and their genera-
cion before their eyes. Their houses are safe
from all feare, for the rod of God touche not
smyte them. Their bullocke gendreth, & that
not out of tyme: their cowe calueth, and is
not vnfruteful.

They sende forth their children by flockes,
and their sonnes leade the dannce. They beare
with them tabrettes and harpes, and reioy-
sing at the
sweetenesse of musyke of their pleasure. They
spende their dayes in welthe: but sodeynlye
they goo downe to hell. They saye vnto God:
goo from vs, we desyre not the knowlege of
thy wayes. What maner seruice is the al-
mightye, that we shoulde serue him? What
profyte shoulde we haue to submyt our selues
vnto him? Lo, there is verely no goodnesse in
them, therfore will not I haue to do with the
counsel of the vngodly. How oft shal the can-
dle of the wicked be put out? how oft chaseth
them affliction vpon them? O what sparke
shall God geue them for their parte in his
wrathe? Yea they shall be as chaffe before the
wynde, and as dust that the storme carieth
awaye.

And though God saue their chyldren from
suche losse, yet will he so rewarde them selues
that they shall knowe it. Their owne destruc-
cion and misery shall they se with their eyes,
and drinke of the fearfull wrathe of the almigh-
tye. For what careth he what decommeth of
his household after his dethe? whose moneth
passe away swifter then an arow. Is as moch
then as God hath the hyest power of al, who
can teache him any knowlege? One dieth now
when he is mightye, and at his ease, riche, and
in prosperite: euen when his bowelles are al
the fatter, & his bones full of mary. An other
dyeth in sorowe and bytternesse, and neuer had
good dayes: Lowe layde they bothe alyke in
the earthe, and the wormes couer them. But
I know what ye thynke, yea & what ye ymag-
gin agaynste me vnryghteously. For ye saye:
where is the Princes palace? Where is the
dwellyng of the vngodly? Aske any man that
goeth by the waye, and yf ye will not regarde
their tokens and deedes, he shall tell you, that
the wicked is kepte vnto the daye of destruc-
cion, and that the vngodly shalbe brought forth
in the daye of wrathe. Who dare reproue him
for his wayes to his face? who rewarded him
for the vngracyousnesse that he dothe? Yet
shall he be brought to his graue, and watche
among the heapes of the dead. Then shall he be
layne to be buryed amonge the stones of the
brooke dyde. All men make folowe him, and
there are innumerable gone before him. O
howe vayne is the comforte that ye geue me?
Are not youre answeres clerne contrarye to
ryght and truthe?

C Eliphas reproueth Iob of vngodlynesse.

CAPL. XXII.

SO Eliphas the Themanite gaue answere
and sayd: Maye a man be compared vn-
to God in wysdome, though he seme to

be

them selfe for to be lyke hym? What pleasure hath God in that thou art righteous? Or what doth it profyte him, that thy wayes are perfect? Is he aboute to reproue the, and to entre with the in to iudgement? Commeth not this for that greate wyckednesse, and for thyne vngracious dedes, whiche are innumerable? Thou hast taken the pledge from thy brethren for nought, and robbed the naked of their clothynge: To suche as were wery, hast thou geuen no water to drynke, thou hast withdrawen bread from the hungrye: Holde inche one then as vseth violence, wronge, and oppression (doynge all thynge of partialitie, and hauynge respecte of persones) dwell in the lande? Thou hast sente wydowes awaye emptye, and oppressed the poore fatherlesse.

Therfore are thou compassed aboute with snares on euery syde, and so beynge vexed with feare. Shouldest thou then se no darkenesse? Shulde not the water flowe rounde ouer the? Knowe ye not that God is hyer then the heuens, and biholde thou seest that the sterres are so hye, whyle thou therfore sayest: Tushe how shoulde God knowe? Or the his dompsion reache beyonde the cloudes? Tushe the cloudes couer him that he may not se, for he dwelleth in heuen. Well, thou wylte kepe the olde waye that all wycked men haue gone: wiche olde and younge, whose foundation is a runnynge water, which sayd vnto God: go from vs, and after this maner: Tush, what wil the almyghtye do vnto vs? where as he notwithstandynge) filleth their houses with all good. Whose meaninge of the vngodly be farre fro me. For with ioye shall the godly, & with gladnesse shall the innocente it, that their substaunce shal be hewen downe, and their posterite consumed with fyre.

Therfore reconcyle the vnto God, and be content, so shal all thynges prospere with the ryght well. Receyue the lawe at his mouthe, and laye vp his wordes in thyne herte. For yf thou wylt returne to the almyghtye, thou shalt stande faste, and all vnrighteousnesse shall be farre from thy dwellynge: He shall geue the an harueste, whiche in plenty and aboundaunce shall excede the duste of the earthe, and the golde of Ophir lyke vnto stones. Yea the almyghtye his owne selfe shall be thyne harnest, and the heape of thy money. Then shalte thou haue thy delyte in the almyghtye, and lyfte vp thy face vnto God. Then shalte thou make thy prayer vnto him, and he shall heare the, and thou shalte kepe thy promyses. Then, loke what thou takest in hande, he shall make it to prospere with the, and the lyghte shall shyne in thy weyes. For who so humbleth him selfe, hym shall he set vp: and who so loketh meekely, shall be healed. If thou be innocent, he shall saue the: and therowe the vnrighteousnesse of thyne handes shalte thou be deliuered.

¶ Iob affyrmeth that he both knoweth and feareth the power and sentence of the iudge, and sayth that he hath walked in his righteousnes.

CAPI. XXIII.

IOb answered and sayd: My sayinge is yet this daye in bytternesse, and my hande beare amonge my groninges. O that I might fynde him and fynde him: O that I myght come before his seat, to pleade my cause before him, and to fyll my mouth with argumentes, that I myght knowe what answere he wold gyue me: and that I might vnderstande, what he wolde saye vnto me. Will he pleade agaynst me with his great power and strength, or wil he laye him self vtterly vpon me? Oh no, let him not do so with me. But let him gyue me lyke power to go to the lawe, then am I sure to wynne my matter. For though I go before I fynde him not: Yf I come behynde, I can gette no knowlege of him: Yf I goo on the lefte syde to ponder his workes, I can not atteyne vnto them. Agayne, yf I goo on the ryghte syde, he hydeth him selfe that I can not se him: but as for my way he knoweth it, and tryeth me as the golde in the fyre.

Neuertheles my fete kepe his pathe, his byddynge haue I holden, and not gone oute of it: I haue not forsaken the commaundement of his lyppes, but loke what he charged me with his mouthe, that haue I shut vp in my herte. It is he him self alone, who shall counte him backe? He dothe as him lusteth, and bringeth to passe what he wyll. He remembreth me in to my bosome, and many other thynges mo doth he, as he may by his power. This is the cause that I thynke at his presence, so that when I consider him, I am afrayde of him. For in so maner as he is God, he maketh my herte softe: and seynge that he is almyghtye, he putteth me in feare. Thus can not I get out of darcknes, the cloude hathe so couered my face.

¶ Iob descryeth the wycke dare of men, and sheweth what curse belongeth to the wycked.

CAPI. XXIIII.

COnsyderynge then there is no tyme hyd from the almyghtye, how happeneth it that they whiche knowe him, wyll not regarde his dayes? For some there be that remoue other mennes landermarkes: that robbe them of their catell, and kepe the same for their owne: that dryue awaye the asse of the fatherlesse: that take the wydowes oxe for a pledge: that thruste the poore oute of the waye, and oppresse the symple of the worlde togyther. Beholde, the wylde asses in the desarte goo by tymes, as their maner is, to spoyle: Yea the barre wylderneße ministreth foode for their children. They reape the corne felde that is not their owne: and gather the grapes out of his vyneyarde, whom they haue oppressed by violence. They are the cause that so many men are naked and bare, hauynge no clothes to couer them: kepe them from colde: So that when the showers in the mountaynes haue rayned vpon them, and they be all wet,

they

they haue none other succour, but to hepe them amonge the rockes.

They spoyle the fatherlesse chyldren, and put the poore in pryson: in so moche that they let them goo naked without clothynge, and yet the hungrye beare the sheues. The poore are fayne to labour in thyrsty oyle mylles, yea and to treade in their wyne pacles, and yet to suffre thyrst. The hole cyte cryeth out to the Lorde with syghynge. The soules of the slayne, make their complaynte: But God destroyeth them not for al this, where as they (notwithstandynge) are rebellious & disobedient enemies, which leke not his light and waye, ne turne againe in to his pathe. Timely in the morynge wo they aryse to murther the symple and poore, and in the nyght they go a stealynge.

The eye of the vngodly is lyke the aduoutrer, that wayteth for the darcknesse, and sayth thus in hym selfe: Tush, there shall no man se me, and so he disguyseth his face. In the nyght season they searche the houses, and hyde them selues in the daye tyme, but wyll not knowe the lyght. For as soone as the daye breaketh, the shadowe of deth commeth vpon them, and they goo in horrible darcknesse. The vngodlye is very swyfte. O that his portion also vpon earthe were swyfter then the runnyng water, which suffereth not the fyrman to beholde the fayre and pleasaunt vineyardes. O that they (for the wickednesse whiche they haue wonne) were drawen to the hell soner then snowe melteth at the heate. O that all compassion vpon them were forgotten: that their baynetes were wormes, that they were cleane put oute of mynde, and vtterlye hewen downe lyke an vnfruitful tree. For they mayntayne the barrayn, & make them that they can not beare, and vnto wydowes they do no good. They pluche downe the mightye with their power, and when they them selues are gotten vp, they are neuer without feare, as long as they lyue. And though they might be safe, yet they wil not receyue it, for their eyes loke vpon their owne waies. They are exalted for a litle, but shortly are they gone, brought to extreme pouerte, and taken oute of the waye: yea and diuerely plucke of, as the eares of corne. Is it not so? Who wyll then reproue me as a lyar, and saye that my wordes are nothynge worth?

¶ Baldad proueth that no man is cleane and without synne before God.

CAPI. XXV.

Then answered Baldad the Suhite, and sayd: power and feare is with hym about, that maketh peace, sendynge in his hyghnesse, whose men of warre are innumerable, and whose light ariseth ouer al. But how may a man compared vnto God be iustified? Or how can he be clene, that is borne of a woman? Beholde, the moone shyneth not, & the starres are vncleane in his sight. How much more then man that is but corruption: and the sonne of man, which is but a worme?

¶ Job sheweth that men can not helpe God, and poorely is he by his myracles.

CAPI. XXVI.

IOb answered and sayde: O howe helpest thou the weyke? what comfort giuest thou vnto him that hath no strength? Where is the counsel that thou shouldest geue him which hath no wysdome? Wylt thou to shewe thyne excellent righteousnesse, declare whome hathe thou spoken those wordes? Who made the breth to come oute of the mouthe? The gyauntes and worthyes that are slayne, and lye vnder the worde with their companyons, yea and all they which dwell beneth in the hell are not hyd from him, and the verye destruction selfe can not be hyde oute of his syght. He stretcheth oute the north ouer the empty, and hangeth the earthe vpon nothynge. He byndeth the water in his cloudes, that they fall not downe together. He holdeth backe his seate, that can not be seene, and spreadeth his cloudes before it. The wisdom of God.

He hathe compassed the waters with certayne boundes, vntyll the daye and nyght come to an ende. The verye pyllers of heauen tremble and quake at his reproofe. He stilleth the see with his power, and throwe his wysdome hath he set foorthe the worlde. With his spirite hathe he garnyshed the heauens, and with his hande hathe he wounded the crooked serpente. This is nowe a litle comme of his boyngs. But who is able sufficyently to rehearse his workes? Who can perceyue and vnderstande the thonder of his power?

¶ The constancye and perfectnes of Job, and the parte of the vnfaythfull vnto god.

CAPI. XXVII.

AGayne Job went forthe in his communication, sayinge: as truely as God iuseth (which hathe taken awaye my power fro me) and the almyghtye, that hathe vexed my mynde: my lyppes shall talke of no vanitie, and my tonge shall speake no deceyte, whyle my breth is in me, and as long as the wynde (that God hath geuen me) is in my nostrels.

God forbyd I shoulde graunte youre counsel to be right. So for me, vntyll myne ende come, wyll I neuer goo fro myne innocencye. My righteous dealynge kepe I faste, wherfe I wyll not forsake: my herte shall not reproue me of my dayes. Therfore myne enemye shal be founde as the vngodly, and he that taketh parte agaynste me as the vnrighteous. What hope hathe the hypocryte, though he haue greate good, and though God graut him eyes as often his hertes desire? Wolde God heare him the soner, when he cryeth vnto him in his

neue? Hathe he luche pleasure and delyte in the almyghtye, that he dare alwaye cal vpon God? I will teache you in the name of God, and the thynge that I haue of the almyghtye wyll I not kepe from you. Beholde ye stande in your owne conceyte, as thoughe ye knewe all thynges. Wherfore then do ye go about with luche vayne wordes? sayinge: This is the porcion that the wicked hath of God, and the heritage that tyraunces shall receyue of the almyghtye. Yf he get manye children, they shall perysshe with the swerde, and his posterite shall haue scarcenesse of breed. Loke whom he leaueth behynde hym, they shall dye and be buryed, and no man shall haue pyte of his wydowes. Thoughe he haue as moche money as the dust of the earth, and rayment as redye as the claye, he maye well prepare it: but the godlye shall put it vpon him, and the innocent shall deale oute the moneye. His house shall endure as the moth, & as a boothe that the watchman maketh. When the ryche man dyeth, he carryeth nothynge with him: he is gone with the twynklynge of an eye. Destruction taketh holde vpon hym as a water floude, and the tempest stealeth him awaye in the nyghtseason. A vehement wynde carryeth him hence, and departeth: a flownd pluckeh him out of his place. It runneth in vpon him and spareth him not, he maye not escape from the power therof. Then clap men their handes at him, yea and hisse of him when they loke vpon his place.

¶ Iob sheweth that the wysdome of God is vnsercheable.

CAPI. XXVIII.

THere are places where syluer is molten, and where gold is tryed: where yron is dygged oute of the grounde, and stones resolued to metall. The darkenesse shall once come to an ende, he can loke out the ground of all thynges: the stones, the darke, and the dyrdie shadowe. With the ryuer of water parteth he asunder the straunge people, that knoweth no good neyghbourhed: suche as are vnkno, vnmanerly, and vnpleasaunt. He bringeth foode oute of the earth, and that which is vnder, consumeth he with fyre. There is founde a place, whose stones are clere Saphires, and where the clottes of the erth are golde. There is a waye also that the byrdes knowe not, that no vultures eye hathe sene: wherin the proude and hye minded walke not, and where no lyon commeth. There putteth he his hande vpon the flynte rockes, and ouerthroweth the mountaynes. Ryuers flowe oute of the rockes, and loke what is pleasaunt, his eye seeth it. Out of droppes bringeth he great flowdes together: and the thynge that is hydde, bringeth he to lyghte. How commeth a man then by wysdome? Where is the place that men fynde vnderstandynge? Verely no man can tell how worthy a thyng she is, neither is she founde in the lande of the lyuynge. The depe sayeth: she is not in me. The see saith: she is not with me. She can not be gotten for the most fyne golde, neither maye the pryce of her be bought with anye moneye. No wedges of golde, of Ophir, no precious Onix stones, no Saphires maye be compared vnto her. No, neither gold, ne christal, neither swete owres, ne golden plate. There is no thynge so worthy, or so excellet, as is ones to be named vnto her: for perfect wysdome goeth farre beyonde them all. The Topas that commeth oute of Inde, maye in no wyse be lykened vnto her, yea no maner apparell, howe pleasaunt and fayre so euer it be.

Whence then commeth wysdome? & where is the place of vnderstandynge? She is hydde from the eyen of all men, yea & from the foules of the ayre. Destruction and deathe sayen we haue herde tell of her with our eares. But God seeth her waye, and knoweth her place. For he beholdeth the endes of the worlde, and seeth vpon all that is vnder heauen. When he weyed the wyndes, and measured the waters: when he set the rayne in order, and gaue the myghty flouddes a lawe, then dyd he se her, then declared he her, prepared her, and knewe her. And vnto man he sayd: Beholde to feare the Lorde is wysdome: and to forsake euyll, is vnderstandynge.

¶ Iob complayneth of the prosperite of the vngodly, subtelye enterlayenge his frendes of iniurye, because they sayde that Iob suffred accordinge to his deseruynge.

CAP I. XXIX.

MOreouer Iob proceded and wente forthe in his communication, sayinge: O that I were as I was in the monethes paste, and in the dayes when God preserued me: when his lyght shined vpon my heed: when I went after the same lyght, and thynge euen thoswe the darckenesse. As it stode with me, when I was welthye and habde ynought: when God prospered my house: when the almyghtye was with me: when my houssholde folkes stode about me: when my wayes ran ouer with butter, and when the stonye rockes gaue me ryuers of oyle: when I went thoswe the citye vnto the gate, and when they sette me a chayre in the strete: when the younge men (as soone as they sawe me) hyde themselues, and when the aged arose, and stode vp vnto me: when the Princes lefte of their talkynge, and layde their hande to their mouthe: when the myghtye kepte styll their voyce, and when their tonges cleaued to the rofe of their mouthes. When all they that herde me, called me happye: and when all they that sawe me, wytnessed me good. For I deliuered the poore when he cryed, and the fatherlesse that wanted helpe. He that shoulde haue den lost, came me a good worde, and the wydowes harte prayed me. And why? I put vpon me ryghteousnesse, whiche couered me as a garmente, and equitie was my crowne. I was an eye vnto the blynde, and a fote to the lame, I was a father vnto the poore, and

and when I knewe not their causes, I sought it oute diligently. I brake the crafftes of the vnrygh-tous, and pluckte the spoyle oute of their teethe.

Therfore I thought verily, that I shoulde haue dyed in my nestе: and that my dayes shoulde haue ben as manye as the sandes of the see. For my roote was spredde oute by the water syde, and the dewe laye vpon my come. Myne honoure encreased more and more, and my bowe was euer the stronger in my hande. Vnto me men gaue eare, me they regarded, and with sylence they tarryed for my counsell. Yf I hadde spoken, they wolde haue it none other wayes, my wordes were so well taken amongst them. They wayted for me as the rayne: and gaped for me, as the grounde bothe to receyue the latter showre. When I laughed, they knewe well it was not earnest: and this testimonye of my countenaunce fell not to the earth. When I agreed vnto their waye, I was the chyefe, and sate as a kynge amonge his seruauntes: Or as one that comforteth suche as be in heuynesse.

¶ The great dyspyte of men and ruth of God that Job sufferth.

CAPI. XXX.

But nowe they that are myne inferiours and yonger then I, haue me in derysyon: yea euen they, whose fathers I wold haue thought scorne to haue set with the dogges of my cattell. The power and strengthe of their handes myghte do me no good, and as for their age, it is spente and paste awaye without anye profyte. For derye mysery and honger, they wente aboute in the wildernesse like wretches and beggers, plucking vp herbes amonge the bushes, and the Iuniper roote was their meate. And when they were dryuen forth, men cryed after them, as it had ben after a theefe. Them dwellynge was beside foule brookes, yea in the caues and dennes of the earthe. Vpon the dyre beth wente they aboute cryenge, and in the bromebylles they gathered them togyther. They were the chyldren of fooles and vylaynes, which are dryuen awaye from the worlde. Now am I their songe, and am become their talking stocke: they abhorre me, they flee farre fro me, and spayne my face with spettle. For the Lorde hathe opened his quyuer, he hathe hyt me, and put my bridle in my mouthe. Vpon my ryghte hande they rose togyther agaynste me, they haue hurte my fete, made awaye to destroye me, and my paths haue they sette warred. It was easye for them to doo me harme, that they neded no man to helpe them. They fell vpon me, as it hadde ben the breakynge in of waters, and came in by heapes to destroye me: Fearefulnesse is tourned agaynste me.

Myne honoure vanysheth awaye more swyftly then wynde, and my prosperitie departeth away lyke as it were a cloude. Therfore is my mynde powred full of heuynesse, and the dayes of my trouble haue taken holde vpon me. My bones are pearsed thorowe in the nyghte season, and my synewes take no reste. With all their power haue they chaunged my garment, and gyrded me therwith as it were with a cote. I am cast as it were claye, and am become like asshes and dust. When I crye vnto the, thou doest not heare me: and thoughe I stande before the, yet thou regardest me not. Thou art become myne enemy, and with thy violent hande, thou takest parte agaynst me.

In tymes past thou dyddest set me vp on hye, as it were aboue the wynde, but nowe haste thou gyuen me a verye sore fall. Sure I am that thou wylt delyuer me vnto death: where as a lodgynge is prepared for all thynge lyuynge. How vse not men to do violence vnto them that are destroyed alreadye: but when hurte is woon, there vse they to helpe. Dyd not I wepe in the tyme of trouble? hadde not my soule compassion vpon the poore? Yet nineteeneth, where as I loked for good, euyll happened vnto me: and where as I waited for lyghte, there came darcknesse. My bowelles in the within me, and take no reste, for the dayes of my trouble are come vpo me. Mourne and lowly came I in, yea and without anye displeasure: I stode vp in the congregation and communed with them. But nowe, I am a companion of Dragons, and a felowe of Ostriches. My skynne vpon me is tourned to blacke, and my bones are brent vp heate: my harpe is tourned to sorow, and my pype to weepynge.

¶ Job reciteth the innocencye of his lyuynge, and noumbre of his vertues.

CAPI. XXXI.

I Made a couenaunt with myne eyes, that I wolde not loke vpon a damosell. For howe greate a portion shall I haue of God from aboue? and what enheritaunce frome the almyghtye on hye? Is for the vngodlye, and he that ioyneth him selfe to the company of wicked doers, shall not destruction and mysery come vpon him? Doethe not he se my wayes, and tell all my goynges? Yf I haue dewed vnto vanite, or yf my fete haue runne to disceyte: lette me be weyed in an euen balaunce, that God maye se myne innocencye. Yf so be that I haue withdrawen my foote out of the ryghte waye: yf myne herte hath folowed myne eye syght, yf I haue stayned or defyled my handes: Oh then is it reason, that I sowe, and an other eate, yea that my generacion and ofspryng be cleane rooted oute. Yf myne herte hathe lusted after my neyghbours wyfe, or yf I haue layde wayte at his doore: Oh then lette my wyfe be an other mannes harlot, and let other lye with her. For this is a wyckednesse and synne that is worthy to be punished, yea a fyre that deuyrith shold consume me, and rote oute all my substaunce. Dyd I euer thynke scorne to my ryghte vnto my seruauntes and maydens, when they had any matter agaynst

me? But seynge that God wyll syt in iudgement what shall I doo? And for so moche as he wyll nedes vysyt me, what answere shall I gyue him? He that fashyoned me in my mothers wombe, made he not him also? were we not bothe shapen alyke in oure mothers bodyes? When the poore desyreth any thyng at me, haue I denyed it them? Haue I caused ỹ wydowe stande waytynge for me in vayne? Haue I eaten my porcion alone, that the fatherlesse hath had no part with me? for, euen as I grewe vp with me fro my youth, and compassion fro my mothers wombe. Haue I sene any man perysshe thorow nakednesse and want of clothyng? Or any poore man for lacke of rayment, whose lyms thanked me not, because he was warmed with the wolle of my sheepe?

Dyd I euer lyfte vp my hande to hurte the fatherlesse? yea in the gate where I sawe my selfe to be in authoryte: then let myne arme fall fro my shoulder, and myne arme bones be broken fro me the ioynctes. For I haue euer feared the vengeaunce and punyshement of God, and knewe verye well, that I was not able to beare his burthen. Haue I put my truste in golde? Or haue I sayde to the fynest golde of all: thou arte my confidence? Haue I reioyced, bycause my substaunce was greate, and bycause my hande got so moche? Dyd I euer greatly regarde the eyenge of the sonne? or dyd I the goynge downe of the moone in greate reputacion? Hathe my herte medled secretly with any deceyte? Or dyd I euer kysse myne owne hande? that were a wyckednesse worthye to be punyshed, for then shoulde I haue denyed the God that is aboue. Haue I euer reioyced at the hurte of myne enemye? Or was I euer glad that anye harme happened vnto him? Oh no. I neuer suffered my mouthe to be suche a synne as to wysshe him cursynge. Yet they of myne owne housholde sayde: who shall lette vs to haue oure bellye full of his fleshe? I haue not suffered a straunger to lye in the stre̅te, but opened my doores vnto him. Haue I euer vsed anye wicked dede, where thorowe I shamed my selfe before men: or anye abhominacion, that I was fayne to hyde it? For yf I dyd feare greate multytude of people: or yf I dyd holde my peace, and went not out of the dore: O then shoulde I haue ben a hypocrite. Thus haue I quietly spente my lyfe, and not gone out at the dore. O that I had one whiche woulde heare me. Lo, this is my cause. Lette the almyghtye gyue me answere: and let him that is my contrarye parte, fyle me with a lybell. Then shall I take it vpon my shoulder, and as a garlande aboute my heed. I haue tolde the nombre of my goinges, and delyuered them vnto him as to a prynce. But yf case be that my lande crye agaynste me, or that the forowes therof make anye complaynte: Yf I haue eaten the frutes therof vnpayed for, yea yf I haue grieued anye of the plowemen: then lette thystles growe in stede of my whete, and thornes for my barleye.

Here ende the wordes of Job.

Elyu after the other had fynyshed the ꝓcommunycacyon, reproueth them of foolishnes. Age maketh not a man wyse, but the spirite of God.

CAPI. XXXII.

So these thre men wolde speake no more vn A
Job, bycause he helde him selfe a ryghteous man. But Elyu the sonne of Barachell the Buzite of the kynred of Ram, was very sore displeased at Job, that he called him selfe iust before God. And vp Jobs thre frendes he was angrye also, bycause they had founde no reasonable answere to ouercome hym.

Nowe tarved Elyu tyll they had ended their communicacion with Job, for why they were elder then he. So when Elyu the sonne of Barachell the Buzite sawe that these thre men were not able to make Job answere, he was myscontent, so that he gaue answere him selfe and sayde: Conydereynge that I am younge, and ye be men of age, I was afrayde, & durste not shewe forthe my mynde, for I thoughte thus within my selfe: It becommeth olde me to speake, and the aged to teache wysdome. Euery man (no doubte) hathe a mynde, but it is the inspiracion of the almyghtye that geueth vnderstandynge. All men are not wyse, neither dothe euerye aged man vnderstande the thynge that is lawfull. Therfore wyll I speake also (in so farre as I maye be herde) and wyll shewe you myne opinion. For when I had wayted tyll ye made an ende of your talkynge, and herde oure wysdome, what argumentes ye made in your communicacion: yea when I had diligently pondred what ye sayde: I founde not one of you that made any good argument agaynste Job, or that directly coulde make answere vnto his wordes: lest ye shoulde prayse your selues to haue founde oute wysdome: bycause it is God that hath caste hym oute, and no man. Neuertheles seynge he hathe not spoken vnto me, therfore wyll not I answere hym as ye haue done (for they were so abashed, that they coulde not make answere, nor speake one worde) but sythe ye wyll not speake, standynge styll lyke domme men, and makinge no answere: I haue a good hope for my parte to shape him an answere, and to shewe him my meanyng. For I am full of wordes, and the spirite that is within me, compelleth me.

Beholde, I am as the newe wyne, whiche hath no vente, and bursteth the newe vessels in sunder. Therfore wyl I speake, that I may haue a vente: I wyll open my lyppes, and make answere. I wyll regarde no maner of persone, no man wyll I spare. For yf I wold go aboute to please men, I knowe not howe sone my maker wolde take me awaye.

Elyu sheweth wherin Job offendeth. With God maye we not stryue, nor curyously serche oute his workes.

CAPI. XXXIII.

Wherfore heare my wordes (O Job) and herken vnto me all that I wyll saye: Beholde, I wyll open my mouthe, and my tonge shall speake oute of my chawes. My herte shall ordre my wordes a ryght, and my lyppes shall talke of pure wysdome. The spirite of God hath made me, and the breth of the almyghty hath geuen me my life. Yf thou canst, then geue me answere: prepare thy self to stande before me face to face. Beholde before God am I eue as thou, for I am fashioned and made euen of the same moulde. Therfore thou nedest not be afrayde of me, neither nedeth thou to feare, that my autoryte shalde be heuy for the. Nowe hast thou spoken in myne eares, and I haue herd the voyce of thy wordes: I am clene without any faute, I am innocent, and there is no wyckednes in me. But lo, he hath pyked a quarell agaynste me, and taketh me for his enemye: he hath put my fote in the stockes, and loketh narowlye vnto all my pathes. Beholde, vnto thefe vnreasonable wordes of thyne wyll I make answere.

Shalde God be reproued of man? Why doest thou then stryue agaynst him bicause he giueth the no accomptes of all his doinges? For when God doth ones commaūde a thing there shold no man be curious, to serche whether it be right. In dreames and vysions of the nyght season (when slombring commeth vpon men that they fall a slepe in their beddes) he openeth them in the eares, he informeth the and sheweth them playnely that it is he whiche withdraweth man from euill, deliuereth him from pryde, keepeth his soule from destruction, and his lyfe from the swerde. He chasteneth him with sycknesse, and bringeth him to his bed: he layeth sore punishment vpon his bones, so ꝑ his lyfe may awaye with no ioye, and his soule abhorreth to eate anye dayntye meat: in so moche that his body is clene consumed awaye, and his bones appere no more. His soule drawyth on to destruction, and his lyfe to deth. Now if there be a messenger (one amonge a thousande) sent for to speake vnto man, and to shewe him the ryght waye: then the Lorde is mercyfull vnto him, and saythe: He shall be deliuered, that he fall not downe to destruction, for I am sufficiently reconcyled. Then his fleshe (whiche hath ben in misery & trouble) shal be as it was in his youth, for yf he yelde him self vnto God, he is gracious, and sheweth him his countenaūce ioyfully, and rewardeth man for his ryghteousnesse. Suche a respecte hathe he vnto men. Therfore let a man confesse (and saye) I offended, but he hathe chastened and reformed me: I dyd vnryghteously, neuertheles he hath not recompenced me therafter. Yea he hath deliuered my soule from destruction, and my lyfe that it seeth the light. Lo, thus worketh God alwaye with man, that he keepeth his soule from perysshynge, and letteth him enioye the lyghte of the iyuynge. Marke well (O Job) and heare me: holde the styll, vntyll I haue spoken. But yf thou hast any thynge to saye, then answere me, and speake, for thy answere pleaseth me. Yf thou hast nothing, then heare me, & holde thy tonge, so shall I teache the wysdome.

¶ Eliu prayseth the iustice of God, whiche iudgeth the worlde, and gouerneth all.

CAP. XXXIIII.

Eliu proceadinge forth in his communication, sayd: heare my wordes (O ye wyse men) herken vnto me, ye that haue vnderstandynge. For lyke as the mouth taseth the meates, so the eare proueth and discerneth the wordes. As for the iudgement, let vs seke it out amonge our selues, that we may knowe what is ryght. And why? Job hath sayde: I am ryghteous, but God bothe me wronge. I muste nedes be a lyer, thought my cause be ryghte, and vyolently I am plaged where as I made no faute: where is there suche one as Job, that drynketh vp scornefulnesse like water? whiche goeth in the company of wycked doers, and walketh with vngodly men? For he sayethe: Thoughe a man be good, yet is he nought before God. Therfore herke vnto me ye that haue vnderstandyng.

Farre be it from God, that he shold medle with wickednes: and farre be it from the almighty, that he shold medle with vnrighteous dealyng: but he rewardeth the workes of man and causeth euery man to fynde accordinge to his wayes. For sure it is that God condemneth no man wrongfully, and the iudgement of the almighty is not vnryghteous. Who ruleth the earthe in his stede? Or whome hathe he set to gouerne the hole worlde? To whome hathe he geuen his hert, for to drawe his spirite and breth vnto him? All fleshe shall come together vnto nought, and all men shall turne againe vnto earthe. Yf thou now haue vnderstandyng, heare what I say, and harken to the voyce of my wordes.

Maye he be made whole, that loueth no ryghte? Yf thou were a very innocent man, shuldest thou then be punyshed? For he is cal the same, that knoweth the rebellyous kynges, and sayth to Princes: Vngodlye men are ye. He hath no respecte vnto the personnes of the lordlye, and regardeth not the ryche more then poore. For they be all the worke of his handes. In the twynklynge of an eye shall they be slayne: and at mydnyght, when the people and the tyraunte rage, then shall they perishe and be taken awaye without handes. And why? his eyes loke vpon the wayes of man, and he seeth all his goynges. There is no darkenesse nor thycke shadowe, that can hyde the wycked doers from hym. For no man shal be suffered to go in to iudgement with God.

Many one, yea innumerable hathe he punyshed, and setteth other in their steades for he knoweth their euyll and darke workes, therfore shall they be outerowed. They that were in the stede of Heare, deaire lyke vnhodlye men. Therfore turned they backe starcke rowtly and vnfaythfully from him, and wold not receyue

his

his wayes. In so moch ꝑ they haue caused ꝑ
poore of the poore to come vnto him, ꝑ nowe
he heareth the complaynte of suche as are in
necessitie. Yf he kylleth and geueth pardon,
who will iudge or condemne? But yf he hyde
away his countenaunce, who will turne it
about agayne, whether it be to the people or
to any man? For the wyckednesse and fynne
of the people, he maketh an hypocrite to reyg-
ne ouer them. For so moche then as I haue
begon to talke of God, I will not dyssyr ꝑ.
Yf I haue done a mysse, enfourme me: yf I
haue wrong, I will leaue of. Wilt thou
not geue a reasonable answere? Art thou a-
frayed of any thinge, seynge thou begannest
first to speake, and not I? For els the men of
vnderstandinge and wysdome, that haue here
me, myght saye: What canst thou speake?
As for Job he hath neyther spoken to the pur
pose nor wysely. O father, let Job be well
tryed, because he hath turned him selfe to the
wycked: yea aboue his synnes he hathe blas-
phemed, which offence he hath done euen be-
fore vs, in that he stryueth against God with
his wordes.

¶ Elyhu declareth that God punysheth and reformeth.

CAPI. XXXV.

ELiu spake more ouer, and sayde: Thin-
kest thou it ryght that thou sayest: I am
ryghteous before God? Seinge thou
sayest so, howe wost thou knowest it? What
thinge hast thou more excellent then I, that
am a synner? Therfore will I geue answere
vnto the and thy frendes: loke vnto the hea-
uen, and behold it: consyder the cloudes, how
they are hyghe then thou. Yf thou synnest,
what doest thou vnto him? Yf thyne offen-
ces be many, how greuest thou his kyndnes?
Yf thou be ryghteous: what gyuest thou him?
Or what receyueth he of thy handes? Of in-
che an vngodly persoune as thou, and of the
sonne of man that is righteous as thou pre-
tendest to be: there is a great crye and com-
playnt made by them that are oppressed with
violence, yea euery man complayneth vpon ꝑ
cruell arme of tyrannes. For suche one neuer
sayeth: Where is God that made me? he that
shyneth vpon vs, that we myght praise him
in the nyght? Which gyueth vs more vnder-
stadinge, then he doeth the beastes of the
earth, and teacheth vs more then the foules
of heauen.

Yf any suche complayne, no man gyueth
answere, and that because of the wycked-
nesse of proude tyrannes. But yf a man call
vpon God, doeth not he heare hym? Doeth
not the almyghty accepte his crye? When
thou speakest then, shulde not he pardon the,
yf thou open thy selfe before him, and put thy
trust in him? Then dieth he no violence in
his wrathe, neyther hath he pleasure in cury-
ous and depe inquysitions. Therfore hathe
Job opened his mouth but in vayne, and fo-
lysshly hath he made so many wordes.

¶ Elyhu declareth wherfore God punysheth and reformeth.

CAPI. XXXVI.

ELiu proceded forthe in his talkynge and
sayde: Holde the styll a lytle, and I shal
shewe the, what I haue yet to speake on
Gods behalfe. I will open vnto the yet more
of myne vnderstanding, and proue my maker
ryghteous. True are my wordes, and no lye:
and the knowledge, wherwith I argue a-
gainst the, is perfect. Beholde, God casteth
not away the myghty, for he him selfe is migh
ty in power and wysdome.

He for the vngodly, he preserueth them not
but helpeth the poore to their right. He tur-
neth not his eyes away from the ryghteous
he setteth vp kynges in their trone, and set-
teth them, so that they alwaye sit therin.
But yf they be layde in prison and cheynes,
or bounde with the bondes of pouertie: then
sheweth he them their workes and dedes and
the synnes wherwith they haue vsed cruell
violence.

He with punyshyng and muttering of the,
roundeth them in the eares, warneth them to
leaue of from their wyckednesse, and to a-
mende. Yf they now will take hede and be o-
bedient, they shall weare out their dayes in
prosperitie, and their yeres in pleasure & ioye.
But yf they will not obeye, they shall go the
rowe the swearde, and perysshe, or they be
ware. As for suche as be feyned, dissemblers,
and hypocrites, they heape vp wrath for them
selues: for they call not vpon him, thoughe
they be his prysonners. Thus their soule pe-
rysheth in ioye, and their lyfe with the con-
demned. The poore delyuereth he out of his
straytnesse, and comforteth suche as be in ne-
cessitie and trouble. Euen so shall he bere the
(yf thou wilt be content) frome the bottom-
lesse pytte that is beneth: and yf thou wilt
holde the quyete, he shall fyll thy table with
plentye.

Neuertheles thou hast condemned the iud-
gement of the vngodly, yea euen suche a iud-
gement and sentence shalt thou suffre. For the
shall not thy cause be stylled with crueltie, nor
pacyfyed with many gyftes. Hath God ordy-
ned then, that the glorious lyfe of the, and
all suche myghty men, shulde not be put
downe? Prolonge not thou the tyme, tyll
there come a nyght for the, to set other peo-
ple in thy steade. But beware that thou turne
not aside to wyckednesse and synne, whyche
hytherto thou hast chosen more then misery.
Behelde, God is of a myghty hyghe
power: Where is suche a gyuer and lawe gy-
uer as he? Who shal reproue him of his way?
Who wyll saye vnto hym: thou hast doone
wrong?

Consyder how great and excellent his wor-
kes be, whome all men loue and prayse: yea
and wonder at him, and yet they se hym but
afarre

afarre of. Beholde, so great is God, that he passeth our knowledge, neyther are we able to come to the experience of his yeres. He turneth the water to small droppes, he diryueth his cloudes togither for to rayne, so that they powre downe and drop vpon men. He cā spreade out the cloudes (a couering of his tabernacle) and cause his lyght to shyne vpon them, and to couer the bottome of the see. By these thinges gouerneth he his people, and giueth the aboundaunce of meate. In the turnyng of an hande he hydeth the lyght, and at his commaundement it commeth agayne. The ryding vp therof sheweth he to his frendes and to the cattell.

¶ Elihu proueth that the wysdome of god is vnsearchable.

CAP. XXXVII.

AT this, my hert is astonyed, and moued out of his place. Heare then the sounde of his voyce, and the noyse that goeth out of his mouth. He gouerneth euery thinge vnder the heauen, and his lyght reacheth vnto the ende of the worlde. A roaring voyce followeth him: for his glorious maiestie gyueth suche a thondre clap, that (though a man heare it) yet maye he not perceyue it afterwarde. It gyueth an horrible sounde, whē God sendeth out his voyce: greate thinges doth he, which we can not comprehende. Whē he commaundeth the snowe, it falleth vpon the earth: As sone as he gyueth the rayne a charge, forthwith the showers haue their strength and fall downe. He sendeth feare vpon euery man, that they myght knowe their owne workes. The beastes creepe into their dennes, and take their reste. Oute of the South, commeth the tempeast, and colde oute of the North.

B At the byeth of God, the frost commeth, and the waters are shed abrode. The cloudes don their labour in gyuyng moysture, the cloudes powre downe their rayne. He distributeth also on euery syde, according as it pleaseth him to deale oute his workes, that they maye do, what so euer he commaundeth them throwe the hole worlde: whether it be to punyth any lande, or to doo good vnto them, that feare hym.

C Herken vnto this (O Job) stande styll, and consydre the wonderous workes of God. Knowe thou of counsell with God, when he doeth these thinges? When he causeth the lyght to come forthe of his cloudes? Knowe thou of his counsell when he spreadeth out the cloudes? Hast thou the perfect knowledge of his wonders? and howe thy clothes are warme, whē the lande is styll thrown the South wynde? Hast thou helped hym to spreade out the heauen, which is to loke vpon, as it were cast of cleare metall? Teache vs what we shall saye vnto hym, for we are vnmete because of darknesse.

Shal it be tolde him what I saye? Shuld D a man speake, or shulde he hope it herin? For euery man seyth not the lyght, that he kepeth cleare in the cloudes, which he clenseth when he maketh the wynde to blowe. Golde is brought out of the North, but the prayse and honoure of Gods feare commeth frome God him selfe. It is not we that can fynde out the almyghty: for in power, equitie, and righteousnesse, he is hyther than can be expressed. Seyth then that euery body feareth him, why shulde not all wyse men also stande in awe of him?

¶ The wonders that the Lorde hath done frome the begynnynge.

CAPI. XXXVIII.

THen spake the Lorde vnto Job oute of the storme, and sayde: what is he that hydeth his mynde with folyshe wordes? Gyrde vp thy loynes lyke a man, for I will question the, se thou gyue me a direct answer. Where wast thou, when I layde the foundacions of the earth? Tell playnly yf thou haste vnderstandynge. Who hath measured it, knowest thou? Or, who hath spred the lyne vpō it? Whereupon stande the pyllers of it? Or, who layd the corner stone? Where wast thou when the morninge starres praysed me togyther, and all the children of God sange for triumphauncy? Who shut the see with doores, when it brake forth as a childe out of his mothers wombe? When I made the cloudes to be a couerynge for it, and swadled it with the darcke? When I gaue it thy commaundement, makynge boltes and barres for it, sayenge: Hytherto shalt thou come, but no further, and here shalte thou laye downe thy proude and hyghe wawes? Hast thou geuen the morninge his charge, (as soone as thou wast borne) and shewed the daye spryngе his place, that it might take holde of the corners of the earthe, and that the vngodly myghte be shaken out? Their tokens and weapons, hast thou turned lyke clay, and set them vp againe as the chaungynge of a garment. Yea thou hast spared the vngodly of their lyght, and broken the arme of the proude. Camest thou euer into the grounde of the see? or hast thou walked in the lowe rowmes of the deepe? Were the gates of death bene opened vnto the? or hast thou sene the doore of euerlastyng darknesse? Hadde thou also perceyued how broade the earth is? Tell me yf thou hast knowledge of all, then shewe me where lyght dwelleth, and where darckenesse is: that thou mayste bringe the vnto their quarters, yf thou canst tell the wayes to their houses.

Knewest thou (when thou wast borne) how olde thou shuldest be? Wentest thou euer in to the threasuries of the snowe? or hast thou sene the secrete places of the hayle, whiche I haue prepared against the tyme of trouble, against the tyme of battayle and warre? By what

what waye is the lyght parted, and the heate brought out vpon the earthe? Who diuideth the abundaunce of waters into pypes, or who maketh a waye for the stormy weather, that it watereth and moysturyth the drye and barren grounde: to make the grasse growe in places where no body dwelleth, and in the wyldernesse where no man remayneth? Who is the father of rayne? Or who hathe begotten the droppes of dewe? Out of whose wombe came the yse? Who hathe gendred the coldenes of the ayre? that the waters are as harde as stones, and lye congeled about the bye.

Hast thou brought the seuen starres together? Or art thou able to breake the circle of heauen? Canst thou bringe forth the morninge starre in the conuenient tyme, and conuey them home agayne? Knowest thou the course of heauen, that thou mayst set vp the ordinaunce thereof vpon the earthe? Moreouer, canst thou lyfte vp thy voyce to the cloudes, that they maye powre downe a greate rayne vpon the? Canst thou thonder also that they maye goo their waye, and be obedient vnto the, sayenge: Lo here are we? Who putteth sure wysdome in secrete vnderstandinge? who numbreth the cloudes in wysdome? Who powreth the vehement waters of the heauen? Who turneth the clottes to dust, and them to be cloddes agayne?

Hunteth thou the praye for the Lyon? or fedest thou his whelpes lyenge in their denne and lurkynge in their couches? Who puttyeth meate for the rauen, when his younge crye vnto God, and flytter about for want of meate?

¶ God speaketh vnto Job, shewynge him by diuers examples of his workes, that his ryghteousnes is vnsearchable.

CAPL. XXXIX

Knowest thou the tyme when the wylde goates bringe forth their younge among the stony rockes? Or layest thou waite when the hyndes bere to fawne? reckenest thou the monethes after they engender, that thou knowest the tyme of their beringe? or when they bye bowne, when they cast their younge, and when they are delyuered of their trauayle and payne? Doth their younge growe vp, and wax great thorow good feadynge? Who letteth the wylde asse go fre? or who loseth the bondes of the wylde? Vnto whom I haue geuen the wylderneselle to be their house, and the barrayne lande to be their dwellynge place. That they maye gape at no fayre for the multitude of people in the cytie, neyther regarde the crienge of the oppressour: but take their pasture about the mountaynes, and seke after the grene grasse.

Wyll the Vnicorne be so tame as to do the seruice, or to abyde styll by the cradle? Canst thou bynde the vnicorne vnto the furrowes, to make him plowe after the make? Vnicorne.

leyes? Wylte thou trust him (because he is stronge) or commyt thy labour vnto him? Wylt thou beleue him, that he will bringe home the corne? or to carye anye thinge vnto the barne?

The Estryth (whose fethers are fayrer then the wynges of the hayrowe hawke) when he hath layde his Egges vpon the grounde, he bredeth them in the dust, and forgetteth that so that they myght be troaden with fete, or broken with some wylde beast. So harde is he vnto his younge, as though they were not his, & laboureth in vayne without any feare. And that because God hathe taken wysdome from him, and hath not geuen him vnderstandinge. When his tyme is, he mounteth vp on hyghe, and careth neyther for horse ne man.

Hast thou geuen the horse his strength, or clothed him to bow downe his neck with feare that he letteth him selfe be dryuen forth lyke a grashopper, where as the stoute neyenge that he maketh, is fearfull? He breaketh the grounde with the hoofes of his fete cherefully in his strength, and runneth to mete the harnessed men. He layeth aside all feare, his stomach is not abated, neyther starteth he back for any sworde. Though the quyuers rattle vpon him, though the speare and shylde glytter: yet fulfilleth he in fearsely, and beateth vpon the grounde. He feareth not the noyse of the trompettes, but as sone as he heareth the shawmes blowe, cryeth (sayth he) for he smelleth the batayle a farre of, the noyse, the Capitaynes and the shoutinge.

Commeth it thorow thy wysdome, that the Sothsayer flyeth towarde the South? Doth the Egle mount vp, and make his nest on hye at thy commaundement? He abydeth in the stonye rockes, and vpon the hygde toppes of harde mountaynes, where no man can come. From thence maye he beholde his praye, and loke farre about with his eyes. His younge are fed with bloude, and where any dede body lyeth, there is he sodenly.

Moreouer, God spake vnto Job and sayde: Can he that stryueth with the almyghty, be at rest? Shulde not he which disputeth with God, geue him an answere? Job answered the Lorde, sayenge: Beholde, I am to vyle a persone, to answere the, therfore will I laye my hande vpon my mouthe. Once or twyse haue I spoken, but I wyll laye no more.

¶ Job humbleth him selfe vnto God, the dyuersytie of an Elephant. Leuiathan.

CAPL. XL.

Then spake the Lorde vnto Job out of the storme, and sayde: Gyrde vp thy loynes lyke a man, and tel me the thinges that I wyll aske the. Wilte thou dissolue my iudgement? Or wylte thou condemne me, that thou thy selfe mayst be made

righ-

ryghteous? Is thyne arme then lyke the arme of God? Clotheth thy voyce suche a sounde as his doth? Then arme thy selfe with thyne owne power, aryse, decke the in thy holy araye, powre out the indignation of thy wrathe: se that thou cast downe all the proude, loothe thou maiest all suche as be stubbourne, to ouerthrowe: Treade all the vngodly vnder thy fete cast them downe into the myre, & couer their faces with darcknesse: Then will I confesse also, that thyne owne ryght hande hath saued the.

Beholde, Behemoth (whom I made with the) whiche eateth hay as an oxe: lo, howe stronge he is in his loynes, and what power he hath in the muscell of his bodye. He spreadeth out his tayle lyke a Cedre tree, all his synnes are knyt. His shynnes are lyke pypes of brasse, his ryggebones are lyke staues of yron. First when God made him, he ordeyned the wylderneesse for him, that the mountaynes shulde geue him grasse, where all the beastes of the felde take their pastyme. He lyeth among the reedes in the fennes, the frunces ouer de him with their shadowe, and the wylowes of the broke couer him rounde about. Lo, without any labour may he dryuen out of the hole floude, and suppe of Jordan without any trauayle. Who darre laye hand vpon him openly, and vndertake to catche him? Or, who darre put a hooke thorow his nose, and laye a snare for him?

Darest thou drawe out Leuiathan with an angle, or bynde his tongue with a snare? & canst thou put a synge in the nose of him? or bore his chaftes thorow with a naule? Will he make many layre wordes with the, (thinkest thou) or flatter the? Will he make a couenaunt with the? Or art thou able to compell him to be vnto the continual seruice? Wylt thou take thy pastyme with him as with a birde? or gyue him vnto thy maydens, that thy companyons maye hew him in peces, to be parted amonge the marchaunt men? Canst thou fyll the net with his skynne, or the fysh panner with his heed? Darest thou laye hande vpon him? It is better for the to consider what harme myght happen the there thorow, and not to touche him. For when thou thinkest to haue holde vpon him, he shall beware the: Euery man also that seyth him, shall go backe. And why? there darre none be so bolde, as to rayse him vp.

¶ Of the same Leuiathan wherof is mencyoned in the chapter afore.

CAPI. XLI.

Who is able to stande before me? Or, who hathe gyuen me anye thinge afore hand, that I am bounde to rewarde hym agayne? All thynges vnder heauen are myne. I feare him not, whether he threaten or speke fayre. Who spyeth hym vp, and strypeth him out of his clothes? Or who taketh hym by hyt of his bridle? Who openeth the doore of his face? for he hathe horrible teth rounde about. His bodye is couered with scales, as it were with shyldes, locke in, kepte, and well compact together. One is so ioyned to an other, that no ayre can come in. Yea one hangeth so vpon an other, and sticketh so together, that they can not be sundered. His neesing is lyke a glysteringe fyre, and his eyes lyke the morninge shyne. Oute of his mouthe go torches and fyre brandes, out of his nostrels there goeth a smoke, lyke as out of an hote sething pot. His breth maketh the coles burne, the flamme goeth out of his mouth. In his necke remayneth strength, and before his face sorow is couered to glad vnto. The membres of his body are ioyned so strayte one to an other, and cleue so fast together, that he can not be moued.

His hert is as harde as a stone, and as fast as the stythye that the hammer man smyteth vpon. When he goeth: the myghtyest of all are afrayed, and the waues heup. If he drawe out the sweard, there maye neyther speare, ne dyrt place, abyde him. He setteth as moch by a strawe as by yron, and as moche by a rotten stocke as by metall. He flyeth not away for him that bendeth the bowe: and as for flynge stones, he careth as moche for stubble as for them. He counteth the hammer no better then a strawe, he laugheth them to scorne that shaketh the speare. He treadeth the golde in the myre lyke the sharpe potsherdes. He maketh the depe to sethe and boyle lyke a pot, and stereth the see together lyke an oynttment. The waye is lyght after him, the depe is his walkynge place. Vpon earthe is there no power lyke vnto his, for he is so made that he feareth not. If a man will consyder all lyghte thinges, this same is a kynge ouer all the children of pryde.

¶ The repentaunce of Job. He prayeth for his frendes, and his goodes are restored double vnto him.

CAPI. XLII.

Then Job answered the Lord, and sayd: I knowe that thou hast power ouer all thinges, and that there is no thought hyde vnto the. For who can hyde his owne counsell so secrete, but it shall be knowen? Therfore haue I spoken vnwyselye, seynge suche thinges are so hygh, and passe myne vnderstandynge. O herken then vnto me alle, & let me speake: answere vnto the thinge that I will aske the. I haue gyuen diligent eare vnto the, and now I se the with myne eyes. Wherfore I gyue myne owne self the blame, and take repentaunce, in the dust and asshes.

Nowe when the Lorde had spoken these wordes vnto Job, he sayde vnto Eliphas the Themanite: I am displeased with the and thy two frendes, for ye haue not spoke the thyng that is ryght

to right before me, lyke as my seruaunt Job hath done. Therfore take seuen oxen and seuē rammes, and go to my seruaunt Job, offer vp also for your selues a brentofferinge: and let my seruaunt Job praye for you. Him will I accepte, and not take with you after your folyshnesse: in that ye haue not spoken a thing which is right, lyke as my seruaunt Job hath done.

So Eliphas the Themanite, Baldad the Suhite and Sophar the Naamathite wente their waye, and dyd accordinge as the Lorde commaunded them. The Lorde also accepted the persone of Job, and the Lorde louered him vnto Job, when he prayed for his frendes: Yea the Lorde gaue Job twyse as much as he had afore.

And there came there vnto him all his brethren, all his sisters, with all them that had bene of his acquaintaunce afore, and ate bred with him in his house, wondringe at him, & comfortynge him ouer all the trouble, that the Lorde had brought vpon him. Euery man gaue him a shepe and a Jewell of golde.

And the Lorde made Job ryther then he was before: for he hadde fourteene thousande shepe, fiue thousande Camels, a thousande yoke of oxen, and a thousande asses. He had children also, seuen sonnes and three doughters. The first called Daye: the seconde Kasuerte: the thirde All plentreuthes. In all the lande were none founde so fayre, as the doughters of Job, & their father gaue them enheritaunce amōg their brethren. After this lyued Job fourtye yeres, so that he sawe his children, and his childrens children to the fourth generacion. And so he dyed, beynge old and of a perfect age.

PSAL. I.



BLessed is ꝑ man, that goeth not in the counsell of the vngodly: that abydeth not in the way of synners, and sytteth not in ꝑ seate of the skornefull.

But delyteth in the law of the Lorde, and exercyseth hym selfe in his lawe, daye and nyght.

Suche man is lyke a tree planted by the waterysyde, that bryngeth forthe fruite in due season.

His leaues shall not fall of, and what soeuer he doth, shall prospere.

Not so with the vngodly, not so but they are lyke dust, which the wynde scatereth away from of the grounde.

Therfore the vngodly shall not stande in ꝑ iudgement, neyther the synners in the congregation of the righteous.

For the Lorde alloweth the way of the righteous, but the waye of the vngodly shall perysh.

PSAL. II.

WHy do the heythen grudge? why do the people ymagyne vayne thinges?

The kynges of the earthe stande vp, & the rulers are come togither, against ꝑ Lorde and against his annoynted.

Let vs breake their bondes asunder, and cast awaye their yocke from vs.

But he ꝑ dwelleth in heauen, shall laughe them to scorne: the Lorde him selfe shal haue them in derysion.

The shal he speake vnto them in his wrath and vexe them in his sore displeasure.

Yet haue I set my kynge vpon my holy hill of Sion.

As for me, I will preache the lawe, whereof the Lorde hath sayde vnto me: Thou arte my sonne, this daye haue I begotten the.

Aske of me, and I shall gyue the the heythen for thyne enheritaunce, yea the vttermoste partes of the worlde for thy possession.

Thou shalt rule theym with a rod of yron, and breake them in peces lyke an earthen pot sell.

Be wyse now therfore, O ye kynges, be warned, ye that are iudges of the earth.

Serue the Lord with feare, and reioyse before hym with reuerence.

Embrace instruction, least the Lorde be angry, and so ye perysh from the right waye.

For his wrath shalbe kyndled shortly: blessed are all they that put their trust in hym.

PSAL. III.

¶ A Psalme of Dauid when he fledde from the face of Absalom.

WHy are they so many, O Lord, that trouble me? a great multitude are they that ryse against me.

Many there be that saye of my soule: there is no helpe for hym in God. Selah.

But thou, O Lorde, art my defender, my worshyp, and the lyfter vp of my head.

I call vpon the Lorde with my voyce, and he heareth me out of his holy hill. Selah.

I layde me downe and slept, but I rose vp agayne, for the Lorde sustayned me.

I am not afrayd for thousandes of people, that compasse me rounde about.

Aryse Lorde, and helpe me, O my God: for thou smytest all myne enemyes vpon the cheke bones, and breakest the teth of the vngodly.

Helpe belongeth vnto the Lorde, therfore let thy blessynge be vpon thy people.

PSAL. IIII.

¶ To the chaunter in Neginoth, a Psalme of Dauid.

HEare me when I call, O God of my righteousnes: thou that comfortest me in my trouble: haue mercy vpon me, & herken vnto my prayer.

O ye sonnes of men, how longe will ye blaspheme myne honour? why haue ye such pleasure in vanitie, and seke after lyes? Selah.

Knowe this, that the Lord dearely maynteyneth his sayntes: and when I cal vpon the Lorde, he heareth me.

Be angry, but synne not: comune with your owne hertes vpon your beddes, and remember your selues. Selah.

Offre the sacrifice of righteousnes, and put your trust in the Lorde.

There be many that saye: who will do vs any good? Lorde lyft vp vpon vs the lyght of thy countenaunce.

Thou reioycest myne herte, though their encrease be greate both in corne and wyne.

Therfore will I lay me downe in peace, and take my rest: for thou Lorde only settest me in a sure dwellynge.

PSAL. V.

¶ To the chaunter vpon Nehiloth, a Psalme of Dauid.

HEare my wordes (O Lord) consyder my callynge.

Marke the voyce of my petition, my kynge and my God, for vnto the, will I make my prayer.

Heare my voyce by tymes (O Lord) for early in the morninge will I get me vnto the, & that with diligence.

For thou art not the God that hath pleasure in wyckednesse, there may no vngodly personne dwell with the.

Suche as be euell may not stande in thy

I sight

ſight, thou art an enemye vnto all wycked doers.

Thou deſtroyeſt the lyers: the Lord abhorreth the bloudeth vnthy and diſceytful.

But I will come into thy houſe, euen vpon ℣ the multitude of thy mercye: and in thy awe will I worſhyp towarde thy holy temple.

Leade me (O Lorde) in thy ryghteouſneſſe becauſe of myne enemyes, and make thy way playne before me.

Rom. iii. b For there is no faythfulneſſe in their mouthes: they diſſemble in their hertes: their throte is an open ſepulchre: with their tongues they deſceyue.

Punyſh them (O God) that they may peryſh in their owne ymagination: caſt the out becauſe of the multitude of their vngodlynes for they rebell againſt the.

Agayne, let all them that put their truſt in the, reioyce: let them euer be gruyage of thãkes, becauſe thou defendeſt them: that they which loue thy name, may be ioyfull in the.

For thou Lorde gyueſt thy bleſſinge vnto ℣ righteous: and with thy fauorable kyndnes thou defendeſt him, as with a ſhyld.

PSAL. VI.

℣ To the chaunter by Neginoth vpon Sheminith, a pſalme of Dauid.

℟ LOrd rebuke me not in thyne angre: chaſtẽ me not in thy heuy diſpleaſure.

Haue mercy vpon me (Oh Lorde) for I am weake: Lorde heale me, for all my bones are vexed.

My ſoule alſo is in great trouble, but Lord how longe?

Turne the (Lorde) and deliuer my ſoule: ſaue me for thy mercyes ſake.

For in deathe no man remembreth the: Oh who will gyue the thankes in the hell?

℣ I am wery of grouynge: euery nyght waſh I my bedde, and water my couche with my teares.

My countenaunce is chaunged for very inward griefe, I conſume away, I haue ſo many enemyes.

Awaye from me all ye wycked workes, for the Lorde hathe heard the voyce of my weepynge.

The Lorde hath herde myne humble petitiõ the Lorde hath receyued my prayer.

All myne enemyes ſhalbe confounded and ſore vexed: they ſhalbe turned backe and put to ſhame, and that right ſone.

PSAL. VII.

2. Reg. xxi. ℣ Meditation of Dauid, whiche he ſange for the wordes of Chus the ſonne of Jemini.

℟ O Lorde my God, in the do I truſt: ſaue me from all them that purſue, and deliuer me.

Leaſt he hanche vp my ſoule lyke a Lyon, and teare it in peces, whyle there is none to helpe.

O Lorde my God, yf I haue wrought any ſuch thinge, yf there be any vnrighteouſnes in my handes.

If I haue rewarded euyll vnto them that dealt frendly with me, or hurt the that without cauſe are myne enemyes.

Then let myne enemy perſecute my ſoule, & take me: yea let him treade my lyfe downe in the earth, & laye myne honour in the duſt. Selah.

℣ Stande vp (Lorde) in thy wrathe, lyft vp thy ſelfe ouer the furyous indignacõ of myne enemyes: aryſe vp (for me) in the vengeaũce that thou haſt promyſed.

That the congregacion of the people maye come about the, for their ſakes therefore lyft vp thy ſelfe agayne.

The Lorde is iudge ouer the people: iudge me then (O Lorde) accordinge to my righteouſnes and innocency. ℣

Let the wyckednes of the vngodly come to an ende: but mayntayne thou (O) righteous God, that tryeſt the very hertes and reynes.

My helpe commeth of God, which preſerueth them that are true of hert.

God is a righteous iudge, and God is euer threatninge.

If men will not turne, he bathe whet his ſwerde: he hathe bent his bowe and made it redy. ℣

He hath prepared him the weapõs of death, and ordeyned his arowes to deſtroye.

Beholde, he trauayleth with myſchefe, he hathe conceyued vnhappyneſſe, and brought forth a lye.

He hath graue and dygged vp a pyt, but he ſhall fall him ſelfe into the pyt that he hathe made.

For his vnhappyneſs ſhall come vpon his owne hed, and his wyckednes ſhal fall vpon his owne pate.

But I will gyue thankes vnto the Lorde for his righteouſnes ſake, and will prayſe the name of the moſt hyghe Lorde.

PSAL. VIII.

℣ To the chaunter vpon Githith, a pſalme of Dauid.

℟ O Lorde our gouernour: howe wonderfull is thy name in all the worlde? howe excellent is thy glory about the heauens? ℣

Out of the mouth of the very babes & ſucklynges thou haſt ordeyned prayſe, becauſe of thyne enemyes, that thou myghteſt deſtroye the enemy and the auenger.

For I conſydre thy heauens, euen ℣ worcke of thy fingers: the moone and the ſtarres whiche thou haſt made.

What is man, that thou art ſo myndefull of hym? either the ſonne of man that thou viſiteſt him? ℣

After thou haddeſt for a ſeaſon made him lower then the aungels, thou crowneddeſt him with honour and glory.

Thou

Thou hast set him above the workes of thy handes: and thou hast put all thinges in subiection vnder his feete.

All sheepe and oxen, yea the beastes of the field,

The foules of the ayre, the fishe of the sea, and what so euer walketh thorow the wayes of the sea.

O Lorde our gouernour, how wonderfull is thy name in all the worlde!

PSAL. IX.

¶ To the chaunter vpon Almuth Laben, a Psalme of Dauid.

I Will geue thankes vnto the (O Lorde) with my hole herte, I will speake of all thy meruelous workes.

I will be glad, and reioyce in the, yea my songes will I make of thy name, O thou most highe.

Because thou hast driuen myne enemyes backe, they were discomfyted, and perished at thy presence.

For thou hast maynteyned my right & my cause: thou sittest in the throne that art the true iudge.

Thou rebukest the heythen, and destroyest the vngodly, thou puttest out their name for euer.

The enemyes swordes are come to an ende, thou hast ouerthrowen their cyties, their memorial is perished with them.

But the Lorde endureth for euer, he hath prepared his seate vnto iudgement.

He gouerneth the worlde with righteousnes, and ministreth true iudgement vnto the people.

The Lorde is a defence for the poore, a defence in the tyme of trouble.

Therefore they that know thy name, put their trust in the: for thou (Lorde) neuer forsakest them, that seke the.

Prayse ye the Lorde, which dwelleth in Sion, shewe the people of his workes.

And why? he maketh inquisition for their bloude, and remembreth them: he forgetteth not the complaynt of the poore.

Haue mercy on me (O Lorde) consydre the trouble that I am in amonge myne enemyes, thou that lyftest me vp from the gates of death.

That I may shewe all thy prayses within the gates of the doughter of Sion, and reioyce in thy sauyng health.

But the heythen are sunchen downe in the pyt that they made: in the same nette which they spred out priuely, is their owne foote taken.

Thus the Lorde is knowne to execute true iudgement, when the vngodly is trapped in the workes of his owne handes, Selah.

The wycked shall be turned vnto hell, and all the heythen that forget God.

But the poore shall not alwaye be out of remembraunce, the patient abydinge of such as be in trouble shal not perish for euer.

Ryse Lorde, let no man haue the vpper hande, let the heythen be condemned before the.

O Lorde set a ꝑ scolemaister ouer them, that the heythen maye knowe them selues to be but men. Selah. ꝑ Plague and hurt.

¶ There is no Tyde in the Hebrue.

Here the Hebrues begyn the tenth Psalme.

Why art thou gone so farre of, O Lorde? why hyde thy selfe in tyme of trouble? א

Whyle the vngodly hath the ouerhande, ꝑ poore must suffre persecution.

O that they were taken in the ymagmacio which they go about.

For the vngodly maketh boost of his owne hertes desire, the couetous blesseth him selfe, and blaspemeth the Lorde.

The vngodly is so proude and full of imagnacion, that he careth not: neyther is God before his eyes. ב

His wayes are alway filthy, thy iudgemētes are farre out of his sight, he defyeth all his enemyes.

For he saith in his hert: Tush, I shall neuer be cast downe, there shal no harme happē vnto me.

His mouthe is full of cursinge, fraude and deceyte: vnder his tongue is trauayle and sorow.

He sitteth lurkyng in the gardens, that he maye priuely murther the innocent, his eyes are set vpon the poore. ג

He lyeth in awayte secretly, as it were a lyon in his denne.

He lurketh that he maye rauysh the poore, yea to rauysh the poore, when he hathe gotten him in to his net.

Then smyteth he, then oppresseth he & casteth downe the poore with his auauntes.

For he sayeth in his hert: Tush, God hath forgotten, he hath turned away his face, so that he will neuer se it. ד

Ryse O Lorde God, lyft vp thyne hande, and forget not the poore.

Wherfore shoulde the wycked blaspheme God and saye in his hert: tush, he careth not for it.

Thou seyst, for thou considrest the mysery and sorow.

The poore geueth him selfe ouer into thy hād and committeth him vnto the, for thou art ꝑ helper of the frendelesse. ה

Breake thou the arme of the vngodly and malicious, stretche out the wickednesse wherof he hath done, that he maye perysh.

The Lorde is kynge for euer, the heythen shall perysh out of his lande. ו

Lorde, thou hearest the desirous longynge of the poore: thou hast his hert in sure, that thyne eare herkeneth thereto.

Helpe the fatherlesse and poore vnto their right, that the vngodly be no more exalted vpon earth. ז

PSAL. X.

After the Hebrues.

To the chaunter, of Dauid.

1 IN the Lorde put I my trust: how wyll ye then saye to my soule: that she shoulde flee as a byrde vpon your hyll?

2 For lo, the vngodly haue bent their bowe, and made redy their arowes in the quyuer, that they maye prively shote at them, which are true of hart.

3 The very foundacion haue they cast downe what can the righteous then do with all?

4 But the Lorde is in his holy temple, the Lordes seate is in heauen: his eyen loke vpon, his eye lyddes beholde the children of men.

5 The Lorde seyth both the righteous & vngodly, but who so delyteth in wickednes, him his soule abhorreth.

6 Upon the vngodly he shal rayne snares, fire brymstone, storme and tempest: this rewarde shall they haue to drynke.

7 For the Lorde is righteous, and he loueth righteousnes: his countenaunce beholdeth the thinge that is iust.

After the houres.xii.

PSAL. XI.

To the chaunter vpon Sheminith, a Psalme of Dauid.

1 HElpe Lorde, for there is not one saynct more: very few faythful are there amog the children of men.

2 Euery man talketh lyes to his neyghboure, they do but flatter with their lyppes and dissemble in their herte.

3 O that the Lorde wolde rote out all disceyt full lyppes, & the tongue that speaketh prowde thinges.

4 Which saye: our tonge shall be puissaunte we are they that ought to speake, who is lorde ouer vs?

5 Now for the troubles sake of the oppressed and because of the complaynte of the poore, I will aryse (sayth the Lorde) I wil helpe the and set them at rest.

6 The wordes of the Lorde are pure wordes: euen as the syluer, which frome earth is tryed and purifyed seuen tymes in the fire.

7 Kepe them therfore (O Lorde) and preserue vs from this generation for euer.

8 For when vanite and vylanes getteth the ouerhande amonge the children of men, al are full of the vngodly.

After the houres.xii.

PSAL. XII.

To the chaunter, a Psalme of Dauid.

1 HOw longe wilt thou forget me, Lorde? for euer? how longe wilt thou hyde thy face from me?

2 How longe shall I seke counsell in my soule? how longe shall I be so vexed in myne herte? howe longe shall myne enemy tryumphe ouer me?

3 Consydre, and heare me, O Lorde my God lyghten myne eyes, that I slepe not in death.

4 Lest myne enemy saye: I haue preuayled against hym: for yf I be cast downe, they that trouble me shall reioyce at it.

5 But my trust is in thy mercye, and my hart is ioyfull in thy sauinge health.

6 I will singe of the Lorde, that dealeth so louingly with me.

7 Ye I will praise the name of the Lorde the hyghest.

PSAL. XIII.

After the houres.xii.

To the chaunter, of Dauid.

1 THe folysh bodyes saye in their hertes: there is no God.

They are corrupt; and become abhominable in their wynges, there is not one þ doth good.

2 The Lorde loked downe frome heauen, vpon the children of men, to se yf there were anye that wolde vnderstande and seke after God.

3 But they are all gone out of the waye, they are all together become vnprofitable: there is none that doth good, no not one.

4 Howe can they haue vnderstandinge, that worke mischefe, eatynge vp my people, as it were bred, and call not vpon the Lorde?

5 Therfore shall they be brought in great feare for God standeth by the generacion of the righteous.

6 As for you, ye haue made a mocke at þ counsell of the poore, because he putteth his trust in the Lorde.

7 Oh that the sauynge helth were gyuen vnto Israel out of Sion.

Oh that the Lorde wolde deliuer his people out of captiuitie.

Then shuld Jacob reioyce, and Israel shuld be right glad.

PSAL. XIIII.

After the houres.

A Psalme of Dauid.

1 LOrde, who shal dwell in thy tabernacle? who shall rest vpon thy holy hyll?

2 Euen he that leadeth an vncorrupt lyfe that doth the thinge which is right, and that speaketh the truthe from his hart.

3 He that vseth no disceyt in his tongue: he that doth no euyll to his neyghbour, & sclaundreth not his neyghbours.

4 He that setteth not by the vngodly, but maketh moche of them that feare the Lorde: he that sweareth vnto his neyghboure, and disappointeth him not.

5 He that giueth not his money vpon vsury, and taketh no rewarde against the innocent.

Who so doth these thinges, shall neuer be remoued.

PSAL. XV.

After the houres.

Michtam of Dauid.

Pre-

Preserue me (O God) for in the do I trust.

I have sayde vnto the Lorde: thou art my God, my goodes are nothinge vnto the.

All my delyte is vpon the sayntes that are in the earth, and vpon suche lyke.

But they that runne after an other, shall have great trouble.

Their sacrifices of bloude will not I offre, neyther make mencion of their name in my mouth.

The Lorde him selfe is my good and my portion, thou mayntaynest myne enheritaunce.

The lot is fallen vnto me in a fayre ground yea I have a goodly heritage.

I wyl thanke the Lorde for geuyng me warnynge: my reynes also have chastened me in the nyght season.

Afore hande sawe I God allwayes before me, for he is on my righthande, that I shulde not fal.

Therfore dyd my hert reioyce, and my tongue was glad, my flesshe also shall rest in hope.

For thou shalte not leaue my soule in hell, neyther shalt thou suffre thy sayntes to se corruption.

Thou haste shewed me the wayes of lyfe: thou shalt make me full of ioye with thy countenaunce.

At thy right hande there is pleasure & ioye for euermore.

PSAL. XVI.

A prayer of Dauid.

HEare the right (O Lorde) consyder my complaynte: herken vnto my prayer, þ goeth not out of a fayned mouth.

Let my sentence come forth frome thy presence: and loke vpon the thinge that is equall.

Thou hast proued and vysited myne hert in the nyght season: thou haste tryed me in the fyre: and hast founde no wickednesse in me: for I vtterly purposed that my mouth shulde not offende.

Because of þ wordes of thy lyppes, I have kept me frome the workes of men: in þ waye of the murtherer.

Ordre thou my goynges in thy pathes: that my fote steppes slippe not.

For vnto the I crye: heare me O God: enclyne thyne eares to me: and herken vnto my wordes.

Shewe thy marueylous louynge kyndnesse, thou that sauest them which put their trust in the, frome suche as resist thy right hand.

Kepe me as the balle of an eye, defende me vnder the shadow of thy wynges.

Frome the vngodly that trouble me, from myne enemyes which compasse my soule round about.

Which mayntayne their owne wetchydnesse with oppression, and their mouth speaketh prowde thinges.

They lye in wayte in our way on euery syde turnyng their eyes vnto the grounde.

Lyke a Lyon that is gredy of his pray, and as it were a Lyons whelpe lurkynge in his denne.

Aryse Lorde, disapoynte him and cast him vnder: deliuer my soule with thy swerde frō the vngodly.

Frome the men of thy hande (O Lord) frō the men of the worlde, which have their portion in this lyfe: whose belyes thou fyllest with thy treasure.

They have children at their desire, and leaue the rest of their substaunce for their babes.

But I will beholde thy presence in righteousnesse: and when thy glorye appeareth, I shall be satisfyed.

PSAL. XVII.

After the Hebrues. xviii.

To the chaunter of Dauid seruaunt of the Lord whiche spake vnto the Lorde the wordes of this songe, on the daye in whiche the Lorde deliuered him frome the handes of all his enemyes, and frome the hande of Saul, and sayde.

I Wyll loue the (O Lorde) my strength.

The Lorde is my succour, my refuge, my Sauioure: my God, my helper in whom I trust: my buckler, the horne of my helth, and my protection.

I will prayse the Lorde, and call vpon him, so shall I be safe from myne enemyes.

The sorowes of death compassed me, & the bydes of vngodlynes made me afrayed.

The paynes of helle came about me, & snares of death toke holde vpon me.

Yet in my trouble I called vpon the Lorde, and complayned vnto my God.

So he herde my voyce out of his holy temple, and my complaynte came before him, euē into his eares.

Then the earthe trembled and quaked, the very foundacions of the hylles moued & were remoued, because he was wroth.

There went a smoke out of his nostrelles & a consumynge fire out of his mouth, so that coles were kyndled at it.

He bowed the heauens and came downe, & it was darcke vnder his fete.

He rode vpon the Cherubyns and dyd flie: he came flyenge with the wynges of the wynde.

He made darknes his pauylyon roūdabout him, with darcke water and thicke cloudes to couer him.

At the brightnes of his presence the cloudes remoued, with hayle stones and coles of fyre.

The Lorde also thondred out of the heauē and the hyegth gaue his thonder with hayle stones and coles of fyre.

He sent out his arowes and scatered them, he cast forth lyghtenynges, and destroyed them.

The springes of waters were seen, and the foundacions of the rounde worlde were discouered at thy chydyng (O Lorde) at the blas-

stynge and byeth of thy displeasures.

He sent downe from the heygth to fetche me, and toke me out of great waters.

He deliuered me from my stronge enemyes, and from my foes which were to migh ty for me.

They preuented me in the tyme of my trou ble, but the Lorde was my defence.

He brought me forth also into liberte: and deliuered me, because he had a fauoure vnto me.

The Lorde shall rewarde me after my rygh teous dealynge, & accordinge to the cleannesse of my handes shall he recompence me.

For I haue kept the wayes of the Lord: & haue not behaued my selfe wickedly against my God.

I haue an eye vnto all his lawes, and caste not out his commaundementes from me.

Vncorrupt will I be before him, and will eschew myne owne wickednes.

Therfore shall the Lorde rewarde me af ter my righteous dealynge, and according vn to the cleannesse of my handes in his eye sight.

With the holy thou shalt be holy, & with the innocent thou shalt be innocent.

With the cleane thou shalt be cleane, and with the frowarde thou shalt be frowarde.

For thou shalt saue the poore oppressed, and bringe downe the hyghe lokes of the proude.

Thou lightest my candle, O Lord my God thou makest my darkenes to be light.

For in the I can discomfort an host of men: yea in my God I can leape ouer the wall.

The waye of God is a perfect waye: the wordes of the Lorde are tryed in the fyre: he is a shylde of defence, for all them that trust in him.

For who is God, but the Lorde? Or, who hath any strength, but our God?

It is God that gyrded me with strength, & made my waye vncorrupt.

He hath made my feete lyke hertes feete, & set me vp on hyghe.

He teacheth myne handes to fight, and ma keth myne armes to breake euen a bowe of stele.

Thou hast gyue me the defence of thy helth thy righthande vpholdeth me, and thy louing correction maketh me great.

Thou hast made rowme enough vnder me for to go, that my foote stypped shoulde not slyde.

I will folowe vpon myne enemyes, and take them: I will not turne till they be dis comforted.

I will smyte them, they shal not be able to stande, but fall vnder my feete.

Thou hast gyrded me with strength vnto ꝓ battell, thou hast throwen them al downe vn der me, that rose vp against me.

Thou hast made myne enemyes to tourne their backes vpon me, thou hast destroyed the that hated me.

They cryed, but there was none to helpe them: yea euen vnto the Lorde, but he herde them not.

I will beate them as small as the dust clay in the wynde, I will cast them out as the clay in the stretes.

Thou shalt deliuer me from the stryuinges of the people, thou shalt make me the head of the heythen.

A people whome I haue not knowen shall serue me.

As sone as they heare of me, they shal obey me, but the straunge children dissemble with me.

The straunge children are waxen olde, and go halting out of their pathes.

The Lorde liueth: and blessed be my hel per, praysed be the God of my helth.

Euen the God which seyth that I be auen ged, and subdueth the people vnto me.

It is he that deliuereth me from my cruell ennemyes: thou shalt lyft me vp from them that ryse against me, thou shalt rydd me from the wycked man.

For this cause I will gyue thankes vnto ꝓ (O Lorde) amonge the gentyles, and synge prayses vnto thy name.

Great prosperite gyueth he vnto his kynge and sheweth louynge kyndnesse vnto Dauid his annoynted, yea and vnto his sede for euermore.

PSAL. XVIII.

To the chaunter, a Psalme of Dauid.

The heuens declare the glorye of God, and the dery firmament sheweth his handy worke.

One daye telleth an other, and one nyght certifieth an other.

There is neyther speache ne language, but their voyces are herde amonge them.

Their sounde is gone oute in to all lan des, and their wordes in to the endes of the worlde.

In theym hathe he set a tabernacle for the Sunne, which commeth forth as a brydgrom out of his chambre, and reioyceth as a gyaunt to run his course.

It goeth forth from the one ende of the hea uen, and runneth about vnto the same ende a gayne, and there maye no man hyde him selfe from the heate therof.

The lawe of the Lorde is a perfect lawe, it quickeneth the soule.

The testimony of the Lorde is true, and gy ueth wysdome euen vnto babes.

The statutes of the Lorde are righte, and reioyce the herte: the commaundement of the Lorde is pure, and giueth lyght vnto the eyes.

The feare of the Lorde is cleane, and endu reth for euer: the iudgementes of the Lorde are true and righteous all together.

More pleasaunt are they then golde, yea then moche fyne gold: sweeter then hony and the hony combe.

Their thy seruaunt kepeth, and for keping of them there is great rewarde.

Who can tell, how oft he offendeth? clense thou

thou me fro my secrete faultes.

Kepe thy seruaunt also frome presumptuous synnes, lest they get the dominio ouer me: so shall I be vndefyled, and innocent frome the greate offence.

Yea the wordes of my mouthe, and the meditacion of my herte shall be acceptable vnto the, o Lorde, my helper and my redemer.

PSAL. XIX.

¶ To the chaunter, a Psalme of Dauid.

The Lorde heare the in the tyme of trouble: the name of the God of Iacob defende the.

Sende the helpe frome the sanctuarye: and strengthe the out of Syon.

Remembre all thy offeringes, and accepte thy burnte sacrifyce. Selah.

Graunte the thy hertes desyre, and fulfyll all thy mynde.

We will reioyse in thy helthe, and triumphe in the name of the Lorde our God: the Lorde perfourme all thy petitions.

Nowe knowe I, that the Lorde helpeth his annoynted, and wyll heare him frome his holye heauen: myghtye is the helpe of his ryghte hande.

Some put theyr trust in charettes, and some in horses: but we wyll remembre the name of the Lorde ouer God.

They are broughte downe and fallen, but we are risen and stande vpryght.

Saue Lorde, and helpe vs, o kyng, when we call vpon the.

PSAL. XX.

¶ To the chaunter, a Psalme of Dauid.

Lorde, howe ioyfull is the kynge in thy strengthe! O howe exceadynge glad is he of thy sauynge helthe!

Thou hast graunted him his hertes desyre, and hast not put hym from the requeste of his lyppes. Selah.

For thou hast preuented him with lyberall blessynges: and sette a crowne of golde vpon his heed.

He asked lyfe of the, and thou gauest him a longe lyfe, euen for euer and euer.

His honoure is great in thy sauynge helthe: glorye and greate worshyp shalte thou laye vpon him.

For thou shalte gyue hym euerlastynge welthe: and make him glad with the ioye of thy countenaunce.

And why? because the kynge putteth his truste in the Lorde: and in the mercye of the hyest he shall not mysscarye.

Lette all thyne enemyes fele thy hande: let thy ryghte hande fynde out all them that hate the.

Thou shalte make them lyke a fyre ouen in tyme of thy wrathe: the Lorde shall destroye theym in his displeasure, and the fyre shall consume them.

Their frute shalte thou roote oute of the earthe: and their sede frome the chyldren of men.

For they purposed myschefe agaynst the: and ymagined suche craftes, as they were not able to perfourme.

Therfore shalte thou put them to flyght: with thy stringes thou shalt make redy thyne arowes agaynst the faces of them.

Be thou exalted, Lorde, in thyne owne strengthe: so wyll we synge and prayse thy power.

PSAL. XXI.

Wher the first part is.xxii.

¶ To the Chaunter vpon Aieleth, of the morninge harte, a Psalme of Dauid.

My God, my God: why hast thou forsaken me? the wordes of my complaynte are farre fro my helthe.

O my God, I crye in the daye tyme, but thou heerest not: and in the nyght season also I take no reste.

Yet dwellest thou in the sanctuarye, o thou worshyp of Israel.

Oure fathers hoped in the: they trusted in the, and thou dyddest deliuer them.

They called vpon the, and were holpen: they put their trust in the, and were not confounded.

But as for me, I am a worme and no man: a derye skorne of men and the outecaste of the people.

All they that se me, laughe me to skorne: they shoote out their lyppes, and shake their heedes.

He trusted in God, let him deliuer him: let him helpe him, yf he will haue him.

But thou art he that toke me out of my mothers wombe: thou wast my hope, whē I hanged yet vpon my mothers breastes.

I haue ben lefte vnto the, euer sythens I was borne: thou arte my God, euen fro my mothers wombe.

Go not fro me then, for trouble is harde at hande, and here is none to helpe me.

Great bulles are come about me: fat oxen close me in on euery syde.

They gape vpon me with their mouthes: as it were a rampynge and rorynge lyon.

I am poured oute lyke water: all my bones are oute of ioynte: my herte in the myddest of my bodye, is euen lyke melteynge wax.

My strengthe is dryed vp lyke a potsherde, my tonge cleaueth to my gommes: and thou hast broughte me in to the duste of deathe.

For dogges are come about me: the counsell of the wycked hathe layde syege agaynste me.

They perced my handes and my fete, I might haue told all my bones: but they stode lokynge and lokynge vpon me.

They haue parted my garmentes among them, and cast lottes vpon my vesture.

But

But be not thou farre fro me, o Lord: thou art my succour, haste the to helpe me.

Deliuer my soule from the swerde, my darlynge from the power of the dogge.

Saue me from the lyons mouth: and heare me bitwene the hornes of the vnicornes.

So will I declare thy name vnto my brethren: in the middest of the congregation will I prayse the.

Prayse the Lord ye that feare him: magnifie him all ye seed of Jacob, and let all the seed of Israel feare him.

For he hath not despised ne abhorred the miserable state of the poore: he hath not hyd his face fro me, but when I called vnto him, he herde me.

I will prayse the in the great congregation, and performe my vowes in the sight of al the that feare the.

The poore shall eate and be satisfied: they that seke after the Lord shal prayse him: our herte shall lyue for euer.

All the endes of the worlde shall remembre them selues, & be turned vnto the Lorde: and all the generations of the heythen shall worshyp before him.

For the kingdom is the Lordes: and he shal be the gouernour of the heythen.

All suche as be fatte vpon earthe: shall eate also and worshyp: all they that lye in the dust and lyue so hardly, shall fall downe before him.

The seed shall serue him, and preache of the Lorde for euer.

They shall come and declare his righteousnesse: vnto a people that shal be borne, whom the Lorde hath made.

After the hebrue.

PSAL. XXII.

A Psalme of Dauid.

The Lord is my shepherde: I can want nothynge.

He feedeth me in a grene pasture, and leadeth me to a fresh water.

He quickneth my soule, and bringeth me forth in the waye of righteousnesse for his names sake.

Though I shulde walke now in the valey of the shadowe of deth, yet I feare no euyll, for thou art with me: thy staffe and thy shepheke comfort me.

Thou preparest a table before me agaynste myne enemyes: thou annoyntest my heed with oyle, and fillest my cup full.

Oh let thy louynge kyndnes and mercye follow me all the dayes of my lyfe, that I maye dwell in the house of the Lorde for euer.

Saue vs. Hosanna. Sela. Christus. Rom. 14. 1. Thess. 4.

After the hebrue agayne.

PSAL. XXIII.

A Psalme of Dauid.

The erth is the Lordes, and al that therin is: the compasse of the worlde, and al that dwell therin.

Loue.

For he hath founded it vpon the sees: and buylded it vpon the floudes.

Who shal go vp in to the hyll of the Lord? or who shall remayne in his holy place?

Euen he that hath innocent handes and a clene herte: which lifteth not vp his mynde vnto vanitie, and sweareth not to disceyue.

He shal receyue the blessing from the Lord: and mercy from God his sauyour.

This is the generacion of them that seke him: of them that seke thy face, O Jacob. Selah.

Open your gates (o ye princes) let the euerlastyng wyes be opened, that the kyng of glorye maye come in.

Who is this kyng of glory? It is the Lorde stronge and mighty, euen the Lorde mighty in battayle.

Open your gates (o ye princes) let the euerlasting wyes be opened, that the kyng of glory maye come in.

Who is this king of glory? It is the Lorde of hostes, he is the king of glory. Selah.

PSAL. XXIIII.

After the hebrue.

Of Dauid.

Vnto the, O Lorde, I lyfte vp my soule: my God, I trust in the, let me not be confounded, lest myne enemyes triumphe ouer me.

For all they that hope in the, shall not be ashamed: but suche as be scornefull despysers without cause, shall be put to confusion.

Shewe me thy wayes (Lorde) and teache me thy pathes.

Leade me in thy truthe, and lerne me: for thou arte the God of my helthe, and in the is my hope all the daye longe.

Call to remembraunce, O Lorde, thy tender mercyes, and thy louynge kyndnesses, which haue ben cuer of olde.

Oh remembre not the synnes and offences of my youthe, but according vnto thy mercye: thynke vpon me, O Lorde, for thy goodnesse.

O how frendly and righteous is the Lorde: therfore wil he teache synners in the waye.

He leadeth the symple aright: and suche as be meke, them lerneth he his wayes.

All the wayes of the Lorde, are very mercy and faythfulnesse, vnto suche as kepe his testament and couenaunt.

For thy names sake, o Lorde, be mercyfull vnto my synne, for it is great.

What so euer he be that feareth the Lorde: he shall shewe him the waye that he hathe chosen.

His soule shall dwell at ease: and his seed shall possesse the lande.

The secrete of the Lorde is amonge them that feare him: and he sheweth them his couenaunt.

Myne eyes are euer lokynge vnto the Lorde: for he shall plucke my feete out of the nette.

Turne the vnto me, and haue mercye vpon me:

me, for I am desolate and in myserye.

The sorowes of my herte are great, bringe me out of my troubles.

Loke vpon myne aduersitie and woo: and forgyue me all my synnes.

Consider how myne enemyes are many, & beare a mahetous hate agaynst me.

Kepe my soule, and deliuer me: lette me not be confounded, for I haue put my trust in the.

Lette innocencye and ryghtous dealynge waite vpon me, for my hope is in the.

Deliuer Israell, O God, oute of all his trouble.

PSAL. XXV.

Of David.

BE thou my iudge, o Lorde, for I walke innocently: my trust is in the Lorde, therfore shall I not fall.

Examin me, o Lord, and proue me: enserche my reynes and my herte.

For thy louynge kyndnesse is before myne eyes: and I walke in thy truthe.

I syt not amonge vayne persons, and haue no felawshyp with the deceytfull.

I hate the congregacion of the wicked, and I will not syt amonge the vngodly.

I wasshe my handes with innocencye, O Lorde, and so go I to thyne aultre.

That I may shewe the voyce of thy prayse and tell of all thy wonderous workes.

Lorde, I loue the habytacyon of thy house, and the place where thy honour dwelleth.

Destroye not my soule with the synners: me thy lyfe with the bloudthurstye.

In whose handes is wyckednesse, and their ryght handes is full of gyftes.

But I will walke innocently: wilt thou me, and be mercyfull vnto me.

My fote standeth ryght: I will prayse the Lorde in the congregacions.

PSAL. XXVI.

Of David.

THe Lorde is my lyghte and my helthe: whome then shalde I feare? the Lorde is the strength of my life, for whom then shalde I be afrayde?

Therfore when the wycked, euen myne enemies came vpon me to eate vp my fleshe, they stombled and fell.

Though an hoste of men were layde against me, yet shal not my herte be afrayd: and though there arose vp warre against me, yet will I put my trust in him.

One thing haue I desyred of the Lord, which I will require: namely, that I maye dwell in the house of the Lorde all the dayes of my life, to beholde the fayre beautie of the Lorde, and to visit his temple.

For in tyme of trouble he hath hyde me in his tabernacle, yea in the secrete place of his dwellyng hath he kepte and set me vp vpon a rocke of stone.

And nowe hathe he lyfte vp my head aboue myne enemyes, that compasse me roundeaboute.

Therfore will I offer in his dwellynge the oblacion of thankesgyuyng: I will syng and speake prayses vnto the Lorde.

Herken vnto my voyce, O Lorde, when I crye vnto the: haue mercye vpon me and heare me.

My hert speaketh vnto the: my face seketh the: yea Lorde thy face will I seke.

Hyde not thou thy face fro me: cast not thy seruaunt of in displeasure.

Thou art my succour, leaue me not, neither forsake me, o God my sauioure.

For my father and my mother haue forsake me: but the Lorde hath taken me vp.

Shewe me thy waye, O Lorde: and leade me in the ryght pathe, because of myne enemyes.

Deliuer me not in to the wyles of myne aduersaryes: for there are false wytnesses risen vp agaynst me: and they ymagen mischefe.

Neuertheles I beleue verily to se the goodnesse of the Lorde, in the lande of the lyuynge.

Tary thou the Lordes leysure: be stronge, let thyne herte be of good comfort, and waite thou styll for the Lorde.

PSAL. XXVII.

After the Hebrues. xxvi.

Of David.

VNto the will I crye, O my stronge rocke: thynche no skorne of me, lest yf thou make that as though thou herdest not, I become lyke them that go downe in to the pytte.

Heare the voyce of my humble peticyon, when I crye vnto the: and hold vp my handes towarde thy holy temple.

Plucke me not awaye amonge the vngodly and wicked doers, whiche speake frendly to their neighbours, but ymagen mischefe in their hertes.

Rewarde them accordynge to their dedes, and wyckednesse of their owne inuencyons.

Recompence them after the workes of their handes: paye them that they haue deserued.

For they regarde not the workes of the Lorde, ne the operacion of his handes: therfore shall he breake them downe, & not builde them vp.

Praysed be the Lorde: for he hath herde the voyce of myne humble petition.

The Lorde is my strengthe and my shylde: my hert hoped in him, and I am holpen: therfore my hert daunceth for ioye, and I will syng prayses vnto him.

The Lorde is the strengthe of his people: he is the defender and sauyoure of his anoynted.

Helpe

Helpe thy people, geue thy blessynge vnto thyne enheritaunce: fede them and set them vp for euer.

PSAL. XXVIII.

Geue the Lorde.

¶ A Psalme of Dauid.

A Geue vnto the Lorde, O ye myghtye: geue vnto the Lorde worshipp & strengthe.

Geue the Lorde the honoure of his name: bowe youre selues to the holye maiestie of the Lorde.

It is the Lorde that commaundeth the waters: It is the glorieous God that maketh the thonder, it is the Lorde that ruleth the se.

B The voyce of the Lorde is myghtye in operation: the voyce of the Lorde is a glorieous voyce.

The voyce of the Lorde breaketh the Cedre trees: yea the Lorde breaketh the Cedars of Libanus.

He maketh them to skyp lyke a calfe: Libanus and Sirion lyke a yong Vnycorne.

The voyce of the Lorde lyghteth the flames of fyre: the voyce of the Lorde shaketh the wyldernesse: yea the Lorde shaketh the wyldernesse of Cades.

C The voyce of the Lorde moueth the hyndes: and discouereth the thycke bushes: in his temple shall euery man speake of his honoure.

The Lorde syttyth aboue the waterfloode: & the Lorde remayneth a kyng for euer.

D The Lorde shall geue power vnto his people, the Lorde shall geue his people the blessynge of peace.

PSAL. XXIX.

¶ A Psalme and songe of the dedycacion of the house of Dauid.

A I Wyll magnifye the, O Lorde, for thou hast set me vp: and not suffred my foes to triumphe ouer me.

O Lorde my God, I cryed vnto the: & thou hast healed me.

Thou Lorde hast brought my soule out of hell: thou hast kepte my lyfe, where as they go downe to the pyt.

Synge prayses vnto the Lorde (o ye sayntes of his) geue thankes vnto him for a remembraunce of his holynesse.

B For his wrath endureth but the twynckling of an eye, and his pleasure is in life: heuynesse maye well endure for a nyghte, but ioye commeth in the mornyng.

C As for me, when I was in prosperite, I sayde: I shall neuer fall more.

And why? thou Lorde of thy goodnes hadst made my hyll so stronge.

But as soone as thou turnedst thy face fro me, I was troubled in feare.

D Then cryed I vnto the, O Lorde, yea vnto the Lorde made I my prayer.

What profyte is there in my bloude: yf I go downe to corruption?

Maye the dust geue thankes vnto the? or shall it declare thy faythfulnesse?

Heare, O Lorde, and haue mercye vpon me: Lorde be thou my helper.

E And so thou hast turned my heynesse in to ioye: thou hast put of my sackcloth, and girded me with gladnesse.

That myne honour myght synge prayses vnto the without ceasing: O Lorde my God, I wyll geue thankes vnto the for euer.

PSAL. XXX.

Mine enemyes.

¶ To the chaunter, a Psalme of Dauid.

IN the, O Lorde, is my trust: let me neuer be put to confusion, but deliuer me in thy ryghteousnesse.

F Bowe downe thyne eare to me, make haste to deliuer me: be thou my stronge rocke and a house of defence, that thou mayst saue me.

For thou arte my stronge holde and my castell: be thou my guyde, and leade me for thy names sake.

Drawe me oute of the nette that they haue layde priuely for me, for thou arte my strengthe.

G Into thy handes I commende my spirite: thou hast deliuered me, o Lorde, thou God of trueth.

I hate them that holde of vanities: and my trust is in the Lorde.

I wyll be glad and reioyce in thy mercy: for thou hast considered my trouble, thou hast knowen my soule in aduersitie.

Thou hast not deliuered me ouer in to the handes of the enemye, but hast set my fete in a large rowme.

H Haue mercy vpon me, o Lorde, for I am in trouble, myne eye is consumed for very heuynesse, yea my soule and my body.

My lyfe is waren olde with heuynesse: and my yeres with mournynge.

My strengthe fayleth me because of myne aduersitie, and my bones are corrupte.

I am become a derye reproche amonge all myne enemyes: my neyghbours and they of myne owne acquayntaunce are afrayde of me: they that se me in the strete, conuey them selues fro me.

I am cleane forgotten and oute of mynde, as a dead man: I am become lyke a broken vessell.

I For I haue herde the blasphemye of the multytude: euerye man abhorreth me, they haue gathered a counsell together against me, and are purposed to take awaye my lyfe.

But my hope is in the Lorde, and I saye: thou art my God.

My tyme is in thy handes: deliuer me from the handes of myne enemyes, and from them that pursue me.

K Shewe thy seruaunt the lyght of thy countenaunce: helpe me for thy mercyes sake.

Let

Lette me not be confounded, O Lorde: for I call upon the: let the vngodlye rather be put to confusyon, and brought vnto the pitt.

Let the lyeng lyppes be put to syleuce: which cruelly, disdaynfully, & wickedly speake agaynst the ryghteous.

Howe greate and manyfolde is thy goodnes which thou hast hydde for them that feare the?

O what thinges bringest thou to passe for them that put their trust in the: euen before the sonnes of men?

Thou hydest them priuely by thyne owne presence from the proude men: thou kepest them secretly in thy tabernacle, from the strife of tonges.

Thankes be to the Lorde: for he hath shewed me crediynge great kyndnes in a strange cyte.

For when the sodeyn feare came vpon me, I sayd: I am cast out of thy sight.

Neuertheles thou herdest myne humble prayer: when I cryed vnto the.

O loue the Lorde (all ye his sayntes) for the Lorde preserueth the faythful, and plentiously rewardeth the proude doer.

Be stronge therfore and take good herte vnto you: all ye that put youre trust in the Lorde.

PSAL. XXXI.

A Instruccion of Dauid.

BLessed are they, whose vnrighteousnesse is forgeuen: and whose synnes are couered.

Blessed is the man, vnto whom the Lorde imputeth no synne: in whose spirite there is no gyle.

For whyle I held my tonge: my bones consumed away, throughe my daylye complaynynges.

And because thy hand was so heuy vpon me both daye and nyght: my moysture was lyke the drouth in sommer. Selah.

Therfore I confessed my synne vnto the: & hyd not myne vnrighteousnesse.

I sayd, I will knowlege myne offence, and confesse my selfe vnto the Lorde: and so thou forgauest me the wickednesse of my synne. Selah.

For this shall euerye sayntt make his prayer vnto the in a season: therfore shall not the great waters flooden come nye him.

Thou arte my defence in the trouble that is come about me: compasse thou me about also with the ioye of deliuerannce. Selah.

I wil enforme the, and shewe the the waye wherin thou shalte goo: I will fasten myne eyes vpon the.

Be not ye now lyke horse & mules, which haue no vnderstandyng.

Whose mouthes thou must holde with bytt and bridle, yf they will not obeye the.

Greate plagues shall the vngodly haue, but who so ye trusteth in the Lorde, mercy shall compasse him on euery syde.

Be glade, O ye righteous, and reioyse in the Lorde: be ioyfull all ye that are true of herte.

PSAL. XXXII. After the Hebrues xxxiii.

REioyse in the Lorde, O ye righteous, for it becommeth well the iuste to be thankfull.

Prayse the Lorde with harpe: synge psalmes vnto him with the lute and instrument of ten stringes.

Synge him a newe songe, yea sing lustely vnto him with a lusty courage.

For the worde of the Lorde is true: and all his workes are saythfull.

He loueth mercy and iudgement: the erth is full of the goodnesse of the Lorde.

By the worde of the Lorde were the heuens made: and all the hoste of them by the breth of his mouthe.

He gathereth the waters togyther as it were in a bottell: and layeth vp the depe in store.

Let all the earthe feare the Lorde: and let all them that dwell in the worlde, stande in awe of him.

For loke what he sayeth, it is done: and what he commaundeth, it standeth fast.

The Lorde bringeth the counsel of the heythen to nought, and cutteth the thoughtes of the people.

But the counsell of the Lorde endureth: and the thoughtes of his herte from generacion to generacion.

Blessed are the people that holde the Lorde for their God: and blessed are the folke whom he hath chosen to be his heritage.

The Lorde loketh downe from heuen, and beholdeth all the children of men: from the strong seat he considereth all them that dwell in the worlde.

He onely hath facioned all the hertes of the, and knoweth all their workes.

A kynge is not holpen by his owne greate hoste: nether is a giaunte saued thorowe the might of his owne strength.

A horse is but a vayne thing to saue a man, it is not the power of his strength that can helpe him.

Beholde, the eye of the Lorde loketh vnto them that feare him, and put their trust in his mercy.

That he may deliuer their soules from deth: and to fede them in the deare tyme.

Let our soule patiently abide the Lorde: for he is our helpe and shylde.

So shall our hertes reioyse in him: because we haue hoped in his holy name.

Let thy mercyfull kyndnesse, o Lorde, be vpon vs: lyke as we put our trust in the.

PSAL. XXXIII. After the Hebrues xxxiv. 1. Reg. xxi. b.

A Of Dauid, when he fayned him selfe madde before Abimelech: which droue him away and he departed.

I will

I Will alwaye gyue thankes vnto the Lord, his prayse shall euer be in my mouthe.

My soule shall make her boste in the Lorde: the humble shall heare therof, and be glad.

O prayse ye the Lorde with me: & let vs magnifye his name together.

I sought the Lorde, and he herde me: yea he deliuered me out of all my feare.

They that haue an eye vnto hym, shall be lightened, and their faces shall not be ashamed.

This poore man cryed vnto the Lorde: and he herde him, yea and deliuered him out of all his troubles.

The aungell of the Lorde pitcheth his tente rounde about them that feare him, and deliuereth them.

Taste and se how frendly the Lord is: blessed is the man that trusteth in him.

Feare the Lorde ye that be his sayntes: for they that feare him lacke nothing.

The riche shall want and suffre hunger: but they whiche seke the Lorde shall want no maner thing that is good.

Come hither, ye children, herken vnto me: I will teache you the feare of the Lorde.

Who so lusteth to lyue, and wolde fayne se good dayes.

Let him refrayne his tonge from euill: and his lyppes that they speake no guile.

Let him eschewe euyl and do good: let him seke peace and ensue it.

For the eyes of the Lorde are ouer the righteous: and his eares are open vnto their prayers.

But the face of the Lorde beholdeth them that do euyl, to destroye the remembraunce of them out of the earth.

When the righteous crye, the Lord heareth them: and deliuereth them out of all their troubles.

The Lorde is nye vnto them that are contrite in herte, and wil helpe suche as be of an humble spirite.

Great are the troubles of the righteous, but the Lorde deliuereth them out of all.

He keepeth al their bones, so that not one of them is broken.

But misfortune shall slee the vngodly, and they that hate the righteous shall be guilty.

The Lorde deliuereth the soules of his seruauntes, and all they that put their trust in him shall not offende.

PSAL. XXXIIII.

Pugna Deus cum pugnantibus me.

Of Dauid.

STryue thou with them, o Lorde, that stryue with me: fyght thou agaynste them, that fyght agaynst me.

Laye hande vpon thy shylde and spere: and stande vp to helpe me.

Drawe out thy swerde and stop the way against them that persecute me: saye vnto my soule, I am thy helpe.

Let them be confounded and put to shame, that seke after my soule: let them be turned backe and be brought to confusion, that ymagen mischiefe for me.

Lette them be as the dust before the wynde: and the aungell of the Lorde scatteryng them.

Lette their waye be darcke and slypperye: and the aungell of the Lorde to persecute them.

For they haue prayuyly layde their net to destroye me without cause: yea & made a pyt for my soule whiche I neuer deserued.

Let a sodein destruction come vpon him vnwares, and the net that he hathe layde priuily catche him selfe, that he maye fall in to his owne mischiefe.

But let my soule be ioyfull in the Lorde: & reioyse in his helpe.

All my bones shal saye: Lorde who is lyke vnto the? which deliuerest the poore fro them that are to stronge for him, yea the poore and the nedy from his spoylers.

False witnesses are risen vp, and lay to my charge thynges that I know not.

They rewarded me euil for good, to the great discomfort of my soule.

Neuertheles when they were sycke, I put on sackclothe: I humbled my soule with fastyng, and my prayer turned in to myne owne bosome.

I behaued my self as though it had ben my frende or my brother: I went heuyly, as one that mourneth for his mother.

But in myne aduersite they reioyce & gather them togither: yea the very lame come together against me vnwares, makinge mowes at me, and cease not.

With the greedye and scornefull hypocrites they gnasshed vpon me with their teeth.

Lorde when wilt thou loke vpon this? Restore my soule from the wicked rumoure of them, my derlynge from the lyons?

So will I geue the thankes in the great congregation: and prayse the amonge moche people.

Let them not triumphe ouer me, that are myne enemyes for nought: lette them not wynke with their eyes that hate me without cause.

And why? their commening is not for peace, but they ymagen false wordes against the quietsse of the lande.

They gape vpon me with their mouthes, sayinge: there, there: we se it with our eyes.

This thou seest, o Lord: hold not thy tong then: go not farre fro me, o Lorde.

Awake Lorde and stande vp: auenge thou my cause my God and my Lorde.

Iudge me, o Lorde my God, accordinge to thy righteousnesse, that they triumphe not ouer me.

Let them not say in their hertes, there there so wold we haue it: let them not say we haue ouercome him.

Let them be put to confusion & shame, that reioyse at my trouble: let them be clothed with rebuke and dishonour, that boste them selues against me.

Let

Lette them also be glade and reioyce, that fauoure my ryghteous dealynge: yea lette them saye alwaye: blessed be the Lorde, who hath pleasure in the prosperite of his seruaunt.

And as for my tonge, it shall be talkynge of thy ryghteousnesse and of thy prayse, all the day longe.

PSAL. XXXV.

To the chaunter, of Dauid the seruaunte of the Lorde.

M Y herte sheweth me the wyckednesse of the vngodly: that there is no feare of God before his eyes.

For he flatteryeth before his face, so longe till his abhominable synne be found out.

The wordes of his mouthe are vnrygh-teousnesse and deceyte: he wyll not be lerned to do good.

He ymagineth mischiefe vpon his bed: he will come in no good waye, ne refuse the thing that is euill.

Thy mercye, O Lorde, reacheth vnto the heauen: and thy faythfulnesse vnto the clouden.

Thy ryghteousnes standeth like the stronge mountaynes: and thy iudgement lyke the great depe.

Thou, Lorde: preseruest bothe men and beastes.

How precious is thy mercy, o God, that the children of men may put their trust vnder the shadow of thy wynges?

They shal be satisfied with the plentifulnes of thy house: and thou shalt gyue them drynke of the ryuer of thy pleasures.

For by the is the well of life: & in thy light, shal we se light.

Spreade forth thy louing kindnesse vnto the that know the, and thy ryghteousnesse vnto the that are true of hert.

Lette not the foote of pryde ouertake me: let not the handes of the vngodly cast me downe.

As for wicked doers, they fall: they are cast downe, and are not able to stande.

PSAL. XXXVI.

A Psalme of Dauid.

FRet not thy self at the vngodly: be not thou enuyous against the euil doers.

For they shall soone be cut downe lyke the grasse: and be withered euen as the grene herbe.

Put thou thy trust in the Lorde, and be doing good: so shalt thou dwel in the land, and verily it shall fede the.

Delite thou in the Lorde: and he shal gyue the thy hertes desyre.

Commyt thy ways vnto the Lorde, set thy hope in hym: and he shall bryng it to passe.

He shall make thy ryghteousnesse as clere as the lyght: and thy iust dealing as the noone daye.

Holde the styll in the Lorde, and abyde patiently vpon him: but grene not thy self at one that hath prosperite, and ryseth in abhominacion.

Leue of from wrath, let go displeasure: let not thy gelousye moue the also to do euil.

For wicked weres shal be rooted out, but they that patiently abyde the Lorde, shal inherite the lande.

Suffre yet a lytle whyle, and the vngodlye shall be clene gone: then shalt loke after his place, and he shall be awaye.

But the meke spirited shall possesse the erth: and haue pleasure in moche peace.

The vngodly layeth wayte for the iust, and gnasheth vpon him with his teeth.

But the Lorde laugheth him to scorne: for he seeth that his daye is commyng.

The vngodly drawe out their swerde and bende their bowe: to caste downe the symple and poore, and to slee suche as go the ryghte waye.

Neuertheles, their swerde shall goe thorowe their owne herte: and their bowe shall be broken.

A smal thyng that the righteous hathe: is better then great riches of the vngodly.

For the armes of the vngodlye shall be broken: but the Lorde vpholdeth the righteous.

The Lord knoweth the dayes of the godly: and their inheritaunce endureth for euer.

They shall not be confounded in the perilous tyme: and in the dayes of dere, they shal haue ynough.

But the vngodly shal perish: and when the enemies of the Lorde are in their floures, they shal consume, yea euen as the smoke shal they consume awaye.

The vngodlye borroweth, and payeth not agayne: but the righteous is mercyfull and liberall.

Suche as be blessed of him, shal possesse the lande: and they whom he curseth, shall be rooted out.

The Lord ordreth a good mans going: and hath pleasure in his way.

Though he fall, he shal not be hurt: for the Lorde vpholdeth him with his hande.

I haue ben yong and now am old: yet saw I neuer the righteous forsaken, ne his seed to seke their bred.

The righteous is euer mercifull, and lendeth gredily: therfore shal his seed be blessed.

Flie from euil, and do that is good: so shalt thou dwell for euer.

For the Lorde loueth that is right, he forsaketh not his seruantes, but they shall be preserued for euermore: where as the seed of the vngodly shal be rooted out.

Yea the righteous shall possesse the lande: & dwell therin for euer.

The mouthe of the righteous is practised in wysdome: and his tonge talketh of iudgement.

The law of his God is in his hert: therefore shal not his fotesteppes slyde.

The vngodly seeth the righteous, and goeth about to slee him.

But the Lorde wyll not leaue hym in his handes: ne condemne hym when he is iudged.

Hope thou in the Lorde, and kepe his way, and he shall so promote the, that thou shalte haue the lande by enheritaunce, and se when the vngodly shal perisshe.

I my selfe haue sene the vngodly in greate power: and flourysshynge lyke a grene baye tree: but when I wente by, loo, he was gone, I soughte hym, but he couldē no where be founde.

Kepe innocencye, and take hede vnto the thynge that is vpright: for that shall bringe a man peace at last.

But the transgressours shall perysshe togyther: and the vngodlye shall be rooted out at the last.

The helpe of the righteous commeth of the Lorde: he is their strength in tyme of trouble.

The Lorde shall standē by them, and saue them: he shal deliuer them from the vngodly, and helpe them, bycause they put their trust in him.

PSAL. XXXVII.

To the chaunter, to bringe to remembraunce.

A PVt me not to rebuke, oh Lorde, in thyne anger: chastē me not in thy deepe displeasure.

For thyne arowes sticke fast in me, and thy hande presseth me sore.

There is no hole parte in my body, bycause of thy displeasure: there is no rest in my bones by reason of my synnes.

For my wickednesses are gone ouer my heed: and are like a sore burthen, to heuy for me to beare.

My woundes stynche and are corrupt, thorowe my folysshenesse.

B I am broughte in to so greate trouble and myserye: that I goo mourninge all the daye longe.

For my loynes are clene dryed vp: and there is no hole parte in my body.

I am feble and sore smytten: I rore for the verye disquietnesse of my hert.

Lorde, thou knowest all my desire: and my groninge is not hyd from the.

My herte panteth, my strengthe hathe fayled me: and the lyghte of myne eyes is gone fro me.

My louers and frendes standē lokynge vpon my trouble: and my kynsmen are gone a farre of.

C They that soughte after my lyfe, and to wo me ryd: spake of lyes and ymagined deceyte all the daye longe.

So for me, I was lyke a deafe man and herde not: and as one that were dom, not openyng his mouthe.

I am become as a man that heareth not: and that can make no reprofe with his mouthe.

For in the, o Lorde is my trust: thou shalte heare me, o Lorde my God.

My desire is that myne ennemies triumphe not ouer me: for yf my fote slyp, they reioyse greatly agaynst me. D

I am redye to suffre trouble: and my heuynesse is euer in my sight.

For I confesse my wickednesse: & my synne greueth me.

But myne ennemyes lyue, and are mighty: and they that hate me without cause, are many in nombre.

They that rewarde me euyll for good: spreade euyll of me, bycause I folowe that good is.

Forsake me not (O Lorde my God) go not farre fro me.

Haste the to helpe me: Lorde, my succoure.

PSAL. XXXVIII.

To the chaunter for Idithun, a Psalme of Dauid.

I Sayd: I will kepe my wayes that I offende not in my tonge. E

And so I shut my mouth, whyle the vngodly layd wayte for me.

I held my tong, I was wmme, I kept silence: yea euen from good wordes, but it was payne and greefe to me.

My hert was hote within me: and whyle I was thus musing, the fyre kyndled, so that I spake with my tonge.

Lorde, let me knowe myne ende, & the nombre of my dayes: that I may be certified what I want.

Beholde, thou haste made my dayes a spanne longe: and my lyfe as it were nothynge before the. F

O howe vayne, are all men lyuynge? Selah.

Yea euery man walketh as it were a shadow, and disquieteth him self in vayne: he heapeth vp ryches, and can not tell to whome he gathereth them. G

And nowe Lorde, wherin shall I comforte me? my hope is in the.

Deliuer me from all myne offences: & make me not a scorne vnto the foolish.

I kepe silence, and open not my mouth: for thou hast done it.

Turne thy plages awaye fro me: for I am consumed thorow the force of thy hande. H

When thou punishest man for synne, thou chastenest him: so that his beautie consumeth away, lyke as it were a moth.

O how vayne are all men? Selah.

Heare my prayer, o Lorde, and cor sider my callynge: shewe not thy selfe as though thou sawest not my teares.

For I am a straunger and pilgrim with the: as all my fore fathers were.

Oh spare me a lytle that I maye refreshe my

my life before I goo hence: and be no more seen.

PSAL. XXXIX.

To the chaunter, a Psalme of David.

I WAYTED patiently for the Lorde, whiche enclined vnto me: and herde my callynge.

He brought me out of the horrible pit, out of the myre and claye: he set my feete vpon the rocke, and ordred my goinges.

He hath put a newe song in my mouth, euen a thankesgyuing vnto our God.

Many men seeng this shal feare the Lorde: and put their trust in him.

Blessed is the man that setteth his hope in the Lorde: and turneth not vnto the proude, & to suche as go about with lyes.

O Lorde my God, great are thy wonderous workes whiche thou hast wrought: and in thy thoughtes toward vs, there may none be likened vnto the.

I would declare them and speake of them: but they are so many, that they can not be tolde.

Sacrifyce and offrynge thou wouldest not haue, but a body hast thou ordeyned me: burnt offrynges and sacrifyce for synne thou hast not alowed.

Then sayde I: lo I come. In the begynnynge of the booke it is written of me, that I should fulfyll thy will, o my God, and that am I content to do: yea thy lawe is within my brest.

I will preache of thy righteousnesse in the greate congregacion: loo, I will not refrayne my lyppes, o Lorde, and that thou knowest.

I haue not hyde thy righteousnesse in my herte: my talkyng is of thy truthe and saluacyon: I kepe not thy louynge mercye and trueth close from the greate congregacion.

Withdrawe not thou thy mercy fro me, o Lorde: but let thy louing kyndnes and truth alwaye preserue me.

For innumerable troubles are come aboute me: my synnes haue taken suche holde vpon me that I am not able to loke vp: yea they are more in numbre then the heeres of my head, and my herte hath fayled me.

O Lorde, lette it be thy pleasure to deliuer me: make haste (O Lorde) to helpe me.

Let them be ashamed and confounded that seke after my soule to destroye it: let them fal backwarde and be put to confusion, that wish me euyll.

Let them soone be brought to shame that crye ouer me: there there.

But lette all those that seke the, be ioyfull and glad in the: and let all suche as delyte in thy saluacyon saye alwaye: the Lorde be praysed.

As for me, I am poore and in myserye: but the Lorde careth for me.

Thou art my helper and redemer: make no long tarryeng, o my God.

PSAL. XL.

To the chaunter, a Psalme of David.

BLessed is he that considereth the poore: the Lorde shall deliuer hym in tyme of trouble.

The Lorde shal preserue him, and kepe him alyue: he shal make him to prospere vpō earth and shal not deliuer him in to the wyll of his enemyes.

The Lorde shall refresh him when he lyeth sicke vpon his bed, yea thou makest his bed in all his sickenesse.

I sayd: Lorde be mercyfull vnto me: heale my soule, for I haue synned against the.

Myne enemies speke euil vpon me: when shal he dye, and his name perysshe?

Thoughe he come in to se, yet meaneth he falsehed in his herte: heapyng mischefe vpon him selfe.

All they that hate me, rune together against me: and ymagen euil against me.

They haue gyue a wicked sentence vpō me: when he lyeth, he shal ryse vp no more.

Yea euen mine owne familiare frende whom I trusted, which did eate my breed, hath lyft vp his hele against me.

But be thou mercyfull vnto me, o Lorde: rayse thou me vp, and I shal remarde them.

By this I know thou fauourest me that my enemy shal not triumphe ouer me.

Thou haste vpholden me because of myne innocencye: and sette me before thy face for euer.

Blessed be the Lorde God of Israell: from hence forth, and for euer more, Amen, Amen.

PSAL. XLI.

To the chaunter a myracion of the sonnes of Korah.

LYke as the harte desyreth the water brookes: so longeth my soule after the, O God.

My soule is a thurst for God, yea euen for the liuynge God: when shal I come & behold the face of God?

My teares are my meate daye and nyght, while it is dayly said vnto me: where is now thy God?

Now when I thynke therevpon, I poure out my hert by my selfe: for I wold haue gone there with the multitude, and paste ouer with them vnto the house of God, in the voyce of prayse and thankesgyuinge, amonge suche as kepe holy daye.

Why artest thou so full of heuynesse (o my soule) and why arte thou so vnquiete within me?

Put thy trust in God, for I will yet geue him thankes for the helpe of his countenaunce.

My God

My God, my soule is verie vnquiet in me: therefore I remember thee in the land of Jordan, and the litle hill Hermonim.

C One deepe calleth an other with the noyse of thy spoutes: all the waues and waters flowres are gone ouer me.

The Lord hath promised his louing kyndnesse daylye, therefore will I prayse him in the nyghte season, and make my prayer vnto the God of my lyfe.

I will saye vnto God my stony rocke: why hast thou forgotten me? why go I thus heauy whyle the enemye oppresseth me?

While my bones are brokē, and while mine enemies raile on me in the tethe daylye, saying vnto me: where is now thy God?

Why art thou so heuy, o my soule? and why art thou so disquieted within me?

Put thy trust in God: for I will yet thanke him for the helpe of his countenaunce, and because he is my God.

Pray for the oppressed.

PSAL. XLII.

A GIue sentence vpon me (o God) and defende my cause against the vnholy people: deliuer me from the deceytful and wicked man.

For thou (o God) art my strength: why hast thou shut me from thee? why go I thus to and fro, whyle the enemye oppresseth me?

Send out thy light and thy truth, that they may lead me and bring me vnto thy holy hyll, and to thy dwelling.

That I may go in to the aulter of God, euē vnto the God which is my ioye and pleasure: and vpon the harpe to giue thankes vnto thee, o God, my God.

Why art thou so heuy (o my soule) and why art thou so disquieted within me?

Put thy trust in God, for I will yet giue him thankes for the helpe of his countenaūce, and because he is my God.

Pray the people's returne.

PSAL. XLIII.

C To the chaunter on instrumēts of the sonnes of Corah.

A WE haue herd with our eares, o God, our fathers haue told vs, what thou hast wrought in their time of olde.

How thou hast driuen oute the heithen with thy hande, and planted them in: howe thou hast destroyed the nacions and cast them out.

For they got not the land in possession throwe their owne sworde, neither was it their owne arme that helped them.

But thy right hand, thyne arme & the light of thy countenaunce, because thou hadst a fauour vnto them.

Thou art the kyng and my God: thou sendest helpe vnto Jacob.

Through thee, will we ouerthrow our enemyes: and in thy name will we tread them vnder, that arise vp against vs.

For I will not trust in my bowe: it is not my sworde that shall helpe me.

But it is thou that sauest vs, and puttest our enemies: and puttest them to confusion that hate vs.

We will alwaye make our boste of God: & praise thy name for euer. Selah.

But nowe thou forsakest vs, and puttest vs to confusion, and goest not forth with our hostes.

Thou makest vs to turne our backes vpon our enemyes, so that they which hate vs spoyle our goodes.

Thou lettest vs be eaten vp like sheepe: and scatterest vs among the Heithen.

Thou sellest thy people for nought: and takest no money for them.

Thou makest vs to be rebuked of our neyghbours, to be laughed to scorne, and hable to deryssion, of them that are rounde about vs.

Thou hast made vs a bye byworde among the heithen: and that the people shake their heades at vs.

My confusion is daylye before me: and the shame of my face couereth me,

For the voyce of the blasphemer and blasphemer: for the enemye and auenger.

All this is come vpon vs: and yet haue we not forgotten thee, nor behaued our selues vnfaythfully in thy couenaunt.

Our herte is not turned backe, neither our steppes gone out of the waye.

For thou hast smitten vs in the place of dragons, and couered vs with the shadow of death.

If we had forgotten the name of our God: and holden vp ours handes to anye straunge God.

Should not God find it out? for he knoweth the very secretes of the herte.

But for thy sake we are killed all the daye longe: and are counted as sheepe appointed to be slayne.

Vp Lord, why sleepest thou? awake, & caste vs not of for euer.

Wherefore hydest thou thy face? wilte thou cleane forget oure myserye and oppression?

For our soule is brought low euen vnto the dust, and our belly cleaueth vnto the grounde.

Arise, o Lord, helpe vs and deliuer vs for thy mercy sake.

PSAL. XLIIII.

Of the loue of Christ.

C To the chaunter vpon Schoshanim, an instrumēt of the children of Korah, a louge of loue.

MY herte is endytynge good matter: I speake of that whiche I haue made of the kynge: my tonge is the pen of a redye writer.

Thou art the fayrest amonge the children of men, full of grace are thy lippes, therefore God blesseth thee for euer.

Gyrde thee with thy sworde vpon thy thigh (O thou mightye) with worshyp and renowne.

Good luche haue thou with thyne honour, ryde on

ryde on with the truthe, meknesse and ryghteousnesse: and thy right hand shall teache wonderfull thinges.

Thy arowes are sharpe, the people shall be subdued vnto the: euen in the myddest among the kinges enemyes.

Thy seat (God) endureth for euer: the scepter of thy kyngdome is a right scepter.

Thou hast loued ryghteousnesse, and hated iniquite: wherfore God (whiche is thy God) hath annoynted the with the oyle of gladnes aboue thy felowes.

All thy garmentes are lyke Myrre, Aloes, & Casia, when thou commest out of thyne yuorye palaces in thy beautifull glory.

Kynges doughters go in thy goodly araye, and vpon thy right hande standeth a quene in a garment of moost pure golde.

Harken o doughter, consider & bowe vnto thyne eare: forget thine owne people, and thy fathers house.

So shall the kynge have pleasure in thy beautye, for he is thy Lorde, and thou shalte worship him.

The doughters of Tyre shall be there with gyftes, the ryche among the people shal make their supplication before the.

The kynges doughter is all glorious within: her clothing is of wrought golde.

She shall be brought vnto the kynge in rayment of noble workes, and maydens after her: suche as be neste her shall be brought vnto the.

With ioye & gladnesse shal they be brought, and go in to the kinges palace.

In stede of thy fathers thou halte gotten children, whom thou shalte make prynces in all landes.

I will remembre thy name frome one generacion to an other: therfore shall the people geue thankes vnto the, worlde without ende.

PSAL. XLV.

¶ To the chaunter, a songe of the children of Korah vpon Maath.

GOd our trouble & aduersite, we haue founde that God is oure refuge, our strength and helpe.

Therfore we will not feare, though the erth fell, and though the hylles were caryed in to the myddest of the see.

Though the waters of the see raged and were neuer so troublous, and though the mountaynes shooke at the tempeste of the same.

For there is a floude whiche with his ryuers reioyseth the cite of God, the holy dwelling of the hyest.

God is in the middest of her, therfore shall she not be removed: for God helpeth her, and that ryght early.

The heithen are mad, the kyngdomes make moche a do: but when he vttereth his voyce, the erth melteth awaye.

The Lorde of hoostes is with vs: the God of Iacob is oure defence.

Come hyther and behold the workes of the Lorde: what desolations he hathe broughte vpon the earth.

He hathe made warres to ceasse in all the worlde: he hath broke the bowe, he hath knapped the spere in sonder, and brent the charettes in the fyre.

Be styll then, and confesse that I am God: I will be exalted amonge the Gentiles, and I will be exalted vpon erth.

The Lorde of hoostes is with the: the God of Iacob is our defence. Selah.

PSAL. XLVI.

After the maner of the children of Korah.

¶ To the chaunter, a Psalme of the children of Korah.

CLap your handes together (all ye people) synge vnto God with the voyce of thankesgyuynge. A

For the Lorde most hyest is to be feared: and he is the great kyng vpon all the erth.

He shal subdue the people vnder vs, and the nacyons vnder our fete.

He chosith vs for an heritage the beautie of Iacob whom he loued. Selah.

God is gone vp with a merry noyse: & the Lorde with the sounde of the trompet. B

Synge prayses, synge prayses vnto God: synge prayses, synge prayses vnto our kynge.

For God is kyng of all the erth: sing prayses vnto him with vnderstanding.

God is kyng ouer the heithen: God sitteth in his holy seate.

The princes of the people are gathered together vnto the God of Abraham: for God is mooste hyest exalted, euen the mightye lordes of the earthe.

PSAL. XLVII.

After the maner of the children of Korah.

¶ A songe of a Psalme of the children of Korah.

GReat is the Lorde and hyest to be praysed, in the cite of our God: euen vpon his holy hill. A

The hill of Sion is like a fayre plant wherof all the lande reioyseth: vpon the north syde lyeth the cite of the great kyng.

God is well knowen in her palaces: that he is the defence of the same.

For lo, kynges are gathered, and gone by together.

They maruayled so se suche thynges: they were astonyed, and sodenly rane behynde.

Feare came vpon them: and sorow as vpon a woman in her trauayle.

Thou shalte breake the shyppes of the see: thorow the East wynde.

Lyke as we haue herde, so se we in the cite of the Lorde of hoostes, in the cite of our God: God vpholdeth the same for euer. Selah.

We wayte for thy louing kyndnesse (o God) in the myddest of thy temple. C

O God, according vnto thy name, so is thy prayse vnto the worldes ende: thy right hand is full of righteousnesse.

Oh let the mounte Sion reioyse: and the doughters of Iuda be glad, because of iudgementes.

Walke about Sion: go rounde about her and tell her towers.

Marke well her walles, sette vp her houses: that it maye be tolde them that come after.

For this God is our God for euer and euer, and he shall alwaye be our gyde.

PSAL. XLVIII.

Vnto the chorister, a Psalme of the children of Corah.

HEare this, all ye people: ponder it well all ye that dwell vpon the erth.

High and lowe, riche and poore: one with an other.

My mouth shal speake of wisdome, and my hert shall muse of vnderstanding.

I will enclyne myne eare to the parable, and shewe my darke speache vpon the harpe.

Wherefore shulde I feare in euyll dayes, when the wickednesse of my heles com̃eth rounde about?

They that put they̓r truste in their goodes and bost them selues in the fulnesse of they̓r ryches:

No man maye deliuer his brother: ne make agreement vnto him vnto God.

For it costeth more to redeme their soules: so that he must let it alone for euer,

Yea though he lyue long, and se not the graue.

For it shall be seene, that suche wyse men dye and perysshe together, as well as the ignorant and foolysshe, and leue their goodes for other.

Loke what is in their house, it continueth styll: their dwellinge places endure from one generation to an other, & are called after they̓r owne names vpon erth.

Neuerthelesse man abideth not in suche honour, but is compared vnto the beaste that perisshe.

This waye of theyrs is verye foly, and yet their posterite prayseth it with they̓r mouthe. Selah.

They lye in the hell lyke shepe, death shall gnawe vpon them, & the righteous shal haue dominacion of them in the morninge by tymes: their strength shall consume, and hell shall be their dwellynge.

But God shall deliuer my soule from the power of hell, when he receyueth me. Selah.

Be not thou afrayd whē one is made ryche: and the glory of his house increaseth.

For he shall carye nothynge awaye with him when he dyeth, neither shall his pompe folowe him.

Whyle he lyueth he is counted an happye man: and so longe as he is in prosperite men speake good of him.

But when he foloweth his fathers generacion, he shall neuer se lighte any more.

When a man is in honoure, and hathe no vnderstandynge, he is compared vnto the beaste that perisshe, and becommeth like vnto them.

PSAL. XLIX.

A Psalme of Asaph.

THe Lorde euen the mightye God hath spoken and called the worlde from the ryssinge of the sunne, vnto the goynge downe of the same.

Out of Sion appereth the glorious beautye of God.

Our God shall come, and not kepe silence: there goeth before him a consumynge fyre, and a myghtye tempest rounde about hym.

He shall call the heuens from aboue: & the erth, that he may iudge his people.

Gather my saynctes together vnto me: those that sette more by the couenaunt then by any other ynge.

And the heauens shall declare his righteousnesse: for God is Iudge hym selfe. Selah.

Heare, o my people: let me speake, let me testifie amonge you, o Israel: I am God, euen thy God.

I reproue the not because of thy sacrifice, thy burntofferinges are alwaye before me.

I will take no bullockes out of thy house: ne gotes out of thy folde.

For all the beastes of the feld are myne, and thousandes of catell vpon the hylles.

I knowe all the foules vpon the mountaynes: and the wylde beastes of the feld are in my sight.

If I be hungrye, I will not tell the: for the hole worlde is myne, and all that therein is.

Thinkest thou that I will eate the fleshe of oxen, or drynke the bloude of gotes?

Offre vnto God prayse and thankesgyuynge: and paye thy vowes vnto the moste hyest.

And call vpon me in the tyme of trouble: so will I heare the, that thou maist thanke me.

But vnto the vngodly saith God, why wilt thou preache my lawes, and takest my couenaunt in thy mouth?

Where as thou hatest to be reformed: and castest my wordes behynde the?

If thou seest a thefe, thou runnest with him: and art partaker with the aduouterers.

Thou lettest thy mouth speake wickednesse and thy tonge paynteth disceyte.

Thou sittest and speakest agaynste thy brother: yea and sclaunderest thyne owne mothers sonne.

This thou dost, whyle I holde my tonge, and thynkest me to be euen suche one as thy selfe: but I will reproue the, and set my selfe agaynst the.

Consider

Consyder this, ye that forget God: least I plucke you awaye, and there be none to delyuer you.

Who so offereth me thankes and prayse, he honoureth me: and this is the waye, wherby I will shewe him the sauinge health of God.

PSAL. L.

¶ To the chaunter, a Psalme of Dauid, when the Prophet Nathan came vnto him, after he had lyen with Bathsabe.

1 HAue mercy vpon me (O God) after thy goodnes, and according vnto thy great mercyes, do awaye myne offences.

Washe me wel from my wickednesse, and clense me from my synne.

For I knowledge my faultes, and my synne is euer before me.

Against the onely, against the haue I synned, and done euill in thy sight: ℣ thou migh test be iustified in thy sayenges, and shouldest ouercome, when thou art iudged.

Behalde, I was borne in wickednesse, and 5 in synne hath my mother conceyued me.

But lo, thou hast a pleasure in the truthe, ℣ hast shewed me secrete wysdome.

Purge me with Hisope, and I shal be clene washe thou me, and I shall be whyter then snowe.

Oh let me heare of ioye and gladnesse, that the bones which thou hast broken, maye reioyce.

Turne thy face from my synnes, and put out all my misdedes.

Make me a clene hert, O God, and renue a right spirite within me.

Cast me not away from thy presence, and 11 take not thy holy spirite from me.

Quycke me the comfort of thy helpe agayne, and stablysh me with thy free spirite.

Then shall I teache thy wayes vnto the wicked, that synners maye be conuerted vnto the.

Deliuer me from bloud gyltynesse, O God, thou that art the God of my healthe, that my tongue maye prayse thy righteousnesse.

Open my lyppes, O Lorde, that my mouth 15 D maye shewe thy prayse.

For yf thou haddest pleasure in sacrifice, I woulde gyue it the: but thou delytest not in burntofferinges.

The sacrifice of God is a troubled spirite, a broken and a contrite hert, O God, shalt thou not despyse.

Be fauorable and gracious vnto Sion, that the walles of Ierusalem maye be buylded.

For then shalt thou be pleased with the sacrifice of righteousnesse, with the burntofferynges and oblacions: then shall they lay bullockes vpon thyne aulter.

PSAL. LI.

¶ To the chaunter, an instruction of Dauid, when Doeg the Edomite came to Saul, and shewed him, sayenge: Dauid is come to the house of Achimelech. 1. Reg. 22.

WHy boastest thou thy selfe, thou tyrant, 1 A that thou canst do mischefe?

Where as the goodnesse of God endureth yet dayly.

Thy tongue ymagineth wickednesse, and with lyes it cutteth lyke a sharpe rasoure.

Thou louest vngraciousnesse more then goodnesse, to talke of lyes more then righteousnesse. Selah.

Thou louest to speake all wordes that may do hurt, O thou false tongue.

Therfore shal God vtterly ℣ smyte the in peces, plucke the out of thy dwellyng, and rote the out of the lande of the lyuynge. Selah.

The righteous shall se this, and feare, and laughe him to scorne.

Lo, this is the man, that toke not God for 10 his strengthe, but trusted vnto the multitude of his ryches, and was mighty in his wickednesse.

But as for me, I am lyke a grene olyue tre in 11 A ℣ house of God: my trust is in the tender mercy of God for euer and euer.

I will alwaye gyue thankes vnto the, for that thou hast done: ℣ will hope in thy name, for thy sayntes lyke it well.

PSAL. LII. After the Hebrues.

¶ To the chaunter vpon Mahalath, an instruction of Dauid.

THe foolysh bodyes saye in their hertes: 1 A there is no God.

Corrupt are they, and become abominable in their wickednesses: there is not one, that doth good.

God loked downe from heauen vpon the children of men, to se yf there were any that would vnderstande, or take after God.

But they are all gone out of the waye, they are all become vnprofytable: there is none ℣ doth good, no not one.

How can they haue vnderstandinge, that 5 A are ℣ workers of wickednes, eatynge vp my people as it were bread, and call not vpon God?

They are afrayd, where no feare is: for God breaketh the bones of them that besiege the: thou puttest them to confusion, for God despyseth them.

Oh that the sauinge health were gyuen vnto Israel out of Sion: Oh ℣ the Lord woulde deliuer his people out of captiuite.

Then shulde Iacob reioyce, ℣ Israel shulde be right glad.

PSAL. LIII. After the Hebrues.

¶ To the chaunter in Neginoth, an instrument of Dauid, when the Ziphites came and sayde vnto Saul: Dauid is hyde amongst vs.

Helpe

HElpe me (O God) for thy names sake, and deliuer me in thy strength.

Heare my prayer (O God) consyder the wordes of my mouth.

For straungers are risen vp against me, and and the mightye (which haue not God before their eyes) seke after my soule. Selah.

But lo, God is my helper: it is he that vpholdeth my soule.

He shall reward euyll vnto myne enemies: and in thy trouth shalte thou destroye them.

A free wyll offeringe wyll I geue the, and prayse thy name, O Lorde, because it is so comfortable.

For thou hast deliuered me out of all my trouble, so that myne eye seeth his desire vpō myne enemyes.

PSAL. LIIII.

¶ To the chaunter in Neginoth, an instruction of David.

HEare my prayer, O God, and hyde not thy selfe from my petition:

Take hede vnto me & heare me, howe pytifully I mourne and complayne.

The enemy cryeth so, and the vngodly so threten so fast: for they are mynded to do me some mischefe, so maliciously are they set against me.

My herte is drowe within me, and the feare of death is fallen vpon me.

Fearfulnesse and tremblynge are come vpō me, and an horrible dreade hathe ouerwhelmed me:

And I sayde: O that I had wynges like a doue, that I might flee somewhere, and be at rest.

Lo, then wolde I get me alwaye farre off, & remayne in the wyldernesse. Selah.

I wolde make haste to escape, from the stormy wynde and tempest.

Destroye their tongues (O Lorde) and deuyde them, for I haue sene vnrighteousnes and strife in the cyte.

This goeth daye and nyght about the walles, mischefe and syn are in the myddest of it.

Wickednesse is therin, deceyt and guyle go not out of her stretes.

For it were myne enemye that reuyled me, I could beare it: or yf one that ought me euyll wyll, dyd threaten me, I wolde hyde my selfe from him.

But it is thou my companyon, my gyde & myne owne familiare frende.

We had swete and secrete communication together in the house of God.

Let death come hastely vpon them, and let them go downe quycke in to hell, for wickednes is amonge them in their dwellynges.

But I will call vnto God, and the Lorde shall helpe me.

In the euenynge, mornynge & at noone daye will I mourne and complayne: and he shall heare my voyce.

He wyll delyuer my soule in peace, from them that fyre in warre for me: for they are many against me.

Yea euen God that endureth for euer, shall heare me, and bringe them downe.

For they will not turne: & why? they feare not God.

For they laye handes on such as be at peace with him, and so they breake his couenaunt.

Their mouthes are softer than butter, and yet haue they battell in their mynde: their wordes are smoother then oyle, & yet be they very swordes.

Cast thy burthen, or care, vpon the Lorde, he shall norysh thee, and not leaue the righteous in vnquyetnesse.

But as for them, thou (O God) shalt cast downe into the pyt of destruction.

The bloudthurstie and deceytfull shall not lyue out halfe their dayes: nevertheles my trust is in the.

PSAL. LV.

¶ To the chaunter, vpon the dumme dooue: a notable ditty for David, when the Philistines toke him in Geth.

BE mercyfull vnto me (O God) for men will treade me downe: they are dayly fyghtinge and troublinge me.

Myne enemies treade me dayly vnder their fete, for they be many that proudly fight against me.

Neuertheles, when I am afrayed, I put my trust in the.

I will comfort my selfe in Gods worde, yea I will hope in God, and not feare: what can flesh then do vnto me?

They vexe me dayly in my wordes: all that they ymagine, is to do me euell.

They holde all together, and kepe them selues close: they marke my steppes, howe they maye catche my soule.

But in vayne, for it shall escape them: and why? thou (O God) in thy displeasure shalt cast downe suche people.

Thou tellest my sorrowes, thou puttest my teares in thy bottell, and nombrest them.

When so euer I call vpon the, myne enemyes are put to flight: wherby I know thou art my God.

In Gods worde will I reioyce, in the Lordes worde will I comfort me.

Yea in God do I trust, and am not afrayd what can man then do vnto me?

Vnto the (O God) will I paye my vowes, vnto the will I geue thankes and prayse.

For thou hast deliuered my soule from death, and my fete from fallynge, that I maye walke before God in the lyght of the lyuinge.

PSAL. LVI.

¶ To

¶ To the chaunter, Destroye not Michtem of David, when he fled from Saul in to the caue.

A BE mercyfull vnto me, O God, be mercyfull vnto me, for my soule trusteth in the: and vnder the shawwe of thy wynges shall be my refuge, vntyll wyckednesse be ouerpast.

I call vnto God the hyghest, euen the God that shal helpe me vp agayne.

He shall sende frome heauen, and saue me frome the reproffe of him that wolde swalow me vp.

B This shall God sende, for his mercy & faythfulnes sake.

I lye with my soule amonge the cruell Lyons: euen amonge the childre of men, whose teethe are speares and arowes, and their toge a sharpe swerde.

Set vp thy selfe, O God, aboue & heauens and thy glory aboue all the earth.

They haue layed a net for my fete, and prest downe my soule: they haue digged a pyt before me, and are fallen into it them selues. Selah.

My hert is redy, O God, my hert is redy Psal. 3 to singe and gyue prayse.

Awake, O my glory, awake lute & harpe, I my selfe will awake right early.

I will gyue thankes vnto the, O Lorde, amonge the people, I will singe prayses vnto the amonge the Heythen.

For the greatnes of thy mercy reacheth vnto the heauens, and thy faythfulnesse vnto & cloudes.

Set vp thy selfe, O God, aboue the heauens, and thy glory aboue all the earth.

PSAL. LVII.

¶ To the chaunter, Destroye not Michtem of David.

A YF your mynde be vpon righteousnesse in dede, then iudge the thinge & is right, O ye sonnes of men.

But ye imagen mischefe in your hertes, & your handes deale with wickednes.

The vngodly are frowarde, euen frō their mothers wombe: as soone as they be borne, they go a strape and speake lyes.

They are as furyous as the serpent, euen lyke the deafe Adder that stoppeth her eares.

That she shulde not heare the voyce of the charmer, charme he neuer so wysely.

Breake their teth (O God) in their mouthes, smyte the chafte bones of the Lyōs whelpes in sonder, O Lorde.

B That they maye fall away, lyke the water that runneth a pace: and that whē they shote their arowes, they maye be broken.

Let them consume awaye lyke a snayle, & lyke the vntymely frute of a woman, and let them not se the sunne.

Or euer your thornes be warme, the wrath shall take them awaye quycke, lyke a stormy whyrle.

C The righteous shall reioyce when he seyth the vengeaunce, and shall washe his fete in the bloude of the vngodly.

So that men shall saye, verely there is a re warde for the righteous: doubtles, there is a God that iudgeth the earth.

PSAL. LVIII.

After the Dan bytes &c.

¶ To the chaunter, Destroye not, Michtem of David, when Saul sende to watche the house, to slye him. 1. Regum. 19

DElyuer me frome myne enemyes (my God) and defende me frome them that ryse vp against me. A

Delyuer me from the wyked werc, & saue me from the bloudthurstie men.

For lo, they lye wayetinge for my saule: the myghty men are assembled against me, without any offence or faute of me, O Lorde.

They run, and prepare them selues, without my faute: Aryse, come thou helpe me, & beholde.

Stande vp O Lorde God of hoostes, thou God of Israell to vyset all Heythen: be not mercyfull vnto theym that offende of malicious wyckednesse. Selah. B

Let them go to and fro, and run about the cytie, howlynge lyke dogges.

Beholde they speake against me with their mouthe, swerdes are vnder their lippes, for who reproueth them?

But thou (O Lorde) shalte haue theym in derysyon, thou shalte laughe all Heythen to scorne.

My strength wil I ascribe vnto the, for thou (O God) art my defender.

God sheweth me his goodnes plentuously God letteth me se my desire vpon myne enemyes. C

Slaye theym not, least my people forget it: but skatter theym abroade with thy power, and put theym downe, O Lorde my defence.

For the synne of their mouthe, for the wordes of their lippes, and because of their pryde let them be taken: and why? their prayenge is of curssing and lyes.

Consume them in thy wrathe, consume that that they maye perysshe, and knowe that it is God, whiche ruleth in Iacob and in all the worlde. Selah.

Let them go to and fro, and run about the cytie, howlynge lyke dogges. D

Let them runne here and there, for meate, and grudge when they haue not ynoughe.

But for me, I will singe of thy power, and prayse thy mercy by tymes in the morninge: for thou art my defence and refuge in tyme of my trouble.

Vnto the (O my strength) will I singe, for thou (O God) arte my defence, and my mercyfull God.

PSAL. LIX.

After the Dan bytes &c.

¶ To

¶ To the chaunter vpon the relefe of lylies, Phichol of Dauid, to teach: when he fought with Aram Naharaim and with Aram Zoba, & Ioab returned backe, and slue twelue thousand Edomites, in the valley of Salt.

1 O God, thou that haste caste vs out and scattered vs abroade, thou that hast ben so sore displeased at vs, comforte vs again.

2 Thou that hast remoued the lande and deuided it, heale the stoles therof, for it shaketh.

3 Thou hast shewed thy people heuy thinges, thou hast geuen vs a drinke of wyne, that we slombre with all.

4 Yet hast thou geuen a token for such as feare the, that they maye call it vp in the trueth. Selah.

5 That thy beloued might be deliuered, helpe them with thy ryghte hande, & heare me.

6 God hathe spoken in his Sanctuarye, (whiche I tryuge reioyseth me) I will deuide Sichem, and meate out the valleye of Succoth.

7 Galaad is myne, Manasse is myne, Ephraim is the strength of myne heade, Iuda is my lawgiuer.

8 Moab is my washepot, ouer Edom will I stretche out my shoue, Palestina shall be glad of me.

9 Who will leade me into the stronge cytie? Who will bringe me into Edom?

10 Halte not thou no it, O God, thou that hast cast vs out: thou God, that wentest not out with our hostes?

11 Oh thou our helpe in trouble, for vayne is the helpe of man.

12 Through God we shall doo greate actes, for it is he that shall treade downe our enemyes.

PSAL. LX.

¶ To the chaunter vpon Neginoth, of Dauid.

1 HEare my crye inge O God, giue hede vnto my prayer.

2 From the endes of the earthe will I call vnto the, when my herte is in trouble: O set me vp vpon an hye rocke.

3 For thou art my hope, a stronge towre for me against the enemye.

4 I will dwell in thy tabernacle for euer, that I maye be safe vnder the couerynge of thy wynges. Selah.

5 For thou, O Lorde, hast herde my desires, thou hast geuen an heritage vnto those that feare thy name.

6 Thou shalt graunt the kynge a longe lyfe, that his yeres maye endure throughout all generations.

7 That he maye dwell before God for euer: O set thy louynge mercy and faythfulnes yet to serue him.

8 So will I allwaye synge prayses vnto thy name, that I maye dayely performe my vowes.

PSAL. LXI.

¶ To the chaunter, for Iduthun, a Psalme of Dauid.

1 MY soule wayteth onely vpon God, for of him commeth my helpe.

2 He only is my strength, my saluacion, my defence, so that I shall not greately fall.

3 Howe longe will ye ymagen mischefe against euery man? ye shalbe slayne all the lot of you: yea as a tottringe wall shall ye be, & lyke a broken hedge.

4 Their counsyle is onely how to put him out, their delyte is in lyes: they gyue good wordes with their mouthe, but curse with their herte. Selah.

5 Neuertheles, my soule abydeth onely vpō God, for he is my God.

6 He only is my strength, my saluacion, and my defence: so that I shall not fall.

7 In God is my health, my glory, my might and in God is my trust.

8 Put your trust in him allwaye (ye people) powre out your hertes before him, for God is our hope. Selah.

9 As for men, they are but vayne, men are deceytfull: vpon the weyghtes they are all together lyghter then vanytie it selfe.

10 Trust not in wronge and robbery, gyue not your selues vnto vanitie: yf ryches encrease, set not your best vpon them.

11 God spake once a worde, twyse have I herde the same: that power belongeth vnto God.

12 That thou Lorde art mercyfull, and that thou rewardest euery man accordynge to his workes.

PSAL. LXII.

¶ A Psalme of Dauid, when he was in the wylderners of Iuda.

1 O God, thou arte my God: early will I seke the.

My soule thurſteth for the, my flesh longeth after the in a barein and dry lande, where no water is.

2 Thus doo I loke for the to thy Sanctuarye, that I myghte beholde thy power and glorye.

3 For thy louynge kyndnesse is better then lyfe, my lyppes shall prayse the.

4 As longe as I lyue will I magnifye the, & lyft vp my handes in thy name.

5 My soule is satisfyed euen as it were with marye and fatnesse, when my mouth prayseth the with ioyfull lyppes.

6 In my bed will I remembre the, and when I wake my cathynge shalbe of the.

7 For thou hast ben my helper, and vnder the shadowe of thy wynges will I reioyce.

8 My soule hangeth vpon the, thy ryght hand vpholdeth me.

9 They seke after my soule, but in vayne, for they shall go vnder the earth.

They

They shall fall into the swerde, & be a porcion for foxes.

But the kynge shal reioyse in God: all they that sweare by him, shall be commended, for the mouth of lyers shall be stopped.

PSAL. LXIII.

¶ To the chaunter, a Psalme of David.

1 HEare my voyce, o God, in my complaint preserue my lyfe frome feare of the enemy.

Kepe me frome the gatheryng together of the frowarde, frome the heape of the wycked wers.

Which whet their tongues lyke a swerde, & shute with their venymous wordes lyke as vpon arowes.

That they maye pryuely hurte the innocent, and sodenly to hyt him without anye feare.

They haue kepyed myscheefe, and communed amonge theym selues, howe they maye laye snares: Tushe, (saye they) who shall se them?

They ymagen wyckednes, and kepe it secret among them selues, euery mã in the depe of his hert.

But God shal sodenly shute with an arow that they shalbe wounded.

Yea their owne tongues shall make theym fall, into moche that who so lyeth them, shal laugh them to scorne.

And all men that se it, shal saye: this hath God done, for they shal perceyue that it is his worke.

The righteous shall reioyse in the Lorde, and put his trust in him, and al they that are true of hert, shalbe glad therof.

PSAL. LXIIII.

¶ To the chaunter, a Psalme and songe of David.

1 THou, O God, art praysed in Sion, and vnto the is the vowe performed.

Thou hearest the prayer, therfore cõmeth all flesh vnto the.

Our myseries preuayle against vs, Oh be thou mercyfull vnto our synnes.

Blessed is the man whome thou chesuste and receyuest vnto the, that he maye dwell in thy courte: he shall be satisfyed with the pleasures of thy house, euen of thy holy temple.

Heare vs, accordynge vnto thy wonderfull righteousnesse, O God our saluacion: thou 2 that art the hope of all the coastes of the erth and of the broade se.

Which is in his strength setteth fast the mountaynes, and is girded about with power.

Which stilleth the raginge of the see, the roaring of his waues, and the woodnes of the people.

They that dwell in the vttermost partes, are afrayde at thy tokens, thou makest bothe the mornynge and eueninge starres to prayse the.

Thou visitest the erth, thou waterest it, & ¶ makest it very plenteous.

The ryuer of God is full of waters, thou preparest man his corne, and thus thou proudest for the earth.

Thou waterest her forowes, thou brekest the harde clottes therof, thou makest it softe with the droppes of rayne, and blessest the increase of it.

Thou crownest the yeare with thy goodnes, & thy fatte steppes drop fatnesse.

The dwellynges of the wyldernesse are fat also, that they drop with all: and the lytle hilles are pleasaunt on euery syde.

The foldes are full of sheepe, the valleyes stande so thicke with corne that they laugh & synge.

PSAL. LXV.

¶ To the chaunter, a Psalme of Dauid.

1 OBe ioyfull in God, all ye landes, singe prayses vnto the honour of his name, make his prayse to be glorious.

Saye vnto God: O howe wonderfull are thy workes! thorowe the greatnesse of thy power shall thyne enemyes be confounded.

O that all the worlde woulde worshippe the, synge of the, and prayse thy name. Selah.

O come hyther and beholde the workes of God, which is so wonderfull in his doynges amonge the children of men.

He turned the see into drye lande, so that they 2 went thorow the water on foote: therfore will we reioyse in him.

He ruleth with his power for euer, his eyes beholde the people: the rebelles shall not be able to exalte them selues. Selah.

Magnify our God, ye people, make his voyce of his prayse to be herde.

Which holdeth our soule in lyfe, and suffreth not our fete to slyp.

For thou, O God, hast proued vs, thou hast tryed vs lyke as syluer is tryed.

Thou hast brought vs into bondage, & layd trouble vpon our loynes.

Thou hast suffered men to ryde ouer our heades, we went thorowe fyre and water, ¶ but thou hast brought vs out, and refreshed vs.

Therfore will I goo in to thy house with burntoffrynges, to paye the my vowes, whiche I promysed with my lyppes, and spake with my mouthe, when I was in trouble.

I will offre vnto the fat brent sacrifices with the smoke of Rammes, I will offre bullockes and gotes. Selah.

O come hyther and beholde, all ye that feare 2 God, I will tell you, what he hath done for my soule.

I called vnto him with my mouth, & gaue him prayses with my tonge.

If I entre into wyckednesse with my herte, the Lorde will not heare me.

Therfore God hath herde me, & considered the voyce of my prayer.

Praysed be God, whiche hathe not cast myne my prayer, ne tourned his mercy from me.

PSAL. LXVI.

After the Hebrues is wri.

To the chaunter, in Neginoth, a Psalme & songe.

GOd be mercyfull vnto vs, bielle vs, and shew the light of his countenaunce vpō vs. Selah.

That we may knowe thy waye vpon earthe, thy saluynge health amonge all nacions.

Let the people prayse the, O God, yea let all people prayse the.

O let the people reioyce and be glad, that thou iudgest the folke righteously, and gouernest the nacions vpon earth.

Let the people prayse the, O God, let all people prayse the.

God, euē our owne God, geue vs his bleſſinge, that the earth maye bringe forthe her encrease.

God bielle vs, and let all the endes of the worlde feare him.

PSAL. LXVII.

To the chaunter, a Psalme and songe of Dauid.

LEt God aryse, so shall his enemyes be scattered, and they that hate him, shall flee before him.

Lyke as the smoke vanyssheth, so shalt thou driue them away: and lyke as waxe melteth at the fyre, so shall the vngodly perysshe at the presence of God.

But the righteous shall be glad & reioyce before God, they shall be merry and ioyfull.

Synge vnto God, synge prayses vnto his name: magnifye him that rydeth aboue the heauens (whose name is the Lorde) and reioyce before him.

He is a father of the fatherlesse, he is a defender of wydowes: euen God in his holy habitacion.

He is the God that maketh men to be of one mynde in a house, and bringeth the prisoners oute of captyuyte in due season, but letteth the rebellagates continue in scarcenesse.

O God, when thou wentest forth before thy people, when thou wentest thorow the wyldernesse. Selah.

The earthe shoke, and the heauens dropped at the presence of God in Sinai, at the presence of God, whiche is the God of Israel.

Thou O God sendest a gracious rayne vpō thyne enheritaunce, and refreshest it, when it is dry.

That thy beastes maye dwell therin, whiche thou of thy goodnesse hast prepared for the poor.

The Lorde shall geue the worde, with great hoſtes of Euangelistes.

Kynges with their armyes shall flee, and they of the houſholde, shall deuyde the spoyle.

Yf so be that ye lye amonge the pales, the wynges shal be couered with syluer, and her wynges of the colour of golde.

When the almyghtye setteth kynges vpon the earthe, it shall be cleare euen in the darcknesse.

The hyll of Basan is Gods hyll, the hyll of Basan is a plenteous hyll.

Why hoppe ye so, ye greate hylles?

It pleaseth God to dwell vpon this hyll, yea the Lorde will abyde in it for euer.

The charettes of God are many thousande tymes a thousand, the Lorde is amonge them in the holy Sinai.

Thou art gone vp on hyghe, thou hast led captiuite captiue, and receyued gyftes for me. Yea euen for thyne enemyes, that they might dwell with the Lorde God.

Praysed be the Lorde daylye, euen the God which helpeth vs, and poureth his benefytes vpon vs. Selah.

The God that is our Sauiour, euen God the Lorde by whome we escape death.

The God that smyteth the enemyes vpon the heades and vpon the heary scalpes: suche as go on still in their wyckednes.

The Lorde hath sayde: some will I bring againe from Basan, some will I bringe againe from the depe of the see.

That thy fote maye be dypped in the bloud of thyne enemyes, and that thy dogges may lycke it vp.

It is well seene, O God, howe thou goest, how thou my God and kyng goest in the Sanuary.

The syngers go before, and then the mynstrelles amonge the maydens with the tymbrels.

Geue thankes vnto God the Lorde in the congregation, for the welles of Israel.

There lyeth Ben Iamin, the yonger of Iuda, the Princes of Zabulon, and the Princes of Nephthaly beare rule amongst them.

Thy God hathe committed strength vnto the, stablysshe the thinge, O God, that thou hast wrought in vs.

For thy temples sake at Ierusalem shal kynges bringe presentes vnto the.

Rebuke the beastes amonge the reedes, the heape of bulles with the calues: those that byde for money.

Oh scatter the people that delyte in battayle.

The princes shall come out of Egypte, the Morians lande shall stretche out her handes vnto God.

Synge vnto God, O ye kyngdomes of the earth: synge prayses vnto the Lorde. Selah.

Which sitteth in the heauens euer all from the be-

the begynnynge: Lo, he shall sende oute his voyce, and that a mighty voyce.

Ascribe the power vnto God, his glory is in Israel, and his might in the cloudes.

God is wonderfull in his sanctuarye, he is the God of Israel, he will geue strength and power vnto his people. Blessed be God.

PSAL. LXVIII.

¶ To the chaunter vpon Solomon of Dauid.

H Elpe me, O God, for the waters are come in euen vnto my soule.

I stycke fast in the depe myre, where no grounde is: I am come into depe waters, so the floudes will drowne me.

I am wery of crying, my throte is dry, my sight fayleth me, for waytinge so longe vpon my God.

They that hate me without cause, are mo then the heares of my head: they that are myne ennemyes and wolde destroye me grieuously are myghty: I am fayne to paye the thinges that I neuer toke.

God thou knowest my simplenesse, and my faultes are not hyd from the.

Let not them that trust in the, O Lorde God of hoostes, be ashamed for my cause: let not those that seke the, be confounded through me O God of Israel.

And why? for thy sake do I suffre reproche, shame couereth my face.

I am become a straunger vnto my brethren, and an alcaunt vnto my mothers children.

For the zele of thyne house hath euen eaten me, and the rebukes of them that rebuked the, are fallen vpon me.

I wept and chastened my selfe with fasting and that was turned to my reproche.

I put on a sack clothe, and therfore they iested vpon me.

They that sate in the gate, spake against me, and the dronkardes made songes vpon me.

But Lorde I made my prayer vnto the in an acceptable tyme.

Heare me, O God, with thy great mercy & sure helpe.

Take me out of the myre, that I sinke not: Oh let me be deliuered from them that hate me, and out of the depe waters.

Lest the water floude drowne me, that the depe swalowe me not vp, and that the pyt shut not her mouth vpon me.

Heare me, O Lorde, for thy louynge kyndnesse is comfortable: turne the vnto me accordinge vnto thy great mercy.

Hyde not thy face from thy seruaunt, for I am in trouble: haste the to helpe me.

Drawe nyghe vnto my soule, and saue it: deliuer me because of myne ennemyes.

Thou knowest my reproche, my shame and my dishonour: myne aduersaries are all in thy sight.

The rebuke breaketh my hert, and maketh me heuy: I loke for some to haue pitie vpon me, but there is no man: and for some to com forte me, but I fynde none.

They gaue me gall to eate, & when I was thursty, they gaue me vynegre to drinke.

Let their table be made a snare to take them selues with all, an occasion to fall and a recompence vnto them.

Let their eyes be blynded, that they se not and euer bowe thou their backes.

Powre out thyne indignacion vpon them, and let thy wrathfull displeasure take hold of them.

Let their habitation be voyde, and no man to dwell in their tentes.

For they persecute him whō thou hast smytten, and helpest thy woundes they haue grefe him me.

Let theym fall from one wickednesse to an other, and not come into thy righteousnesse.

Let them be wyped out of the booke of the liuynge, and not be written amonge the righteous.

As for me, I am poore and in heuynesse, let thy helpe defende me, O God.

That I may prayse the name of God with a songe, and magnifye it with thanckesgyuinge.

This shall please the Lorde better then a bullocke, that hath hornes and hoofes.

O consyder this and be glad (ye that be in aduersitie) seke after God, & your soule shall liue.

For the Lorde heareth the poore, and despyseth not his prysoners.

Let heauen and earth prayse him, the see & all that moueth therin.

For God will saue Sion, and buylde the cyties of Iuda, that men maye dwell there, & haue them in possession.

The sede of his seruauntes shall inherit it and they that loue his name, shall dwell therin.

PSAL. LXIX.

¶ To the chaunter, of Dauid to bringe to remembraunce.

H Aste the, O God, to deliuer me, and to helpe me, O Lorde.

Let them be shamed and confounded that seke after my soule: let them be turned backwarde, and put to confusion, that wish me euyll.

Let them sone be brought to shame, that crye oute me, there there.

But let all those that seke the, be ioyfull and glad in the: and let all suche as delyte in thy saluynge health, saye alwaye: the Lorde be praysed.

As for me, I am poore and in myserye, hast thou God for to helpe me.

Thou art my helpe, my redemer & my God O make no longe tarynge.

PSAL. LXX.

In the, O Lord, is my trust, let me never be put to confusion, but ryd me, & deliuer me thorow thy righteousnesse: encline thyne eare vnto me, and helpe me.

Be thou my stronge holde (where vnto I maye alwaye fle) thou that haste promysed to helpe me: for thou art my house of defence & my castell.

Deliuer me, O my God, out of the hande of the vngodly, out of the hande of ℣ vnrighteous and cruell man.

For thou, O Lorde God, art the thing that I longe for, thou art my hope euen frome my youth.

I haue leaned vpon the euer sythes I was borne, thou art he that take me out of my mothers wombe, therfore is my prayse alwaye of the.

I am become a wonder vnto the multitude but my sure trust is in the.

O let my mouth be fylled with thy prayse and honour all the daye longe.

Cast me not alwaye in myne olde age, forsake me not when my strength fayleth me.

For myne enemyes speake against me, and they that laye wayte for my soule, take their councell together, sayenge: God hath forsaken him, persecute him, take him, for there is none to helpe him.

Go not farre from me, O God: my God, haste the to helpe me.

Let them be confounded and perysshe, that are agaynste my soule: let them be couered with shame and dishonoure, that seke to do me euyll.

As for me I will paciently abyde alwaye, and will euer encrease thy prayse.

My mouth shal speake of thy righteousnes and sauinge helth all daye longe, for I know no ende therof.

Let me go in (O Lorde God) and I will make mention of thy power and righteousnes onely.

Thou, O God, hast learned me fro my youth vp vntyll now, therfore will I tel of thy wonderous workes.

Forsake me not, O God, in myne olde age, when I am graye headed: vntyll I haue shewed thyne arme vnto chyldren chyldren, and thy power to all them that are yet for to come.

Thy righteousnesse, O God, is very hyghe, thou that wrought great thinges: O God, who is lyke the?

O what great troubles and aduersities hast thou shewed me? and yet dyedst thou tourne and refresh me: and broughtest me frome the depe of the earth agayne.

Thou hast brought me to great honoure, & comforted me on euery syde.

Therfore will I prayse the and thy faythfulnesse, O God, playenge vpon the lute, vnto the will I synge vpon the harpe, O thou holy one of Israel.

My lippes wolde fayne synge prayses vnto the: and so wolde my soule whom thou hast deliuered.

My tongue talketh of thy righteousnesse all the daye longe, for they are confounded & brought vnto shame, that sought to do me euyll.

PSAL. LXXI.

Deus iudicium.

Of Salomon.

Geue the kynge thy iudgement, O God, and thy righteousnesse vnto the kynges sonne. ℟ ℣

That he may gouerne thy people accordyng vnto right, and defende thy poore.

That the mountaynes maye brynge peace, & the lytle hylles righteousnesse vnto the people.

He shal kepe the symple folke by their right defende the children of the poore, and punyshe the wronges doers.

Thou shalt be feared as longe as the sonne and mone endure, from one generacion to an other.

He shall come downe lyke the rayne into a flese of wolle, and lyke the droppes that water the earth.

In his tyme shall ryghteousnes flourysh, yea and aboundaunce of peace, so longe as ℣ mone endureth.

His dominion shall be from the one see to the other, and frome the floude vnto ℣ worldes ende.

They that dwell in the wyldernesse shall knele before him, and his enemyes shal lycke the dust.

The kynges of the see and of the Iles shal bringe presentes, the kynges of Araby & Saba shall offre gyftes.

All kynges shall worshyp him, and all nacyons shall do him seruice.

For he shall deliuer the poore when he cryeth, and the nedy that hath no helpe.

He shalbe fauorable to the symple & poore, he shall preserue the soules of suche as be in aduersitie.

He shall deliuer them soules frome extorcion and wronge, and deare shal their blood be in his sight.

He shall lyue, and vnto him shall be gyuen of the golde of Arabia: Prayer shall be made euer vnto him, and dayly shall he be praysed.

There shalbe an heape of corne in the earth hyghe vpon the hylles, his frute shall shake lyke Libanus, and shall be grene in the cyte, lyke grasse vpon the earth.

His name shall endure for euer, his name shall remayne vnder the sunne amonge ℣ posterities, which shalbe blessed thorow him, & all the heythen shall prayse him.

Blessed be the Lorde God, euen the God of Israell, whiche onely doeth wonderous thinges.

And blessed be the name of his maiestye for euer, and all landes be fulfilled with his glory. Amen, Amen.

Here ende the prayers of Dauid, the sonne of Jesse.

PSAL. LXXII.

A Psalme of Asaph.

1 O how louynge is God vnto Israel, to
such as are of a cleane hert!
2 Neuertheles my feete were almost
gone, my treadinges had well nyghe slypte.
3 And why? I was grieued at the wycked, to
se the vngodly in such welthe.
4 for they are in no parell of ded, but stand
fast lyke a palace.
5 They come in no mysfortune lyke other
folke, neyther are they plaged lyke other
men.
6 And this is the cause that they be so puft vp
in pryde, and ouerwhelmed with cruelte and
vnrighteousnesse.
7 Their eyes swell for fatnesse, they wote
what they spek.
8 Corrupt are they, and speake blasphemyes
P malytiously, proude and presumptuous are
their wordes.
9 They stretche forth their mouthe vnto the
heauen, and their tongue goeth throwe the
worlde.
10 Therfore fall the people vnto them, and
there out sucke they no small vauntage.
11 Tush (saye they) how shulde God perceyue
it? is there knowledge in the most hyghest?
12 Lo, these are the vngodly, their prosperte
in the worlde, these haue rychesse in possess-
sion.
13 Shoulde I then clense my herte in vayne
(thought I) and washe my handes in inno-
cency?
14 Wherfore shuld I be then punyshed dayes
ly, and be chastened euery morninge?
15 Yea I had almost also sayde euen as they:
L but lo, then shulde I haue condemned the ge-
neracion of thy chyldren.
16 Then thought I to vnderstand this, but it
was to harde for me.
17 Vntyl I went into the Sanctuary of God
and consydered the ende of these men.
18 Namely, how thou haste set them in a slyp
pery place, that thou mayst cast them vnto
destruccion and destroye them.
19 O how sodeynly do they consume, perysh,
and come to a fearfull ende?
20 Yea euen lyke as a dreame when one awa-
keth, so makest thou their ymage to vanysshe
out of the cytte.
21 Thus my hert was grieued, and it went e-
uen throwe my reynes.
22 So foolysh was I and ignorannt, and as it
P were a beast before the.
23 Neuertheles I am alwaye by the, thou
holdest me by my right hande.
24 Thou leadest me with thy counsel, and af-
terwarde receyuest me vnto glory.
25 O what is there prepared for me in heaue?
there is nothinge vpon earth, that I desire in
comparyson of the.
26 My flesh and my hert fayleth, but God is
the strength of my herte, and my portion for
euer.
27 For lo, they that forsake the shall perysh:
thou destroyest all them that commyt fornica-
tion against the.
28 But it is good for me, to holde me fast by
God, to put my trust in the Lorde God, and
to speake of all thy workes.

PSAL. LXXIII.

After the Babylonysh captyuite.

A Instruction of Asaph.

1 O God, wherfore dost thou cast vs so
cleane away? why is thy wrath so hote
against the shepe of thy pasture?
2 O thinke vpon thyne congregacion, whom thou
haste purchased frome the begynnynge: the
rode of thyne enheritaunce, whom thou hast
redemed, euen this hyl of Sion wherin thou
dwellest.
3 Treade vpon them with thy fete, and caste
them downe to the grounde, for the enemye
hath destroyed all together in the Sanctua-
rye.
4 Thyne aduersaries roare in thy houses, & P
set vp their banners for tokens.
5 Men maye se the axes glysten aboue, lyke
as those that howe in the wod.
6 They cut downe all the syluyne worke of
the holy place with hylles and axes.
7 They haue set fire vpō the Sanctuary, they
haue defyled the dwelling place of thy name,
euen vnto the grounde.
8 Yea they saye in their hertes: let vs spoyle
them al together, thus haue they brent vp al
the houses of God in the lande.
9 We se our tokēs no more, there is not one
P;ophet more, no not one that vnderstādeth
any more.
10 O God, how longe shall the aduersarye do
this dishonour? how longe shal the enemy
blaspheme thy name? for euer?
11 Why withdrawest thou thyne hand? why L
pluckest thou not thy righthande out of thy
bosome, to consume thyne enemyes?
12 But God is my kynge of olde, the helpe
is done vpon earth, he doth it him selfe.
13 Thou diuidest the se throwe thy power,
thou breakest the heades of the dragons in
waters.
14 Thou smytest the heades of Leuiathan in
peces, and gyuest him to be meat for the peo-
ple in the wildernesse.
15 Thou dryuest vp welles and brokes, thou
dryest vp myghty waters.
16 The daye is thyne, and the nyght is thyne:
thou hast prepared the lyghte and the
Sunne.
17 Thou hast set al the borders of the earthe,
thou hast made both somer and wynter.
18 Remembre this, O Lorde, how the enem-
my rebuketh, and how the foolysh people blas-
pheme thy name.
19 O deliuer not the soule of thy turtle dowe
vnto the beastes, and forget not the congrega-
cion of the poore for euer.
20 Loke vpon the couenaunt, for the darcke
places of the earth are full of wyckednesse. D
21 O let not the symple go awaye ashamed:
for the poore and nedye geue prayse vn-

to thy name.

Arise, O God, and maynteyne thyne owne cause, remembre how the foolysh man blaspheme meth the daylye.

Forget not the voyce of thyne enemyes, for the presumption of them that hate the, increaseth euer more and more.

After the thyrtye leaues.

PSAL. LXXIIII.

¶ To the chaunter, destroye not, a Psalme and songe of Asaph.

A VNto the, O God, will we geue thankes, yea vnto the will we geue thankes, and seynge thy name is so nyghe, we shall tell of thy wondrous workes.

When I maye get a conuenient tyme, I shall iudge accordynge vnto right.

The earth is weake and all that is therin, but I beare vp her pyllers.

I sayde vnto the mad people, vse not so muche, and to the vngodly: set not vp youre hornes.

Set not vp your hornes on hyghe, & speake not with a styff neckе.

For promotion commeth neyther from the East nor fro the west, nor yet from the wyldernesse.

And why? God is the iudge: he putteth downe one, and setteth vp an other.

For in the hande of the Lorde there is a cup full of stronge wyne, and he powreth out of the same:

As for the dregges therof, all the vngodly of the earth shall drynke them, and lycke the sute.

But I will talke of the God of Jacob, and praise him for euer.

All the hornes of the vngodly wyl I breake and the hornes of the righteous shall be exalted.

After the thyrtye leaues.

PSAL. LXXV.

¶ To the chaunter, in Neginoth, a Psalme and songe of Asaph.

IN Juda is God knowen, his name is great in Israel.

At Salem is his tabernacle, & his dwellynge in Sion.

There breaketh he the arowes of the bowe the shylde, the swearde, and the hole battayle.

Thou art of more honour and myght then the hylles of robbers.

The proude shall be robbed and slepe their slepe, and the myghty shal be able to worke nothinge with their handes.

When thou rebukest them, O God of Jacob, both the charettes and horsemen shal fall on slepe.

Thou arte fearefull, for who maye abyde in thy sight, when thou art angry?

When thou lettest thy iudgement be herde fro me heauen, the earthe trembleth and is styll.

Yea when God ariseth to gyue iudgemente and to helpe all them that be in aduersite vpō earth. Selah.

When thou punyshest one man, he muste knowledge that thou arte redye to punyshe other mo.

Loke what ye promyse vnto § Lorde youre God, se that ye kepe it, all ye that be rounde aboute him: bringe presentes vnto him that ought to be feared.

Which taketh away the breth of princes and is wonderfull amonge the kynges of the earth.

PSAL. LXXVI.

Whan he was sore troubled.

¶ To the chaunter, for Idithun a Psalme of Asaph.

I Cryed vnto God with my voyce, yea vnto God cryed I with my voyce, and he hearke me. A

In the tyme of my trouble I sought the Lorde, I helde vp myne handes vnto him in § nyghte season, for my soule refused all other comforte.

When I was in heuynesse, I thought vpō God: when my hert was vexed, then dyd I speake. Selah.

Thou holdest myne eyes waakynge, I was so feble, that I coulde not speake.

Then remembred I the tymes of olde, and the yeres that were past. B

I called to remembraunce my songe in the nyght, I communed with myne owne hert, & sought out my spirite.

Will the Lorde cast out for euer?

Will he be no more intreated?

Is his mercy cleane gone?

Is his promyse come vtterly to an ende for euermore?

Hathe the Lorde forgotten to be gracious?

Or, hath he shut vp his louynge kyndnesse C in displeasure?

At the laste, I came to this poynte, that I thought: O why art thou so foolysh? § right hande of the most hyghest can chaunge all.

Therfore will I remembre the workes of § Lorde, and cal to mynde thy wonders of olde tyme.

I will speake of al thy workes, and my talkynge shalbe of thy wyrkynge.

Thy waye, O God, is holye: who is so great and mighty as God?

Thou arte the God that wirkest wonders, thou hast declared thy power among the people.

Thou with thyne arme hast deliuered thy people, euen the sonnes of Jacob and Joseph D Selah.

The waters sawe the, O God, the waters sawe the, and were afraied, the depthes were moued.

The thicke cloudes powred out water, the cloudes thondered, and thyne arowes went abroade.

Thy thonder was herde rounde about, the lyght-

lyghtnynges shone vpon the grounde, the earth was moued and shoke withall.

Thy waye was in the see, and thy pathes in the great waters, yet could no man knowe thy foteteppes.

Thou leddest thy people lyke a flocke of sheepe, by the hande of Moses and Aaron.

PSAL. LXXVII.

¶ An instruction of Asaph.

A HEare my lawe, O my people, enclyne your eares vnto ỹ wordes of my mouth I will open my mouth in parables, & speake of thinges of olde.

Which we haue herde and knowen, & suche as our fathers haue told vs.

That we should not hyde theym from the children of the generacyons to come: but to shewe the honoure of the Lorde, his myght and wonderfull workes that he hathe wrought.

He made a couenaũt with Jacob, and gaue Israel a lawe, which he cõmaunded our forefathers to teache their children.

That their posteritie myght know it, & the children which were yet vnborne.

To thintent that when they came vp, they might shewe their children the same.

That they also might put their trust in God & not to forget what he had wrought, but to kepe his commaundmentes.

And not to be as their forefathers, a frowarde and euer froward generacyon, a generacyon that set not their hert a right, and whose spirite was not true towarde God.

B Lyke as the children of Ephraim, which beynge harnessed and carryenge bowes, turned them selues back in the tyme of batayle.

They kept not the couenaunt of God, and would not walke in his lawe.

They forgat what he hadde wrought, and the wonderfull workes that he hadde shewed for them.

Marueilous thinges dyd he in the sight of our fathers in the lande of Egypte, euen in ỹ felde of Zoan.

He dryuyded the see and let theym goo throw it, and made the waters to stande lyke a wall.

In the day tyme he led them with a cloude and all the nyghte throwe with a lyght of fyre.

He cloue the hard rockes in the wyldernes and gaue them drynke therof, as it had bene out of the great deapth.

He brought waters oute of the stony rocke, so that they gusshed out lyke the ryuers.

Yet for all this they synned agaynste him, and prouoked the most hyghest in the wyldernesse.

They tempted God in their hertes, and required meate for their lust.

C For they spake againſt God, and sayde: yea, God shall prepare a table in the wyldernes, shall he?

Lo, he smote the stony rocke, that the waters streames gusshed oute, and the streames flowed with all: but how can he geue bred & prouyde flesh for his people?

When the Lorde herde this, he was wroth so the fyre was kyndled in Jacob, and hevye displeasure againſt Israel. Numer.xi.d

Because they beleued not in God, and put not their trust in his helpe.

So he commaunded the cloudes about, & opened the wyes of heauen.

He rayned downe Manna vpon theym for to eate, and gaue them bred from heauen. Exo.xvi.c

Then ate they angels fode, for he sent the meat ynough. Numer.xi.b.

He caused the east wynde to blow vnder ỹ heauen, and throwe his power he brought in the south wynde. 1.Cor.x.c

He made flesh to rayne vpõ them as thicke as dust, and fethered foules lyke as the sande of the see. Numer.xi.g

He let it fall amonge their tentes rounde about their habitacions.

So they ate, and were fylled, for he gaue them their owne desire.

They were not disappointed of their lust. Numer.xi.g

But whyle the meat was yet in their mouthes: the heuy wrath of God came vpõ them & slewe the welthyest of them, & smote downe the chosen men of Israel. D

But for all this they synned yet more, and beleued not his wonderous workes.

Therfore their dayes were consumed in vanitie, & sodenly their yeres were gone.

When he slewe them, they sought him, and turned them early vnto God.

They thought then that God was their succoure, and that the hyghe God was their redemer.

Neuertheles they dyd but flatter him in their mouthes, & dissembled with him in their tongues.

For their hert was not holy with him, neyther continued they in his couenaunt.

But he was so mercyfull, that he forgaue their myssededes, and destroyed them not.

Yea many a tyme turned he his wrathe awaye, and wolde not suffer his hole displeasure to aryse.

For he consydered that they were but flesh: euen a wynde that passeth awaye, and commeth not agayne.

O how oft haue they greued him in ỹ wyldernesse? E

How many a tyme haue they prouoked him in the desert?

They turned backe, and tempted God, and moued the holy one in Israel.

They thought not of his hande, in ỹ daye when he deliuered theym from the hande of the ennemy.

How he hadde wrought his myracles in Egypte, and his wondres in the lande of Zoan. Exod.vii.d

Howe he turned their waters in to bloude so that they myght not drynke of the ryuers.

How he sent lyce amonge them, to eate them vp, and frogges to destroye them. Exod.viii.d

Howe he gaue their frutes vnto the Caterpyller, and their laboure vnto the Graſshopper.

Howe he bet wyne their vyneyardes with hayle ſtones, and their Mulbery trees with the froſt.

Howe he ſmote their catell with hayle ſtones, and their flockes with hoote thonder bolte.

Exod. 12. a. Exod. 11. a.

Howe he ſent vpon them the furyeuſnes of his wyath, anger and diſpleaſure: with trouble and ſallynge in of euyll aungels.

Howe he made a waye to his fearefull indignacion, and ſpared not their ſoules from death, yea and gaue their catell ouer to the peſtilence.

Howe he ſmote all the firſt borne in Egypt the moſt principal and myghtyeſt in the dwellynges of Ham.

Exod. 15. b. Exod. 13. c.

His owne people he lead theym forth lyke ſheepe, and carred them in the wylderneſſe like a flocke.

He brought the out ſafely, that they ſhuld not feare, and ouerwhelmed their enemyes with the ſee.

He carred the vnto the bordors of his Sanctuarie euen to this hyll, which he purchaſed with his right hande.

Iohue. xiii. b.

He dyd caſt out the Heythen before them, ꝛ cauſed their lande to be diuyded among them for an heritage, and made the tribes of Iſrael to dwell in their tentes.

For all this they tempted and diſpleaſed the moſt hyghe God, and kept not his couenaunt.

But tourned their backes, and fell awaye lyke their forefathers, ſtartinge aſyde lyke a broken bowe.

And ſo they greued hym with their hyghe places, and prouoked him with their ymages.

When God herde this, he was wroth, and toke ſore diſpleaſure at Iſrael.

So that he forſoke the tabernacle in Silo, Psal. 77. a. euen his habitacion wherin he dwelt among men.

He deliuered their power into captiuite, ꝛ their glory into the enemyes hande.

He gaue his people ouer into the ſwerde, for he was wroth with his heritage.

The fire conſumed their yong men, ꝛ their maydens were not geuen to mariage.

Their prieſtes were ſlayne with the ſwerde, and there were no wydowes to make lamentation.

So the Lorde awaked as one oute of ſlepe and lyke a ſtrong champion refreſhed with wyne.

He ſmote his enemyes in the hynder parties, and put them to a perpetual ſhame.

He refuſed the tabernacle of Joſeph, ꝛ chooſe not the tribe of Ephraim.

Neuertheleſſe, he chooſe the tribe of Juda, euen the hyll of Syon which he loued.

And there he buylded his temple on hyghe, and layde the foundacion of it lyke the ground that it myght perpetually endure.

He chooſe Dauid alſo his ſeruaunt, ꝛ toke him awaye from the ſhepe folders.

As he was folowynge the ewes great with yonge, he toke hym, that he myght fede Jacob his people, and Iſrael his enheritaunce.

So he fed theym with a faithfull and true hert, and ruled them with al the diligence of his power.

PSAL. LXXVIII.

Wrote of the byndage of Egipte.

A Pſalme of Aſaph.

O God, the Heythen are broke into thyne heritage: the holy temple haue they wꝑfyled, and made Jeruſalem an heape of ſtones. 1

The dead bodyes of thy ſeruauntes haue they geuen vnto the foules of the ayre to be deuoured, and the fleſh of thy ſayntes vnto the beaſtes of the lande. 1. Macha. 7. a.

Their bloude haue they ſhed lyke water on euery ſyde of Jeruſalem, and there was no man to bury them.

We are become an open ſhame vnto our enemyes, a very ſcorne and deriſion vnto them that are round about vs. 2

Lorde, how longe wilt thou be angry? shal thy gelouſy burne lyke fire for euer?

Poure out thyne indignacion vpon the heythen that know the not, and vpon the kyngdomes that cal not vpon thy name.

For they haue deuoured Jacob, and layde waſt his dwellynge place. Jeremy. x. b.

O remembre not our olde ſynnes, but haue mercy vpon vs, and that ſone, for we are come to great myſery.

Helpe vs, O God our ſauioure, for the glory of thy name: O deliuer vs, ꝛ forgyue vs our ſynnes for thy names ſake.

Wherfore ſhall the Heythen ſay: where is now their God?

O let the vengeaunce of thy ſeruātes bloude that is ſhed, be openly ſhewed vpon the Heythen in our ſight. 3

O let the ſorowfull ſyghynge of thy priſoners come before the, and accordyng vnto the power of thyne arme, preſerue thoſe that are appoynted to dye.

And for the blaſphemye wherewith our neyghbours haue blaſphemed the, rewarde theym, O Lorde, ſeuen folde into their boſome.

So we that be the people and ſhepe of thy paſture, ſhall gyue the thankes for euer, and will alwaye be ſhewynge forthe thy prayſe more and more.

PSAL. LXXIX.

Wrote of the byndage of Babylon.

To the chaunter, vpon Sho'anim, a Pſalme of Aſaph.

HEare O thou ſhepeherde of Iſrael, thou that leadeſt Joſeph lyke a flocke of ſheepe ſhewe thy ſelfe, thou that ſytteſt vpon the Cherubyns. 1

Before Ephraim, Ben Jamin, and Manaſſes: ſtyre vp thy power, and come helpe vs.

Turne

Tourne vs agayne, O God, shewe the lyghte of thy countenaunce, and we shall be hole.

O Lorde God of hostes: howe longe wylte thou be angrye ouer the prayer of thy people?

Thou hast fed the with the breed of teares: yea thou hast gruen them plenteousnes of teares to drinke.

Thou hast made vs a verye stryfe vnto our neyghbours: and our ennemyes laughe vs to scorne.

Turne vs agayn thou God of hostes: shewe the lyghte of thy countenaunce, and we shall be hole.

Thou hast brought a vyneyarde forthe of Egypt: thou diddest cast out the Heythen, and plant it.

Thou madest rowme for it, and caused it to take rote, so that it fylled the lande.

The hylles were couered with the shadowe of it: and so were the strong Cedar trees with the boughes therof.

She stretched out her braunches vnto the see: and her boughes vnto the water.

Why hast thou then broken downe her hedge: that all they which go by, pluche of her grapes?

The wylde bore oute of the wod hathe roted it vp: and the beestes of the felde haue deuoured it.

Turne the agayn thou God of hostes: loke downe from heuen, beholde and vysyte this vineyarde.

Mayntayn it that thy right hand hath planted: and the sonne whom thou madest so moche of for thy selfe.

For why? it is brent with fyre, and fyrethwaste: O let them perish at the rebuke of thy wrathe.

Lette thy hande be vpon the man of thy ryghte hande: and vpon the man whom thou madest so moche of, for thyne owne sake.

And so wyll not we goo backe from the: Oh lette vs lyue, and we shall call vpon thy name.

Turne vs agayne, o Lorde God of hostes: shewe the lyght of thy countenaunce, and we shall be hole.

PSAL. LXXX.

To the chaunter vpon Gethith, of Asaph.

SIng merely vnto God, whiche is our strength: make a cheerefull noyse vnto the God of Jacob.

Take the psalme, bring hyther the tabret: the mery harpe and lute.

Blow vp the trompettes in the new mone: vpon our solemne feast daye.

For this is the ordre in Israel: and a lawe of the God of Jacob.

This he ordeined in Joseph for a testimony, when he came out of Egypt: and had herde a straunge language.

When he eased his shoulder from the burthen: & when his handes were deliuered from the potters.

When thou calledst vpon me in trouble, I holpe the & herd the, what time as the storme fell vpon the: I proued the also at the water of stryfe. Selah.

Heare, o my people: for I assure the, o Israel, yf thou wylte herken vnto me:

There shall no straunge God be in the: neyther shalte thou worshyppe any other God.

I am the Lord thy God which brought the out of the lande of Egypt: open thy mouthe wyde, and I shal fyll it.

But my people wolde not heare my voyce: and Israel wolde not obey me.

So I gaue them vp vnto their owne hertes lust: and let them folowe their owne imaginacions.

O that my people wolde obey me: for if Israel wolde walke in my wayes:

I shoulde soone put downe their ennemyes: and tourne myne hande agaynst their aduersaries.

The haters of the Lorde shoulde mysse Israell: but their tyme shoulde endure for euer.

He shoulde fede them with the fynest whete floure: and satisfye them with honye out of the stonye rocke.

PSAL. LXXXI.

A Psalme of Asaph.

GOd standeth in the congregacion of the Gods: and is a Iudge amonge the Iudges.

Howe longe wyll ye geue wronge iudgement: and accept the persons of the vngodly? Selah.

Defende the poore and fatherlesse: se that suche as be in nede and necessite haue ryghte.

Deliuer the outcast and poore: and saue him from the hande of the vngodly.

Neuertheles they wil not be learned and vnderstande, but walke on styll in darckenesse: therfore must all the foundacion of the lande be moued.

I haue sayd, ye are gods: ye are the chyldren of the most hyest.

But ye shal dye lyke men: and fall like one of the tyraunces.

Aryse, O God, and iudge thou the earthe: for all Heythen are thyne by enheritaunce.

PSAL. LXXXII.

A Songe and Psalme of Asaph.

HOlde not thy tonge, O God, kepe not styll silence: ceasse not thy selfe, O God.

For loo, thyne ennemyes make a murmurynge: and they that hate the, lyfte vp their heed.

They

They ymagen craftely agaynste thy people: and take counsell agaynste thy secrete ones.

Come (saye they) let vs rote them out from among the people, that the name of Israel may be put out of remembraunce.

For they haue cast theyr heades togyther with one consente: and are confederate agaynst the.

The tabernacles of the Edomytes and Ismaelytes: the Moabytes and Hagarenes.

Gebal, Ammon, and Amalech: the Philistines with them that dwel at Tyre.

Assur also is ioyned vnto them, and helpe the children of Lot. Selah.

But do thou to them as vnto the Madianites, vnto Sisera: and vnto Jabin by the broke of Kison.

Which perished at Endor: and became as the donge of the erth.

Make all their princes lyke Oreb and Zeb: yea make all their princes lyke as Zeba and Salmana.

Which saye, we wyll haue the houses of God in possession.

O my God, make them lyke vnto a whele, as the stubble before the wynde.

Lyke as a fyre that burneth vp the wodde, and as the flame that consumeth the mountaynes.

Persecute them euen so with thy tempest, & make them afrayde with thy storme.

Make their faces ashamed, o Lorde, that they may seke thy name.

Lette them be confounded and vexed euer more and more: let them be put to shame and perysshe.

That they maye knowe that thou arte alone, that thy name is the Lorde: and that thou only arte the moost hyest ouer all the earthe.

PSAL. LXXXIII.

To the chief Musitian vpon Gittith, a Psalme of the sonnes of Corah.

How amiable are thy dwellinges, thou Lorde of hostes?

My soule hath a desire & longing for the court of the Lord: my hert and my flesshe reioyse in the liuing God.

For the sparow hath founde her an house, & the swalow a nest, where she may lay her yong: euen thy aulters, o Lorde of hostes, my kynge and my God.

O howe blessed are they that dwell in thy house? they are alwaye praysynge the. Selah.

Blessed are the men whose strengthe is in the: in whose herte are thy wayes.

Which goyng thorow the valey of misery vse it for a well, and the pooles are fylled with water.

They goo fromte strengthe to strengthe, and so the God of gooddes appeareth vnto theym in Sion.

O Lorde God of hostes, heare my prayer: harken, o God of Jacob.

Beholde o God our defence, loke vpon the face of thyne annoynted.

For one daye in thy courte, is better then a thousande.

I haue rather be a porter in the house of my God: then to dwel in the tentes of the vngodly.

For the Lorde God is a lyght and defence, the Lorde wyll gyue grace and worshyp, and no good thinge shall be withholde from them that liue a godly lyfe.

O Lorde God of hostes: blessed is the man that putteth his trust in the.

PSAL. LXXXIIII.

To the chaunter, a Psalme of the sonnes of Korah.

Lorde, thou hast a loue vnto thy lande thou broughtest bryng agayne the captiuitie of Jacob.

Thou hast forgyue the offence of thy people: and couered all theyr synnes. Selah.

Thou tokest awaye all thy displeasure, and turnedst thy selfe from thy wrathful indignacion.

Turne vs then, o God our sauyour, and let thyne angre cease from vs.

Wilt thou be displeased at vs for euer? wilt thou stretche out thy wrath from one generacion to an other?

Wilt thou not turne agayn and quicken vs, that thy people may reioyse in the?

I wyl harken what the Lord God wil say, for he shal speake peax vnto his people, and to his saynctes, that they tourne not them selues vnto folysshenesse.

For his saluacio is nye them that feare him: so that glory shal dwell in our lande.

Mercy and truth are met togither, rightousnesse and peax kysse eche other.

Truthe shall ryse oute of the earthe: and rightousnesse shall loke downe from heauen.

And why? the Lorde shall shewe louynge kyndnesse: and oure lande shall gyue her increase.

Rightousnesse shall go before him, and prepare the waye for his comming.

PSAL. LXXXV.

A Prayer of David.

Bowe downe thyne eare, O Lorde, and heare me: for I am comfortlesse and poore.

Kepe my soule, for I am holy: my God helpe thy seruaunte that putteth his trust in the.

Be mercyfull vnto me, o Lorde, for I call dayly vpon the.

Comfort the soule of thy seruaunt, for vnto the, o Lorde, do I lyft vp my soule.

For

For thou Lorde arte good and gracyous: and of greate mercye vnto all them that call vpon the.

Gyue eare Lorde vnto my prayer, and pondre my humble desire.

In the tyme of my trouble I cal vpon the, for thou hearest me.

Among the goddes there is none lyke vnto the, o Lorde, there is not one that can worke as thou doest.

All nacyons whome thou hast made, shall come and worshyp before the, o Lorde, & shall glorifye thy name.

For thou art greate, thou doest wonderous thynges, thou art God alone.

Leade me in thy waye, o Lorde, that I may walke in thy truth: o let my hert vnite in fearing thy name.

I thanke the, o Lorde my God: and wyll glorifye thy name for euer.

For great is thy mercye towarde me: thou hast deliuered my soule frome the nethermost hell.

O God, the proude are risen agaynste me, and the congregacion of the myghtye seketh after my soule, and sette not the before theyr eyes.

But thou, o Lorde God, art full of compassion and mercy, long suffringe, great in goodnes and trueth.

O turne the then vnto me, haue mercye vpon me: gyue thy strengthe vnto thy seruaunte, and helpe the sonne of thyne handmayde.

Shewe some token vpon me for good, that they whiche hate me, maye se it, and be ashamed: because thou Lorde hast holpen me, and comforted me.

PSAL. LXXXVI.

A Psalme and songe of the sonnes of Corah.

HEr foundacyons are vpon the holye hylles: the Lorde loueth the gates of Sion more then all the dwellynges of Jacob.

Mercye excellent thynges are spoken of the thou cyte of God. Selah.

I will thynke vpon Rahab and Babylon, so that they shall knowe me.

Yea the Philistynes also, and they of Tyre, with the Moryans. Lo, there was he borne.

And of Sion it shal be reported, that he was borne in her, euen the moost hyest which hath buylded her.

The Lorde shal cause it to be preached and written among the people, that he was borne there. Selah.

Therfore the dwellynge of all syngers and daunsers is in the.

PSAL. LXXXVII.

A Psalme and songe of the sonnes of Corah, to the chaunter vpon Mahelath, for affliction, an instruction of Heman the Ezrahyte.

O Lorde God my sauioure, I crye daye and nyght before the: oh let my prayer enter in to thy presence, enclyne thyne eare vnto my callyng.

For my soule is full of trouble, and my lyfe draweth nygh vnto hell.

I am counted as one of the that go downe vnto the pit: I am euen as a man that hath no strength.

Free amonge the dead, lyke vnto them that lye in the graue: whiche be oute of remembraunce, and are cutte awaye frome thy hande.

Thou hast layde me in the lowest pit, in the darcknesse, and in the depe.

Thyne indignacyon lyeth harde vpon me: and thou vexest me with all thy floudes. Selah.

Thou hast put awaye myne acquayntaunce farre fro me: and made me to be abhorred of them: I am so fast in prison, that I can not get forth.

My syght fayleth for very trouble: Lorde I cal daylye vpon the, and stretche out my handes vnto the.

Doest thou shewe wonders amonge the dead?

Can the Phisitions rayse them vp agayne, that they may prayse the?

Maye thy louynge kyndnesse be shewed in the graue: or thy faythfulnesse in destruction?

Maye thy wonderous workes be knowen in the darcke? or thy righteousnesse in the lande where all thynges are forgotten?

Vnto the I cry, o Lorde, and early commeth my prayer before the.

Lorde, why puttest thou awaye my soule? wherfore hydest thou thy face fro me?

My strengthe is gone for very sorowe and miserye: with fearfulnesse doo I beare thy burthens.

Thy wrathfull displeasure goeth ouer me: the feare of the oppresseth me.

They come rounde aboute me daylye lyke waters: and compasse me togyther on euerye syde.

My louers and frendes hast thou put awaye fro me: and taken awaye myne acquayntaunce.

PSAL. LXXXVIII.

A Instruction of Ethan the Ezrahyte.

MY songe shall be alwaye of the louynge kyndnesse of the Lorde: with my mouthe wyll I euer declarynge thy faythfulnesse frome one generacion to an other.

For I haue sayd: mercye shall be set vp for euer, thy faythfulnesse shalt thou stablyshe in the heuens.

* I haue made a couenaunte with my chosen: I haue sworne vnto Dauid my seruaunte.

Thy seed wyll I stablyshe for euer, and set vp

by thy trone frome one generacyon to an other.

Psal. 111. O Lorde, the verye heuens shall prayse thy wonderous worckes, yea and thy faythfulnesse in the congregacion of the sayntes.

For who is he among the cloudes, that may be compared vnto the Lorde?

Yea what is he amonge the goddes, that is lyke vnto the Lorde?

God is greatly to be feared in the counsel of the sayntes, & to be had in reuerence of all them that are aboute him.

O Lorde God of hostes, who is lyke vnto the in power? thy truthe is roundе aboute the.

Thou abatest the ragynge of the see: thou stillest the waues therof, when they aryse.

Thou breakest the proude lyke one that is wounded, thou scatterest thyne enemies abrode with thy mighty arme.

The heuens are thyne, the erth is thyne: thou hast layed the foundacion of the round worlde, and all that therin is.

Thou hast made the Northe and the Southe: Tabor and Hermon shall reioyse in thy name.

Thou hast a mygthye arme, stronge is thy hande, and hye is thy ryght hande.

Ryghteousnesse and equitie is the habitacion of thy seate: mercye and truthe goo before thy face.

Blessed is ỹ people, o Lorde, that can reioyse in the, and walketh in the lyght of thy countenaunce.

Their delyte is in thy name all the daye long, and thorow thy righteousnesse they shall be exalted.

For thou arte the glorye of their strengthe and thorowe thy fauoure shalte thou lyfte vp our hornes.

The Lorde is our defence: and the holy one of Israel is our kyng.

Psal. 89. Then spakest sometimes in visions vnto thy sayntes, and sayedest: I haue layd helpe vpon one that is mighty, I haue exalted one chosen out of the people.

I haue founde Dauid my seruaunt: with my holy oyle I haue annoynted him.

Psal. 2. Act. 13. My hande shall holde him fast: and myne arme shall strengthen him.

The ennemye shall not ouercome hym: and the sonne of wickednesse shall not hurte hym.

I shal smyte downe his foes before his face: and plage them that hate him.

My truthe also and my mercye shall be with him: and in my name shall his horne be exalted.

I will set his hande in the see: and his ryght hande in the floudes.

He shall call me: thou arte my father, my God, and the strengthe of my saluacion.

And I will make him my fyrstborne: hyer then the kynges of the erth.

Psal. 2. My mercye will I kepe for him for euermore: and my couenaunte shall stande fast with him.

His seed will I make to endure for euer, yea and his trone as the dayes of heuen.

But yf his children forsake my lawe: and walke not in my iudgementes.

Yf they breake mine ordinaunces: and kepe not my commaundementes.

I will visit their offences with the rod: and their synnes with scourges.

Neuertheles my louynge kyndnesse will I not vtterly take from him: ne suffre my truth to fayle.

My couenaunt will I not breake: nor disanulle the thynge that is gone oute of my lyppes.

Psal. 132. I haue swoorne onys by my holynesse, that I will not fayle Dauid.

His seede shall endure for euer, and his seate also lyke as the sunne before me.

He shall stande fast for euermore as the moone: and as the faythfull wytnesse in heuen. Selah.

But now thou forsakest and abhorrest thine annoynted: and art displeased at him.

Thou hast tourned backe the couenaunte of thy seruaunte: and caste his crowne to the grounde.

Thou hast ouerthrowen al his hedges: and broken downe his strong holdes.

All they that go by, spoyle him: he is become a rebuke vnto his neyghbours.

Thou settest vp the ryghte hande of his enemyes: and makest all his aduersaryes to reioyse.

Thou hast taken awaye the strengthe of his swerde: and gyuest him not victorye in the battayle.

Thou hast put out his glorye: and cast his trone downe to the ground.

The dayes of his youthe hast thou shortened: and couered him with dishonoure. Selah.

Lorde, howe longe wylte thou hyde thy selfe? for euer? shall thy wrathe burne lyke fyre?

O remembre howe shorte my tyme is: haste thou made all men for nought? what man is he that liueth, and shall not se deathe?

Psal. 49. Kepe a man delyuer his owne soule from the hande of hell? Selah.

Lorde, where are thy olde louynge kyndnesses, which thou swoorest vnto Dauid in thy truthe?

Remembre, Lorde, the rebuke that the multytude of thy people doo vnto thy seruauntes, and howe I haue borne it in my bosome.

Wherewith thyne ennemyes blaspheme the: and slaunder the fotesteppes of thyne annoynted.

Thankes be to the Lorde for euermore: Amen, Amen.

PSAL. LXXXIX.

A prayer of Moyses the man of God.

Lorde

A LOrde, thou art oure refuge frome one generacion to an other.

Before the mountaynes were brought forthe, or euer the earthe and the worlde were made, thou art God from euerlasting & worlde without ende.

Thou tournest man to destruction: & sayne thou sayest: come agayne ye children of men.

For a thousande yeres in thy syghte, are but B as yesterdaye that is past, and lyke as it were a nyght watche.

As soone as thou scatterest them, they are euen as a slepe: and fade awaye sodenly lyke the grasse.

In the morynge it is grene and groweth vp: but in the euenynge it is cut downe and wythered.

For we consume awaye in thy displeasure: and are afrayde at thy wrathfull indignacion.

Thou settest our mysdedes before the: and C our secrete synnes in the syghte of thy countenaunce.

For when thou art angrye, all our dayes are gone: we bringe oure yeres to an ende, as it were a tale that is tolde.

The dayes of oure age are thre score yeres and ten: and thoughe men be so stronge that they come to foure score yeres, yet is their strength then but labour and sorowe: so soone passeth it awaye and we are gone.

But who regardeth the power of thy wrathe, thy fearefull and terrible displeasure?

O teache vs to nombre oure dayes, that we maye applye oure hertes vnto wysedome.

Turne the agayne, o Lorde, at the last: and D be gracious vnto thy seruauntes.

O satisfie vs with thy mercy, and that sone: so shall we reioyse and be glad all the dayes of our lyfe.

Comfort vs agayn now after the time that thou hast plaged vs: and for the yeres wherin we haue suffered aduersitie.

Shewe thy seruantes thy worke: and their children thy glory.

And the glorious maiestie of the Lorde our God be vpon vs: O prospere thou the worke of our handes vpon vs: o prospere thou oure handy worke.

PSAL. XC.

E WHo so dwelleth vnder the defence of the most hyest, and abideth vnder the shadow of the almyghty.

He shall saye vnto the Lorde: o my hope, and my stronge holde, my God, in whome I wyll trust.

For he shall deliuer the frome the snare of the hunter: and frome the noysome pestylence.

He shall couer the vnder his wynges, that thou mayste be safe vnder his fethers: his faythfulnesse and truthe shal be thy shilde and buckeler.

So that thou shalt not nede to be afrayd for any bugges by nyght, ne for the arowe that fleeth by daye.

For the pestilence that creepeth in the darcknesse: ne for the sickenesse that wasteth in the noone daye. B

A thousande shal fall besyde, and ten thousande at thy right hand: but it shal not come nye the.

Yea with thyne eyes shalt thou beholde: & se the rewarde of the vngodly.

For thou Lorde art my hope: thou hast set thyne house of defence very hye.

There shall no euyll happen vnto the: C (Psalm. xci. b; Luc. xxi. a)
neyther shall anye plage come nye thy dwellynge.

For he shal giue his aungels charge ouer the to kepe the in all thy wayes.

They shall beare the in their handes, that thou hurt not thy fote agaynst a stone.

Thou shalt go vpon the lyon and adder, the yong lyon and the dragon shalt thou treade vnder thy fete.

Because he hath set his loue vpon me, I shal deliuer him: I shall defende him, for he hath knowen my name.

When he calleth vpon me, I shall heare him: yea I am with him in his trouble, I wyll deliuer him, and bringe him to honoure.

With long lyfe wil I satisfye him, and shewe him my saluacion.

PSAL. CXI. After the Hebrues text.

C A psalme of the longe for the Saboth daye.

IT is a good thing to giue thankes vnto the Lorde: and to sing prayses vnto thy name, A o moost hyest.

To tell of thy louynge kyndnesse earlye in the morynge: and of thy truthe in the nyghtseason.

Vpon an instrumente of tenne stringes: vpon the Lute, and with the songe vpon the harpe.

For thou Lorde hast made me glad thorowe thy workes: and I wil reioyse ouer the operacio of thy handes.

O Lorde, how glorious are thy workes, thy thoughtes are very depe.

An vnwise man wyl not knowe this: and a fole wil not vnderstande it. B

That the vngodly are grene as the grasse: & that all the workes of wickednesse do florisshe to be destroyed for euer.

But thou Lorde, o most hyest, abidest worlde without ende.

For loo, thyne ennemyes, O Lorde, loo, thyne ennemyes shall perysshe: and all the workes of wickednesse shall be scattered abrode.

But my horne shal be exalted like the horne of an Vnicorne, and shall be annoynted with freshe oyle.

Myne eye also shall se his lust of his ennemyes: and myne eare shall heare his desire of the wicked that rise vp agaynst me. C

The

The righteous shall florysshe lyke a palme tree, and growe lyke a Cedre of Libanus.

Such as be planted in the house of the Lorde, be fruytfull, plentyous and grene.

That they may shewe, how true the Lorde my strength is, & that there is no unrighteousnesse in him.

PSAL. XCII.

After the Hebrue.

THe Lorde is kynge, and hath put on glorious apparell: the Lorde hathe put on his apparell: and gyrded hym selfe with strength: he hath made the rounde worlde so sure, that it can not be moved.

From that time forth hath the seat ben prepared: thou art from everlastynge.

The flouddes are lyft up (O Lorde) the flouddes lyft up their noyse, the flouddes lyfte up their waues.

The waues of the see are mighty, and rage horribly: but yet the Lorde that dwelleth on lyne, is mightyer.

Thy testimonyes, O Lorde, are verye sure: holynesse becommeth thyne house for ever.

PSAL. XCIII.

After the Hebrue.

O Lorde God, to whom vengeaunce belongeth: thou God to whom vengeaunce belongeth, shewe thy selfe.

Lyfte thou uppe of the worlde, and rewarde the proude after their deservynge.

Lorde how long shal the ungodly, how long shal the ungodly tryumphe?

Howe longe shall all wycked dedes speake so disdaynfully: and make suche proude boastynge?

They smyte downe thy people, o Lorde, and trouble thyne heritage.

They murther the widow and the straunger: and put the fatherlesse to deth.

And yet they saye, tushe, the Lorde seeth not: the God of Jacob regardeth it not.

Take hede ye unwyse amonge the people: o ye fooles, when will ye understande?

He that planteth the eare, shal he not heare? he that made the eye, shal he not se?

He that nourtureth the Heythen: and teacheth a man knowlege, shall he not punysshe?

The Lorde knoweth the thoughtes of men that they are but vayne.

Blessed is the man whome thou lernest (O Lorde) and teachest him in thy lawe.

That thou mayst geue him pacience in time of aduersitie, untyll the pyt be digged for the ungodly.

For the Lorde will not forsake his people, neither will he forsake his inheritaunce.

And why? iudgement shal be turned againe unto righteousnesse, and all suche as be true of herte shall folowe it.

Who ryseth up with me agaynste the wycked? who taketh my parte agaynst the euyll doers?

If the Lorde had not holpen me, my soule had almost ben put to sylence.

Whē I sayd: my fote hath slypped, thy mercy (o Lorde) holde me up.

In the multitude of the sorowes that I had in my herte, thy comfortes have refreshed my soule.

Wylt thou have any thyng to do with the stole of wickednes, which ymagineth mischefe in the lawe?

They gather them togyther against the soule of the righteous, and condemne the innocent bloude.

But the Lorde is my refuge, my God is the strength of my confidence.

He shall recompence them their wickednesse: and destroye them in their owne malyce: yea the Lorde oure God shall destroye them.

PSAL. XCIIII.

Here the Hebrues begynne.

OCome let us praise the Lord, let us hertely reioyce in the strengthe of oure saluacion.

Let us come before his presence with thankesgyuynge, and shewe our selfe glad in hym with psalmes.

For the Lorde is a greate God, and a greate kynge, above all goddes.

In his hande are all the corners of the earthe: and the strengthe of the hylles is his also.

The see is his, for he made it, and his handes prepared the drye lande.

O come, let us worshyp and bowe downe our selues: let us kneele before the Lorde our maker.

For he is oure God: and we are the people of his pasture, and the shepe of his handes.

To day if ye will heare his voyce, harden not your hertes, as when ye prouoked in tyme of temptacion in the wildernesse.

Where your fathers tempted me: proued me, and sawe my workes.

Fourtye yeres longe was I grieued with that generacion, and sayde: they erre ever in their hertes, they veryly have not knowen my wayes.

Therfore I sayde unto the in my wrath: that they shulde not entre in to my rest.

PSAL. XCV.

OSynge unto the Lorde a newe songe: syng unto the Lorde all the hole earth.

Syng unto the Lorde, and prayse his name: be tellynge of his saluacion from daye to daye.

Declare his honour among the Heythē, and his wonders amonge all people.

For the Lorde is greate, and can not worthely be prayed: he is more to be feared then all goddes.

As for all the goddes of the Heythen: they be but ydols: but it is the Lord that made the heuens.

Than

Thankesgyuynge and worshyp are be-
fore him: power and honoure are in his sanc-
tuarye.

Ascribe vnto the Lorde (O ye kynredes of
the Heithen) ascribe vnto the Lorde worshyp
and strength.

Ascribe vnto the Lorde the honoure of his
name: bringe presentes, and come into his
courte.

O worshyp the Lorde in the beautye of ho-
lynesse: let the hole earthe stande in awe of
hym.

Tell it oute amonge the heithen: that the
Lorde is kyng: and that it is he whiche hathe
made the rounde worlde so fast, that it can not
be moued, and how that he shal iudge the peo-
ple righteously.

Let the heuens reioyse, and let the earth be
glad: let the see make a noyse, yea and al that
therein is.

Lette the felde be ioyfull, and all that is
in it: let all the trees in the wodde leape for
ioye.

Before the Lorde, for he commeth: for he
cõmeth to iudge the earth: yea with righteousnes
shall he iudge the worlde, and the people with
his truthe.

PSAL. XCVI.

THe Lorde is kyng, the erth may be glad
therof: yea the multitude of yles may
be glad therof.

Clowdes and darcknesse are rounde aboute
him: righteousnesse and iudgement are the habi-
tacion of his state.

There goeth a fyre before him, to burne vp
his enemyes on euery syde.

His lightenynges gaue shine vnto the worlde:
the erth seeth it, and is afrayde.

The hilles melt lyke waxe at the presence of
the Lord of the hole erth.

The heuens declare his righteousnesse: and
all the people se his glory.

Confounded be all they that worshyp ima-
ges, and delite in their idols: worshyp him all
ye goddes.

Sion heareth of it, and reioyseth: yea and al
the doughters of Iuda are glad because of thy
iudgementes, o Lorde.

For thou Lorde arte the moost hyest ouer
all the earth: thou art exalted farre aboue al
goddes.

O ye that loue the Lorde, se that ye hate the
thyng whiche is euyll: the Lorde preserueth
the soules of his seruntes, he shall deliuer them
from the hande of the vngodly.

There is spronge vp a lyghte for the rygh-
teous: and a ioyfull gladnesse for suche as be
true hearted.

Reioyse therfore in the Lorde ye righteous:
and geue thankes for a remembraunce of his
holynesse.

PSAL. XCVII.

A Psalme.

SYng vnto the Lorde a newe songe: for
he hathe wone maruelous thynges.

With his owne ryghte hande, and
with his holye arme he hathe gotten the vic-
torye.

The Lorde hath declared his sauing helth:
his righteousnes hath he openly shewed in the
sight of the heithen.

He hath remembred his mercye and truthe
towarde the house of Israel: so that all the en-
des of the worlde se the sauynge helthe of our
God.

Shewe youre selues ioyfull vnto the
Lorde all ye landes: synge, reioyse, and geue
thankes.

Praise the Lorde vpon the harpe: synge
to the harpe with a Psalme of thankesgy-
uynge.

With trompettes also and shawmes: O
shewe youre selues ioyfull before the Lorde
the kynge.

Let the see make a noyse, and all that the-
in is: yea the hole worlde, and all that dwell
therin.

Let the flodes clap their handes: and let
all the hilles be ioyfull together:

Before the Lorde, for he is come to iudge
the earthe.

Yea with righteousnesse shall he iudge the
worlde, and the people with equitie.

PSAL. XCVIII.

After the 96. in some bookes.

THe Lorde is kynge, be the people ne-
uer so vnpacyent: he sytteth vpon the
Cherubyns, be the earthe neuer so vn-
quiet.

The Lorde is great in Sion, and hye aboue
all people.

O let men giue thankes vnto thy great and
wonderfull name, for it is holy.

The kynges power loueth iudgement, thou
preparest equitie, thou executest iudgemẽt and
righteousnes in Iacob.

O magnifie the Lorde our God: fal downe
before his fotestole, for he is holy.

Moses and Aaron amonge his Priestes:
and Samuel amonge suche as call vpon his
name: these called vpon the Lorde, and he
herde them.

He spake vnto them out of the cloudy piller
for they kepte his testimonies, and the law that
he gaue them.

Thou herdest them, o Lorde our God, thou
forgauest them, o God, & punishedst their own
inuentions.

O magnifie the Lord our God, and worship
him vpon his holy hyll, for the Lord our God
is holye.

PSAL. XCIX.

After the 98. in some bookes.

A Psalme of prayse.

BE ioyfull in God (all ye landes) serue
the Lorde with gladnesse, come before
his presence with ioye.

Be ye sure that the Lorde he is God: It
Him is he

is he that hath made vs, and not we ourselues: we are but his people, and the shepe of his pasture.

O go youre waye in to his gates then with thanckesgyuynge, and in to his courtes with prayse, be thankful vnto him, and speake good of his name.

For the Lord is gracious, his mercy is euerlastynge: and his truthe endureth from generacion to generacion.

After the thyrde.

PSAL. C.

A Psalme of Dauid.

R MY songe shall be of mercye and iudgement: yea vnto the (O Lorde) will I synge.

O let me haue vnderstandynge in the waye of godlynesse, vntyll the tyme that thou come vnto me: and so shall I walke in my house wt an innocent hert.

I will take no wycked thyng in hande: I hate the synne of vnfaythfulnesse, it shall not cleue vnto me.

A frowarde hert shal depart from me: I will not knowe a wicked person.

V Who so priuily slaundreth his neighbour, him will I destroye: who so hath a proude lokr, and an hye stomache, I maye not awaye with him.

Myne eyes shall loke for suche as be faythfull in the lande: that they maye dwell with me: and who so walketh a godly lyfe, shal be my seruaunt.

There shall no deceytfull person dwell in my house: he that telleth lyes shall not tarye in my syght.

I shall soone destroye all the vngodly of the land: that all wicked wers may be rooted oute of the cyty of the Lorde.

After the thyrde.

PSAL. CI.

A prayer of the afflicted, when he was in woe, and powred out his complaynte before the Lorde.

R HEare my prayer, o Lord, and let my crynge come vnto the.

Hyde not thy face fro me in the time of my trouble: enclyne thyne eares vnto me when I call, O heare me, and that ryghte soone.

For my dayes are consumed away like smoke: and my bones are brent vp as it were a fyre brande.

My herte is smytten downe, and withered lyke grasse: so that I forget to eate my breed.

For the voyce of my groning: my bone will scarce cleue to my flesshe.

I am become lyke a Pellycane in the wylderneesse: and lyke an owle in a broken wall.

I wake, and am euen as it were a sparowe sytting alone vpon the house top.

V Myne enemyes cruelly me all the day long: they laugh me to scorne, and are swome together against me.

I eate asshes with my breed, and mingle my drynke with wepinge.

And that because of thyne indignacion and wrath, for thou hast taken me vp, and cast me awaye.

My dayes are gone like a shadowe: and I am withered lyke grasse.

But thou, O Lorde, endurest for euer: and thy remembraunce throwe oute all generacyons.

Aryse therefore and haue mercy vpon Sion: for it is tyme to haue mercy vpon her, yea the tyme is come.

And why? thy seruauntes haue a loue to her stones: and it pityeth them to se her in the dust. E

The heythen shall feare thy name, O Lorde, and all the kynges of the earthe thy maiestye.

For the Lorde shall buylde vp Sion, & shal appere in his glory.

He tourneth hym vnto the prayer of the poore destitute: and despyseth not their desyre.

This shal be written for those that come after: that the people which shal be borne, may prayse the Lorde.

For he loketh downe from the sanctuarye: out of the heuen dothe the Lorde beholde the earthe.

That he may heare the mournynges of suche as be in captiuitie: and delyuer the chyldren of deathe.

That they maye preache the name of the Lorde in Syon: and his worshyp at Ierusalem.

When the people are gathered together: D and the kyngdomes also to serue the Lorde.

He hath brought downe my strength in my iourney: and shortened my dayes.

Yet will I saye, O my God, take me not awaye in the myddest of myne age: as for thy yeres, they endure throwe oute all generacions.

Thou Lorde in the begynning hast layd the foundacion of the erth, and the heuens are the workes of thy handes.

* They shal perishe, but thou shalt endure: & they all shall waxe olde as doth a garment, & as a vesture shalte thou chaunge them, & they shall be chaunged.

But thou art the same, and thy yeres shall not fayle.

The chyldren of thy seruauntes shall continue: and their seede shall prosperre in thy syght.

PSAL. CII.

Of Dauid.

R PRayse the Lorde, O my soule, and all that is within me, prayse his holye name.

prayse

Prayse the Lord, o my soule, and forget not all his benefites.

Which forgiveth all thy synnes: and healeth all thyne infirmities.

Which saveth thy life from destruction: & crowneth the with mercy, and louynge kyndnesse.

Which satisfyeth thy desyre with good thynges: makynge the yonge and lusty as an Eale.

The Lorde executeth righteousnesse & iudgement, for all them that suffre wronge.

He shewed his wayes vnto Moses: and his workes vnto the children of Israel.

The Lorde is full of compassion and mercye: longe sufferynge, and of greate goodnesse.

He wil not alwaye be chiding: neither wil he kepe his anger for euer.

He hathe not dealte with vs after our synnes: ne rewarded vs accordynge to oure wickednesse.

For loke how hye the heuen is in comparison of the erth: so great is his mercy also towarde them that feare him.

Loke howe wyde the East is frome the Weste: so farre hathe he sette oure synnes from vs.

Yea like as a father pitieth his owne children: euen so is the Lorde mercyful vnto them that feare him.

For he knoweth whereof we be made: he remembreth that we are but dust.

That a man in his tyme is but as is grasse: and florisheth as a flowre of the felde.

For as soone as the wynde goeth ouer it, it is gone: and the place therof knoweth it no more.

But the mercyful goodnesse of the Lord endureth for euer and euer, vpon them that feare him, and his righteousnesse vpon their children children.

Suche as kepe his couenaunte: and thynke vpon his commaundementes, to doo them.

The Lorde hath prepared his seat in heuen: and his kyngdome ruleth ouer all.

O prayse the Lord ye aungels of his, ye that be mighty in strengthe: fulfyllynge his commaundement, that men may heare the voyce of his wordes.

O prayse the Lorde all ye his hostes, ye seruauntes of his, that do his pleasure.

O speake good of the Lorde all ye workes of his, in euery place of his dominion: prayse thou the Lorde, o my soule.

PSAL. CIII.

PRayse the Lorde, o my soule: o Lorde my God, thou arte become exceadynge glorious, thou arte clothed with majesty and honoure.

Thou wrappest thy self with light, as it were with a garment, thou spredest out the heuen like a curtayne.

Thou bouldest it about with waters, that maketh the cloudes thy charet, and goest vpon the wynges of the wynde.

Thou makest thyne aungels spirites: and thy ministers flames of fyre. Heb. 1.

Thou hast layde the erth vpon her foundacion, that it neuer moueth at any tyme.

Thou couerest it with the depe like as with a garment: so that the waters stande aboue the hylles.

But at thy rebuke they flee, at the voyce of thy thondre they are afrayde.

(Then are the hylles sene aloft, and the valeys benethe in their place which thou hast appointed for them.)

Thou hast set them their boundes, whiche they may not passe, that they turne not again to couer the erth.

Thou causest the welles to springe vp amonge the valeys, and the waters to runne amonge the hylles.

That al beastes of the feld may haue drinke, and that the wylde asses maye quenche their thirst.

Aboue vpon the hylles haue the foules of the ayre their habitation, & sing among the braunches.

Thou waterest the hylles frome aboue: the earthe is fylled with the fruites of thy workes.

Thou bryngest forth grasse for the catel, and grene herbes for the seruice of men.

Thou bringest fode out of the erth: wine to make glad the hert of man, oyle to make him a chereful countenaunce, and breed to strengthe mans herte.

The trees of the Lorde are full of sape: euen the trees of Libanus which he hath planted.

There make the birdes their nestes: and the fyrre hylles are a dwellynge for the Storche.

The hylles are a refuge for the wylde goates: and so are the stonye rockes for the conyes.

Thou hast appointed the Moone for certayne seasons, the Sunne knoweth his going downe.

Thou makest darcknesse, that it maye be nyght: wherin all the beastes of the forest wo mone.

Yea and the younge Lyons whiche rore after their praye: and seke their meate at God.

But when the sunne ariseth, they get them awaye together, and lye them downe in their dennes.

Then goeth man forth to his worke, and to tyll his lande vntyll the euenyng.

O Lorde, how manyfolde are thy workes, right wisely hast thou made them all: yea the erth is full of thy ryches. Psalm xcii. a

So is this great and wyde see also, wherin are thinges creping innumerable, both smal and great beastes.

There go the shippes ouer, and there is that Leuiathan, whom thou hast made to take his pastyme therin.

They wayte all vpon the, that thou mayste

gyue them meate in due season.

When thou gyuest it them, they gather it: when thou openest thyne hande, they are filled with good.

But when thou hydest thy face, they are sorowfull: yf thou takest awaye their breathe, they dye, and are tourned againe to their dust.

Againe, whē thou lettest thy breth go forth, they are made: and so thou renuest the face of the earthe.

The glorious maiestye of the Lorde endureth for euer: and the Lorde reioyceth in his workes.

The earthe trembleth at the loke of him: he touche but touche the hylles, and they smoke.

I wyll synge vnto the Lorde as longe as I lyue: I wyll prayse my God whyle I haue my beynge.

O that my wordes might please him, for my ioye is in the Lorde.

As for synners, they shall be consumed oute of the earth: and the vngodly shal come to an ende: but prayse thou the Lorde, o my soule. Prayse the euerlastynge.

PSAL. CIIII.

Geue thankes.

Gyue thankes vnto the Lorde: and call vpon his name: tell the people what thinges he hath done.

Let your songes be of him: prayse him, and let your talkyng be of all his wonderous workes.

Geue his holy name a good reporte, let their hertes reioyce that seke the Lorde.

Seke the Lorde and his strength: seke his face euermore.

Remembre the merueylous workes that he hath done, his wonders and the iudgementes of his mouth.

O ye sede of Abraham his seruaunt, ye children of Iacob his chosen.

He is the Lord our God, whose punishmentes are thorow out all the worlde.

He is alwaye myndefull of his couenaunt, and promyse that he made to a thousand generacions.

Genes. xxii. c. Yea the couenaunte that he made with Abraham: and the othe that he sware vnto Isaac.

And appoynted the same vnto Iacob for a lawe: and to Israell for an euerlastynge testament.

Sayinge: vnto the will I geue the lande of Canaan, the lot of your heritage.

When there was yet but a fewe of them: & straungers therin.

What tyme as they wente frome one nacion to an other: frome one kyngdome to an other.

1. Par. xvi. c. He suffred no man to hurt them, but reproued euen kynges for their sakes.

Touche not myne anoynted, and my Prophetes no harme.

4. Reg. i. c. Moreouer he called for a dearthe vpon the lande: and destroyed all the prouision of breed.

But he had sente a man before them, euen Ioseph: whiche was solde to be a bonde seruaunt.

They hurt his fete in the stockes: the yron pearsed his hert.

Vntyll the tyme that his worde came: and tyll the worde of the Lorde had tryed hym.

Then sent the kynge, and ranson him & he delyuered: the prince of the people bade lette him goo.

He made him Lorde of his house: and ruler of all his substaunce.

That he myghte enforme his princes after his wyll: and teache his senatours wysedome.

Israel also came in to Egypt: & Iacob was a straunger in the lande of Ham. L

But he increased his people exceedingly: and made them stronger then their ennemies.

Whose herte tourned so, that they hated his people: and dealte vntruly with his seruauntes.

Then sent he Moses his seruaunt, & Aaron whom he had chosen.

Exod. vii. These dyd his tokens among them, & wonders in the land of Ham.

Exod. x. He sente darkenesse, and it was darcke: for they were not obedient vnto his worde.

Exod. vii. Psalm. lxxvii. He turned their waters in to bloud, & slewe their fysshe.

Exod. viii. Psalm. lxxvii. Their landes brought forth frogges: yea euen in their kynges chambres.

Exod. x. Psalm. lxxvii. He spake the worde: and there came all maner of flyes and lyce in all their quarters.

Exod. ix. Psalm. lxxvii. He gaue them hayle stones for rayne: and flames of fyre in their hande.

Exod. ix. Psalm. lxxvii. He smote their vineyardes and figge trees: and destroyed the trees that were in their coastes.

Exod. x. Psalm. lxxvii. He spake the worde, and there were grashoppers and caterpyllers innumerable.

Exod. x. Psalm. lxxvii. These ate vp all the grasse in their land, and deuoured their frutes of the grounde.

Exod. xii. Psalm. lxxvii. He smote all the first borne in the land, euē the chief of al their substaunce.

He brought them forth with siluer & golde: there was not one feble person amonge their tribes. D

Egypt was glad of their departing, for they were afrayde of them.

Exod. xiii. Psalm. lxxvii. He spredde oute a cloude to be a couerynge: and fyre to gyue lyghte in the nyghte season.

Exod. xvi. Psalm. lxxvii. At their desire there came quayles: and he filled them with the breed of heuen.

Exod. xvii. Psalm. lxxvii. He opened the rocke of stone, and the waters flowed oute: so that ryuers ranne in the wylderneße.

Gen. xii. Gen. xv. Gen. xvii. For why? he remembred his holye promyse whiche he had made vnto Abraham his seruaunt.

Psalm. cv. Thus he brought forth his people with ioye: and his chosen with gladnesse.

And gaue them the landes of the heythen: obstrus

where they toke the labours of the people in possession.

That they myghte kepe his statutes: and obserue his lawes. Prayse the euerlastynge.

PSAL. CV.

Prayse the euerlastynge.

O Geue thankes vnto the Lorde: for he is gracyous, and his mercye endureth for euer.

Who can expresse the noble actes of the Lord, or shewe forth all his prayse?

Blessed are they that alway kepe iudgement, and do righteousnesse.

Remembre vs, o Lorde, according to the fauour that thou beares vnto thy people: o visit vs with thy sauing helth.

That we myghte se the pleasure of thy chosen, that we myghte reioyse in the gladnesse of thy people, and giue thankes with thyne inheritaunce.

We haue synned with our fathers, we haue done amysse, we haue dealt wickedly.

Our fathers regarded not thy wonders in Egypt, they kepte not thy greate goodnesse in remembraunce: but were disobedient at the see, euen at the red see.

Neuertheles he helped them for his names sake: that he myghte make his power to be knowen.

He rebuked the red see, and it was dried vp: so he led them thorow the depe, as in the wildernesse.

Thus he saued them from the hande of the hater: and deliuered them from the hande of the ennemye.

As for those that troubled them, the waters ouerwhelmed them, there was not one of them lefte.

Then beleued they in his worde, and sange prayse vnto him.

But within a while they forgat his workes, and wolde not abyde his counsell.

A lust came vpon them in the wildernesse: so that they tempted God in the desarte.

Yet he gaue them their desire, and sent them ynough at their willes.

They angred Moses in the tentes, and Aaron the sayntt of the Lorde.

So the earthe opened and swalowed vp Dathan: and couered the congregacion of Abiram.

The fyre was kindled in their company, the flame burnt vp the vngodly.

They made a calfe in Horeb, and worshipped the molten ymage.

Thus they turned their glory in to the similitude of a calfe that eateth hay.

They forgat God their sauiour, which had done so great thinges in Egypt.

Wonderous workes in the land of Ham: & fearfull thinges in the red see.

So he sayde he wolde haue destroyed them, had not Moses his chosen stande before him in the gappe: to turne away his wrathfull indignacion, lest he shulde destroye them.

Yea they thoughte scorne of that pleasaunte lande, and gaue no credence vnto his worde.

But murmured in their tentes, and harkened not vnto the voyce of the Lorde.

Then lyft he vp his hande against them, to ouerthrowe them in the wildernesse. Numer.xiiij.c

To cast out their sede among the nations, & to scatter them in the landes.

They ioyned them selues vnto Baal Peor: & ate the sacrifyces of the dead.

Thus they prouoked him vnto anger with their owne inuencions, & the plage was great amonges them.

Then stode vp Phinehes and executed iustice, and so the plage ceased. Numer.xxv.b

And that was counted vnto him for righteousnesse: amonge all posteritie for euermore.

They angred him also at the waters of strife: so that Moses was punished for their sakes. Numer.xx.d

Because they prouoked his spirite, & he tolde them plainly with his lippes.

Neither destroyed they the Heithen: as the Lorde commaunded them.

But were myngled amonge the Heithen: & lerned their workes.

In so moche that they worshipped their ymages: whiche tourned to their owne decaye.

Yea they offred their sonnes and doughters vnto deuyls.

And shed the innocent blood of their sonnes and of their doughters, whom they offred vnto the ymages of Canaan: so that the lande was defyled with blode.

Thus were they stayned with their owne workes, and went a horeing with their owne inuencions.

Therfore was the wrath of the Lord kindled against his people, in so moche that he abhorred his owne inheritaunce.

And gaue the ouer in to the hand of the Heithen: and they that hated them, were lordes ouer them.

Their ennemies oppressed them, & had them in subiection.

Many a tyme dyd he deliuer them: but they prouoked him with their owne inuencions, and were broughte downe for their wickednesse.

Neuertheles when he sawe their aduersite: he herd their complaynt.

He thought vpon his couenaunt, and pytyed them: according vnto the multitude of his mercyes.

Yea he made all those that had led them away captiue, to pitie them. Deute.xxx.d

Deliuer vs, o Lorde our God, and gather vs from amonge the Heithen: that we may geue thankes to thy holy name, and make our boast of thy prayse.

Blessed be the Lorde God of Israel from euerlastynge and worlde without ende, and let

all people saye: Amen, Amen. Prayse the Lord almyghty.

PSAL. CVI.

O Geue thankes vnto the Lorde: for he is gracyous, and his mercy endureth for euer.

Let them geue thankes whome the Lorde hath redemed: and delyuered from the hande of the enemye.

And gathered them out of the landes, from the East, from the West, from the North, and from the South.

They wente astraye in the wyldernesse in an vnfrutefull waye: and founde no cite to dwell in.

Hongry and thyrsty: and their soule fainted in them.

So they cryed vnto the Lorde in their trouble: and he delyuered them frome their distresse.

He led them forthe by the ryghte waye: that they myghte goo to the cite where they dwelte.

O that men wolde prayse the goodnesse of the Lorde: and the wonders that he doth for the children of men.

For he satisfyeth the empty soule: and filleth the hongry soule with good.

Such as sate in darcknesse, and in the shadowe of deathe, being fast bounde in miserye and yron.

Because they were not obedient to the commaundements of God, but lightly regarded the counsell of the most highest.

Their herte was vexed with labour: they fell downe, and there was none to helpe them.

So they cryed vnto the Lorde in their trouble: and he delyuered them oute of their distresse.

He brought them forthe of darcknesse, and from the shadowe of deth: and brake their bondes in sonder.

O that men wolde prayse the goodnesse of the Lorde: and the wonders that he doth for the children of men.

For he hath broken the gates of brasse, and smitten the barres of yron in sonder.

Foolyssh men were plaged for their offence, & because of their wickednesse.

Their soule abhorred all maner of meat, they were euen hard at deathes dore.

So they cryed vnto the Lorde in their trouble: and he delyuered them oute of their distresse.

He sent his worde and healed them, & saued them from their destruction.

O that men wolde prayse the goodnesse of the Lorde: and the wonders that he doth for the children of men.

That they wolde offre vnto him the sacrifice of thankesgyuyng, & tell out his workes with gladnesse.

They that goo downe to the see in shyppes: and occupye their busynesse in great waters.

These men se the workes of the Lorde, and his wonders in the depe.

For at his worde, the stormy wynde ariseth: and lifteth vp the waues therof.

They are caried vp to the heuen, and downe agayne to the depe: their soule melteth away in the trouble.

They reele to & fro, they stacker like a dronke man: and are at their wittes ende.

So they crye vnto the Lorde in their trouble: and he delyuereth them out of their distresse.

He maketh the storme to ceasse: so that the waues are styll.

Then are they glad because they be at reste: and so he bringeth them vnto the haue where they wolde be.

O that men wold prayse the goodnesse of the Lorde: and the wonders that he doth for the children of men. D

That they wold exalte him in the congregacion of the people: and loue him in the seat of the elders.

Whiche turneth the floodes in to dry land, and drieth vp the water springes.

A frutefull land maketh he barreyn, for the wickednesse of them that dwell therin.

Agayne, he maketh the wyldernesse a standynge water: and water springes of a dry grounde.

There he setteth the hongry, that they may buyld for them a cite to dwell in.

That they may sow their ground, plãt vineyardes to yelde them frutes of increase.

He bleseth them, so that they multiplye exceadyngly, and suffereth not their cattell to decrease.

When they are minished and brought low thorowe oppression: thorowe anye plage or trouble.

Though he suffre them to be euill entreated thorow tyrantes, or let them wander out of the waye in the wildernesse.

Yet helpeth he the poore oute of miserye (at the last) and maketh him an housholde lyke a flocke of shepe.

The righteous will consider this & reioyce, the mouth of all wickednesse shal be stopped.

Who so is wise, and pondreth these thinges well, shal understande the louing kyndnesses of the Lorde.

PSAL. CVII.

A Song or a Psalme of Dauid.

O God, my herte is redy to synge, and to geue prayse. A

Awake, o my glorye, awake lute and harpe, I my selfe will awake right early.

I will geue thankes vnto the, o Lord, among the people, I will synge prayses vnto the among the heithen.

For the greatnesse of thy mercy is higher then the heuens, and thy faithfulnesse reacheth vnto the cloudes.

Set vp thy self, o God, aboue the heuens: and thy glory aboue all the erth. B

That

That thy beloued maye be delyuered: helpe them with thy righthande and heare me.

God hath spoken in his sanctuary, whiche thinge reioyseth me.

I will diuide Sichem, & meate out the valley of Succoth.

Galaad is myne, Manasses is myne, Ephraim is the strength of my head, Juda is my captayne.

Moab is my washpot, ouer Edom will I stretche out my shue, Philistea thal be glad of me.

Who shall leade me into the stronge cytie? Who shall bringe me into Edom?

Shalt not thou o lo (O God) whiche hast cast vs out: thou God, that wentest not forth with our hostes?

O be thou our helpe in trouble, for vayne is the helpe of man.

Through God we shall do great actes, for it is he that shall treade downe oure enemyes.

PSAL. CVIII.

To the chaunter, a Psalme of David.

HOlde not thy tongue, O God of my prayse.

For the mouth of the vngodly, ye and the mouthe of the deceytfull is opened vpon me, and speake against me with false tongues.

They compase me about with wordes of hatred, and fyghte agaynste me without a cause.

For the loue that I bare vnto them, they take now my contrary part, but I gyue my selfe vnto prayer.

Thus they rewarde me euyll for good, and hatred for my good will.

Set an vngodly man to be ruler ouer him, & let Satan stande at his righthande.

When sentence is gyuen vpon him, let him be condemned, and let his prayer be turned into synne.

Let his dayes be fewe, and his bysshoprike let an other take.

Let his children be fatherlesse, and his wyfe a wydowe.

Let his children be vagabounders, and beg their bred: let them seke it, as they that be destroyed.

Let the extorcioner consume all that he hathe, and let straungers spoyle his labours.

Let there be no man to pitye, nor to haue compassyon vpon his fatherlesse children.

Let his ende be destruction, and in the nexte generacyon, his name be cleane put out.

Let the wyckednesse of his fathers be had in remembraunce in the sight of the Lorde, and let not the synne of his mother be done away.

Let them alwaye be before the Lorde, but as for the memorial of them selues, let it perysh from out of the earth.

And that because his mynde was not to do good, but persecuted the poore helpelesse, and him that was vexed at the herte, to slaye hym.

His delyte was in cursing, and therfore shal it happen vnto him: he loued not blessing, & that shall be farre from him.

He clothed him selfe with cursinge lyke as with a rayment: yea it wente into his bowelles lyke water, and lyke oyle into his bones.

Let it be vnto him as the cloke that he hath vpon him, and as the girdle that he is gyrded withall.

Let it thus happen frome the Lorde vnto myne enemyes, and to those that speake euyl against my soule.

But deale thou with me, Oh Lorde God, accordynge vnto thy name, for swete is thy mercy.

O delyuer me, for I am helpelesse and poore, & my hert is wounded within me.

I goe hence lyke the shadowe that departeth, and am dryuen awaye as the grashoppers.

My knees are weake throwe fastinge, my flesh is dryed vp for want of ryghteousnesse.

I am become a rebuke vnto them, they loke vpon me and shake their heades.

Helpe me, O Lorde my God, oh saue me for thy mercyes sake.

That they may knowe, how that this is thy hande, and that thou hast done it.

Though they curse, yet blesse thou: and let them be confounded, that ryse vp against me, but let thy seruaunt reioyse.

Let myne aduersaryes be clothed with their owne shame, as with a cloke.

Certes, I will gyue thankes vnto the Lorde with my mouth, and praise him amonge the multitude.

For he standeth at the righthande of the poore, to saue him frome suche as condemne his soule.

PSAL. CIX.

A Psalme of David.

THe Lorde sayde vnto my Lorde: Sytte thou on my righthande, vntyll I make thyne enemyes thy footestole.

The Lorde shall sende the rodde of thy power out of Sion, be thou ruler euen in the myd dest amonges thyne enemyes.

In the daye of thy power shall thy people offer the freewyllofferinges with an holy worshyp, the dewe of thy byrth is of the wombe of the morninge.

The Lorde sware, and will not repente: Thou art a preest for euer after the order of Melchisedec.

The Lorde vpon thy righthande, shall smyte rounde kynges in the daye of his wrath.

He shall be iudge amonge the heythen, he shall

shall fyll them with dead bodyes, and smyte in sonder the heades ouer dyuerse countreyes.

He shall dryncke of the brooke in the waye, therefore shall he lyft vp his hed.

PSAL. CX.

After the Hebrues.cxi.

¶ Prayse the euerlastynge.

Psalm.xxxi. and cxxxvi.a

I Will geue thankes vnto the Lorde with my whole herte: secretly amonge the faythfull, and in the congregacion.

The workes of the Lorde are great, sought out of all them that haue pleasure therin.

His worke is worthy to be praysed and had in honoure, and his righteousnesse endureth for euer.

The mercyfull and gracious Lorde hath so done his marueilous workes, that they ought to be had in remembraunce.

He geueth meate vnto them, that feare him, he is euer myndfull of his couenaunt.

b He sheweth his people ℔ power of his workes, that he maye geue them the heritage of the heythen.

The workes of his handes are veryte and iudgement, all his commaundementes are true.

They stande fast for euer and euer, and are done in truth and equite.

He sent redempcion vnto his people, he hath commaunded his couenaunt for euer, holy & reuerent is his name.

* The feare of the Lorde is the begynnyng of wysedome, a good vnderstandynge haue all they that do therafter: the prayse of it endureth for euer.

Iob.xxviii. d. Prouerb.i. and ix.a Eccle.i.b

After the Hebrues.cxii.

PSAL. CXI.

¶ Prayse the euerlastynge.

a BLessed is the man that feareth the Lord and hath great delyte in his commaundmentes.

His sede shall be myghtye vpon earthe, the generacion of the faythfull shall be blessed.

Ryches and plenteousnesse shall be in his house, and his righteousnesse endureth for euer.

Vnto the godly there aryseth vp lyght in ℔ darcknesse: he is mercyfull, louynge & righteous.

Well is he that is mercyfull, and lendeth gladly, and ordreth his workes with discrecion.

For he shall neuer be moued, the ryghteous shall be had in an euerlastynge remembraunce.

b He will not be afrayed for any euyll tydinges, his herte standeth fast, and beleeueth in the Lorde.

His herte is stablyshed, he wyll not shrynk vntyll he se his desire vpon his enemyes.

c Luc.xi. He hath sparcled abrode, and geuen to the poore, his righteousnesse remayneth for euer, his horne shalbe exalted with honoure.

d The vngodly shall se it, and it shall greue him: he shall gnasshe with his teeth and consume awaye, and the desire of the vngodly shall perysh.

PSAL. CXII.

After the Hebrues.cxiii.

¶ Prayse the euerlastynge.

PRayse the Lorde (O ye seruauntes) O prayse the name of the Lorde. a

Blessed be the name of the Lorde, frō this tyme forth for euer more.

The Lordes name is worthy to be praysed frome the ryssinge vp of the Sunne vnto the goynge downe of the same.

The Lorde is hyghe aboue all heythen, & his glory aboue the heauens.

Who is lyke vnto the Lord our God, that hath his dwellynge so hyghe, which humbleth him selfe, to behelde that is in heauen and earthe? b

Which taketh vp the symple out of ℔ dust, and lyfteth the poore out of the myre.

That he maye set him amonge the Princes, euen amonge the Princes of his people.

Whiche maketh the barreyn woman to kepe house, and to be a ioyfull mother of children.

¶ Prayse the euerlastynge.

PSAL. CXIII.

After the Hebrues.cxiiii.

WHen Israell came out of Egypte, and the house of Iacob frome amonge that straunge people. a

Iuda was his Sanctuary, Israel his dominion.

The see sawe that, and fled, Iordan turned backe.

The mountaynes skypped lyke rammes, & the lytle hylles lyke yonge sheepe.

What ayled the, O thou see, that thou fledest? and thou Iordan, that thou turnedest backe? b

Ye mountaynes, that ye skypped lyke Rammes: and ye lytle hylles, lyke younge sheepe?

The earthe trembled at the presence of the Lorde, at the presence of the God of Iacob.

Which turned the harde rocke into a standinge water, and the flynt stone into a springynge well.

Psal.xxxiii. Ioel.ii.

NOt vnto vs, O Lorde, not vnto vs, but vnto thy name geue the prayse, for thy louynge mercy and faythfulnes.

Wherefore shall the heythen saye: Where is now their God?

Our God, he is in heauen, he doth whatsoeuer it pleaseth him.

Psalm.cxv. Esaie.xl. Their ymages are but syluer and golde, euen the worke of mens handes.

They haue mouthes, and speake not: eyes haue

haue they, but they se not.

They haue eares, & heare not: noses haue
B they, but they smell not.

They haue handes & handle not, fete haue they, but they can not goo, neyther can they speake throw their throte.

They that make them, are lyke vnto them,
C and so are all suche as put their truste in them.

But let Israell truste in the Lorde, for he is their succoure and defence.

Let the house of Aaron put their truste in
D the Lorde, for he is their succoure and defence.

They that feare the Lorde, let them put their truste in the Lorde, for he is their succoure and defence.

The Lorde is mynyfull of vs, and bleseth vs: he bleseth the house of Israel, he bleseth the house of Aaron.

Yea he bleseth all them that feare the Lorde, both small and great.

The Lorde encrease you more & more: both you, and your children.

For ye are the bleseth of the Lorde, whiche
E made heauen and earth.

All the hole heauens are the Lordes, but the earth hath he gyuen vnto the children of men.

The ded praise not the (O Lorde) neyther all they that go vnto vnto silence.

But we will praise the Lorde, frome this tyme forth for euermore. Praise the
Psal. 113. 115. 117. 135. 146. 147. 148. 149. 150. Before the Psalme. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. Psal

I maye go in there thorow, and gyue thankes vnto the Lorde.

This is the dore of the Lorde, the righteous shall entre in thorow it.

I thanke the, that thou hast herde me, and art become my saluacion.

The same stone which the buylders refused is become the head stone in the corner.

This was the Lordes worcke, and it is meruelous in our eyes.

This is the daye, whiche the Lorde hathe made, let vs reioyse and be glad in it.

Helpe now O Lorde, O Lorde send vs now prosperitie.

Blessed be he that commeth in the name of the Lorde, we wysshe you good lucke, ye that be of the house of the Lorde.

God is the Lorde, & hath shewed vs light: O garnysh the solemne feast with greny braūches, euen vnto the hornes of the aulter.

Thou art my God, and I will thanke the: thou art my God, and I will prayse the.

O gyue thankes vnto the Lorde, for he is gracious, and his mercy endureth for euer.

PSAL. CXVII.

ALEPH.

BLessed are those that be vnblemyshed in the waye: whiche walke in the lawe of the Lorde.

Blessed are they that kepe his testimonies, and seke him with their hole hert.

Which walke in his wayes, and do no wickednesse.

Thou hast geuen strayt charge to kepe thy commaundementes.

O that my wayes were stablysshed to kepe thy statutes.

So shoulde I not be confounded, whyle I haue respect vnto all thy commaundementes.

I will thanke the with an vnfayned hert, because I am lerned in the iudgemētes of thy righteousnesse.

I will kepe thy statutes, O forsake me not vtterly.

BETH.

Where withall shall a yonge man amende his waye? Euen by rulyng him self after thy worde.

With my hole herte do I seke the, O let me not go wronge out of thy commaundementes.

Thy wordes haue I hyd within my herte, that I shulde not synne against the.

Praysed be thou, O Lorde, O teache me thy statutes.

With my lyppes will I be tellynge out all the iudgementes of thy mouth.

I haue as great delyte in the waye of thy testimonies, as in all maner of ryches.

I will exercyse my self in thy commaundementes, and haue respect vnto thy foteptthes.

My delyte shalbe in thy statutes, I will not forget thy wordes.

GIMEL.

O do well vnto thy seruaunt, that I maye lyue and kepe thy wordes.

Open thou myne eyes, and so shall I spye out wonderous thinges in thy lawe.

I am a straunger vpon earthe, O hyde not thy commaundementes frome me.

My soule breaketh out, for the very feruent desire that I haue allwaye vnto thy iudgementes.

Thou rebukest the proude, cursed are they that departe frome thy commaundementes.

O turne frome me shame and rebuke, for I kepe thy testimonies.

Princes also sit and speake against me, but thy seruaunt is occupyed in thy statutes.

In thy testimonies is my delyte, they are my counceilers.

DALETH.

My soule cleaueth to the dust, O quycken thou me accordynge to thy worde.

I knowlieged my wayes, and thou herdest me, O teache me then thy statutes.

Make me to vnderstande the waye of thy commaundementes, and so shall I talke of thy wonderous workes.

My soule melteth awaye for very heuynesse, O set me vp accordynge vnto thy worde.

Take frome me the waye of lyenge, and graunte me thy lawe.

I haue chosen the waye of truth, thy iudgementes haue I layde before me.

I sticke vnto thy testimonies, O Lorde confounde me not.

I will runne the waye of thy commaundementes, when thou hast comforted my hert.

HE.

Teache me O Lorde the waye of thy statutes, and I shall kepe it vnto the ende.

O gyue me vnderstanding, and I shall kepe thy lawe, yea I shall kepe it with myne hole hert.

Leade me in the path of thy commaundementes, for that is my delyte.

Incline myne herte vnto thy testimonies, and not to couetousnes.

Oh tourne awaye myne eyes, least they beholde vanytye, and quycken me in thy waye.

O stablysh thy worde in thy seruaunt, that I maye feare the.

Take awaye the rebuke that I am afrayde of, for thy iudgementes are amiable.

Beholde, my delyte is in thy commaundementes, Oh quycken me in thy righteousnesse.

VAV.

Let thy louynge mercy come vnto me, Oh Lorde, and thy sauynge health according vnto thy worde.

That I maye geue answere vnto my blasphemers, for my trust is in thy worde.

O take not the worde of truthe vtterly out of my mouthe, for my hope is in thy iudgementes.

So shall I alwaye kepe thy lawe, yea for euer and euer.

And I will walke at libertie, for I seke thy commaundementes.

I will speake of thy testimonyes euē before kynges, and will not be ashamed.

My delyte shalbe in thy commaundementes which I loue.

My handes also will I lyft vp vnto thy cōmaundmentes which I loue, and my talkinge shalbe of thy statutes.

ZAIN.

O thinke vpon thy seruaunt as concerninge thy worde, wherein thou hast caused me to put my trust.

For it is my comfort in my trouble, yea thy worde quyckeneth me.

The proude haue me greatly in derisiō, yet shrinke not I frome thy lawe.

I remembre thyne euerlastinge iudgementes, O Lorde, and am comforted.

I am horribly afrayed for the vngodly, yͤ forsake thy lawe.

Thy statutes are my songes in the house of my pylgremage.

I thinke vpon thy name, O Lorde, in the nyght season, and kepe thy lawe.

It is myne owne, for I kepe thy commaundementes.

HETH.

Thou art my porcyon, O Lord, I am purposed to kepe thy lawe.

I make myne humble petition in thy presence with my hole hert, O be mercyfull vnto me accordinge vnto thy worde.

I call myne owne wayes to remembrance, and turne my fete into thy testimonies.

I make hast, and prolonge not the tyme, to kepe thy commaundementes.

The congregacions of the vngodly haue robbed me, but I forget not thy lawe.

At myd nyght stande I vp, to geue thankes vnto the, for the iudgementes of thy righteousnesse.

I am a companion of all them that feare yͤ and kepe thy commaundementes.

The earthe, O Lorde, is full of thy mercy, O teache me thy statutes.

TETH.

O Lorde, thou hast delt frendely with thy seruaunt, according vnto thy worde.

O learne me thy vnderstandinge, nourture and knowledge, for I beleue thy commaundementes.

Before I was troubled, I went wronge, but now I kepe thy worde.

Thou art good & frendly, O teache me thy statutes.

The proude ymagen lyes vpon me, but I kepe thy commaundementes with my hole herte.

Their hert is as fat as braune, but my delyte is in thy lawe.

It is good for me that I haue bene in trouble, that I may lerne thy statutes.

The lawe of thy mouth is dearer vnto me then thousandes of golde and syluer.

IOD.

Thy handes haue made me and fashioned me, O geue me vnderstandinge, that I maye learne thy commaundmentes.

They that feare the, wyll be gladde when they se me, because I put my truste in thy worde.

I know, O Lord, that thy iugementes are right, and that thou of very faithfulnesse hast caused me to be troubled.

O let thy mercyfull kyndnesse be my comfort, according to the promes that thou hast made vnto thy seruaunt.

O let thy louynge mercyes come vnto me, that I maye lyue, for thy lawe is my delyte.

Let the proude be confounded, which handle me so falsly.

But let suche as feare the, and knowe thy testimonies, be turned vnto me.

O let myne herte be vndefyled in thy statutes that I be not ashamed.

CAPH.

My soule longeth for thy sauinge helth, for my trust is in thy worde.

Myne eyes longe for thy worde, sayenge: O when wilt thou comfort me?

For I am become lyke a botel in the smoke, yet forget not I thy statutes.

How many are the dayes of thy seruaunt? When wilt thou be auenged of myne aduersaries?

The proude haue dygged pyttes for me, whi che are not after thy lawe.

All thy commaundmentes are true, they persecute me falsly, O be thou my helpe.

They haue almost made an ende of me vpon earth, but I forsake not thy commaundmentes.

O quycken me after thy louynge kyndnesse, and so shall I kepe the testimonyes of thy mouth.

LAMED.

Oh Lorde, thy worde endureth for euer in heauen.

Thy truth also remayneth frome one generacion to an other: thou hast layd the foundacion of the earth, and it abydeth.

They continue this day according to thyne ordi-

all thinges, for all thinges serue the.

Yf thy lawe were not thy lawe, I shuld perish in my trouble.

I will neuer forget thy commaundementes, for with them thou quickenest me.

I am thine: O helpe me, for I seke thy commaundementes.

The vngodly laye wayte for me to destroye me, but I consydre thy testimonies.

I se that all thinges come to an ende, but thy commaundement is exceadinge broade.

MEM.

O what loue haue I vnto thy lawe? all the daye longe is my talkinge of it.

Thou shalt make thy commaundment haue me wyser then myne enemies, for it is ever by me.

I haue more vnderstandinge then all my teachers, for thy testymonies are my study.

Yea I am wyser then the aged, for I kepe thy commaundementes.

I refrayne my fete from every euyll waye, that I myght kepe thy wordes.

I shrinke not from thy iudgementes, for thou teachest me.

O howe swete are thy wordes vnto my throte?

Yea more then hony vnto my mouth.

Thorow thy commaundementes I get vnderstaundyng, therfore I hate all falce wayes.

NVN.

Thy worde is a lanterne vnto my fete and a lyght vnto my pathes.

I haue sworne and am stedfastly purposed, to kepe the iudgementes of thy righteousnesse.

I am troubled aboue measure, quicken me, O Lorde, accordinge vnto thy worde.

Let the free wyll offeringes of my mouthe please the, O Lorde, and teach me thy iudgementes.

My soule is alway in my handes, yet do not I forget thy lawe.

The vngodly haue layd a snare for me, but yet swarue not I from thy commaundementes.

Thy testimonies haue I claymed as myne heritage for euer: and why? they are the very ioye of my herte.

I applye myne herte to fulfill thy statutes alwayes, euen vnto the ende.

SAMECH.

I hate the vngodlye, but thy lawe do I loue.

Thou art my defence and shylde, my trust is in thy worde.

Awaye from me ye wycked, I will kepe the commaundementes of my God.

O stablyshe me accordynge vnto thy worde, that I maye lyue, and let me not be disappoynted of my hope.

Holde thou me vp, and I shall be safe: yea I shall euer be talkinge of thy statutes.

Thou treadest downe all them that depart frome thy statutes, for they imagin but disceyte.

Thou puttest awaye all the vngodly of the earth lyke dros, therfore I loue thy testimonies.

My flesh trembleth for feare of the, and I am afrayed of thy iudgementes.

AIN.

I deale with the thinge that is lawful and ryght, O geue me not ouer vnto myne oppressours.

Be thou surety for thy seruaunt to do him good, that the proude do me no wronge.

Myne eyes are wayted away with loking for thy health, and for the worde of thy righteousnesse.

O deale with thy seruaunt accordinge vnto thy louynge mercye, and teache me thy statutes.

I am thy seruaunte, O graunte me vnderstaundinge, that I may knowe thy testimonies.

It is tyme for the (Oh Lorde) to laye to thyne handes, for they haue destroyed thy lawe.

For I loue thy commaundementes aboue golde and precious stone.

Therfore holde I streyght all thy commaundementes, and all falce wayes I vtterlye abhorre.

PHE.

Thy testimonies are wonderfull, therfore kepe they my soule them.

When thy worde goeth forthe, it geueth lyght and vnderstaundinge, euen vnto babes.

I open my mouthe and drawe in my breth, for I desire thy commaundementes.

O loke thou vpon me, and be mercyfull, as thou vsest to doo vnto those that loue thy name.

Order my goynges after thy word that no wyckednesse raygne in me.

O deliuer me frome the wrongefull dealynges of men, and so shall I kepe thy commaundementes.

Shewe the lyght of thy countenaunce vnto thy seruaunt, and leerne me thy statutes.

Myne eyes gushe out with water, because men kepe not thy lawe.

ZADE.

Righteous arte thou, O Lorde, and true is thy iudgement.

The testimonies that thou hast commaunded are exceadinge righteous and true.

My zele hathe euen consumed me, because myne enemyes haue forgotten thy wordes. Iamai

Thy worde is tryed to the vttermost, and thy seruaunt loueth it.

I am small and of no reputacion, yet doo not

not I forget thy commaundementes.

Thy righteousnesse is an euerlastinge righteousnesse, and thy lawe is true.

Trouble and heynesse haue taken holde vpon me, yet is my delyte in thy commaundementes.

The righteousnesse of thy testimonies is euerlastinge, O graunte me vnderstandinge, & I shall lyue.

KOPH.

I call with my hole hert, heare me, O Lord I will kepe thy statutes.

Yea euen vpon the to I call, helpe me, and I shall kepe thy testimonies.

Early in the morninge to I crye vnto the, for in thy worde is my trust.

Myne eyes preuente the nyght watches, § I myght be occupyed in thy woorde.

Heare my voyce, O Lorde, accordynge vnto thy louynge kyndnesse, quicken me accordinge as thou art wont.

They drawe nygh that of malice persecute me, and are farre from thy lawe.

Be thou nygh at hande also, O Lorde, for thy promyses are faithfull.

As concernynge thy testimonies, I haue knowen euer sens the begynnyng, that thou hast grounded them for euer.

RES.

O consyder myne aduersitie, and delyuer me for I do not forget thy lawe.

Mayntayne thou my cause and defende me quycken me accordinge vnto thy worde.

Health is farre from the vngodly, for they regarde not thy statutes.

Great is thy mercy, O Lorde, quycken me as thou art wont.

Many there are that trouble me, and persecute me, yet do not I swarue from thy testimonies.

It greeueth me, when I se, that the transgressours kepe not thy lawe.

Consider, O Lorde, howe I loue thy commaundementes, O quycken me with thy louynge kyndnesse.

Thy worde is true from euerlastynge, all the iudgementes of thy righteousnesse endure for euermore.

SIN.

The princes persecute me without cause, but my herte standeth in awe of thy wordes.

I am as glad of thy worde, as one that fyndeth great spoyles.

As for lyes, I hate and abhorre them, but thy lawe do I loue.

Seuen tymes a daye do I prayse the, because of thy righteous iudgementes.

Great is § peace that they haue which loue thy law, and they are not offended at it.

Lorde, I looke for thy louynge health, and do after thy commaundementes.

My soule kepeth thy testimonies, and loueth them exceedyngly.

I kepe thy commaundementes and testimonies, for all my wayes are before the.

THAV.

Let my complaynte come before the, O Lorde, geue me vnderstandinge, according vnto thy worde.

O let my supplication come before the, delyuer me according to thy promise.

My lyppes shall speake of thy prayse, seeing thou hast taught me thy statutes.

Yea my tongue shal synge of thy worde, for all thy commaundementes are ryght.

Let thyne hande helpe me, for I haue chosen thy commaundementes.

I longe for thy sauynge health, O Lorde, and in thy lawe is my delyte.

Oh let my soule lyue and prayse the, that thy iudgementes maye helpe me.

I go astraye, lyke a sheepe that is lost: Oh seke thy seruaunt, for I do not forget thy commaundementes.

PSAL. CXVIII.

After the Hebrues.

¶ The songe of the steares.

When I am in trouble, I call vpon the Lorde, and he answereth me. 1 Ioan. 4. a

Delyuer my soule, O Lorde, from lyenge lyppes, and from a deceytfull tongue.

What rewarde shall be geuen or done vnto the, thou false tongue.

Euen myghty & sharpe arowes with hote burnynge coles.

Wo is me that my banishement endureth so longe: I dwell in the tabernacles of the sorowfull.

My soule hath longe dwelt amonge them that be enemies vnto peace.

I laboured for peace, but what I spake ther of, they made them to battayle.

PSAL. CXIX.

After the Hebrues.

¶ The songe of the steares.

I lyft vp myne eyes vnto the hylles, frome whence commeth my helpe? 1 Paralip. 2. a

My helpe commeth euen from the Lord which hath made heauen and earth.

He will not suffre thy fote to be moued, & he that kepeth the, slepeth not.

Beholde, he that kepeth Israel, doth neyther slomber nor slepe. Psalm. 121. a

The Lorde him selfe is thy kepar, § Lorde is thy defence vpon thy right hande.

So that the Sunne shall not burne the by daye, neyther the mone by nyght.

The Lorde preserueth the frome all euell, yea it is the Lorde that kepeth thy soule.

The Lorde preserueth thy gayngo out and thy commynge in, frome this tyme forth for

euer

euer more.

After the Epistle.

PSAL. CXX.

¶ The songe of the feares.

I Was glad, when they sayde vnto me: we will goo in to the house of the Lorde.

Our feet shall stande in thy gates, O Jerusalem.

Jerusalem is buylded as a cytie, that is at vnite in it selfe.

For thyther the tribes go vp, euen the tribes of the Lorde: to testifye vnto Israel, to gyue thankes vnto the name of the Lorde.

For there is the seate of iudgement, euen ꝑ seate of the house of Dauid.

O praye for the peace of Jerusalē, they shall prosper that loue the.

Peace be within thy walles, and plenteousnes within thy palaces.

For my brethren and companions sakes, I will wyshe the prosperitie.

Yea because of the house of the Lorde our God, I will seke to do the good.

After the Epistle.

PSAL. CXXI.

¶ The songe of the feares.

I Lyfte vp I vp myne eyes, vnto the hylles whence I maye receyue helpe.

My helpe cometh euen of the Lorde, which hath made heauen and earth.

He will not suffre thy foote to be moued, and he that kepeth the wyll not slomber.

Beholde, he that kepeth Israel, shall neyther slomber nor sleepe.

The Lorde him selfe is thy kepar, the Lorde is thy defence vpon thy ryght hande.

So that the sunne shall not burne the by day, nether the moone by night.

The Lorde shall preserue the from all euyll, yea it is euen he that shall kepe thy soule.

The Lorde shall kepe thy goyng out and thy comyng in, from this tyme forth for euermore.

After the Epistle.

PSAL. CXXII.

¶ The songe of the feares.

I Vnto the lyfte I vp myne eyes, vnto the that dwellest in the heauens.

Beholde, euen as the eyes of seruauntes loke vnto the handes of their masters: and as the eyes of a mayden vnto the handes of her mastresse, euen so our eyes wayte vpon ꝑ Lorde our God, vntyll he haue mercy vpon vs.

Haue mercy vpon vs, O Lorde, haue mercy vpon vs, for we are vtterly despysed.

Our soule is fylled with the scornefull reproffe of the welthy, and with the despytefulnesse of the proude.

After the Epistle.

PSAL. CXXII.

¶ The songe of the feares.

I Yf the Lorde had not bene of our syde (now maye Israel saye) Yf the Lorde had not bene of our syde, when men rose vp against vs.

They had swalowed vs vp quicke, whē they were so wrathfully displeased at vs.

Yea the waters had drowned vs, ꝑ streame had gone ouer our soule.

The depe waters of the proude had gone euen vnto our soule.

But praysed be the Lorde, which hath not geuen vs ouer for a praye vnto their teeth.

Our soule is escaped, euen as a byrde out of the snare of the fowler: the snare is broken & we are deliuered.

Our helpe standeth in the name of ꝑ Lorde which hath made heauen and earth.

After the Epistle.

PSAL. CXXIIII.

¶ The songe of the feares.

They that put their trust in the Lorde, are I euen as the mount Sion, which maye not be remoued, but standeth fast for euer.

The hylles stande about Jerusalem, euen so standeth the Lorde rounde about his people, from this tyme forth for euermore.

That ꝑ rod of the vngodly come not into ꝑ lot of the righteous, least the righteous put their hande vnto wyckednesse.

Do wel, O Lord, vnto those that be good and true of hert.

As for suche as tourne backe vnto their owne wyckednesse, the Lorde shall leade them forth with the cupill werc: but peace be vpon Israel.

PSAL. CXXIIII.

¶ The songe of the feares.

When the Lorde turneth againe the captiuitie of Sion, then shall we be lyke vn to them that dreame. I

Then shal our mouth be filled with laughter, and our tongue with ioye.

Then shall it be sayde amonge the heythē the Lorde hath wone great thinges for them.

Yea the Lorde hath wone great thinges for vs alredy, wherof we reioyce.

Turne our captiuitie, O Lorde, as the ryuers in the south.

They that sowe in teares, shall reape in ioye.

He that now goeth in his waye weppynge & bearyng forth good seede, shall come againe w ioye, and bringe his sheaues with him.

PSAL. CXXV.

¶ The songe of the feares.

Except the Lorde buylde the house, their I labour is but lost that buylde it.

Except the Lorde kepe the cytie, the watcheman waketh but in vayne.

It is but lost labour that ye ryse vp early, and take no rest, but eate the bred of carefulnesse: for loke to whom it pleaseth him, he giueth it in sleape.

Lo, children and the fruite of the wombe are an heritage and gyft, that commeth of ꝑ Lorde.

Lyke as the arowes in the hande of the gyaunt, euen so are the ponge children.

Happy is the man, that hathe his quyuer full of them: he shall not be ashamed, when he speaketh with his enemyes in the gate.

PSAL. CXXVI.

¶ The songe of the feares.

Blessed

4 BLessed are all they that feare the Lorde, and walke in his wayes.

For thou shalte eate the labours of thyne owne handes: O wel is the, happy art thou.

Thy wyfe shalbe as the fruitfull vyne vpō the walles of thy house.

Thy children lyke the Olyue braunches rounde about thy table.

Lo, thus shall the man be blessed, that feareth the Lorde.

The Lorde shall so blesse the out of Sion, that thou shalt se Jerusalem in prosperitie al thy lyfe longe.

Yea that thou shalt se thy children children and peace vpon Israel.

PSAL. CXXVII.

¶ The songe of the Steares.

1 MAny a tyme haue they fought agaynste me frome my youth vp (maye Israell now saye.)

Yea, many a tyme haue they fought against me from my youth vp, but they haue not ouercome me.

The plowers plowed vpon my backe, and made longe forowes.

But the righteous Lorde hathe broken the yoke of the vngodly in peces.

Let them be confounded and turned backwarde, as many as haue euyll will at Sion.

Let them be euen as the hay vpon the house toppes, which wytherecth afore it be pluct vp.

Wherof the mower filleth not his hande, nether he that bindeth vp the sheaues, his bosome.

So that they which go by, say not so much as the Lorde prospere you, we wish you good lucke in the name of the Lorde.

PSAL. CXXVIII.

¶ The songe of the Steares.

1 OVt of the depe call I vnto the, O Lorde Lorde heare my voyce.

O let thyne eares consyder well the voyce of my complaynte.

If thou Lorde wilt be extreme to marke what is vnre a mysse, O Lorde who maye abyde it?

But there is mercy with the, that thou mayst be feared.

I looke for the Lorde, my soule doth wayte for him, and in his worde is my trust.

My soule doth patiently abyde the Lorde, frome the one morninge to the other.

Let Israel trust in the Lorde, for with the Lorde there is mercy and plenteous redemption.

And he shall redeme Israel frome all his synnes.

PSAL. CXXIX.

After the thyrde Psalme.

¶ The songe of the Steares.

LOrde, I am not hyghe mynded, I haue no proude lokes. 2

I do not exercyse my self in great matters, which are to hyghe for me.

But I refrayne my soule and kepe it lowe lyke as a childe that is weaned frome his mother: yea my soule is euen as a weaned childe.

Let Israel trust in the Lord, frō this tyme forth for euermore.

PSAL. CXXX.

After the fourth Psalme.

¶ The songe of the Steares.

LOrde, remembre Dauid and al his trouble.

How he swore vnto the Lorde, & vowed a vowe vnto the almighty one of Jacob 3 Reg. 4.

I will not come within the tabernacle of my house, nor clym vp in my bed.

I will not suffre myne eyes to slepe, nor myne eye lydes to slomber.

Vntyll I fynde out a place for the Lorde, an habitation for the mighty one of Jacob.

Lo, we herde of the same at Ephrata, and founde it in the wod.

We will go in to his tabernacle, and fall downe before his foretstoie.

Aryse, O Lorde, into thy resting place, thou and the arche of thy strength. D

Let thy preastes be clothed with righteousnesse, and let thy sayntes reioyce.

For thy seruaunt Dauids sake fourne not away the presence of thyne anoynted.

The Lorde hath made a faithfull oth vnto Dauid, and he shall not shrynke from it: Of the fruite of thy body shal I set vpon thy stat.

If thy children will kepe my couenaunt, & my testimony that I shall teache them: their children also shall sit vpon thy seat for euermore. E Luke 1.

For the Lorde hath chosen Sion, to be an habitation for him selfe hath he chosen her.

This shalbe my rest, here will I dwell, for I haue a delyte therin.

I will blesse her vyctayles with increase, & will satisfie her poore with bred.

I will decke her preastes with healthe, and her sayntes shall reioyce and be glad.

There shall I make the horne of Dauid to florysshe, I haue ordened a lanterne for myne anoynted. Luke 1. Psalm. 131.

As for his ennemyes, I shall clothe them with shame, but vpon him selfe shall his crowne florysh. Luke 1

PSAL. CXXXI.

After the fyfte Psalme.

¶ The songe of the Steares of Dauid.

Beholde, how good and ioyfull a thinge it is, brethren to dwell together in vnitie.

It is lyke the precious ointment vpon the heade, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skyrtes of his clothinge.

Lyke the dewe of Hermon, which fell vpō the hyll of Syon.

For there the Lorde promysed his blessing, and lyfe for euermore.

Pleyse the Lorde.

PSAL. CXXXII.

The songe of the Steares.

Beholde, Oh prayse the Lorde, all ye seruauntes of the Lorde, yea that by nyght stande in the house of the Lorde.

Lyfte vp your handes in the Sanctuary, & prayse the Lorde.

The Lorde that made heauen & earth blesse the out of Sion.

Prayse the Lorde.

PSAL. CXXXIII.

Prayse the euerlastynge.

O prayse the name of the Lorde, prayse it O ye seruauntes of the Lorde.

Ye that stande in the house of the Lorde in the courtes of the house of our God.

O prayse the Lorde, for the Lorde is gracious: O synge prayses vnto his name, for it is louely.

For why the Lorde hath chosen Iacob vnto him selfe, and Israell for his owne possession.

For I knowe that the Lorde is greate, and that our Lorde is aboue all gooddes.

What so euer the Lorde pleaseth that doth he in heauen and in earth, in the see, and in all depe places.

He bringeth forth the cloudes from the endes of the worlde, he turneth the lightenynges vnto rayne, bringynge the wyndes oute of their treasuries.

Which smote the fyrstborne of Egypt, both of man and of beast.

He hath sent tokens and wonders into the myddest of the, O thou lande of Egypte, vpō Pharao and all his seruauntes.

Which smote diuerse nacions, and slewe mygthy kynges.

Sehon kynge of the Amorites, Og the kyng of Basan, and all the kyngedomes of Canaan.

And gaue their lande for an heritage, for an heritage vnto Israel his people.

Thy name, O Lorde, endureth for euer, so doth thy memoriall, O Lorde, from one generacion to an other.

For the Lorde will auenge his people, and be gracious vnto his seruauntes.

As for the ymages of the heythē, they are but syluer and golde, the worke of mens handes.

They haue mouthes, and speake not: eyes haue they, but they se not.

They haue eares, and yet they heare not, neyther is there any breth in their mouthes.

They that make them, are lyke vnto them and so are all they that put their truste in them.

Prayse the Lorde ye house of Israel, prayse the Lorde ye house of Aaron.

Prayse the Lorde ye house of Leui, ye that feare the Lorde, prayse the Lorde.

Praysed be the Lorde out of Sion, which dwelleth at Jerusalem.

Prayse the euerlastynge.

PSAL. CXXXIIII.

O Gyue thankes vnto the Lorde, for he is gracious, and his mercy endureth for euer.

O gyue thankes vnto the God of all gooddes, for his mercy endureth for euer.

O thanke the Lorde of all Lordes, for his mercy endureth for euer.

Which onely doeth great wonders, for his mercy endureth for euer.

Which by his wysdome made the heauens for his mercy endureth for euer.

Which layd out the erth aboue the waters for his mercy endureth for euer.

Which hathe made great lyghtes, for his mercy endureth for euer.

The sunne to rule the daye, for his mercye endureth for euer.

The moone and the starres to gouerne the nyght, for his mercy endureth for euer.

Which smote Egypt with their first borne, for his mercy endureth for euer.

And brought out Israel from among them for his mercy endureth for euer.

With a myghtye hande and stretched oute arme, for his mercy endureth for euer.

Which deuided the red see into partes, for his mercy endureth for euer.

And made Israel to go thorow the myddest of it, for his mercy endureth for euer.

But as for Pharao and his hoste, he ouerthrew them in the red see, for his mercy endureth for euer.

Which led his people thorow the wildernesse, for his mercy endureth for euer.

Which smote great kynges, for his mercye endureth for euer.

Yea, and slue mygthy kynges, for his mercy endureth for euer.

Sehon kynge of the Amorites, for his mercy endureth for euer.

And Og the kynge of Basan, for his mercy endureth for euer.

And gaue away their lande for an heritage, for his mercy endureth for euer.

Euen

Euen for an heritage vnto Israell his seruaunt, for his mercy endureth for euer.

Which remembred vs, when we are in trouble, for his mercy endureth for euer.

Whiche giueth foode vnto all flesh, for his mercy endureth for euer.

O giue thankes vnto the God of heauen, for his mercy endureth for euer.

PSAL. CXXXV.

א BY the waters of Babylon we sat downe and wept, when we remembred Sion.

As for our harpes, we hanged them vp vpon the trees, that are therin.

Then they that led vs awaye captyue, required of vs a songe and melody in our heuynes: singe vs one of the songes of Sion.

Howe shall we singe the Lordes songe in a straunge lande?

ב If I forget the, O Jerusalem, let my right hande be forgotten.

If I do not remembre the, let my tonge cleue to the rofe of my mouth: yea if I prefere not Jerusalem in my mirth.

Remembre the children of Edom, O Lorde, in the daye of Jerusalem, howe they sayde: downe with it, downe with it: euen to the grounde.

O doughter of Babylon, thou shalt come to misery thy selfe: yea, happy shall he be, that rewardeth the as thou hast serued vs.

Blessed shall he be, that taketh thy children and throweth them against the stones.

PSAL. CXXXVI.

Of Dauid.

א I Will giue thankes vnto the, O Lorde, with my hole hert, euen before the Goddes, will I singe prayses vnto the.

I will worshyp towarde thy holy temple, and prayse thy name, because of thy louynge kyndnesse and truthe, for thou hast magnified thy worde, according vnto thy greate name.

When I call vpon the, thou hearest me, & enduest my soule with moche strength.

All the kynges of the earth shall prayse the O Lorde, when they heare the wordes of thy mouth.

ב Yea they shal singe in the wayes of the Lord that great is the glory of the Lorde.

For though the Lorde be hyghe, yet hathe he respect vnto the lowly: as for the proude, he beholdeth him a farre of.

Though I walke in the myddest of trouble, yet shalte thou refreshe me: thou shalte stretche forthe thyne hande vpon the furiousnes of myne enemyes, & thy righthande shall saue me.

The Lorde shal make good for me, yea thy mercy, O Lorde, endureth for euer: despyse not then the worke of thyne owne handes.

PSAL. CXXXVII. After the thyrd transmigration.

To the chaunter, a Psalme of Dauid.

א O Lorde, thou searchest me out, and knowest me.

Thou knowest my downe sittinge & myne vprysing, thou vnderstandest my thoughtes a farre of.

Thou art about my path and about my bed and spyest out all my wayes.

For lo, there is not a worde in my tongue, but thou, O Lorde knowest it altogether.

Thou hast fashioned me behynde and before and layd thyne hande vpon me.

Suche knowledge is to wonderfull & excellent for me, I can not attayne vnto it. Rom. 11. a

ב Whyther shall I go then from thy spirite? or, whyther shall I goo then from thy presence?

If I clym vp into heauen, thou art there: if I go downe to hell, thou art there also.

If I take the wynges of the morninge, and remayne in the vttermoost parte of the see:

Euen there also shall thy hande leade me, and thy righthande shall holde me.

If I saye: peraduenture the darcknesse shal couer me, then shall my nyght be turned to daye.

Yea the darcknesse is no darcknesse with the, but the night is as clear as the daye, the darcknesse and lyght are both alyke.

ג For my reynes are thyne, thou hast couered me in my mothers wombe.

I wil giue thankes vnto the, for I am wonderously made: maruelous are thy workes, & that my soule knoweth right well.

My bones are not hyd from the, though I be made secretly, and fashioned beneth in the earth.

Thyne eyes se myne vnperfectnesse, they stande al written in thy booke: my dayes were fashioned, when as yet there was not one of them.

Howe deare are thy counsels vnto me O God? O howe great is the summe of them?

ד If I tell them, they are mo in nombre then the sandes: when I wake vp, I am present with the.

Wilt thou not slaye the wycked (O God) that the bloudthirsty might departe from me?

For they speake wrought of the, thyne enemyes exalte themselues presumptuously.

I hate them, O Lorde, that hate the: and I maye not awaye with those that ryse vp against the?

Yea I hate the eight sore, therfore are they myne enemyes.

Trye me, O God, and seke the grounde of myne hert: proue me, and examen my thoughtes.

Make well of there be any waye of wyckednesse in me, and leade me in the waye euerlastinge.

PSAL. CXXXVIII.

¶ To the chaunter, a Psalme of Dauid.

1 DEliuer me, Oh Lorde, from the euyll men, Oh preserue me from the wycked men.

Which ymagen mischefe in their hertes, & stirre up warre all the daye longe.

They sharpen their tongues lyke a serpent: adders poyson is vnder their lippes. Selah.

Kepe me, O Lorde, from the handes of the vngodly: preserue me from the wycked men whiche are purposed to ouerthrowe my goinges.

The proude haue layde a snare for me, and spred a net abrode with cordes, yea and set traynes in my waye. Selah.

But my sayinge is vnto the Lorde: thou art my God, heare the voyce of my prayers O Lorde.

O Lorde God, thou strength of my health thou shalt couerest my head in the daye of battayle.

Let not § vngodly haue his desire O Lorde let him not haue his purpose, least they be proude. Selah.

Let the mischefe of their owne lyppes fall vpon the head of them, that compasse me about.

Let hote burninge coles fall vpon them, let them be cast into the fyre, and into the pit that they neuer ryse vp agayne.

A man full of wordes shal not prospere vpō the earth: a malicious and wycked persone shalbe hunted awaye, and destroyed.

Sure I am, that the Lorde will auenge § poore, and mayntayne the cause of the helpelesse.

The righteous also shall geue thankes vnto thy name, and the iust shal continue in thy sight.

PSAL. CXXXIX.

¶ A Psalme of Dauid.

1 LOrde, I call vpon the: haste the vnto me and consider my voyce, when I crye vnto the.

Let my prayer be set forth in thy sight as § incense, and let the lyftinge vp of my handes be an euenynge sacrifice.

Set a watche, O Lorde, before my mouth yea a wacche dore vpon my lyppes.

O let not my hert be enclyned to any euyll thinge, to worke wyckednesse as the vngodly do: and that I eate of suche thinges as please them.

Let the righteous rather smyte me frendly and reprouse me for it shall I take it as though Selah [illegible] vpon my heade: I shall not [illegible] yea I will prayse yet for [illegible] vpon my [illegible]

Their iudges stombled at the stone, yet heare they my wordes, that they be ioyful.

Our bones lye scattered before the pit, lyke as when one graueth and byggeth vp the grounde.

But myne eyes lohe vnto the, Oh Lorde God: in the is my trust, Oh cast not out my soule.

Kepe me from the snare whiche they haue layde for me, and from the trappes of § wycked doers.

Let the vngodly fall into their owne nettes together, vntyll I be gone by them.

PSAL. CXL.

¶ The instrucō of Dauid, a prayer when he was in the caue.

I Crye vnto the Lorde with my voyce, yea euen vnto the Lorde do I make my supplicacion. I

I powre out my complaynte before him, & shewe him of my trouble.

When my spirite is in heuynesse, for then knowest my pathe: in the waye wherein I walke haue they priuely layd a snare for me.

I loke vpon my righthande, and se, there is no man that will know me.

I haue no place to flie vnto, no man careth for my soule.

Therfore do I crye vnto the, O Lorde, and saye: thou art my hope and my portion in the lande of the lyuynge.

Consyder my complaynte, for I am brought very lowe.

O deliuer me fro my persecuters, for they are to stronge for me.

Bringe my soule out of prison, that I may geue thankes vnto thy name: whiche thinge yf thou wilt graunte me, then shall § righteous resorte vnto my company.

PSAL. CXLI.

¶ A Psalme of Dauid.

HEare my prayer, O Lorde, consydre my desire: answere me for thy truthe and righteousnesse sake. I

And entre not into iudgement with thy seruaunt, for in thy sight shall no man lyuynge be iustified.

For the ennemye persecuteth my soule, he smyteth my lyfe downe to the grounde, he layeth me in the darknesse, as the dead men of § worlde.

Therfore is my spirite vexed within me, and my hert within me is desolate.

Yet do I remembre the tymes past, I muse vpon all thy workes, yea I exercyse my selfe in the workes of thy handes. B

I stretche forth myne handes vnto the, my soule thyrsteth vnto the out of the thirsty lande. Selah.

Heare me, O Lorde, and that sone, for my spirite waxeth faynte: hyde not thy face fro me, least I be lyke vnto them that go downe into

in to the grane.

O let me heare thy louyng kyndnesse by tymes in the mozninge, foz in the is my trust: shewe thou me the waye that I shulde walke in, foz I lyft vp my soule vnto the.

Deliuer me, o Lozde fro myne ennemies, foz I resorte vnto the.

Teache me to wo the thynge that pleaseth the, foz thou art my God: let thy louyng spirite leade me forth vnto the lande of ryghteousnesse.

Quicken me, o Lozde foz thy names sake, o foz thy ryghteousnesse sake bynge my soule out of trouble.

And of thy goodnesse slatter myne ennemies abrode, o destroye all them that veze my soule, foz I am thy seruaunt.

PSAL. CXLII.

Of Dauid.

BLessed be the Lozde my refuge: whiche teacheth my handes to warre, and my fyngers to fight.

My hope and my castell, my defence and my deliuerer, my shylde in whome I truste: whiche gouerneth the people that is vnder me.

Psalm. 8. Lozde what is man, that thou hast suche respect vnto him? o the son of man, that thou so regardest him?

Man is like a thing of naught, his time passeth awaye lyke a shadow.

Bowe thy heuens, o Lozde, o come downe touche the mountaynes, that they may smoke with all.

Cast foorthe the lyghtenynge and skatter them: shoote oute thine arowes and consume them.

Sende downe thyne hande fromne aboue, deliuer me and take me oute of the greate waters: fromne the hande of straunge chyldren.

Whose mouth talketh of vanitie, and theyr right hande is a right hande of falsehed.

That I may synge a newe song vnto the, o God, and synge prayses vnto the, vpon a ten stringed lute.

Thou that gyuest victorye vnto kynges, and hast wituered Dauid thy seruaunt from the peryll of the swerde.

Saue me and deliuer me from the hande of straunge chyldren, whose mouthe talketh of vanitie, and their right hande is a right hande of falsehed.

That oure sonnes maye growe vp as the younge plantes: and that oure doughtres maye be as the polyshed corners of the temple.

That oure garners may be ful and plentious with all maner of store: that our sheepe maye bynge forth thousandes, and hundredthousandes in oure villages.

That our oxen maye be stronge to labour, that there may be no mischaunce, no leapynge, o no complayninge in our stretes.

Happy are the people that be in suche a case yea blessed are the people whiche haue the Lozde for their God.

PSAL. CXLIII.

After the Hebrue.

A prayse of Dauid.

I Wyll magnifie the, o God my kyng, I will prayse thy name foz euer and euer.

Euerye daye wyll I gyue thankes vnto the: and prayse thy name foz euer and euer. A

Great is the Lozde, and marueylous worthy to be praysed, there is no ende of his greatnesse.

One generacion shal prayse thy workes vnto an other, and declare thy power.

As foz me I wyll be talkynge of thy worshyp, thy glorye, thy prayse, and wonderous workes.

So that men shall speake of the myghte of thy marueylous actes: and tell of thy greatnesse. B

The memoriall of thyne aboundaunt kyndnesse shall be shewed, and men shal synge of thy ryghteousnesse.

The Lozde is gracious and mercyfull, long suffering, and of great goodnesse.

The Lozde is louyng vnto euery man, o his mercy is ouer all his workes.

All thy workes prayse the, o Lozde, and thy saynctes gyue thankes vnto the. C

They shewe the glory of thy kyngdome, and talke of thy power.

That thy power, thy glorye and worshypfulnesse, of thy kyngdome, might be kowen vnto men.

Thy kyngdome is an euerlastynge kyngdome: and thy dominion endureth throughout all ages.

The Lozde vpholdeth all suche as shoulde fall: and lyfteth vp all those that be bowne.

The eyes of all wayte vpon the: and thou gyuest them their meate in due season.

Thou openest thyne hande, o fyllest al thynges lyuing with plentifulnesse. D

The Lozde is ryghteous in all his wayes: o holy in all his workes.

The Lozde is nye vnto them that call vpon hym: yea all suche as call vpon hym faythfully.

He fulfylleth the desyre of them that feare hym: he heareth their crye, and helpeth them.

The Lozde preserueth all them that loue hym, but skatereth abrode all the vngodlie.

My mouthe shall speake the prayse of the Lozde: and let all flesshe gyue thankes vnto his holy name foz euer and euer. Prayse the euerlasting.

PSAL. CXLIIII.

After the Hebrue.

Prayse the Lozde.

Prayse

Psalm. cxlvi. a

PRayse the Lorde, O my soule: while I lyue will I prayse the Lorde: yea as long as I haue any being, I will syng prayses vnto my God.

Psalm. cxviii. c

O put not youre truste in Princes, nor in anye chylde of man, for there is no helpe in them.

For when the breth of man goeth forth, he shall turne againe to his erth, and so all his thoughtes perysshe.

Blessed is he that hathe the God of Jacob for his help: and whose hope is in the Lord his God.

Which made heauen and earthe, the see, and all that therin is, which kepeth his promyse for euer.

Which helpeth them to ryghte that suffer wronge, which fedeth the hongrye.

The Lord loseth me out of prison, the Lord geueth light to the blynde.

The Lorde helpeth them vp that are fallen: the Lorde loueth the ryghteous.

The Lorde careth for the straungers, he defendeth the fatherlesse and widowe: as for the waye of the vngodly, he turneth it vp syde downe.

The Lorde thy God, o Sion, is kyng for euermore, and throughout all generations.

Prayse the euerlastynge.

PSAL. CXLV.

Other the thyrd parte of this.

¶ Prayse the euerlastynge.

A

O Prayse the Lorde, for it is a good thing to synge prayses vnto oure God: yea, a joyfull and pleasaunt thyng it is to be thankfull.

The Lorde shall buylde vp Jerusalem, and gather togyther the outcastes of Israel.

He healeth the contryte in hert, and bindeth vp their woundes.

He telleth the nombre of the sterres, & calleth them all by their names.

Great is our Lord, and great is his power: yea his wysdome is infinite.

The Lord setteth vp the meke, and bringeth the vngodly downe to the grounde.

B

O synge vnto the Lorde with thankesgyuyng: synge prayses vpon the harpe vnto our God.

Which coureth the heauen with cloudes, prepareth rayne for the earthe: and maketh the grasse to growe vpon the mountaynes.

Job. xxxix. a

Which geueth fodder vnto the catell, & feedeth the yonge rauens that call vpon him.

He hathe no pleasure in the strengthe of an horse, neyther delyteth he in any mannes legges.

But the Lordes delite is in them that fear him, and put their trust in his mercy.

Prayse the Lorde, o Jerusalem, prayse thy God, o Sion.

For he maketh fast the barres of the gates, & blesseth the children within the.

He maketh peace in thy borders, and filleth thy lusty the flour of wheate.

He sendeth forth his commaundement vpon earth, his worde runneth swyftly.

He geueth snow like woll, and scatereth the froste lyke ashes.

He casteth forth his yse lyke morselles: who is able to abyde his frost?

He sendeth out his worde and melteth them: he bloweth with his wynde, and the waters flowe.

He sheweth his worde vnto Jacob, his statutes and ordinaunces vnto Israel.

He hath not delte so with all the Heythen: neither haue they knowlege of his lawes.

Prayse the euerlastynge.

PSAL. CXLVI.

¶ Prayse the euerlastinge.

A

O Prayse the Lorde of heuen: prayse him in the heygth.

Prayse him all ye angels of his, prayse him all his hoste.

Prayse him sunne and moone: prayse him all ye sterres and lighte.

Prayse him all ye heuens, & ye waters that be vnder the heuens.

Let them prayse the name of the Lorde, for he commaunded, and they were made.

He hath made them fast for euer and euer: he hath geuen them a lawe which shall not be broken.

Prayse the Lorde vpon erth, ye whales & floddes, and all depes.

Fyre and hayle, snowe and vapors, wynde & storme, fulfyllynge his worde.

B

Mountaynes and all hylles, frutefull trees and all Cedres.

Beestes and catell: wormes and fethered foules.

Kynges of the erth and all people, princes and iudges of the erth.

Yonge men and maydens, olde men & children: let them prayse the name of the Lord, for his name onely is excellent, & his prayse aboue heuen and erth.

He exalteth the horne of his people: all his saynctes shall prayse him, the children of Israel, euen the people that serueth him.

Prayse the euerlastynge.

PSAL. CXLVII.

¶ Prayse the euerlastinge.

A

O Synge vnto the Lorde a newe songe: let the congregacyon of saynctes prayse him.

Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their kynge.

Let them prayse his name in the daunce, let them synge prayses vnto him with tabrettes and harpes.

For the Lorde hath pleasure in his people: and helpeth the meke herted.

Let the

9 Let the sayntes be ioyfull with glorye, let them reioyse in their beddes.

Let the prayses of God be in their mouth, & sharpe swerdes in their handes.

To be auenged of the heithen, & to rebuke the people.

To bynde their kinges in cheynes, and their nobles with lynckes of yron.

That they may be auenged of them, as it is written, suche honour haue all his sayntes.

Prayse the euerlastynge.

PSAL. CXLVIII.

¶ Prayse the euerlastynge.

1 O Prayse the Lorde in his sanctuarye: prayse him in the firmament of his power.

Prayse him in his noble actes, prayse him in his excellent greatnesse.

Prayse him in the soundo of the Trumpet: prayse him vpon the Lute and Harpe.

Prayse hym in the Cymbales, and daunce: prayse hym vpon the stringes and Pype.

Prayse hym vpon the well tuned Cymbales: prayse hym vpon the loude Cymbales.

Let euery thynge that hathe brethe, prayse the Lorde.

Prayse the euerlastynge.

¶ The ende of the Psalter.

THE PROVERBES OF SALOMON.

CAPI. I.



THe Prouerbes of Salomon the sonne of Dauid kynge of Israell: to lerne wysdome, instruction, vnderstandyng, prudence, ryghteousnesse, iudgement and equite.

That the very babes might haue wit, & that yonge men myght haue knowlege and discretion.

By hearynge, the wyse man shall come by more wysdome: & by experience he shall be more apte to vnderstande a parable, and the interpretacion therof: the wordes of the wyse, and the darcke speaches of the same.

The feare of the Lorde is the begynnynge of wysdome: but fooles despyse wysdom and instruction.

My sonne heare thy fathers doctrine, & forsake not the law of thy mother: for that shall bynge grace vnto thy head, & shall be a cheyne about thy necke.

Psalme. 1. a

My sonne, consent not vnto synners, if they entyse the, and saye: come with vs, lette vs laye waite for bloude, and lurke priuely for the innocent without a cause: lette vs swalowe them vp lyke the helle, let vs deuoure them quycke and hole, as those that go vnto the pyt.

So that we fynd all maner of costly riches, and fyll our houses with spoyles.

Caste in thy lot amonge vs: we shall haue all one purse.

My sonne, walke thou not with them, refrayn thy foote from their wayes.

For their feete runne to euyll, and are hasty to shed bloude.

Ecclesi. 27. b

It is in vayne to the net layde forthe before the byrdes eyes.

Yea they them selues laye wayte one for an others bloude: and one of them wolde slee an other.

These are the wayes of all suche as be couetous: that one wolde rauysshe an others lyfe.

Wysdome.

Wysdom crieth without, and putteth forth her voyce in the streetes.

She calleth before the congregacion in the open gates, and sheweth her wordes thorowe the city, sayinge:

O ye children, how longe wyll ye loue chyldishnesse? How longe wyll the scorners delite in scornynge, and the vnwyse be enuemyes vnto knowlege?

O turne you vnto my correction: lo I will expresse my mynde vnto you, and make you vnderstande my wordes.

Prouer. 1. a Jeremy. 7. a

Seynge then that I haue called, and ye refused it: I haue stretched oute my hande, and no man regarded it, but all my counsailes haue ye despysed, and set my correccions at nought.

Therfore shall I also laughe in youre destruccion, and mocke you, when the thynge that ye feare commeth vpon you: euen when the thynge that ye be a frayde of, falleth on you sodenly lyke a storme, and youre misery lyke a tempest: yea when trouble and anguysshe commeth vpon you. b

Then wyll they call vpon me, but I wyll not heare: they shall seke me early, but they shall not fynde me.

And that bycause they hated knowlege: and receyued not the feare of the Lorde, but abhorred my counsell, and despysed my correccion.

Therfore shal they eate of the frutes of their owne wayes, and be fylled with their owne counsels.

For the turnyng away of the vnwyse shall slee them: and the prosperite of fooles shal be their owne destruccion.

But who so harkeneth vnto me, shall dwell safely, and haue ynough without any feare of euill.

CAPI. II.

MY sonne, yf thou wylt receyue my wordes, and kepe my commaundements by the: that thyne eare maye harken vnto wysdome, applye thyne herte vnto vnderstandynge. a

For yf thou cryest after wysdome, and callest for knowlege: yf thou seekest after her as after money, and byggest for her as for treasure: then shalte thou vnderstande the feare of the Lorde, and fynde the knowlege of God.

For it is the Lord that giueth wysdom, out of his mouth commeth knowlege and vnderstandynge.

He preserueth the welfare of the ryghteous, and defendeth them that walke innocently: he b
kepeth them in the right path, and preserueth the waye of his saynctes.

Then shalt thou vnderstande ryghteousnesse, iudgement and equite, yea and euerye good pathe.

Yf wysdome entre in to thyne herte, and thy soule delyte in knowlege: then shall counsell preserue the, and vnderstandynge shall kepe the.

That thou mayst be withdrawen from the euil waye, and from the man that speaketh frowarde thynges.

From suche as leaue the ryght streete, and walke in the wayes of darcknesse: which re- c
ioyse in wyng euill, and delyte in wicked thynges: whose wayes are croked, & their pathes slaunderous.

That thou mayst be deliuered also from the Prouer. 5. a
straunge woman, & from her that is not thyne owne: which speaketh swete wordes, forsaketh the husbande of her youth, and forgetteth the couenaunt of her God.

For

For her house is enclyned vnto death, & her pathes vnto hell.

D. All they that goo in vnto her, come not agayne, neither take they holde of the waye of lyfe.

That thou mayste walke in the good waye: and kepe the pathes of the righteous.

For the iuste shall dwelle in the lande, and the innocentes shall remayne in it: but the vngodly shall be rooted oute of the lande, and the wycked doers shall be taken oute of it.

CAPI. III.

A MY sonne, forget not my lawe: but let thyne hert kepe my commaundementes.

For they shal prolonge the dayes and yeres of thy lyfe, and bring the peace.

Let mercy and faythfulnesse neuer go from the: bynde them about thy necke, and wryte them in the tables of thyne herte.

So shalte thou fynde fauoure and good vnderstandynge in the syghte of God and men.

Put thy trust in the Lorde with all thyne herte: and leane not vnto thyne owne vnderstandynge.

In al thy wayes haue respect vnto him, and he shall ordre thy goinges.

Be not wyse in thyne owne conceyte, but feare the Lorde, and departe from euyll: so shall thy nauell be hole, and thy bones stronge.

B Honoure the Lorde with thy substaunce, and with the fyrstlinges of all thyne encrease: so shall thy barnes be fylled with plenteousnesse, and thy presses shall flowe ouer with swete wyne.

My sonne despyse not the chastening of the Lorde, neither faynt when thou art rebuked of him.

* For whom the Lorde loueth, him he chastneth: and yet delyteth in him euen as a father in his owne sonne.

Well is hym that fyndeth wysdome, and apteyneth vnderstandynge, for the getynge of it, is better then ayne marchaundise of syluer, and the profyte of it is better then golde.

Wysdome is more worth then precious stones: and al the thinges that thou canst desyre are not to be compared vnto her.

C Vpon her ryghte hande is longe lyfe: and vpon her lefte hande is ryches and honoure.

Her wayes are pleasaunt wayes, and al her pathes are peaceable.

She is a tree of lyfe to them that laye holde vpon her, and blessed are they that kepe her fast.

With wysdome hathe the Lorde layde the foundacyon of the earthe: and therowe vnderstandynge he hathe stablysshed the heuens.

Therowe his wysdome, the depthes brake vp: and the cloudes drop wyne of the dewe.

My sonne, let not these thinges depart from thyne eyes, but kepe my lawe and my counsell: so shall it be lyfe vnto thy soule, and grace vnto thy mouth.

Then shalte thou walke safely in thy waye, and thy foote shall not stomble.

If thou slepest, thou shalte not be afrayde, but shalte take thy rest, and slepe swetely.

D Thou nedest not to be afrayde of anye sodayne feare: neyther for the presente ruinynge in of the vngodlye, when it commeth.

For the Lorde shal besiege the, and kepe thy foote that thou be not taken.

Refuse not to do good vnto him that hath haue it: so longe as thyne hande is hable to do it.

Saye not vnto thy neyghboure: goo thy waye, and come agayne, to morowe will I gyue the: where as thou hast nowe to gyue him.

Intende no hurt vnto thy neyghboure, seyng he dwelleth in rest by the.

Stryue not lightly with any man, where as he hath done the no harme.

Folowe not a wycked man, and chose none of his wayes: for the Lord abhorreth the rowarde, but his secrete is amonge the ryghteous.

The curse of the Lord is in the house of the vngodly: but he blesseth the dwellynges of the ryghteous.

As for the scornefull, he shall laughe them to scorne: but he shall gyue grace vnto the lowly.

The wyse shall haue honoure in possession: but shame is the promotion that fooles shall haue.

CAPI. IIII.

HEare, o ye children the fatherly exhortation: and take good hede that ye may learne wysdome.

A For I shall gyue you a good rewarde, yf ye wyll not forsake my lawe.

For when I my selfe was my fathers dere sonne: and tenderly beloued of my mother, he taught me also, sayinge:

Lette thyne herte receyue my wordes: kepe my commaundementes, and thou shalte lyue.

Get the wysdome, get the vnderstandynge forget not the wordes of my mouth, & shynke not from them.

Forsake not her, and she shall preserue the: loue her, and she shall kepe the.

B The chefe poynte of wysdome is, that thou be wyllynge to obteyne wysdome, and before all thy goodes, to get the vnderstandynge.

Make moche of her, & she shal promote the: yea yf thou imbrace her, she shal bringe the vnto honour.

She shall make the a gracyous heed: & garnysshe the

wythe the with a crowne of glorye.

Heare my sonne, and receyue my wordes: that the yeres of thy lyfe maye be many.

I will shewe the, the waye of wysdome, and lede the in the ryght pathes.

So that yf thou goest there, there shall no straytnesse hynder the: and whe thou runnest, thou shalt not fall.

Take fast holde of doctryne, let her not go: kepe her, for she is thy lyfe.

Come not in the pathe of the vngodly, and
C walke not in the waye of the wicked.

Eschewe it, and go not therin: depart fro it, and passe ouer by it.

For they can not slepe, except they haue done some mischefe: neither take they ouer rest, except they haue caused some harme.

For they eate the breed of wickednesse, and
D drynke the wyne of robbery.

The pathe of the righteous shyneth as the light, and is euer brighter and brighter vnto the perfect daye.

But the waye of the vngodlye is as the darcknesse, wherin men fall or they be aware.

My sonne, marke my wordes, and enclyne thyne eare vnto my sayinges.

Let them not departe from thyne eyes: kepe them euen in the myddest of thyne herte.

For they are lyfe vnto all those that fynde them: and helthe vnto all their bodyes.

Kepe thyne hert with all diligence: for therupon hangeth lyfe.

Put away from the a frowarde mouther: and let the yppes of slaunder be farre from the.

Let thyne eyes beholde the thynge that is aryght: and let thyne eye lyddes loke streyght before the.

Ponder the path of thy fete: so shal all thy wayes be sure.

Turne not a syde, neyther to the ryghte hande, ne to the lefte, but withholde thy fote from euyll.

CAPI. V.

My sonne, gyue hede vnto my wysdom, and bowe thyne eare vnto my prudence: that thou mayste regarde good counsell, and that thy yppes may kepe nourture.

For the yppes of an harlot are a droppynge houre combe, and her throte is softer then oyle.

But at the laste, she is as bytter as wormewod, and as sharpe as a two edged swerde.

Her fete go downe vnto deth, and her steppes pearse thorowe vnto hell.

She regardeth not the pathe of lyfe, so vnstedfast are her wayes, that thou canste not knowe them.

Heare me therfore (o my sonne) and departe not from the wordes of my mouth.

Kepe thy way farre from her, and come not nye the wyes of her house.

That thou gyue not thyne honour vnto an other, and thy yeres to the cruell.

That other men be not fylled with thy goodes: and that thy laboures come not in a straunge house.

Yea that thou mourne not at the last (when thou hast spent thy body and goodes) and then saye:

Alas, why hated I nourture? why did my herte deyspyse correction?

Wherfore was not I obedient vnto the voice C
of my teachers: and harkened not vnto them that informed me?

I am come almoost in to all myschefe: in the myddest of the multitude and congregacion.

Drynke of the water of thyne owne well: Prou.
and of the ryuers that run out of thyne owne springes.

Let thy welles flowe out abrode, that there maye be ryuers of waters in the stretes: but let them be onely thyne owne, and not straungers with the.

Let thy well be blessed, and be glad with the wyfe of thy youth.

Louynge is she hynde, and frendly is D
the roo: lette her breastes alwaye satysfye the, and holde the euer content with her loue.

My sonne, why wylte thou haue pleasure in an harlot, and imbrace the bosome of another woman?

For euery mannes wayes are open in the syght of the Lorde, and he pondreth all their goynges.

The wickednesses of the vngodly shal catche him self, and with the snares of his owne synnes shall he be trapped.

Because he wolde not be reformed he shall dye: and for his greate folysshnesse he shall be destroyed.

CAPI. VI.

My sonne, yf thou be surety for thy neyghbour, thou hast fastened thyne hande with an other man: yea thou art bound with their owne wordes: & taken with thyne owne speche.

Therfore, my sonne, do this: discharge thy self, for thou arte come in to thy neyghbours daunger.

Goo thy waye then soone, and intreate thy neyghbour: let not thyne eyes slepe, ne thyne eye lyddes slomber.

Haue thy self as a Roo from the hande, and as a byrde from the hande of the fouler.

Go to the pysmere (thou sluggarde) consyder her wayes, and lerne to be wyse.

She hathe no guyde, no teacher, no leader: yet in the Sommer she prouydeth her meate

meat, and gathereth her fode togyther in the
harueſt.
How longe wylte thou ſlepe thou ſlug-
gyſhe man?
When wylte thou aryſe oute of thy
ſlepe?
Yea ſlepe on ſtyl a lytle ſlombre a lytle, fold
thyne handes togyther yet a lytle, that thou
mayſt ſlepe.
So ſhal penerte come vnto the, as one that
ſtanayleth by the waye, and neceſſitie lyke a
weaponed man.
A diſſemblynge perſon, a wycked man goeth
with a frowarde mouth, he winketh with his
eyes, he tokeneth with his fete, he poynteth
with his fyngers, he is euer ymagenynge miſ-
chiefe and frowardneſſe in his herte, and cau-
ſeth diſcorde.
Therfore ſhall his diſtruction come haſtely
vpon him: ſodeynly ſhall he be all to broken,
and not be healed.
There be ſixe thynges whiche the Lorde
hateth: and the ſeuenth he vtterly abhor-
reth.
A proude lobe, a diſſemblynge tonge, han-
des that ſhede innocent bloude, an herte that
goeth aboute with wycked ymagynacions,
fete that be ſwyfte in rennynge to do myſ-
chiefe, a falſe wytneſſe that bringeth vp lyes,
and ſuche one as ſoweth diſcorde amonge bre-
thren.
My ſonne, kepe thy fathers commaun-
dementes, and forſake not the lawe of thy
mother.
Bynd them vp togyther in thyne herte: and
bynde them aboute thy necke.
That they maye leade the where thou
goeſt, preſerue the when thou art a ſlepe, and
that when thou awakeſt, thou mayſte talke of
them.
For the commaundement is a lanterne, and
the lawe a lyght: yea chaſtenynge and nour-
ture is the waye of lyfe, that they maye kepe
the from the euil woman, and from the flatte-
ring tong of the harlot: that thou luſt not af-
ter her beautye in thyne herte, and leſt thou be
taken with her fayre lokes.
An harlot wyll make a man ſo begge his
breed: but a maryed woman wyll hunte for
the precious lyfe.
Maye a man take fyre in his boſome, & his
clothes not be brent?
Or can one go vpon hote coles, and his fete
not be burnt?
Euen ſo, who ſo euer goeth in to his neygh-
beures wyfe, and toucheth her, can not be vn-
gylty.
Men do not vtterly deſpyſe a theefe that
ſteleth to ſatisfye his ſoule, when he is hon-
gry: but yf he maye be gotten, he reſtoreth
agayne ſeuen tymes as moche, or elles he
meketh recompence with all the good of his
houſe.
But who ſo committeth aduoutrye with a
woman, he is a foole, and bringeth his lyfe to
deſtruction.
He getteth him ſelfe alſo ſhame & diſhonour,
ſuche as neuer ſhall be put out.

For the gelouſye and wrathe of the man wil
not be intreated: no thought thou wolteſt
of the him greate gyftes to make amendes, he
wyll not receyue them.

CAPI. VII.

My ſonne, kepe my wordes, and laye vp my commaundementes by the.
Kepe my commaundementes, and
my lawe euen as the apple of thyne eye: and
thou ſhalt lyue.
Bynde them vpon thy fyngers: and wryte
them in the table of thyne herte.
Saye vnto wyſdome, thou arte my ſyſter,
and call vnderſtandynge thy kynſwoman:
that ſhe maye kepe the from the ſtraunge
woman, and from the harlot whiche gyueth
ſwete wordes.
For oute of the wyndowe of my houſe I lo-
ked thoroowe the trealeſſe, and beheld the
ſympie people: and amonge other yongelyn-
ges, I eſpyed one yonge foole gonge ouer the
ſtretes: by the corner in the ware towarde the
harlottes houſe in the twylyght of the eue-
nynge, when it began nowe to be nyghte and
darcke.
And beholde, there met him a woman in an
harlots apparel, a diſcreteful woman, wanton &
vnſtedfaſt woman, whoſe fete could not abide
in the houſe: now in the without, now in the
ſtretes, and lurketh in euery corner. She caught
the yonge man, kyſſed him, and was not aſha-
med, ſaying: I had a bow to pay, & this daye
I performe it.
Therfore came I forthe to mete the, that
I myght ſeke thy face: and ſo I haue founde
the.
I haue decked my bed with courtynges and
lothes of Egypt.
My bed haue I made to ſmell of Myrre, Al-
oes, and Cynamon.
Come let vs lye togyther, and take our plea
ſure tyll it be daye lyght.
For the goodman is not at home: he is gone
farre of.
He hathe taken the bagge of money
with hym: who can tell when he commeth
home?
Thus with many ſwete wordes ſhe ouer-
came him: and with her flatteryng lyppes ſhe
wan him.
Immediatly he folowed her, as it were an
oxe leadde to the ſlaughter (and lyke as it were
to the ſtockes where fooles are punyſhed) ſo
long tyll ſhe had wounded his lyuer with her
darte: lyke as yf a bryde haſted to the ſnare,
not knowynge that the peryl of his lyfe lyeth
therupon.
Heare me now therfore, o my ſonne, & marke
the wordes of my mouth.
Let not thyne herte wandre in her wayes, &
be not thou diſceyued in her pathes.
For many one hathe ſhe wounded and caſte
downe: yea many a ſtronge man hathe ſhe
ſlayne.

Oo Her

hyre houses is the way vnto hell, where men go downe in to the chambres of death.

CAPI. VIII.

a DOthe not wysdome crye? dothe not vnderstandynge put forth her voyce?

Standeth she not in the hye places in the stretes and wayes? dothe she not crye before the whole cite, and in the gates where men go out and in?

It is you, o ye men (sayth she) whome I call.

Vnto you o ye children of men) lyfte I vp my voyce.

b Take hede vnto knowlege, o ye ignorant: be wyse in dede, o ye fooles.

Gyue eare, for I wyll speake of great maters, and open my lyppes to tell thynges that be ryght.

For my throte shal be talking of the truthe, and my lyppes abhorre vngodlynesse.

All the wordes of my mouthe are ryghteous: there is no frowardnesse nor falsehed therin.

They are all playne to suche as wyll vnderstand: and right to them that fynd knowlege.

Receyue my doctryne therfore, and not syluer: and my knowlege, more then fyne golde.

For wysdome is more worth then precyous stones: yea all the thinges that thou canst desire, are not to be compared vnto it.

c I wysdome haue my dwellynge with knowlege: and prudente counsell is myne owne.

With me is the feare of the Lorde, and the eschewynge of ryott.

Pryde, disdayne, and ryot waye, and a mouth that speaketh wicked thinges, I vtterly abhorre them.

I can gyue counsell and be a gyde: I haue vnderstandyng, I haue strength.

Through me, kynges reygne: through me, princes make full lawes.

Through me, lordes beare rule: and all iudges of the erth execute iudgement.

I am louing vnto those that loue me: and they that seke me early, shall fynde me.

Ryches and honour are with me: yea excellent goodes and ryghteousnesse.

My frute is better then golde and precyous stone: & myne encrease more worth then fyne syluer.

I walke in the waye of ryghteousnesse: and in the strete of iudgement.

That I may lende prosperitie to those that loue me: and to encrease their treasure.

The Lorde him selfe had me in possession in the beginning of his wayes, or euer he began his workes of old tyme. Hebr. 11.b

I haue ben ordeyned from euerlasting: and from the beginnynge or euer the erthe was made.

When I was borne, there were neyther depthes nor fyrynges of water.

Before the foundacyons of the mountaynes were layde, yea before all hylles, was I borne.

d The earthe, and all that is vpon the erth was not yet made: no not the grounde it selfe.

For when he made the heuens, I was present, when he set vp the depthes in order: whe he hanged the cloudes aboue, when he fastened the fyrynges of the depe.

When he shut the see within certayne bandes, that the waters sholde not go ouer their marches.

When he layde the foundacyons of the earthe, I was with him, ordeynge all thynges: delytynge dayly, and reioysynge alwaye before hym.

As for the round compasse of his worlde, I make it ioyfull: for my delyte is to be among the children of men.

Therfore harken vnto me, o ye children, for blessed are they that kepe my wayes.

e Gyue eare vnto nourture, be wise, and refuse it not.

f Blessed is the man that heareth me, watching dayly at my gates: and gyuing attendaunce at the postes of my doores.

For who so fyndeth me, fyndeth lyfe: and shal obteyn fauour of the Lorde.

But who so offendeth agaynste me hurteth his owne soule.

All they that hate me, are the louers of deathe.

CAPI. IX.

g WYsdome hath buylded her selfe an house, and hewē oute seuen pylleres: she hathe killed her victayles, poured out her wine and prepared her table.

h She hath sent forthe her maydens to crye vpon the hyest place of the cite: who so is ignorant, let him come hyther.

And to the vnwyse she said: i Come on your waye, eate my breed, & drynke my wyne which I haue poured out for you.

k Forsake ignorance, and ye shall lyue: and se that ye goo in the waye of vnderstandynge.

l Who so reproueth a scorneful person, getteth hym selfe dishonoure: and he that rebuketh the vngodlye, blameth hym selfe.

m Reproue not a scorner, lest he owe the euil wyll: but rebuke a wyse man, and he wyll loue the.

n Gyue a discrete man but an occasion, and he wyl be the wyser: teache a ryghteous man and he wil encrease.

o The feare of the Lorde is the begynnyng of wysdome: and the knowlege of holy thynges is vnderstandynge.

p For thorowe me thy dayes shall be prolonged: and the yeres of thy lyfe shall be manye.

Yf thou

If thou be wyse, thy wysdome shall do thy self good: but if thou thinkest scorne therof, it shall be thyne owne harme.

A folysshe rebellyous woman, full of wordes, and such one as hath no knowlege, sytteth in the doores of her house vpon a stoole, about in the cyty to cal suche as go by, & walke streyght in theyr wayes.

Who so is ignorant (sayth she) let him come hyther, and to the vnwyse she sayth: stolen waters are swete, and the breed that is preuely eaten, hath a good taste.

But they consider not that deth is there, and that her gestes go downe to hell.

CAPI. X.

The parables of Salomon.

A Wyse son, maketh a glad father: but an vndiscrete sonne is the heuynesse of his mother.

Treasures that are wickedlye gotten, profyte nothyng, but rightousnesse deliuereth from deth.

The Lorde wyl not let the soule of ỹ righteous suffre hunger: but he putteth the vngodly from his desire.

An ydle hande maketh poore: but a quycke labouryng hand maketh ryche.

Who so gathereth in sommer, is wyse: but he that is sluggish in harueste, bringeth him self to confusion.

Louynge and fauourable is the face of the ryghteous, but the forehed of the vngodlye is full shame and presumptuous.

The memoryall of the iust, shal haue a good reporte, but the name of the vngodlye shall stynche.

A wyse man wyll receyue warnynge: but a foole wyll sooner be smytten in the face.

He that leadeth an innocent lyfe, walketh surely: but who so goeth a wrong waye, shall be knowen.

He that winketh with his eye, wil worke harme: but he that hath a foolysh mouth, shal be beaten.

The mouth of a ryghteous man is a well of lyfe: but the mouthe of the vngodlye is full shame, and presumptuous.

Loue wil couer vp all synne, but loue coureth the multitude of synnes.

In the lyppes of hym that hathe vnderstandynge a man shall fynde wysdome: but the rode belongeth to the backe of the foolysshe.

Wyse men laye vp knowlege: but the mouthe of the foolysshe, is nygh destruction.

The riche mans goodes, are his strong holde: but pouertie oppresseth the poore.

The ryghteous laboureth to doo good: but the vngodlye vseth his substaunce vnto synne.

To take hede vnto the chastenyng of nourture, is the waye of lyfe: but he that refuseth to be reformed goeth wrongc.

Dyssemblynge lyppes kepe hatred secretly: and he that speaketh any slaunder, is a foole.

Where moche babblynge is, there must nedes be offence: he that refrayneth his lyppes, is wyse of all.

An innocent tonge is a noble treasure: but the herte of the vngodlye is nothynge worthe.

The lyppes of the ryghteous fede a hole multytude: but fooles shal dye in their owne folye.

The blessynge of the Lorde maketh ryche men: as for carefull trauayle, it doth nothyng therto.

A foole doth wickedly, and maketh but a sporte of it: neuertheles it is wysdome for a man to beware of suche.

The thyng that the vngodly are afrayde of shall come vpon them: but the ryghteous shall haue their desire.

The vngodly is lyke a tempest that passeth ouer, and is no more seene: but the righteous remayneth sure for euer.

As vynegre is to the teethe, and as smoke is vnto the eyes: euen so is a sluggish person to them that sende him forth.

The feare of the Lorde maketh a longe lyfe: but the yeres of the vngodlye shall be shortened.

The patient abydynge of the righteous shall be turned to gladnesse: but the hope of ỹ vngodly shal perysshe.

The waye of the Lorde geueth a courage vnto the godly: but it is a feare for wyckednesse.

The ryghteous shall neuer be ouerthrowen: but the vngodly shall not remayne in ỹ lande.

The mouthe of the iuste wyll be talkynge of wysdome: but the tonge of the frowarde shall perysshe.

The lyppes of the ryghteous are occupied in acceptable thynges: but the mouth of the vngodly taketh them to the worst.

CAPI. XI.

A falce balaunce is an abhominacion vnto the Lorde: but a true weyghe pleaseth him.

Where pryde is, there is shame also, and confusion: but where as lowlynesse is, there is wysdome.

The innocent dealynge of the iust shall leade them: but the vnfeythfulnesse of the wycked shall be their owne destruction.

Ryches helpe not in the daye of vengeaunce: but ryghteousnesse deliuereth from death.

The ryghteousnesse of the innocent ordreth his waye: but the vngodly shall fall in his owne wickednesse.

The ryghteousnesse of the iust, shall delyuer them: but the despysers shal be taken in their owne vngodynesse.

Supra. v. h. ✠ When an vngodly man dyeth, his hope is gone: the confydence of ryches shall perysshe.

The ryghteous shall be delyuered oute of trouble: and the vngodye shall come in his stede.

Thorowe the mouthe of the dissembler is his neyghboure destroyed: but thorowe knowlege, shall the iuste be delyuered.

When it goeth wel with the ryghteous, the cite is mery: and when the vngodly perysshe, there is gladnesse.

When the iuste are in welthe, the cite prospereth: but when the vngodly haue the rule it decayeth.

A foole bringeth vp a slaunder of his neyghboure: but a wyse man wyll kepe it secrete.

A dissemblynge person wyl discouer priuye thinges: but he that is of a faythful hert, wil kepe counsel.

C Where no good counsell is, there the people decaye: but where as many are that can gyue counsell, there is welth.

He that is suretye for a straunger: burteth him selfe: but he that medleth not with suretyshyp is sure.

A gracyous woman maynteyneth honestye: as for the myghtye, they mayntayne rychesse.

He that hath a gentle lyberall stomache: is mercyful: but who so burteth his neyghboure is a tyraunt.

The labour of the vngodly prospereth not: but he that soweth ryghteousnesse, shal receyue a sure rewarde.

Lyke as ryghteousnesse bringeth life: euil so to cleue vnto euyll bringeth death.

The Lorde abhorreth a fayned herte: but he hathe pleasure in theym that are vnreprehended.

It shall not helpe the wycked, though they laye all theyr handes togyther: but the seed of the ryghteous shall be preserued.

A fayre woman without discrete maners: is lyke a ryngge of golde in a swynes snoute.

The iust labour for peace and tranquillitie: but the vngodly for disquietnesse.

Some man gyueth out his goodes, and is the rycher: but the nygard (hauyng ynough) wil departe from nothynge, and yet is euer in powerte.

He that is lyberall in gyuynge, shall haue D plentye: and he that watereth, shall be watered also him selfe.

Who so hoordeth vp his corne, shal be cursed among the people: but blessing shal lyght vpon his heed that selleth it.

He that laboureth for honestie, fyndeth his desire: but who so seketh after myschiefe, it shall happen vnto him.

He that trusteth in his ryches, shall haue a fall: but the ryghteous, shal florysshe as the grene leafe.

Who so maketh disquietnesse in his owne house, he shall haue wynde for his herytage: and the foole shall be seruaunt to the wyse.

The frute of the ryghteous, is as the tree of lyfe: a wyse man also, wynneth mens soules.

✠ Yf the ryghteous be recompensed vpon earthe: howe moche more then the vngodly and the synner? 1. Pet. 4.

CAPI. XII.

Who so loueth wysdome, will be content to be reformed: but he that hateth to be reproued, is a foole. Z

A good man is acceptable vnto the Lorde: but the wicked wil be condemne.

A man can not endure in vngodynesse: but the roote of the ryghteous shal not be moued. 1. Pet. 5.

A stedfast woman is a crowne vnto her husbande: but she that behaueth her selfe vnhonestly, is a corruption to his bones.

The thoughtes of the ryghteous are ryght: but the ymagination of the vngodly, are deceytfull.

The talkynge of the vngodly is howe they may laye wayte for bloude: but the mouth of the ryghteous wyll deliuer them.

Ouerthrow thou canst turne the about, the vngodly shall be ouerthrowen: but the house of the ryghteous shall stande. B

A man shal be commended for his wisdome: but a foole shal be despised.

A symple man whiche laboureth and worketh: is better then one that is gorgious and wanteth breed. Prouer. 28.

A ryghteous man regardeth the lyfe of his catell: but the vngodlye haue cruell bretes.

He that tylleth his lande, shall haue plentousnesse of breed: but he that followeth vanitie, is a very foole. Prouer. 28.

The desire of the vngodly hunteth after mischefe: but the rote of the ryghteous bryngeth forth frute.

The wicked falleth in to the snare, thorow the malyce of his owne mouth: but the iuste shall escape out of perill.

Euerye man shall inioye good, accordynge to the innocencye of his mouthe, and after the workes of his handes shall he be rewarded.

Lo! what a foole taketh in hand, he thinketh it well done, but he that is wyse, wyll be counselled.

A foole vttereth his wrath in all the haste: but a discrete man forgyueth wronge.

A iust man wyll tell the truthe: and shewe the thynge that is ryght: but a false wytnesse disceyueth.

A slaunderous person pyercheth lyke a swerde: but a wyse mans tong is holsome. C

A true mouth is euer constant: but a dissemblyng tonge is soone chaunged.

The

They that ymagen euil in theyr mynde, wil
disceyue: but the counsellours of peace shall
haue ioye folowynge them.

There shall no mysfortune happen vnto
the iust: but the vngodly shall be fylled with
mischefe.

The Lorde abhorreth disceytfull lyppes: but they that laboure for trouthe, please
him.

He that hath vnderstandynge, can hyde his
wysdome: but an vnthrifte herte telleth out
his folysshenesse.

A diligent hande shall beare rule: but the
idel shall be vnder tribute.

Heuynesse discourageth the herte of man:
but a good worde maketh it gladde a-
gayne.

The righteous is liberall vnto his neyghboure: but the wayes of the vngodly will disceyue them selues.

A discreyt full man shall fynde no dauntager:
but he that is content with that he hathe, is
more worth then golde.

In the waye of righteousnesse there is
lyfe: as for anye other waye, it is the pathe
vnto deathe.

CAPI. XIII.

A Wyse sonne wyll receyue his fathers
warnynge, but he that is stomefull, wyl
not heare when he is reproued.

A good man shall eniope the fruite of his
mouthe: but he that hath a frawarde mynde
shall be spoyled.

He that kepeth his mouthe, kepeth his
lyfe: but who so speaketh vnaduysed, shall
haue harme.

The sluggarde wolde fayne haue, and can
not get his desier: but the soule of the diligent
shall haue plentye.

A righteous man abhorreth lyes: but
the vngodlye shameth bothe other and hym
selfe.

Righteousnesse kepeth the innocent in the
waye: but vngodlynesse shal ouerthrowe the
synner.

Some men are ryche, though they haue nothynge: agayne, some men are poore, hauynge
great rychesse.

With goodes euerye man delyuereth
his lyfe: and the poore wyll not be repro-
ued.

The lyghte of the righteous maketh ioyfull: but the candle of the vngodlye shall be
put out.

Amonge the proude there is euer stryfe: but
among those that do all thinges with aduise-
ment, there is wysdome.

Hastely gotten goodes are some spent: but
they that be gathered together with the hand
shall increase.

Longe tarienge for a thynge that is desired, grieueth the herte: but when the desire com-
meth, it is a tree of lyfe.

Who so despyseth the worde, destroyeth him
selfe: but he that feareth the commaundemente
shall haue peace.

The lawe is a well of lyfe vnto the wyse,
that it maye kepe hym frome the snares of
deathe.

Good vnderstandynge geueth fauour: but
harde is the waye of the breakers.

A wyse man ordreth all thynges with
discrecion: but a foole wyll declare his folye.

An vngodlye messanger bringeth mischefe: but a faythfull ambassadour is holsome.

He that refuseth stryne to be reformed, commeth to pouerte and shame: but
who so receyueth correction, shall come to honoure.

When a desyre is brought to passe, it delyteth the soule: but fooles abhorre them that
eschewe yuell.

He that goeth in the company of wyse men,
shall be wyse: but who so is a companyon
of fooles, shall be hurte.

Myschefe folowyth vpon synners, but the
righteous shall haue a good rewarde.

Vnto theyr children children shall haue in
possession: for the ryches of the synner is layd
vp for the iust.

There is plenteousnesse of foode in the tilthe of the poore: and shall be encreased out of
measure.

He that spareth the rodde, hateth his
sonne: but who so loueth him, chasteth hym
euer in nourture.

The righteous eateth, and is satisfyed:
but the belye of the vngodlye hathe neuer ynough.

CAPI. XIIII.

A Wyse women vpholdeth her house, but
a foolyshe wyfe plucketh it downe.

Who so feareth the Lorde, walketh
in the right path: and regardeth not him that
abhorreth the wayes of the Lorde.

In the mouth of the foolyshe is the rodde
of Lordshyp: but the lyppes of the wyse, wil
beware of hym.

Where no oxen are, there the crib is empty:
but where the oxen labour, there is muche
fruite.

A faythfull witnesse will not dissemble, but
a false recorde wyll make a lye.

A stomefull body seketh wysdome, and fyndeth it not: but knowlege is easy to come by,
vnto him that wyl vnderstande.

Be that thou medle not with a foole:
and doo as thoughe thou hadest no knowlege.

The wisdome of him that hath vnderstanding, is, to take hede vnto his wayes, but the
folysshnesse of the vnwyse disceyueth.

Fooles make but a sporte at synne, but there
is honourable loue among the righteous.

The herte of him that hath vnderstanding
wyll neither dispayre for anye losse, nor be to
presumptuous for any lykelyhode.

The houses of the vngodly shall be ouer-

thrawen: but the habytacion of the ryghteous shall florysshe.

There is a waye, whiche some men thynke to be ryght, but the ende therof leadeth vnto deathe.

The herte is sorowfull, euen in laughter, & the ende of mirth, is heynesse.

An vnfaythfull person shal be filled with his owne wayes, but a good man wyll beware of suche.

An ignoraunt bodye byleueth all thynges: but who so hath vnderstandynge, loketh well to his goynges.

A wyse man feareth, and departeth from euyll: but a foole goeth on presumptuously.

An vnpacyent man dealeth folysshely: but he that is well aduysed, doothe other wayes.

The ignoraunte haue folysshenesse in possession, but the wyse are crowned with knowlege.

The euyll shall bowe them selues before the good, and the vngodly shall wayte at the dores of the ryghteous.

The poore is hated euen of his owne neyghbours: but the ryche hathe many frendes.

Who so despyseth his neyghbour, doothe a mysse: but blessed is he that hathe pity of the poore.

They that ymagen wyckednesse, shall be disapoynted: but they that muse vpon good thynges, vnto suche shall happen mercye and faythfulnesse.

In diligent labour bryngeth rychesse, and where many dayne wordes are, there is skarcenesse.

Wyckednesse is an ornament vnto the wyse: but the ignoraunce of fooles is verye folysshenesse.

A faythfull witnesse deliuereth soules, but a lyar disceyueth them.

The feare of the Lorde is a strong hold, for vnto his he wyll be a sure defence.

The feare of the Lorde is a well of lyfe, to auoyde the snares of death.

The encrease and prosperitie of the comens, is the kynges honoure: but the decaye of the people, is the confusyon of the Prynce.

Patyence is a token of wysdome: but wrathe and hasty displeasure is a token of folysshenesse.

A mery hert is the lyfe of the body: but rancour consumeth awaye the bones.

He that doth a poore man wrong, blaspheameth his maker: but who so hath pitye of the poore, doth honour vnto God.

The vngodlye is afrayed of euerye perill: but the ryghteous hathe a good hope euen in deathe.

Wysdome resteth in the herte of hym that hath vnderstandyng, and he wyll teache them that are vnlerned.

Ryghteousnesse setteth vp the people: but wyckednesse bryngeth folke to destruction.

A discrete seruaunte is a pleasure vnto the kynge: but one that is not honest, prouoketh him vnto wrath.

CAPL. XV.

A softe answere putteth downe displeasure: but frowarde wordes prouoke vnto angre.

A wyse tonge commendeth knowlege: a folysshe mouthe blabbeth out nothynge but folysshenesse.

The eyes of ℣ Lord loke on euery place, both vpon the good and bad.

A hollsome tonge is a tree of lyfe: but he that abuseth it, hath a broken mynde.

A foole despiseth his fathers correction: but he that taketh heed when he is reproued, shall haue the more vnderstandyng.

In the house of the ryghteous are greate ryches, but in ℣ increase of the vngodly there is myserye.

A wyse mouth powreth out knowlege: but the hert of the folysshe doth not so.

The Lorde abhorreth the sacrifice of the vngodly: but the prayer of the righteous is accepted vnto him.

The waye of the vngodly is an abhominacion vnto the Lorde: but who so followeth ryghteousnesse, him he loueth.

He that forsaketh the right strete, shall be sore punished: and who so hateth correction, falleth into death.

The hell with her payne is knowen vnto the Lorde: how moche more then the hertes of men?

A scornefull bodye loueth not one that rebuketh him: neyther wyl he come among the wyse.

A merye herte maketh a cherefull countenaunce: but an vnquyet mynde maketh it hevy.

A wyse herte wyll seke after knowlege: but the mouthe of fooles medleth with folysshnesse.

All the dayes of the poore are myserable: but a quyete herte is as a contynuall feast.

Better is a lytle with the feare of the Lord, then great treasure, for they are not without sorowe.

Better is a messe of potage with loue: then a fat ox with euyl will.

An angrye man stereth vp stryfe, but he that is patient, stylleth discorde.

The waye of the slouthfull is full of thornes: but the strete of the ryghteous is well clensed.

A wyse sonne maketh a gladde father: but an vnthryfte bodye shameth his mother.

A foole reioyseth in foolysshe thynges: but a wyse man loketh well to his owne goynges.

Vnadui sed thoughtes shall come to nought: but where as men are that can gyue counsell

councell, there is stedfastnesse.

O how ioyfull a thinge is it, a mā to gyue a conuenient aunswere?

O how pleasaunt is a worde spoken in due season.

The waye of lyfe leadeth vnto heauē, that a man shulde beware of hell beneth.

D The Lorde will breake downe the house of the proude, but he shal make fast the borders of the wydow.

The Lord abhorreth the ymaginacions of the wycked, but pure wordes are pleasaūt vnto him.

The couetous man roteth vp his owne house, but who so hateth rewardes, shal lyue.

A righteous mā museth in his mynde how to doo good, but the mynde of the vngodly ymagineth, how he may do harme.

The Lorde is farre from the vngodly, but he heareth the prayer of the righteous.

Lyke as the clearnesse of the eyes reioyseth the herte, so doth a good name fede the bones.

The eare that harkeneth vnto holsom warnynge, and enclyneth therto, shall dwell amonge the wyse.

He that refuseth to be reformed, despyseth his owne soule: but he that submitteth him selfe to correction, is wyse.

CAPI. XVI.

¶ The feare of the Lorde is the right scitce of wysdome, and lowlynes goeth before honoure.

A man maye well purpose a thinge in his herte, but the answere of the tonge commeth of the Lorde.

A man thinketh all his wayes to be cleane but it is the Lorde that iudgeth the myndes.

Committe thy workes vnto the Lord, and lohe what thou deuyseth, it shall prospere.

The Lorde doeth all thinges for his owne sake, yea and when he reperth the vngodly for the daye of wrath.

The Lorde abhorreth all presumptuous & proude heartes, there maye neyther strength nor power escape.

With louynge mercy and faythfulnesse synnes be forgyuen, and who so feareth ỹ Lorde eschueth euyll.

When a mans wayes please the Lorde, he maketh his deep ennemyes to be his frendes.

Better it is to haue a lytle thinge wt righteousnesse, then greate rentes wrongfully gotten.

A man deuyseth a waye in his herte, but it is the Lorde that ordreth his goynges.

When the Prophecye is in the lyppes of ỹ kynge, his mouth shall not go wronge in iugement.

A true measure and a true balaunce are the Lordes, he maketh all weyghtes.

It is a great abhommacion when kynges are wicked, for a kynges state shulde be holden vp with righteousnesse.

Righteous lyppes are pleasaunt vnto kynges, and they loue him ỹ speaketh the truth.

The kynges displeasure is a messaunger of death, but a wyse man will pacifie him.

The cheerefull countenaunce of the kynge is lyfe, and his louynge fauoure is as the cue nynge dewe.

To haue wysdome in possessiō is better then golde, & to get vnderstandinge, is more worth then siluer.

The path of the righteous eschueth euyl, and who so loketh well to his wayes, keepeth his owne soule.

Presumptuousnes goeth before destruction and after a proude stomake there followeth a fall.

Better is it to be of humble mynde with ỹ lowlye, then to deuide the spoyles with the proude.

He that handleth a matter wysely, optey neth good: and blessed is he, that putteth his trust in the Lorde.

Who so hath a wyse vnderstandinge, is cal led to councell: but he that can speake fayre getteth more eyches.

Understandinge is a well of lyfe vnto him C that hath it, as for the chastenynge of fooles, it is but foolyshnesse.

The herte of the wyse enformeth his mouth, and amendeth the doctrine in his lyppes.

Fayre wordes are an hony combe, a refreshinge of the mynde, and healthe of the bones.

There is a way that men thinke to be right Prou. xiiii. b but the ende therof leadeth vnto death. Deut. xii. a

A troublous soule disquieteth her self, for Ecclesi. b her owne mouth hath brought her therto.

An vngodly personne stereth vp euyll, and in his lyppes he is as an hote burnynge fyre.

A frowarde body causeth stryfe, and he that is a blabber of his tongue, maketh diuision amonge princes.

A wycked man begyleth his neighboure, & leadeth him the waye that is not good.

He that wynketh with his eyes, ymagi- D neth mischefe: and he that byteth his lyppes will do some harme.

Age is a crowne of worshyp, yf it be found in the waye of righteousnesse.

A patient man is better then one stronge: & he that can rule him selfe, is more worth then he that wynneth a cytie.

The lottes are cast into the lappe, but there fall standeth in the Lorde.

CAPI. XVII.

BEtter is a drye morsell with quietnesse, A then a full house and many fat cattell in stryfe. Eccles. b

A discrete seruaunt shal haue more rule the the sonnes that haue no wysdome, and shall haue lyke heritage with the brethren.

Lyke as siluer is tryed in the fyre and golde in the fornace, euen so doth the Lorde proue the hertes.

A wycked body beholdeth moche of false lyppes, and a dissembling personne giueth eare to a discreyfull tongue.

Who

¶ Who so langheth the poze to skorne, blas
phemeth his maker, and he that is glad of an
other mans hurte, shall not be vnpunyshed.

Childzen childzen are a woꝛshyppe vnto the
elders, and the fathers are the honoure of the
childzen.

An eloquent speche becommeth not a foole
a dissemblynge mouthe also beseemeth not a
prince.

Liberalitie is a precious stone vnto him þ
hath it, foꝛ where so euer he becommeth, he
prospereth.

Who so couereth an other mans offence, se
keth loue: but he that ꝛeuyleth the faute, set
teth frendes at variaunce.

One reproffe onely with more good to him
that hathe vnderstandinge, then an hundred
stripes vnto a foole.

A seditious persone seketh mischefe, but a
cruell messaunger shall be sent against him.

It were better to come against a she Beare
robbed of her whelpes, then against a foole
in his folysshenesse.

Who so rewarded euyll foꝛ good, þ plage
shall not departe frome his house.

The beginnynge of strife, is lyke one that
openeth vp a waters brooke: but an
open enemy is lyke the water that breaketh
out and runneth abrode.

The Lorde hateth as well him that iustifi
eth the vngodly, as him that condemneth þ
innocent.

What helpeth it to giue a foole money in
his hande, where as he hath no mynde to bye
wysdome?

He is a frende that all waye loueth, and in
aduersitie a man shall knowe who is his bro
ther.

Who so promyseth by the hande, and is
surety foꝛ an other, he is a foole.

He that loueth stryfe, delyteth in synne: a
who so setteth his doꝛe to highe, seketh after
a fall.

Who so hathe a frowarde hert optayneth
no good: and he that hathe an euerthwarte
tongue, shall fall into mischefe.

An vnwyse body bringeth him self into so
rowe, and the father of a foole canne have no
ioye.

A merry hert maketh a lusty age, but a sozo
full mynde dryeth vp the bones.

The vngodly taketh gyftes out of the bo
some, to wreste the wayes of iudgement.

Wysdome shyneth in the face of him that
hathe vnderstandinge, but the eyes of fooles
wandze thoꝛow out all landes.

An vnthrifte sonne is a greffe vnto his fa
ther, and an heuynesse vnto his mother that
bare him.

To punysh the innocent, and to smyte the
princes that giue true iudgement, are bothe
euyll.

He is wyse and discrete, that temperith his
wordes, and he is a man of vnderstandinge,
that maketh moche of his spirite.

Yea a very foole (when he holdeth his tong
ue) is counted wyse, and to haue vnderstan
dinge, when he shutteth his lyppes.

Who so hath pleasure to sowe discorde, pꝛ
keth a quarel in euery thinge.

A foole hathe no delyte in vnderstan
dinge, but onely in those thinges wherin his
hert reioyseth.

Where vngodlynes is, there is also des
payre: and so there followeth shame and dis
honeste.

The wordes of a mans mouth are lyke deps
waters, and the well of wysdome is lyke a ma
ruesome.

It is not good to regarde the person of the
vngodly, ne to put backe the righteous in iud
gement.

A foles lyppes are euer brawlinge, and his
mouth prouoketh vnto battayle.

A fooles mouthe is his owne destruccyon,
and his lyppes are the snare foꝛ his owne
soule.

The wordes of a slaunderer are very wosh
ers, and go thoꝛow vnto the inmost partes of
the body.

Who so is slouthfull and slacke in his la
bour, is the brother of him that is a wa
ster.

The name of the Lorde is a stronge castell,
the righteous fleeth vnto it, and shall be sa
ued.

But the ryche mans goodes are his strong
holde, yea he taketh them foꝛ an hyghe wall
roundabout him.

After pryde commeth destruction, and ho
noure after lowlynes.

He that gyueth sentence in a matter before
he heare it, is a foole, and woꝛthy to be con
founded.

A good stomache digesteth away a mans di
sease, but when the spirite is vexed, who may
abyde it?

A wyse herte laboureth foꝛ knowlege, and
a prudent eare seketh vnderstandinge.

Liberalitie bringeth a man to honoure
and woꝛshyppe, and setteth him amonge gre
ter men.

The righteous accuseth hym selfe fyrst of
all: yer his neyghboure come he shall synde
hym.

The lot pacifyeth the variaunce, & parteth
the mighty a sunder.

The vnitie of brethren is stronger then a ca
stell, and they that holde together are lyke the
barre of a palace.

A mans belly shalbe satisfied with the frute
of his owne mouth, and with the increase of
his lyppes shall he be fylled.

Death and lyfe stande in the power of the
tongue, he that loueth it, shal eniop the frute
therof.

Who so fyndeth a wyfe fyndeth a good
thinge, and receyueth an holsome benefyte of
the Lorde.

The poore maketh supplicacion and prayeth
meekely, but the ryche gyueth a rough an
swere.

A frende that delyteth in lowe, weth a man
moze frendelyp, and sticketh faster vnto him
then

then a brother.

CAPI. XIX.

A Better is the poze that lyueth godly, the the blasphemer that is but a fole.

Where no discretion is, there ꝑ soule is not well: and who so is swyfte on fote, stombleth hastely.

Folyshnesse maketh a man to go out of his waye, and then is his herte impacient against the Lorde.

Riches make many frendes, but the poore is forsaken of his owne frendes.

A false wytnesse shall not remayne vnpunyshed, and he that speaketh lyes shall not escape.

The multitude hangeth vpon great men, and euery man fauoureth him that gyueth ye wages.

As for the poze, he is hated amonge all his brethren: yea his owne frendes forsake him, and he that gyueth credence vnto wordes, getteth nothinge.

He that is wyse, loueth his owne soule: B and who so hathe vnderstandinge, shall prospere.

A false wytnesse shall not remayne vnpunyshed, and he that speaketh lyes shall perysshe.

Delicate eate becommeth not a fole, moche more vnsemely is it, a bonde man to haue the rule of princes.

A wyse man putteth of displeasure, and it is his honour to let some faultes passe.

The hynges displeasure is lyke the roaringe of a Lyon, but his frendshyp is lyke the dew vpon the grasse.

An vndiscrete sonne is the dampnes of his father, and a braulynge wyfe is lyke the top of an house, where thorowe it is euer droppynge.

Houses and ryches maye a man haue by the heritage of his elders, but a discrete woman is the gyfte of the Lorde. ☞

Slouthfulnes bringeth slepe, and an idell soule shall suffer honger.

Who so kepeth the commaundement, kepeth his owne soule: but he that regardeth C not his waye, shall dye.

He that hath pytie vpon the poze, lendeth vnto the Lord: and loke what he layeth out it shalbe payed him agayne.

Chasten thy sonne whyle there is hope, but let not thy soule be moued to slaye him.

For great wrath bringeth harme, therfore let him go, for so mayst thou teache him more nurture.

O gyue eare vnto good councell, and be cõtent to be reformed, that thou mayst be wyse hereafter.

There are many deuyses in a mans herte, ne ☞ nerthelesse the councell of the Lorde shall stande.

It is a mannes worshyppe to be good, and D better it is to be a poore man, then a dissembler.

The feare of the Lorde preserueth the lyfe ꝑ it gyueth plenteousnes, without the visitation of any plage.

A slouthfull bodye shuteth his hande into his bosome, so that he can not put it to his mouth.

Yf thou smytest a scornefull personne, the ignorannt shall take better hede, and yf thou reprouest one that hathe vnderstandinge, he will be the wyser.

He that hurteth his father or shuteth oute his mother, is a shamefull and an vnworthy sonne.

Cease sonne, heare no more the doctrine that leadeth the awaye frome the wordes of vnderstandinge.

A false wytnesse laugheth iudgement to scorne, and the mouth of the vngodly eateth vp wyckednes.

Punyshmentes are ordened for the scornefull, and stryppes for fooles backes.

CAPI. XX.

Wyne is a voluptuous thinge, and dronkennes causeth lustion: who so delyteth therin, shall neuer be wyse. A

The kynge ought to be feared as the roaringe of a lyon, who so prouoketh him vnto anger, offendeth agaynste his owne soule.

It is a mans honoure to kepe him selfe frome stryfe, but they that haue pleasure in braulynge, are fooles euery one.

A slouthfull body will not go to plowe for colde, therfore shall he go a beggynge in Ho- mer, and haue nothynge.

Wyse counsell in the herte of man is lyke a water in the depe of the earth, but he that hath vnderstandynge, bringeth it forth.

Many there be that are called good men, but where shall one fynde a true faythfull man?

Who so leadeth a godly and an innocente lyfe, happy shall his children be whom he leaueth behynde him.

A kynge that sitteth in iudgement, and loketh well aboute him, dryueth awaye all e- B uyll.

Who can saye: my herte is cleane, I am innocent frome synne? 1. Iohn. 1.b iii. Reg. viii. c ii. Para. vi. c Eccles. vii. c

To vse two maner of weyghtes, or two maner of measures, both these are abominable vnto the Lorde.

A childe is knowen by his conuersacõ, whether his workes be pure and right.

As for the hearynge of the eare and the syght of the eye, the Lorde hath made them both.

Delyte not thou in slepe, least thou come vnto pouerte: but open thyne eyes, and thou shalt haue bred ynough.

It is naught, It is naught (saye men) whē C they haue it, but when it is gone, they gyue it a good worde.

A mouth of vnderstandinge is more worth then golde, many precious stones, and costely Iewels.

Take

Take his garment that is suretie for a strā
ger, and take a pledge of him for the vnkno-
wen mans sake.

Every man thinketh the bird that is gotten
with deceyte, but at the last his mouth shalbe
filled with gravell.

Thorow councell the thinges that men ta-
kyle, go forwarde: and with discretion ought
warres to be taken in hande.

Medle not with him that bewrayeth se-
crets, and is a flatterer, and dilcyeveth w
his lyppes.

Who so curseth his father and mother, his
light shall be put out in the myddest of dark-
nesse.

The heritage that commeth to hastely at
first, shall not be prayse at the ende.

Saye not thou: I will recompence evell,
but put thy trust in the Lorde, and he shal re-
leade the.

The Lorde abhorreth two maner of weyght
es, and a falle balaunce is an evyll thinge.

The Lorde ordreth every mans goynges,
for what is he, that understandeth his owne
wayes?

It is a snare for a man to blaspheme that
which is holye, and then to go about with
vowes.

A wyse kynge destroyeth the ungodly, and
bringeth the wheele ouer them.

The lanterne of the Lorde is the breethe of
man, and goeth thorow all the inwarde par-
tes of the body.

Mercy and faithfulnes preserve the kynge,
and with mayntayning kyndnes his seate is bol-
den up.

The strength of yeunge men is their wor-
shippe, and a grave head, is an honour vnto
the aged.

Woundes dryve awaye evell, and so doth
pis the inwarde partes of the body.

CAPI. XXI.

The kynges herte is in the hande of the
Lorde, lyke as are the ryvers of waters:
he maye tourne it whether so ever he
will.

Every man thinketh his owne waye to be
right, but the Lorde iudgeth the hertes.

To do righteousnesse and iudgment is
more acceptable to the Lorde then sacrifice.

A presumptuous looke, a proude stomache,
and the lanterne of the ungodly is synne.

The devices of one that is diligent, bringe
plentiousnesse: but he that is unadvised, co-
meth vnto povertie.

Who so boasteth vp riches with the dis-
ceytfulnes of his tongue, he is a fole, & lyke
vnto them that seke their owne death.

The robberies of the ungodly shalbe their
owne destruction, for they wolde not doo the
thinges that was right.

The wayes of the forwarde are straunge,
but the workes of him that is cleane, are right.

It is better to dwell in a corner vnder the
house toppe, then with a brawlynge woman
in a wyde house.

The soule of the ungodly wysheth evell, &
hath no pitie vpon his neyghboure.

When the scornefull is punished, the sim-
ple maye take the better hede: and when a wyse
man is warned, he will receyve the more vn-
derstandinge.

The righteous enformeth the house of the
ungodly, but the ungodly go on still after
their owne wyckednesse.

Who so stoppeth his eare at the crye of
the poore, he shall crye him selfe and not be
herde.

A privy rewarde pacifieth displeasure, and
a gyfte in the bosome stilleth furious nesse.

The iust delyteth in doynge the thing that
is right, but the workers of wyckednesse ab-
horre the same.

The man that wandreth out of the way of
wysdome, shall remayne in the congregation
of the dead.

He that hath pleasure in banketters, shalbe
a poore man: Who so delyteth in wyne and
delicates, shall not be riche.

The ungodly shalbe given for the ryghte-
ous, and the wycked for the iust.

It is better to dwell in a wyldernesse, then
with a chydinge and an angry woman.

In a wyse mans house there is great trea-
sure and plentiousnesse, but a folyshe body
spendeth vp all.

Who so followeth ryghteousnesse and mer-
cy, fyndeth both lyfe, righteousnesse and ho-
nour.

A wyse man wynneth the cytie of the mi-
ghty, and as for the strength that they trust in,
he bringeth it downe.

Who so keepeth his mouth and his tonge,
the same keepeth his soule fro troubles.

He that is proude & presumptuous, is cal-
led a scornefull man, which in wrathe doeth
worke maliciously.

The voluptuousnesse of the slouthfull is
his owne deathe, for his handes will not la-
bour.

He coveteth and desireth all the day longe
but the righteous is allwaye givinge and ke-
peth nothinge backe.

The sacrifice of the ungodly is abhomina-
tion, for they offre the thinge that is gotten
with wyckednesse.

A false witnesse shall perysh, but he that will
be content to heare, shall alway have power
to speake him selfe.

An ungodly man goeth forth rashly, but he
that refourmeth his owne waye.

There is no wysdome, there is no vnder-
standinge, there is no councell againste the
Lorde.

The horse is prepared againste the daye of
battayle, but the Lorde giveth the victo-
rye.

CAP. XXII.

A good

A Good name is more worth then great ryches, and louynge fauoure is better then siluer and golde.

Whether ryches or powerte wo mete vs, it commeth all of God.

A wyse mā seyth the plage and byeth him selfe, but the folyshe go on styll and are punyshed.

The ende of lowlynes, and the feare of God; is rychesse, honoure, prosperitie and healthe.

Speares and snares are in the waye of the frowarde, but he that will kepe his soule, let him flee frome suche.

Yf thou teachest a chylde in his youth what waye he shulde go, he shall not leaue it when he is olde.

The ryche ruleth the poore, and ỹ borower is seruaunt to the lender.

He that sowyth wyckednesse shal reape sorowe, and the rodde of his plage shall destroy him.

A louynge eye shalbe blessed, for he geueth of his breed vnto the poore.

Cast out the scornefull man, and so shall stryfe go out with him, yea bearaunce & iniurie shall cease.

Who so delyteth to be of a cleane hert and of gracious lyppes, the kynge shall be his frende.

The eyes of the Lorde preserue knowlege, but as for the wordes of the delyctefull, he bringeth them to nought.

The slouthfull body seyth: there is a Lyon without, I myghte be slayne in the strete.

The mouthe of an harlot is a deepe pyt, wherein he fallyth that the Lorde is angry withall.

Foolyshenesse styckyth in the herte of the babe, but the rod of correction dryueth it awaye.

Who so wyth a poore man wronge to increase his owne rychesse, geueth (commonly) vnto the ryche, and at the last commeth to powre him selfe.

My sonne, bowe downe thyne eare, and herken vnto the wordes of wysdome.

Applye thy mynde vnto my doctrine: for it is a pleasaunt thinge yf thou kepest it in thyne herte.

And practise it in thy mouth: ỹ thou mayst alwaye put thy trust in the Lorde.

Haue not I warned the very oft with counsell and lernynge? that I myghte shewe the truth and that thou with the verite myghtest answere them that laye any thinge againste the?

Be not thou one of them that bynde their hande vpon promyse, and are suretye for ore: for yf thou hast nothinge to paye, they shall take awaye thy bed frome vnder the.

Thou shalte not remoue the lande marke, which thy fore eldres haue set.

Seyst thou not, that they which be diligēt in their busynes stande before kynges, & not amonge the simple people?

CAP. XXIII.

When thou sittest at the table to eate wt a lorde, ordre thy self manerly with the thinges that are set before the.

Measure thyne appetite: and yf thou wilt rule thyne owne selfe, be not ouer greedye of his meate, for meate begyleth and disceyueth.

Take not ouer great trauayle and laboure to be ryche, beware of suche a purpose.

Why wilt thou set thyne eye vpon ỹ thing which sodenly vanyssheth awaye?

For riches make them selues wynges, and take their flyght lyke an Aegle into the ayre.

Eate not thou with the enuyous, and desyre not his meate, for he hathe a marueilous herte.

He sayth vnto the: eate and drynke, where as his herte is not with the.

Yea the morsels that thou hast eaten shalt thou perdiake, and lese thyne swete wordes.

Tell nothinge into the eares of a fole, for he will despyse the wysdome of thy wordes.

Remoue not the olde lande marke, & come not within the felde of the fatherlesse:

For he that defendeth them is myghty, & when he shall defende their cause against the.

Applye thyne hert vnto lernyng, and thyne eare to the wordes of knowledge.

Withholde not correction frome the childe for yf thou beatest him with the rodde, he shal not dye therof. Prouerb. xiii. b Eccles. xxx. d.

Thou smytest him with the rod, but thou deliuerest his soule frome hell.

My sonne, yf thy herte receyue wysdome, my herte also shall reioyce.

Yea my reynes shalbe very glad, yf thy lyppes speake the thynge that is right.

Let not thyne hert be geloous to folowe sinners, but kepe ỹ styll in ỹ feare of ỹ Lorde all the daye longe. Prou. xxiii. a and d

For the ende is not yet come and thy parte abydinge shall not be in vayne.

My sonne, geue eare and be wyse, so shall thyne hert prospere in the waye.

Kepe no company with wyne bybbers and ryotous eaters of flesh: for suche as be dronkardes and ryotous shall come to powertie, & he that is geuen to moche slepe, shal go with a ragged cote.

Geue eare vnto thy father that begat the, and despyse not thy mother when she is olde.

Labour for to get the truth: sell not awaye wysdome, nourture and vnderstandinge (for a right

a ryghteous father is marueilous glad of a wyse sonne, and reioyceth in him: so shall thy father be glad, and thy mother that bare the, shall reioyce.

My sonne, gyue me thyne hert, & let thyne eyes haue pleasure in my wayes.

For an hore is a depe graue, and an harlot is a narow pyt.

She lurketh lyke a theef, and chose that be not aware she bringeth vnto her.

Who. Who is wo? where is sorowe? where is stryfe? where is drawlynge? where are woũ des without cause? where be red eyes?

Euen amonge those that be ouer at the wyne and seke out where the best is.

Loke not thou vpon the wyne, how red it is, and what a colour it geueth in the glasse.

It goeth downe softly, but at the last it bytteth lyke a serpent, and styngeth as an adder.

So shal thyne eyes loke vnto straunge women, and thyne hert shall muse vpon frowarde thinges.

Yea thou shalte be as though thou slepteste in the myddest of the see, or vpon the top of the mast.

They wounded me (shalt thou saye) but it hath not hurt me, they smote me, but I felte it not.

When I am well wakened, I will go to the dynckes agayne.

CAPI. XXIIII.

BE not thou gelous ouer wycked men, & desire not thou to be amonge them.

Prou. xxiii. & xxiiii.

For thyne hert ymagineth to do hurt and thyne lyppes talke of mischefe.

Through wysdome an house shalbe buylded, and with vnderstandinge it shall be set vp.

Through discrecion shall the chambers be fylled with all costly and pleasaunt ryches.

A wyse man is stronge, yea a man of vnderstandinge is better then he that is myghty of strength.

For with discrecion must warres be taken in hande, and where as are many that can gyue councell, there is the victory.

Wysdome is an hyghe thinge, yea euen to the fole, for he darre not open his mouth in the gate.

He that ymagineth mischefe, may well be called an vngracious personne.

The thought of the folyshe is synne, and the skornefull is an abomination vnto men.

If thou be ouertyme and negligent in tyme of nede, then is thy strength but small.

Deliuer them that go vnto death, and are led awaye to be slayne, and be not negligent therin.

If thou wilt saye: I knowe not of it, thin hert thou that he which made the herte doth not consyder it? and that he which regardeth thy soule, seyth it not? Shall not he recompence euery man accordinge to his workes?

My son, thou eatest hony and the swete honycombe, because it is good and swete in thy mouth.

Euen so shall the knowledge of wysdome be vnto thy soule, as sone as thou hast gotten it.

And there is good hope, yea thy hope shall not be in vayne.

Lape no priuye wayte wickedly vpon the house of the righteous, and disquiete not his restinge place.

For a iust man falleth seuen tymes, and ryseth vp agayne, but the vngodly fal in to wickednes.

Reioyce not thou at the fall of thyne enemye, and let not thyne hert be glad when he stombleth.

Lest the Lorde (when he seyth it) be angry and turne his wrathe fromt him vnto the.

Let not thy wrathe and gelousy moue the, to folow the wycked and vngodly.

And why? the wycked hathe nothinge to hope for, and the candle of the vngodly shall be put out.

My sonne, feare thou the Lorde & the kyng and kepe no companye with the selounderous: For their destruction shall come sodenlye, and who knoweth the fall of them both?

These are also the sayenges of the wyse.

It is not good, to haue respect of any person in iudgement.

He that sayth to the vngodly: thou arte righteous, him shall the people curse, yea the commenalte shall abhorre him.

But they that rebuke the vngodly shall be commended, and a syche blessynge shall come vpon them.

He maketh him selfe to be well loued, that geueth a good answere.

First make vp thy worke that is without, & loke wel vnto that which thou hast in thy felde then buylde thyne house.

Be no false wytnes against thy neyghbour and hurt him not with thy lyppes.

Saye not: I will handle him, euen as he hath dealt with me, and will rewarde euery man accordinge to his dedes.

I went by the felde of the slouthfull, and by the vyneyardes of the folysh man.

And lo, it was all couered with nettels, & stode full of thistels, and the stone wall was broken downe.

This I sawe, and considered it well: I layd it vpon it, and toke it for a warnynge.

Yea slepe on styll a lytle, slomber a lytle, folde thyne handes togyther yet a lytle: so shall powerte come vnto the as one that trauayleth by the waye, and necessite lyke a well penid man.

CAPI. XXV.

THese

¶ These also are the sayenges of Salomon, whiche the men of Ezekiah kyng of Juda gathered to gether.

IT is the honour of God to kepe a thynge secrete, but the kynges honour is to searche out a thing.

The heauen is hye, the earth is deepe, and the kynges herte is vnsearcheable.

Take the dysse from the syluer, and there shalbe a clene vessell therof.

Take away vngodlynesse from the kyng, and his seate shall be stablysshed with rygh-teousnes.

Put not forthe thy selfe in the presence of the kynge, and preace not in to the place of greate men.

Better is it that it be sayde vnto the: come vp hyther, then thou to be sette downe in the presence of the prynce whome thou hast with thyne eyes

Be not hasty to go to the lawe, lest happly thou order thy selfe so at the laste, that thy neyghbour put the to shame.

Handle thy matter with thy neyghbour hym selfe, and discouer not another mans secrete, lest when men heare therof, it turne to thy dishonoure, and lest thyne euell name do not trasse.

A worde spoken in due season, is lyke apples of golde in a syluer dysshe.

The correction of the wyse is to an obedient eare, a goldem chayne and a Jewell of golde.

Lyke as the wynter coole in the harueste, so is a fayethfull messaunger to hym that sent hym, and refresshyth his maysters mynde.

Who so maketh great bostes and geueth nothynge, is lyke clowdes and wynde without rayne.

With pacience maye a prynce be pacifyed, and with a softe tonge maye rygoure of be broken.

If thou fyndest hony, eate so moche as is sufficyent for the: lest thou be ouer full, & perbroke it out agayne.

Withdrawe thy foote from thy neyghbours house, lest he be weery of the, and so abhorre the.

Who so beareth false wytnesse agaynste his neyghbour, he is a very speare, a swearde, and a sharpe arowe.

The hope of the vngodlye in tyme of nede is lyke a rotten toth and a sliperye foote.

Who so syngeth a songe to a wycked hert, clotheth hym with ragges in the colde, and poureth vynegre vpon chalke.

If thyne enemye honger, fede hym: yf he thyrste, geue hym drynke: for so thalte thou heape coles of fyre vpon his heade, and the Lorde shall reward the.

The North wynde bryngeth alwaye the rayne, euen so doth an earnest sober countenaunce a backbytyng tonge.

It is better to sytte in a corner vnder the rofe, then with a chydyng woman in a wyde house.

A good ryghte out of a farre countre, is lyke colde water to a thyrstie soule.

A rychteous man fallynge downe before the vngodlye, is lyke a troubled well and a spronge that is destroyed.

Lyke as it is not good to eate to moch hony, euen so he that wyll searche out hye thynges, it shall be to hurt for hym.

He that can not rule hym selfe, is lyke a cyte whyche is broken downe, and hathe no walles.

CAPI. XXVI.

LYke as snowe is not mete in sommer, nor rayne in harueste: euen so is worshyp vnsemely for a foole.

Lyke as the bryde and the swalowe take theyr flyghte and flytte and flee: so the curse that is geuen in vayne, shall not lyghte vpon a man.

Vnto the horse belongeth a whippe, to the Asse a bridle, and a rodde to the fooles backe.

Geue not the fole an answere after his folyshnesse, lest thou become lyke vnto hym: but make the foole an answere to his foolyshnesse, lest he be wyse in his owne conceate.

He is lame of his fete, yea dronken is he in vayne, that committeth any thynge to a foole.

Lyke as it is an vnsemely thynge to haue leggys, and yet to halte, euen so is a parable in the fooles mouth.

He that setteth a foole in hye dignite, that is euen as yf a man shuld caste a precious stone vpon the gatoun.

A parable in a fooles mouthe is lyke a thorne that prycketh a dronken man in the hande.

A man of experience discerneth all thynges well, but who so hyreth a foole, hyreth lache one as wyll take no rede.

Lyke as the dogge turneth awaye to his vomyte, euen so a foole begynneth his folysh nesse agayne a fresh.

If thou seest a man that is wyse in his owne conceate, there is more hope in a foole then in hym.

The slouthfull sayeth: there is a leoparde in the waye, and a lyon in the myddest of the stretes.

Lyke as the dore turneth aboute vpon the hyrchelde, euen so doth the slouthfull wetter hym selfe in his bedde.

Prouer.27.a

✠ The slouthfull body thrusteth his hand in to his bosome, and it greueth hym to put it agayne to his mouth.

The slogarde thynketh hym selfe wyser, then .vij. men, that syt and teache.

Who so goeth by and medleth with other mens stryfe, he is lyke one that taketh a dog by the eares.

Lyke as one shoteth deadly arowes and darres out of a privy place, euen so doth a deceytfull man with his neyghboure.

And then sayth he: I dyd it but in sporte.

Where no wod is, there the fyre goeth oute, and where the backbyter is take away, there the stryfe ceaseth.

Eccles.26.b

✠ Coles kyndle heate, and wod the fyre: euen so doth a braulynge frowarde man sette vp bastaunce.

A slaunderers wordes are lyke flatterye, but they pearse the inwarde partes of the body.

Enuymous lyppes and a wycked herte, are lyke a potsherde couered with syluer dosse.

An enemye dissembleth with his lyppes, and in the meane season he ymagineth wyckednesse: but when he speaketh fayre, beleue hym not, for there are seuen abhominacions in his herte.

Who so hideth enuy will, secretlye to do hurte, his malyce shall be shewed before the whole congregacion.

Eccles.27.b. Eccles.22.a.b

✠ Who so diggeth vp a pyt, shall fall therin: and he that setteth a stone, shall stomble vpon it ymediate.

A dissemblynge tonge hateth one that rebuketh hym, and a flatterynge mouthe worketh mysshefe.

CAPI. XXVII.

Make not thy boost of to morowe, for thou knowest not what maye happen to daye.

Let an other man prayse the, and not thyne owne mouthe, yea other folkes lyppes, and not thyne.

The stone is heuye, and the sande weyghtye, but a fooles wrathe is heuyer then they bothe.

Wrath is a cruell thynge, and furiousnesse is a heuye tempest: yea who is able to abyde enuye?

An open rebuke is better then a secrete loue.

Faythfull are the woundes of a louer, but the kysses of an enemye are deceatfull.

The that is full, abhorreth an honye combe, but vnto hym that is hongrye, euerye sowre thynge is sweete.

Job.36.b

The that ofte tymes flyeth, is lyke a byrde that forsaketh her nest.

The herte is glad of a swete ointment and sauoure, but a displeasaunt counsell, reioyseth a mans neyghboure.

Thyne owne frende and thy fathers frende forsake not, but go not into thy brothers house in tyme of thy trouble.

Better is a frende at hande, then a brother farre of.

My sonne, be wyse, and then shalte make me a glad herte: so that I shal make answere vnto my rebukers.

A wyse man seynge the plage, hydeth hym selfe, as for fooles they go on styll, and suffer hurte.

✠ Take his garmente that is suertye for a straunger, and take a pledge of hym for the vnknowen mans sake.

He that is to harlye to prayse his neyghboure aboue measure, shall be taken as one that geueth hym an euell reporte.

A braulynge woman and the rofe of the house droppynge in a rayny daye, maye well be compared together.

He that refrayneth her, refrayneth the wynde, and holdeth oyle fast in his hande.

Lyke as one yron whetteth another, so doth one man comforte another.

Who so kepeth his fygge tre, shall enioye the fruites therof: he that waiteth vpon his master, shall come to honoure.

Lyke as in one water there appeare dyuerse faces, euen so diuerse men haue diuerse hertes.

Lyke as hell and destruccion are neuer full, euen so the ✠ eyes of men can neuer be satisfyed.

Syluer is tryed in the moulde, and golde in the fornace, and so is a man, when he is openly prayed to his face.

Though thou shuldest braye a fole with a pestell in a morter lyke otemele, yet wyll not his foolysshnesse go from hym.

Be that thou know the noumbre of thy catell thy selfe, and loke well to thy flockes.

For ryches abyde not alway, & the crowne endureth not for euer.

The hey groweth, the grasse commeth vp, and herbes are gathered in the mountaynes.

The lambes shall clothe the, and for the gotes thou shalte haue money to thy husbandry.

Thou shalt haue gotes mylche ynough to fede the, to vphoulde thy household, and to fastayne thy maydens.

CAPI. XXVIII.

The vngodlye fleeth no man chasynge hym, but the righteous standeth sure as a lyon.

Because of synne the lande bothe ofte chaunge her prynce: but therfore men of vnderstandynge and wysdome a realme endureth longe.

One poore man oppressynge an other by violence, is lyke a continuall rayne that destroyeth the fruite.

The

They that forsake the lawe, prayse the vngodlye, but suche as kepe the lawe, abhorre them.

Wycked men discerne not the thynge that is ryght, but they that seke after the Lorde, vnderstande all thynges

A poore man ledynge a godlye lyfe, is better then the ryche that goethe in frowarde wayes.

Who so kepeth the lawe, is a chylde of vnderstandynge: but he that feedeth ryotous me, shameth his father.

Who so increaseth his ryches by vsaunge and vsurynge, let hym gather them to helpe the poore withall.

He that turneth awaye his eare frome hearynge the lawe, his prayer shall be abhorred.

Who so leadeth the ryghteous into an euyl waye, shall fall in to his owne pytte, but the iust shall haue the good in possession.

The ryche man thynketh hym selfe to be wyse, but the poore that hath vnderstandynge, can perceaue hym well ynough.

When ryghteous men are in prosperite, then doth honoure flow the: but when the vngodly come vp, the state of men chaungeth.

He that hydeth his synnes, shall not prosper: but who so knowledgeth them and forsaketh them, shall haue mercy.

Well is hym that standeth alway in awe: as for hym that hardeneth his harte, he shall fall in to myschefe.

Lyke as a rorynge lyon and an hongry beare, even so is an vngodly prynce ouer the poore people.

Where the prynce is without vnderstandynge, there is greate oppression and wrong: but yf he be lorde one as hateth couetousnesse, he shall longe raygne.

He that by violence shedeth any mannes bloude, shall be a vnnagate vnto his graue, and no man shall be lyable to succoure hym.

Who so leadeth a godly and an vnocente lyfe, shalbe safe: but he that goeth frowarde wayes, shall ones haue a fall.

He that tylleth his lande, shall haue plentifulnesse of breade: but he that followeth pestilnesse, shall haue poouerte ynough.

A faythfull man is greatly to be commended, but he that maketh to moche haste for to be ryche shall not be vnpunyshe.

To haue respecte of personnes in iudgemente is not good.

And why? he will do wronge, yee euen for a pece of breade.

He that will be ryche all to soone, hath an euyll eye, and considereth not, that poouerte shall come vpon hym.

He that rebuketh a man, shall fynde more fauoure at the laste, then he that flatereth hym.

Who so robbeth his father and mother, and sayeth it is no synne: the same is lyke vnto a murtherer.

He that is of a proude stomache, stereth vp stryfe, but he that putteth his truste in the Lorde, shalbe well fedde.

He that trusteth in his owne herte, is a fooler: but he that dealeth wysely, shalbe safe.

He that geueth vnto the poore, shall not wante: but he that turneth awaye his eyes from such as be in necessite, shall suffer greate poouerte hym selfe.

When the vngodly are come vp, men are fayne to hyde them selues: but when they perysshe, the ryghteous increase.

CAPI. XXIX.

HE that is styffnecked and will not be reformed, shall sodenly be destroyed without any helpe.

Where the ryghteous haue the ouerhand, the people are in prosperite: but where the vngodlye beareth rule, there the people mourne.

Who so loueth wysedome, maketh his father a glad man, * but he that kepeth harlotes, spendeth awaye that he hath. * Prou.28. Luke.15.

With true iudgement the kynge setteth vp the lande, but yf he be a man that taketh gyftes, he turneth it vpsyde downe.

Who so flattereth his neyghbour, layeth a nette for his fete.

The synne of the wycked is his owne snare, but the ryghteous shall be glad and reioyse.

The ryghteous considereth the cause of the poore, but the vngodly regardeth no vnderstandynge.

Wycked people brynge a syle in treason, but wyse men let it vp agayne.

Yf a wyse ma go to law with a foole (whether he deale with hym frendly or roughly) he getteth no rest.

The bloud thyrstie hate the ryghteous, but the iust seke his soule.

A foole poureth oute his spyrite all together, but a wyse man kepeth it in tyll afterwarde.

Yf a prynce delyte in lyes, all his seruauntes are vngodly.

The poore and the lender mete together, the Lorde lyghteneth both their eyes.

The seate of the kynge that faythfully iudgeth the poore, shall continue sure for euermore.

The rodde and correction maynteyne wysedome, but yf a chylde be not subiect vnto, he bryngeth his mother to shame.

When the vngodly come vp, wyckednesse increaseth, but the ryghteous shall se their fall.

Nurture thy sonne with correction, and he shall comfort the, yea he shall do the good at thyne herte.

Where no Prophete is, there the people perysshe: but well is hym that kepeth the lawe.

A seruaunt will not be the better for wordes, for though he vnderstande, yet will he not regarde them.

If thou seyst a man that is hastye to speche vnaduysed, thou mayst trust a fole more then hym.

D He that delycately bringeth vp his seruaut frome a chylde, shall make hym his master at length.

Iob.5.m.b An angry man stereth vp stryfe, and he that beat. to wrath wyll in his mynde, bredeth moche euyll

Myrrer pryde commeth a fal, but a lowly spyryte bringeth great worshyp.

Who so keperh company with a theefe, hateth his owne soule: he heareth blasphemies and telleth it not forth.

For that fearefth men, shall haue a fall: but who so putteth his trust in the Lorde shall come to honour.

Many seke the Princes fauoure, but euery mans iudgement commeth frome the Lorde.

The righteous abhorreth the vngodly: but as for them that be in the right waye, he wyl kepe their path.

CAPI. XXX.

The wordes of Agur the sonne of Iakeh.

¶ The prophecie of a true faythfull man, whome God hathe helped, whome God hath comforted and nourished.

For though I am the leest of all, and haue no mans vnderstandynge (for I neuer learned wysedome) yet haue I vnderstandynge, and am well informed in godly thynges.

Who hathe clymmed vp in to heuen? Who hath come downe frome thence? Who hathe holden the wynde fast in his handes? Who hath comprehended the waters in a garment? Who hathe sette all the endes of the worlde? What is his name, or his sonnes name? Canst thou tell?

a Psal.xvii.c Deut.iii.a.5 iiii.b. Psal.xviii.c *All the wordes of God are pure & cleane, for he is a shyld vnto all them, that put their trust in hym.

Put thou nothynge therfore vnto his wordes, lest he reproue the, and thou be founde a lyar.

Two thynges I requyre of the, that thou wylt not denye me before I dye.

Remoue frome me vanite and lyes: geue me neither pouerte nor ryches, only graunte me a necessary ipuynge.

B Lest yf I be to full, I denye the, and saye: what knowe I the Lorde? And leste I beyng constrayned, thorowe pouerte, fall vnto stealynge, and forswearre the name of my God.

Accuse not a seruaunte vnto his master, leste he speake euell of the also, and thou be hurte.

He that bringeth vp an euell reporte vpon the generacion of his father and mother, is not worthy to be commended.

The generation that thynke themselues cleane, shal not be cleared from their filthynesse.

There are people that haue a prowde lokc, and cast vp their eye lydes.

This people (whose teethe are swerdes, and with their chekebones they consume and deuoure the symple of the earth, and the poore frome amonges men.

This generacion (whiche is lyke an horseleche) hath two daughters: the one is called, fetch hyther, and the other, bringe hyther.

C There be fyue thynges that are neuer satisfyed, and the fourth sayth neuer hoo.

The hell, a womans wombe, and the earth hath neuer water ynough.

As for fyre, it sayeth neuer, hoo.

Who so laugheth his father to scorne, and setteth his mothers commaundemente at naught: the rauens pycke out his eyes in the valeye, and deuoured he of the yonge Eagles.

There be fyue thynges to hye for me, and as for the fourth, it passeth my knowledge.

The waye of an Eagle in the ayre, the way of a serpent ouer a stone, the waye of a shyppe in the sea, and the way of a man with a yong woman.

Such is the waye also of a wyfe that hyreth herselfe, which wypeth her mouth lyke as when she hath eaten, and sayeth: I haue done no harme.

Thorowe fyue thynges the earth is disquieted, and the fourth maye it not beare.

Thorowe a seruaunt that beareth rule, thorowe a foole that hath great ryches, thorowe an vile person wyfe, and thorowe an handemayden that is heyre to her maistres.

D There be foure thynges in the earthe, the whiche are verye lytle: but in wysdome they excede the wyse.

The Pismyres are but a weake people, yet gather they their meate to gether in the harueste.

The Conyes ar but a feble folke, yet make they their couches amonge the rockes.

The grasshoppers haue not a gide, yet go they forth together by heapes.

The spyder laboureth with her handes, & that in the Kynges palace.

There be thre thynges that go stately, but the goynge of the fourthe is the godlyest of all.

A Lyon, whiche is kynge of beastes, and geueth place to no man: A Cocke readye to fyght: & ramme and a Kyng that goeth forth with his people.

If thou be so folysh to magnifie thy selfe, or medle with any lothe thynge, then laye thyne hande vpon thy mouth.

Who

Who so chyneth myche, maketh burter: he that rubbeth his nose, maketh it blede: and he that coueth wrathe, bryngeth forthe stryfe.

¶ The wordes of Kynge Lamuel / and the Prophecye that his mother taught hym.

¶ Kynges ought to iudge iustly. The propertye of an honest maryed wyfe.

CAPI. XXXI.

MY sonne, thou sonne of my body: O my most beloued sonne, gyue not ouer thy substaunce & myght vnto women, which are the destruction euen of kynges.

O Lamuel, gyue kynges no wyne, gyue kynges and princes no stronge drynke: least they beynge dronken forget the lawe, and regarde not the cause of the poore, and of all suche as be in aduersitie.

Gyue stronge drynke vnto suche as are consumed to death, & wyne vnto those y mourne that they maye drynke it, and forget their misery and aduersitie.

Be thou an aduocate, and iudge in iudgement thy selfe, to speake for all suche as be dumme and succourles.

Open thy mouth & defende the thynge that is lawfull and right, and the cause of the poore and helpeles.

ALEPH.

Who so fyndeth an honest faythfull woman, she is moche more worthe then perles.

BETH.

The herte of her housbande maye safely trust in her, so that he shall haue no nede of spoyles.

GIMEL.

She will vnto him good and not euyll al the dayes of her lyfe.

DALETH.

She occupyeth wull and flaxe, and laboureth gladly with her handes.

HE.

She is lyke a marchaunts shyp, that bringeth her vitayles fromte a farre.

VAV.

She is vp in the nyghte season, to prouyde meate for her household, and lore for her maydens.

ZAIN.

She consydereth lande, and byeth it, and with the fruite of her handes she planteth a vyneyarde.

HETH.

She gyrdeth her loynes with strength, and courageth her armes.

TETH.

And yf she perceyue that her doinge is good, her candle goeth not oute by nyght.

IOD.

She layeth her fingers to the spyndle, and her handes taketh holde of the rocke.

CAPH.

She openeth her handes to the poore, yea she stretcheth forth her handes to suche as haue nede.

LAMED.

She feareth not that the colde of wynter shall hurt her house, for all her household folkes are double clothed.

MEM.

She maketh her selfe fayre ornamentes, her clothynge is white silcke and purple.

NVN.

Her housbande is moche set by in the gates, when he sytteth amonge the rulers of the lande.

SAMECH.

She maketh clothe of silke and selleth it, and deliuereth a girdle vnto the marchaunt.

AIN.

Strength and honour is her clothinge, and in the latter daye she shall reioyse.

PHE.

She openeth her mouth with wysdome, & in her mouth is the lawe of grace.

ZADE

She loketh well to the wayes of her household, and eateth not her bred with ydlenes.

KOPH.

Her children aryse, and call her blessed: and her husbande maketh moche of her.

RES.

Many daughters there be that gather ryches together, but thou goest aboue them all.

SIN.

No fayre, it is deceytfull, and beautye is a vayne thinge: but a woman that feareth the Lorde, she is worthy to be praysed.

THAV.

Geue her of the frute of her handes, and let her owne workes prayse her in the gates.

¶ The ende of the Prouerbes of Salomon.

¶ All that is in this worlde is vanite.

CAPI. I.

THese are the wor-
des of the preacher, the
sonne of Dauid, kynge
of Ierusalem. All is
but vanite (sayth the
preacher) all is but
playne vanite: for what
els hath a man, of all
his laboure that he taketh
vnder the Sunne? One generation passeth a-
waye, an other commeth, but the earth abi-
deth styl. The Sunne ariseth, the Sunne go-
eth downe, and returneth to his place, there he
maye there ryse vp agayne. The wynde goeth
towarde the South, and fetcheth his copase
about vnto the North, and so turneth in to
him selfe agayne. All floudes run into the see
and yet the see is not fylled: for loke vnto
what place the waters ren, thence they come
agayne. All thinges are so harde, that no man
can expresse them. The eye is not satisfyed w
syght, the eare is not fylled with hearinge.
The thinge that hath bene, commeth to passe
agayne: and the thinge that hath bene done,
is done agayne, there is no new thinge vnder
the Sunne. Is there any thinge wherof it may
be sayde: lo, this is newe? For it was longe
ago in the tymes that have bene before vs.
The thinge that is past, is out of remembraunce
Euen so the thynges that are for to come, shal
no more be thought vpon amonge them that
come after. I my selfe the preacher, beynge
kynge of Israel and Ierusalem, applyed my
mynde to seke out and serche for the know-
ledge of all thinges that are done vnder hea-
uen. Suche trauayle and laboure hathe God
geuen vnto the children of men, to exercyse
them selues therin.
Thus I haue consydred al the thinges that
come to passe vnder the Sunne, and lo, they
are all but vanite and veracion of mynde.
The croked can not be made straight, and the
faultes can not be nombred. I cõmoned with
myne owne hert, sayenge: lo, I am come to a
great estate, and haue gotten more wysdome,
then all they that haue bene before me in Ie-
rusalem. Yea my hert had great experience of
wysdome and knowledge, for there vnto I
applyed my mynde, that I might know what
were wysdome & vnderstandinge, what were
errour and folysshenes. And I perceyued that
this also was but a veracion of mynde: for
where moche wysdome is, there is also great
trauayle and disquietnesse: & the more know-
ledge a man hath, the more is his care.

¶ I thoughte in my hert, to withdrawe my
flesh from wyne, to applye my mynde vnto
wysdome, and to comprehende folysshnes vn-
tyll the tyme I (among al the thinges which
are vnder the sunne) I might se what were best
for men to do, so longe as they lyue vnder hea-
uen. I made gorgious layte workes. I buyl-
ded me houses, & planted vyneyardes. I made
me orchardes and gardens of pleasure, and
planted trees in them of all maner frutes. I
made poles of water, to water the grene and
frutefull trees withall. I bought seruauntes
and maydens, and had a great housholde.
Als for catell and shepe, I had more substaunce
of them, then all they that were before me in
Ierusalem. I gathered syluer and golde toge-
ther, euen a treasure of kynges and landes.
I prouyded me singers and women whiche
coulde playe of instrumentes, to make men
myrth & pastyme. I gat me bumbinge cuppes
alle and glasses. (Shortly) I was greater &
in more worshyp, then all my predecessours in
Ierusalem. For wysdome remayned with me
and loke what so euer myne eyes desired, I
let them haue it: and wherin so euer my hert
delyted or had any pleasure, I withdrewe it
not from it. Thus my hert reioyced in all
I ioyed, and this I toke for the portion of all
my trauayle. But when I consydred all the
workes that my handes had wrought, and al
the labours that I had taken therin: lo, all
was but vanite and veracion of mynde, and
nothing of any value vnder the Sunne. Then
turned I me to consyder wysdome, errours &
folysshnesse (for what is he amonge men, that
might be compared to me the kynge in suche
workes?) and I saw that wysdome excelleth
folysshnesse, as farre as ryght doth darcknes.
For a wyse man beareth his eyes about in his
head, but the fole goeth in the darcknesse. I
perceyued also that they both had one ende.
Then thought I in my mynde: If it happen
vnto the fole as it doth vnto me, what needeth
me then to labour any more for wysdome? so
I cõmuned within my hert, that this also was
but vanite. For the wyse are euer as lytle in
remembraunce as the folyssh, and al the dayes
for to come shalbe forgotten, yea the wyse mã
dyeth as well as the fole. Thus began I to
be wery of my lyfe, in so moche that I could
away with nothing that is done vnder the Sun
for al was but vanite & veracion of mynde. Yea
I was wery of all my labour, which I had ta-
ken vnder the sunne, because I should be fayne
to leaue the vnto an other mã, that cõmeth after
me, for who knoweth, whether he shall be a
wyse mã or a fole? & yet shal he be lorde of al
my labours, which I so sore wysdom haue ta-
ken vnder the Sunne. Is not this a vayne thing?
Then I turned me to withdrawe my mynde frõ
all suche trauayle, as I toke vnder the sunne

so much as a man should vexe him selfe with labour, with vnderstandinge and ouer
sumynge, and yet he layne to leaue it to labours
men an other, that neuer swete for it. This
is also a vayne thinge and a great mysery.

For what getteth a man of all the labour
and trauayle of his mynde, that he taketh vn
der the Sunne, but heuynes, sorowe and dis-
quietnes al the dayes of his lyfe? In so much
that his herte can not rest in the nyght. Is not
this also a vayne thinge? Is it not better the
for a man to eate and drinke, and his soule to
be merry in his labour? Yea I sawe that this
also was a gyfte of God. For who may eate
or drinke, or bringe any thinge to passe without
him? And why? he geueth vnto man, what
so pleaseth him: whether it be wysedome, vn-
derstandinge, or gladnesse. But vnto the sy-
nner he geueth wearynes and sorowe, that he
may gather and heape together the thinge, ¶
afterwarde shalbe geuen vnto him whome it
pleaseth God. This is now a vayne thinge,
yea a very vnquietnesse & vexacion of mynde.

¶ All thinges come in their tyme and passe away
in their tyme.

CAP. III.

EVery thinge hath a tyme, yea all that is
vnder the heauen, hathe his conuenient
season.

There is a tyme to be borne, and a tyme to
dye.

There is a tyme to plante, and a tyme to
plucke vp the thinge that is planted.

A tyme to slay, and a tyme to make hole.

A tyme to breake downe, and a tyme to
buylde vp.

A tyme to wepe, and a tyme to laughe.

A tyme to mourne, and a tyme to daunce.

A tyme to cast awaye stones, and a tyme to
gather stones together.

A tyme to embrace, and a tyme to refrayne
from embracynge.

A tyme to wynne, and a tyme to lese.

A tyme to spare, and a tyme to spende.

A tyme to cut in peces, and a tyme to sowe
together.

A tyme to kepe silence, and a tyme to
speake.

A tyme to loue, and a tyme to hate.

A tyme of warre, and a tyme of peace.

What hath a man els (that doth any thing)
but werynesse and laboure? For as touching
the trauayle & carefulnesse which God hathe
geuen vnto men, I se ¶ he hath geuen it them
to be exercysed in it. All this hath he ordred
maruelous goodly, to euery thinge his due
tyme. He hath planted ignorance also in the
hertes of men, that they should not fynde out
the grounde of his workes, which he doth frō
the begynnynge to the ende. So I perceyued,
that in these thinges there is nothinge better
for a man, then to be merry and to do well so
longe as he lyueth. For all that a man eateth
and drinketh, yea what so euer a man enioy-
eth of all his labour, that same is a gyfte of
God. I considered also that what so euer God
doth, it continueth for euer, and that nothing
can be put vnto it nor taken from it: and ¶
God doth it to the intente, that men shoulde
feare him. The thinge that hath bene, is now
and the thinge that is for to come, hath bene
afore tyme, for God restoreth againe ¶ thing
that was past. Moreouer, I sawe vnder the
Sunne vngodlynesse in the stede of iudgemēt
and iniquite in stede of righteousnesse. Then
thought I in my mynde: God shal separate ¶
righteous frome the vngodly, and then shalbe
the tyme and iudgement of all councels and
workes. I commened with myne owne herte
also concerninge the children of men: howe
God hath chosen them, and yet letteth them
apeare: as thoughe they were beastes: for it
happeneth vnto men as it doth vnto beastes,
and as the one dyeth, so dyeth the other: yea
they haue both one maner of byrth, so that (in
this) a man hath no preeminence aboue a beast
but all are subdued vnto vanite. They go all
vnto one place, for as they be all of dust, so
shall they all turne vnto dust againe. Who
knoweth the spirite of man ¶ goeth vpwarde
and the byrth of the beaste that goeth downe
into the earth? Wherfore I perceyue, ¶ there
is nothing better for a man, then to be ioyful
in his labour, for that is his portion. But
who wil bringe him to se the thinge that shal
come after him?

¶ The mysteryes of the vngodly. The superfluous
labours of men. The thyng ¶ is good and wyse.&c.

CAP. IIII.

SO I turned me, and consydred all the vi-
olent wronge that is done vnder ¶ sunne
and beholde the teares of suche as were
oppressed, and there was no man to comforte
them or that wolde deliuer and defende the
from the violence of their oppressours. Where
fore I iudge o those that are dede, to be more
happy then suche as be a lyue: yea him that
is yet vnborne to be better at-ease then they
both, because he seyth not the myserable wor
kes that are done vnder the sunne.

Agayne, I sawe that all trauayle and dili-
gence of labour was hated of euery man. This
is also a vayne thinge, and a vexacion of
mynde.

The fole foldeth his handes together, and
eateth vp his owne flesh. One handfull (saith
he) is better with rest, then both the handes
full with laboure and trauayle.

Moreouer, I tourned me, and beholde yet
an other vanite vnder the Sunne.

There is one man, no mo but him selfe a-
lone, hauynge neyther childe nor brother: yet
is there no ende of his carefull trauayle, his
eyes cānot be satisfied with ryches, (yet
doeth he not remembre him selfe, and saye:)
For whome do I take suche trauayle? For
whose pleasure do I thus consume away my
lyfe? This is also a vayne and myserable
thinge. Therfore two are better then one, for
they maye well enioye the profyt of their la-
boure. If one of theym fall, his companyon
hel-

helpeth him vp agayne. But woo is him that is alone, for yf he fall, he hathe not an other to helpe him vp. Agayn, when two lepe together they are warm: but how can a body be warm alone? One may be ouercome, but two maye make resistence: a thre fold cable is not lightly broken. A poore chylde being wyse, is better then an olde king that doteth, and can not be ware in tyme to come. Some one cometh out of prison, & is made a king: and an other which is borne in the kingdome, cometh vnto pouertie. And I perceyued that all men lyuing vnder the sunne, go with the seconde chylde, that cometh vp in the stede of the other.

As for the people that haue ben before him, and that come after him, they are innumerable: yet is not their loye the greater therowe him. This is also a vayne thynge, and a veracion of mynde. When thou commest in to the house of God, kepe thy foote, & drawe nye, that thou mayste heare that is better then the offerynges of fooles, for they know not what euyll they do.

¶ Admonicion to beware of rashe communication. We ought not to marueill at the oppression of the poore. The couetous is not satisfyed in his ryches.

CAPI. V.

BE not hasty with thy mouth, and let not thyne herte speake any thynge rashly before God. For God is in heuen, and thou vpon erth, therfore let thy wordes be few. For where moche carefulnesse is, there are manye dreames: and where many wordes are, there men may heare fooles. ✠ Yf thou make a vowe vnto God, be not slacke to performe it. As for foolysshe vowes, he hath no pleasure in them. Yf thou promyse any thynge, pay it: for better it is that thou make no vowe, then þ thou shouldest promyse and not pay. Suffre not thy mouthe to cause thy flesshe for to synne, that thou saye not before the aungell: my folysshnesse is in the fawte. For then God wil be angrye at thy voyce, and destroye all the woorkes of thyne handes. And why? where as are manye dreames and many wordes, there are also bruere vanities: but loke þ thou feare God. Yf thou seest the poore to be oppressed, & wrongfully dealte withall, so that equitie and the right of the lande is wrested in the lande: marueil not thou at suche iudgement, for one great man hedeth vnder with an other, & the mighty helpe them selues together. The hole land also with the felde, and all that is therin, is in subiection and bondage vnto the kynge. He that loueth money, wil neuer be satisfied with money: and who so delyteth in rychesse, shall haue no profyte therof. Is not this also a vayne thyng? Where as moche ryches is, there are many also that spende them awaye: And what pleasure more hath he þ possesseth them, saue that he maye loke vpon them with his eyes? A labouring man sleepeth sweetely, whether it be lytle or moche that he eateth: but the aboundaunce of the ryche wyll not suffre him a sleepe.

Yet is there a sore plage, which I haue sene vnder the sunne (namely) rychesse kepte to the hurt of him that hath them in possession. For ofte tymes they perisshe with his great misery and trouble: and if he haue a chylde, it getteth nothynge. ✠ Lyke as he came naked out of his mothers wombe, so goeth he thither agayne, & carieth nothing away in hym of all his labour. This is a miserable plage, that he shall go awaye euen as he came. What helpeth it him then, that he hath laboured in the wynde? All the dayes of his lyfe also muste he eate in the darcke, with great carefulnesse, sycknesse and sorowe. Therfore me thynke it a better and a fayrer thynge, a man to eate and drynke, and to be refreshed of all his labour, that he taketh vnder the sunne all the dayes of his lyfe, whiche God giueth him, for this is his portion. For vnto whome so euer God giueth rychesse, goodes and power, he giueth it hym to enioye it, to take it for his portion, and to be refreshed of his labour: this is now the gyfte of God. For he thinketh not moche how long he shall lyue, for so moche as God fylleth his herte with gladnesse.

¶ The mysery of the ryche and couetous. The difference of a foole and a wyse man.

CAPI. VI.

THere is yet a plage vnder the sunne, and it is a generall thyng among men: whē God giueth a man rychesse, goodes and honour, so that he wanteth nothyng of al that his herte can desire: and yet God giueth him not leue to enioye the same, but an other man spendeth them. This is a vayne thynge, and a miserable plage. Yf a man beget an hundred chyldren, & lyue many yeres, so that his dayes are many in nombre, and yet can not enioye his good, neither be buried: as for him I say, that an vntymely byrthe is better then he. For he commeth to nought, and goeth his waye in to darcknesse, & his name is forgotten. Moreouer he seeth not the sunne, and knoweth of no rest neither here ne there. Yea though he lyued two thousand yeres, yet hath he no good life. Come not all to one place? All the labour that a man taketh, is for him selfe, & yet his desire is neuer fylled after his mynde. For what hath the wise more then the fole? What helpeth it the poore that he knoweth to walke before the lyuing? The syght of the eyes is better, then that the soule shold so depart awaye. How be it this is also a vayne thing, & a vnquietnesse of mynde. What is more excellent then man? yet can he not in the lawe get the victorye of him that is mightier then he. A vayne thing is it to cast out many wordes, but what hath a man els?

¶ That whiche passeth our strengthes and wyttes ought we not to serche after.

CAPI. VII.

FOr who knoweth what is good for man lyuynge, in the dayes of his vayne lyfe, whiche is but a shadow? Or who wil tell

a man

a man what shall happen after him vnder the sunne? A good name is more worth then a precious ointment, and the day of deth is better then the daye of byrth. It is better to go into an house of mournynge, then in to a banketynge house. For there is the ende of all men, and he that is lyuynge taketh it to hert. It is better to be sorye then to laugh, for when the countenaunce is heuy, the herte is ioyful. The hert of the wyse is in the mourninge house, but the hert of the fayrth is in the house of myrth. It is better to gyue eare to the chalenging of a wyse man, then to heare the song of fooles. For the laughynge of fooles is lyke the crackynge of thornes vnder a pot. And that is but a vayne thynge. Who so doeth wronge, maketh a wyse man to goo oute of his wyt, and destroyeth a gentle hert. The ende of a thynge is better the the beginninge. The patient of spirite is better then the hye minded. Be not hastely angry in thy mynde: for wrath resteth in the bosome of a foole. Say not thou: what is the cause that the dayes of the old tyme were better then they be now? for that were no wise question. Wysdome is better then ryches, yea moche more worthe then the eye sight. For wysdome is riches as well as money, and the excellent knowlege of wisdome giueth life vnto him that hath it in possession. Consider the worke of God how that no man can make the thynge streyghte, which he maketh croked. Vse wel the tyme of prosperite, and remembre the tyme of misfortune: for God maketh the one by the other, so that a man can fynde nothyng els.

These two thinges also haue I considered in the tyme of vanitie: that the iust man perisheth for his righteousnesse sake, and the vngodly prospereth in his wickednesse. Therfore be thou neither ouerrighteous ne ouer wyse, that thou perysshe not: be neither to vnrighteous also, ne to foolysshe, lest thou dye before thy tyme. It is good for the to take holde of this, and not to let that go from thy hande. For he that feareth God, shal escape them all.

Wysdome giueth more courage vnto the wyse then x. mighty men of the cite: for there is not one iust vpon erth that doth good, and synneth not. Take not hede vnto euery word that is spoken, lest thou heare thy seruaunte curse the: for thyne owne herte knoweth that thou thy self also hast oft times spoken euil by other men. All these thinges haue I proued by cause of wisdom also: I thought to be wise, but she went farther fro me then she was before, yea and so depe that I might not reache vnto her. I applied my mynde also vnto knowlege, and to like ouer lasinesse, wysdome and vnderstanding: to knowe the folysshnesse of the vngodly, and the errours of dotynge fooles. And I founde that a woman is bytterer then death: for she is a very angle, her hert is a net, and her handes are chaynes. Who so pleaseth God, shall escape from her: but the synner shall be taken with her.

Beholde (sayth the preacher) this haue I by ligence serched out and proued, that I might come by knowlege: which as yet I seke, and finde it not. Among a thousande men I haue founde one, but not one woman amonge all. Lo, this onely haue I founde, that God made man right, but they seke dyuers subtelties, where as no man hath wysdome and vnderstanding to gyue an answere therunto.

¶ The kynges commaundement ought to be obeyed. Gladnes is one of the chefe thinges vnder the sun.

CAP. VIII.

WIsdome maketh a mannes face to shyne, ouer malyce putteth out of fauour. Kepe the kynges commaundement (I meane the) and the othe that thou hast made vnto God. Be not hastye to go out of his sighte, ne set thou continue in no euil thinge: for what so euer it pleaseth him, that doth he. Lyke as when a kynge geueth a charge, his commaundement is mighty: euen so who may saye vnto hym? what doest thou? Who so kepeth the commaundement, shall fele no harme: but a wyse mannes herte discerneth tyme and maner. For euery thynge hath opportunite and iudgement, and this is the thynge that maketh man full of carefulnesse and sorowe. And why? a man knoweth not what is for to come, for who wyll tell hym? Neyther is there any man that hathe power ouer the spirite, to kepe styll the spirite, ne to haue any power in the tyme of deathe: it is not be also that can make an ende of the batayle, neyther may vngodynesse deliuer him that vseth it withall.

All these thynges haue I considered, and applied my mynde vnto euery worke that is done vnder the sunne: how one man hathe lordshyp vpon an other to his owne harme. For I haue oftentyme seen the vngodly brought to their graues, & fallen downe from the hye and glorious place: in so much that they were forgotten in the cite, where they were had in so hye and great reputacion. This is also a vayne thing. Because now that euil workes are not hastely punished, the hert of man geueth him self ouer vnto wickednes. But though an euyll person offende an hundreth tymes, and haue a longe lyfe: yet am I sure that it shall go well with them that feare God, because they haue him before their eyes. Agayne, as for the vngodly, it shall not be well with him, neither shal he prolonge his dayes: but euen as a shadow, so shall he be that feareth not God.

Yet is there a vanitie vpon earthe: There be iuste men, vnto whome it happeneth, as though they hadde the workes of the vngodly: Agayne, there be vngodly, with whome it goeth as though they had the workes of the righteous. Vnto me thynche also a vayne thynge. Therfore I commende gladnesse, because a man hathe no better thynge vnder the sunne, then to eate and drynche, and to be merry: for that shall he haue of his labour all the dayes of his lyfe, which God geueth him vnder the sunne. When I applyed my mynde to knowe wysdome, and to knowe the trauayle that is in the worlde (and that of nyght

a f.oo

a fection, that I ſuffred not myne eyes to ſlepe neither daye ne nyght) I vnderſtode of all the workes of God, that it is not poſſible for a mã to attayne vnto the workes that are done vnder the ſunne: & though he beſtowe his labour to ſeke them out, yet can he not reach vnto the: yea thoughe a wyſe man wolde vndertake to know them, yet might he not fynde them.

¶ A man woteth not, by the righteouſneſſe of his owne workes, whether he be worthy of loue or hate. A man ought to lyue merely with his wife. A praiſe of wyſdome.

CAPI. IX.

1 FOr all theſe thynges purpoſed I in my mynde to ſeke out. The righteous & wyſe, yea and their workes alſo, are in the hand of God: and there is no man that knoweth either & loue or hate of the thing that he hath before him. It happeneth vnto one as vnto an other: It goeth with the righteous as with & vngodly: with the good and clene, as with the vncleane: with him that offreth, as with him that offreth not: lyke as it goeth with & good, ſo goeth it alſo with the ſynner: & it happeneth vnto the periured: ſo happeneth it alſo vnto him that is afrayde to be forſworne. Amonge all thynges that come to paſſe vnder the ſunne, this is a miſerye, that it happeneth vnto all alyke. This is the cauſe alſo that the hertes of men are ful of wickednelle, and mad fooliſhneſſe is in their hertes as long as they lyue, vntyll they dye.

2 And why? As longe as a man lyueth, he is carefulle: for a quicke dog (ſaye they) is better then a dead lyon: for they that be liuing know they ſhall dye: but they that be dead, know nothynge, neither deſerue they any more. For their memoryall is forgotten, ſo that they be neither loued, hated, ne enuyed: neither haue they any more parte in the worlde, in all that is done vnder the ſunne. Go then thy way the eate thy bred with ioye, and drinke thy wine with gladnes, for thy workes pleaſe God. Let thy garmentes be alwaye whyte, and let thy hed want none ointment. Lyue thy felfe merely with thy wyfe whom thou loueſt, all the dayes of thy lyfe, which is but vayne, that God hath geuen the vnder the ſunne all the dayes of thy vanitie: for that is thy portion in this lyfe, of all thy labour and trauayle that thou takeſt vnder & ſunne. What ſo euer thou 3 takeſt in hande to do, that do with all thy power: for among the dead where thou goeſt vnto, there is neither worke, counſell, knowlege, ne wyſdome.

4 So I tourned me vnto other thynges vnder the ſunne, and I ſawe that in runnyng, it helpeth not to be ſwyft: in batell, it helpeth not to be ſtronge: to fedynge, it helpeth not to be wyſe: to rychelle, it helpeth not to be ſubtyle: to be had in fauoure, it helpeth not to be cunnyng: but that all lyeth in tyme and fortune. For a man knoweth not his tyme, but lyke as the fyſſhe are taken with the angle, and as the byrdes are catched with the ſnare: Euen ſo are men taken in the perylloꝰ tyme, when it commeth ſodeynly vpon them.

5 This wyſdome haue I ſene alſo vnder the ſunne, and me thought it a great thyng. There D was a litle citie, and a fewe men within it: ſo there came a great kyng, and beſieged it, & made great bulwerkes againſte it. And in the citye there was founde a poore man (but he was wyſe) which with his wyſdome delyuered the citye: yet was there no body that had any reſpect vnto ſuche a ſymple man. Then ſayde I: wyſdome is better then ſtrength. Neuertheles 6 a ſymple mans wyſdome is deſpyſed, and his wordes are not herde. A wyſe mans counſell that is followed in ſylence, is farre aboue & crienge of a captayne among fooles. For wiſ- * Chapt. 10.a dome is better then harneſſe: but one vnthryft m. Mat. xiii. c alone deſtroyeth moche good. 1. Mark. viii. c

¶ The differences betweyt a fole and a wyſe man. Fortunate and happye is that realme which hath a wyſe prynce.

CAPI. X.

1 DEd flyes that corrupt ſwete ointment and make it to ſtynche, are ſome thynge more worth then the wyſdome and honour of a foole. A wiſe mans hert is vpon the right hande, but a fooles hert is vppon & left. A dotyng foole thynketh that euery man doth as foliſhly as him ſelfe. If a principall ſpirite be eyuil the to beare rule, be not negligẽt there in thyne office: for ſo that great wickednelle be put downe as it were with a medicine. An o- 2 ther plage is there, whiche I haue ſene vnder B the ſunne: namely the ignoraunce that is commonly among princes: in that a foole ſytteth in great dignitie, and the ryche are ſet downe benethe: I ſe ſeruauntes ryde vpon horſes, & princes goinge vpon their feete as it were ſeruãtes. But he that diggeth vp a pyt, ſhall fall Proue.xxvi.d therein him ſelfe: and who ſo breaketh downe Eccle.xxvii.d the hedge, a ſerpent ſhal byte him. Who ſo remoueth ſtones, ſhal haue trauayle withall: & he that heweth wod, ſhal be hurt therwith.

3 When an yron is blont, and the payne not ſharpened, it muſt be whet agayne, and & with myght: Euen ſo dothe wyſdome folowe diligence. A babler of his tonge is no better then a 4 ſerpent & ſtingeth without hyſſing. The wor- C des of a wiſe mans mouthe, are gracious, but the lyppes of a foole will deſtroye hym ſelfe. The begynning of his talking is fooliſhneſſe, & the laſt word of his mouth is great madneſſe. A foole is ſo full of wordes, that a man can not tel what ende he wil make: who wil the warne him to make a concluſion? The labour of the foliſh is greuous vnto them, while they know not how to go in to the city.

16 Wo be vnto the (o thou realme and lande) whoſe kyng is but a chylde, and whoſe prin- D ces are early at their banketting. But well is the (o thou realme and lande) whoſe kynge is come of nobles, and whoſe princes eate in due ſeaſon, for ſtrength and not for luſt. Through 18 ſlouthfulneſſe the walles ſhal downe, and through 19 lowe yele handes it rayneth in at the houſe.

Merry

Meate maketh men to laugh, & wyne maketh them merry: but vnto money are all thynges obedient. Wish the kinge no euil in thy thought and speake no hurte of the ryche in thy priuye chambre: for a byrde of the ayre shall betraye thy voyce, and with her fethers shall she bewraye thy workes.

¶ Wyckednesse ought to be destroyed out of the body.

CAPI. XI.

A SEnde thy vytayles ouer the waters, and so shalte thou fynde them after many yeres. Departe it awaye among seuen or eight, for thou knowest not what misery shall come vpon earthe. When the cloudes are full, they poure out rayne vpon the erthe. And when the tree falleth, whether it be towarde the southe or northe, in what place so euer it fall, there it lyeth. He that regardeth the wynde, shall not sowe: and he that hath respect vnto the cloudes shal not reape. Now lyke as thou knowest not the waye of the wynde, ne how the bones are fylled in a mothers wombe: euen so thou knowest not the workes of God, whiche is the workemaister of all.

Cease not therefore with thy handes to sowe thy seed, whether it be in the morning or in the euenyng: for thou knowest not whether this or that shall prosper, and yf they bothe take, it is the better. The lyght is swete, and a pleasaunt thynge it is for the eyes to loke vpon the sunne. Yf a man lyue many yeres, & be glad in them all, let him remembre the dayes of darcknesse, which shall be many: and when they come, all thinges shal be but vanitie. Be glad then (o thou yonge man) in thy youthe, and let thyne hert be merry in thy yong dayes: folowe the wayes of thyne owne hert, and the lust of thyne eyes: but be thou sure that God shall bringe the in to iudgement for all these thynges.

¶ From our youth ought we to conforme and regarde the goodnesse of God.

CAPI. XII.

PUt alwaye displeasure out of thyne herte, and remoue euil from thy body: for childhode and youthe is but vanitie. Remembre thy maker in thy youthe, or euer the dayes of aduersitie come, and or the yeres drawe nye when thou shalte saye: I haue no pleasure in them before the sunne, the lighte, the moone & sterres be darckned, and or the cloudes towne agayn after the rayne: when the keepers of the house shall tremble, and when the stronge men shal bow them selues whe the myllers stande still, because they be so few and when the light of the wyndowes shall waxe dymme: when the doores in the streetes shal be shut, and when the voyce of the myller shall be layde downe: when men shal rise vp at the voyce of ♀ byrde, and when al the doughters of musyke shall be brought low: when men shal feare in the places, and be afrayde in the streetes: when the almonde tree shall be despised, the grashopper bourne our: and when great poueretie shal breke in: when man goeth to his longe home, & the mourners go about the streetes. Or euer the siluer lace be taken awaye, & or the golden bande be broken: or the pot be broken at the well, & the wheele vpon the cesterne: or dust be turned againe vnto the erth from whence it came, & or the spirite returne vnto God, whiche gaue it. All is but vanitie (sayth the preacher) all is but playne vanitie.

The same Preacher was not wyse alone, but taught the people knowlege also: he gaue good hede, sought out ♀ grounde, and set forth many parables. His diligence was to fynd out acceptable wordes, ryght scripture, & the wordes of truthe. For the wordes of the wyse are lyke pynches & nayles that go thorowe, wherewith men are kept together: for they are gyuē of one shepherde onely. Therfore beware (my sonne) that about these thou make the not many and innumerable bokes, nor take diuers instrumēts in hand, to wery thy body withall.

Let vs heare the conclusion of all thinges: feare God, and kepe his commaundements, for that toucheth all men: for God shal iudge all workes and secrete thynges, whether they be good or euil.

(1)

¶ The ende of the boke of the preacher, otherwyse called Ecclesiastes.

THE BALLET OF BALLETES OF SALOMON: CALLED IN LATYNE, Canticum Canticorum.

¶ Mystically deuyse of the spirituall and godly loue betwene Christe the spouse, and the churche or congregacion his spouse. Salomon made this Ballet or songe by him selfe and his wyfe the doughter of Pharao, vnder the shadowe of umselfe signyfyenge Christ, and vnder the person of his wyfe the church.

CAPI. I.

☞ The voyce of the churche.

1 **That thy mouth wold** gyue me a kysse, for thy breastes are more pleasaunt then wyne; and that bycause of the good and pleasaunt sauoure. Thy name is a swete smellyng oynt̄met, therfore do the maydens loue the: yea that same moueth me also to runne after the.

☞ The spouse to her companyons.

The kynge hath brought me in to his priuy chambre. We will be glad and reioyce in the, we thynke more of thy brestes then of wyne: well is them that loue the.

☞ The voyce of the church in persecucion.

B I am blacke (o ye doughters of Jerusalem) like as the tentes of Cedarenes, and as the hangynges of Salomon: but yet am fayre and welfauoured withal. Maruell not at me that I am so blacke, and why? the sun hath shyned vpon me.

☞ The voyce of the Synagoge.

For when my mothers childre had euill wyl at me, they made me ꝑ keper of the vineyarde. Thus was I fayne to kepe a vineyarde, which was not myne owne.

☞ The voyce of the churche to Christe.

Tel me (o thou who my soule loueth) where thou feedest, where thou restest at the noone day: lest I go wrong, and come vnto the flockes of thy companions.

☞ Christ to the churche.

C If thou knowe not thy selfe (o thou fayrest among women) then go thy waye forth after the foteteppes of the shepe, as thoughe thou woldest fede the gotes beside the shepeherdes tentes. There wil I tary for ꝑ, my loue, vp myne hed and with my charettes, whiche shal be no fewer then Pharaos. Then shall thy chekes & thy necke be made fayre, and banged with iewels: and goodly iewels: a neckbande of golde wyl we make the, with siluer botons.

☞ The voyce of the churche.

When the kyng sytteth at the table, he shal D smel my Nardus: for a bundel of Myrre is my beloued vnto me, he shal lye betwene my brestes. A cluster of grapes of Cypres, or of the vineyardes of Engaddi art thou vnto me, o my beloued.

☞ Christ to the churche.

O how fayre arte thou, my loue, how fayre art thou? thou hast doues eyes.

☞ The churche to Christ.

O how fayre arte thou, my beloued, how welfauoured art thou? Our bed is decked with flowres, the tymbres of our houses are of Cedre tree, and our balkes of Cypresse.

CAPI. II.

☞ The voyce of Christe.

I Am the flowre of the felde, and lyly of ꝑ valeys: As the lely amonge the thornes, so is my loue among the doughters. A

☞ The voyce of the churche.

Lyke as the apple tree amonge the trees of the wod, so is my beloued among the sonnes. My lust is to syt vnder his shadowe, for his frute is swete vnto my taste. He bringeth me in to his wyne seller, and loueth me specially well. Refresh me with grapes, comforte me ꝙ apples, for I am sycke of loue. His lefte hande lyeth vnder my heed, and his ryght hand embraceth me.

☞ The voyce of Christe.

I charge you (o ye doughters of Jerusalem) B by the Roes and hyndes of the felde, that ye wake not vp my loue, nor touche her, tyl she be content her selfe.

☞ The voyce of the churche.

Me thinke I heare the voyce of my beloued: lo, there commeth he hopping vpon the mountaynes, and leaping ouer the lute hylles. My beloued is lyke a roo or a yong hart. Beholde C he standeth behynde ours wall, he loketh in at the wyndowe, and peepeth thorowe the grate. My beloued answered and sayd vnto me.

☞ The voyce of Christe.

O stand vp my loue, my doue, my beautiful, and come: for lo the wynter is now past, and D the rayne is alwaye and gone. The flowres are come vp in the felde, the swelling time is come, the voyce of the turtle wue is herd in our lande. The fig tree bryngeth forth her fygges, the vynes beare blossome, and haue a good smell. O stande vp my loue, my beautiful, and come (o my doue out of the caues of the rockes, out of the holes of the wall: O let me se thy countenaunce, and heare thy voyce. For swete is thy voyce, and fayre is thy face.

☞ The voyce agaynste the heretikes.

Get vs the foxes, yea the lytle foxes ꝑ hurt the vines, for our vines beare blossomes.

☞ The voyce of the churche.

My loue is myne, & I am his, which feedeth among the lilyes vntyl the daye breke, and tyl the shadowes be gone. Come againe quickly (o my beloued) lyke as a Roo or a yong hart, vnto the mountaynes.

CAPI.

CAPI. III.

☞ The voyce of the churche wherin he is chosen out of the congregacion.

By nyght in my bed I sought him whome my soule loueth: yea diligently sought I him, but I founde him not. I will get vp (thought I) and go about the city, vpon the market, and in all the stretes will I seke him whom my soule loueth: but when I sought him, I found him not. The watchmen that go about the city, founde me.

☞ The churche speakynge of Christe.

Saw ye not him whome my soule loueth? So when I was a litle past them, I found him whome my soule loueth. I haue gotten holde vpon him, & will not let him go, vntil I bringe him in to my mothers house, and in to her chaber that bare me.

☞ The voyce of Christ.

I charge you, o ye doughters of Jerusalem, by the Roes and hyndes of the felde, that ye wake not vp my loue, ne touche her, til she be contente her selfe.

☞ The voyce of the Apostles, marueylynge in it selfe at the churche of Christe.

Who is this that commeth out of the wildernesse like pilers of smoke, as it were a smell of Myrre, frankencense, and all maner spices of the Apotecary?

☞ The voyce of the churche.

Beholde, about Salomons beddede there stande .lx. valeaunt men of the mighty in Israel. They holde swerdes euery one, and are expert in warre. Euery man hath his swerde vpon his thygh, because of feare in the nyght. King Salomon hathe made him selfe a beddede of the wod of Libanus, the pylers are of syluer, the courtynge of golde, the seate of purple, the ground pleasauntly paued for the doughters of Jerusalem.

☞ The churche speakynge of Christ.

Go forth, ye doughters of Sion, & behold king Salomon in the crowne wherwith his mother crowned him in the daye of his mariage, and in the daye of the gladnesse of his hert.

CAPI. IIII.

☞ The voyce of Christe.

How fayre art thou, my loue, how fayre art thou? thou hast mare eyes, besides which lyeth hyd within. Thy heary lockes are lyke a flocke of shepe that be clypped, whiche go first vp from the washynge place: where euery one beare two twynnes, and not one vnfruitfull amonge them. Thy lyppes are lyke a skarlet coloured ryboude, thy wordes are louely: thy cheke are like a pece of a pomegranet, besides that whiche lyeth hid within. Thy neke is like the tower of Dauid buylded with bulwerkes, wherupon there hang a thousande shyldes, yea all the weapons of the gromtes.

Thy two brestes are lyke two twynnes of yong Roes which feade amonge the lilyes.

☞ The spouse speaketh to hym selfe.

O that I myght goo to the mountayne of Myrre, and to the hyll of frankencense: vntil the daye breake, and vntil the shadowes be past awaye.

☞ The voyce of Christe speakynge vnto the churche.

Thou art al fayre, o my loue, and no spot is there in the. Come to me from Libanus, o my spouse, come to me from Libanus: come lorde the next waye from the top of Amana, from the top of Sanir and Hermon, from the lyons dennes, & from the mountaynes of the leopardes. Thou hast wounded my hert, o my syster, my spouse, thou hast wounded my hert with one of thyne eyes, and with one cheyne of thy necke. O how fayre and louely are thy brestes, my sister, my spouse? Thy brestes are more pleasaunt then wyne, and the smell of thyne ointmentes passeth al spices. Thy lyppes, o my spouse, drope as the hony combe, yea mylke and hony is vnder thy tonge, and the smell of thy garmentes is lyke the smell of frankencense. Thou art a well kepte garden, o my syster, my spouse, thou art a well kepte watersyngе, a sealed well. The frutes that spryng in the, are lyke a very Paradise of pomegranettes, with swete frutes: as Cypresse, Nardus, Saffron, Calmus, and all the trees of Libanus: Myrre, Aloes, & all the best spices. Thou art a well of gardens, a well of lyuynge waters, whiche ren downe from Libanus.

☞ Christ calleth the Heythen.

Vp thou north wynde, come & south wynde, & blowe vpon my garden, that the smell therof may be caried on euery syde: yea that my welbeloued may come in to my garden, and eate of the frutes and apples that growe therin.

CAPI. V.

☞ Christe speaketh to the churche.

Come in to my garden, o my syster, my spouse: I haue gathered my Myrre with my spyce. I will eate my hony, and my hony combe, I will drynke my wyne and my mylke.

☞ Christe speaketh to the Apostles.

Eate, o ye frendes, drynke and be merye, o ye beloued.

☞ The voyce of the churche.

Be I was a slepe and my herte wakynge, I herde the voyce of my beloued, when he knocked.

☞ Christe to the churche.

Open to me (sayd he) o my syster, my loue, my doue, my derlynge, for my heed is full of dewe, and the lockes of my heere are full of the nyght droppes.

☞ The voyce of the spouse.

I haue put of my cote, how can I doo it on

agayne?

agayne? I haue washed my fete, how shall I fyle them agayne?

☞ The voyce of the churche speakynge of Christ.

But when my loue put in his hande at the hole, my gret was moued (to amase him: to) I rose vp to open vnto my beloued. His handes dropped with myrre, and the myrre ran downe my fyngers vpon the locke. Neuertheles, when I had opened vnto my beloued, he was departed and gone his waye.

How like as a lyre fynt when he spake, my hert could not longer refrayne: I sought him now I sought him, but I could not fynde him: I cryed vpon him, neuertheles he gaue me no answer.

☞ The churche complayneth of her persecutours.

The watche men that went about the cite found me, smote me, and wounded me, yea they that kepte the walles, toke away my garment fro me.

☞ She yonglie speaketh to her companions.

I charge you therfore, o ye doughters of Jerusalem, yf ye fynd my beloued, that ye tell him how that I am sicke for loue.

☞ The voyce of the Synagoge.

Who is thy loue about other louers, o thou fayrest among women? Or what can thy loue be more then other louers, that thou charges vs so straytly?

☞ The churche, answeryng of Christe.

As for my loue, he is whyte and red coloured, a sygular person amonge many thousandes: his heed is the most fine gold, the lockes of his herre are bushed, blowne as the sute ny: his eyes are as fyres of houes by the waterbroches, washen with mylke, and remayning in a plenteous place: his chekes are like a garden bed, where the apotecaryes plante all maner of sweete spyces: his lyppes drop as the floures of that moost pleasaunt myrre, his handes are full of golde rynges & precious stones. His body is as the pure yuory, all ouer with Saphire: his legges are as the pylers of marble, set vpon sockettes of gold. His face is as Libanus, and as the beautie of the Cedres: his mouth is sweete, yea he is all together louely. Such one is my loue, o ye doughters of Jerusalem, suche one is my loue.

☞ The voyce of the Synagoge speakynge to the churche.

Whyther is thy loue gone then (o thou fayrest among women) whyther is thy loue bygone, that we may seke him with the.

CAPI. VI.

☞ The voyce of the churche.

MY loue is gone downe in to his garden, vnto the sweete smellynge beddes, that he maye refresshe him selfe in the gardens and gather floures. My loue is myne and I am his, which feedeth amonge the lyles.

☞ Christe to the churche.

Thou art pleasaunt (o my loue) and as louelynesse it selfe, thou art fayre as Jerusalem, glorious as an army of men with their banners. (Turne away thyne eyes fro me, for they make me to proude.) Thy heery lockes are lyke a flock of goates vpon the moht of Galaad. Thy teth are like a flocke of shepe that be clypped, which go out of the washyng place: where euery one beareth two twynnes, and not one barrenfull amonge them. Thy chekes are lyke a pece of a pomegranet, besides that which is hyd within. There are thre quenes, foure score concubynes, and yong wemē without nombre. My one is my doue, my perfyte. She is the onely beloued of her mother, and dere vnto her that bare her. When the doughters sawe her, they sayd she was blessed: yea the quenes and concubynes prayse her.

☞ The voyce of the Synagoge.

What is she this that peepeth out as the morninge? fayre as the moone, excellent as the sunne, glorious as an army of men with their baners.

☞ Christe to the Synagoge.

I went downe in to the nutte garden, to se what grene sprynges, to loke yf the vynes had flowred, and if the pomegranettes were spronge.

☞ The voyce of the Synagoge.

Then the chekettes of the pypes of my people, made me sodenly afrayed.

☞ The voyce of the churche callynge again the Synagoge.

Turne agayne, turne agayne, o thou Sulamite: turne again, turne again, that we may loke vpon the.

CAPI. VII.

☞ Christe to the Synagoge.

What pleasure haue ye more in the Sulamite, then when she daunceth among the quyre of maydē?

☞ Christe to the churche.

O how pleasaunt are thy treadynges with thy shoes thou prince wughter! thy thyghes are like a fayre iewell, which is wrought by a cunning workmaister: thy nauel is lyke a round goblet whiche is neuer without dronke: Thy wombe is lyke an heepe of wheate, set about with lyses: thy two breastes are lyke two twynnes of yonge Roes: Thy necke is as it were a towre of yuory: thyne eyes are lyke the water pooles in Hesebon, by the port of Bathrabbim: Thy nose is lyke the tower of Libanus, which loketh towarde Damascus: That pece that standeth vpon the, is lyke Carmel: the heere of thy heed is lyke the kynges purple folden vp in plaites.

O how fayre & louely art thou, my derlyng, in pleasures! Thy stature is like a date tree, & thy brestes lyke the grapes.

☞ The voyce speakynge of the churche.

I sayde

I loue: I wil clym vp vnto the date tree, I take hold of his bowes, &c.

The spouse speakynge vnto the spouselles.

Thy brestes also shal be as the vine grapes, the smell of thy nostrils lyke the smell of apples, and thy throte lyke the best wyne. This shall be pure and clere for my loue, his lyppes and teethe shall haue their pleasure. There wil I turne me vnto my loue, and he shall returne him vnto me.

The churche speakynge to Christ.

O come on my loue, let us go forth in to the felde, and take our lodgynge in the villages. In the morninge wil we ryse betymes, and go in the vines also, yf it be sprongē forthe, yf the grapes be growen, and yf the pomegranettes be shot out. There wyl I geue the my brestes: there shal the Mandragoras geue their smell before our doores: there, o my loue, haue I kepte vnto the all maner fruites, bothe newe and olde.

CAPT. VIII.

The voyce of the Patriarches speakynge of Christe.

O That I might fynde the without a lisse one, vnto whom I loue as my brother vnlyke sucke my mothers brestes: and yf thou wolest not be offended, if I take the & brynge the in to my mothers house: yf thou myghtest teache me, and that I might geue the drinke of spyced wyne, of the sweete lapt of my pomegranettes. His left hand lieth vnder my heed, and his right hand embraceth me.

The voyce of Christe.

I charge you, o ye doughters of Jerusalem, that ye wake not vp my loue, ne touche her, til she be content her selfe.

The Synagog speakynge of the churche.

What is he this that commeth vp frō the wilderneſſe, and leaneth vpon her loue.

The voyce of the spouse, before the spouselles.

I am the same that waked the vp among the apple trees, where thy mother bare the, where thy mother brought the in to the worlde.

The churche speakynge to Christ.

O set me as a seale vpon thyne hert, and as a seale vpon thyne arme: for loue is myghtye as the ieth, and gelousy as the hell. Her coles are of fyre, and a very flame of the Lorde: for many waters are not able to quenche loue, neither may the stremes ouerwhelme it. Yea if a man wolde geue all the good of his house for loue, he sholde count it nothyng.

Christ speakynge of the churche to the Synagog.

When our loue is colde, our power sister whose brestes are not yet growen, what shall we do vnto her?

The answere of Christe for the churche.

If she be a wall, we shal buylde a syluer bulwarke therupon: yf she be a tower, we shal fasten her with bordes of Cedre tree.

The churche answereth to the Synagoge.

If I be a wall, and my brestes lyke towres, then am I as one that haue founde fauoure in his syght.

The Synagog speakynge to the churche.

Salomon had a vineyard at Baal Hamon, this vineyarde delyuered he vnto the kepers: that euery one for the frute therof sholde geue him a thousand peces of syluer.

The voyce of Christe.

But my vineyard, o Salomon, pertayneth the a thousande, and two hundred to the kepers of the frute. Thou that dwellest in the gardens, o let me heare thy voyce, that my compaynions may harken to the same.

The voyce of the churche, speakynge to Christ.

O get the awaye, my loue, as a Roe or a ponge yonge vnto the swete smellynge mountaynes.

THE ENDE OF THE BALLET OF BALLETES OF SALOMON: CALLED IN LATYNE,

Canticum Canticorum.

THE BOKE OF THE PROPHETES.

ESAYE.	IONAE.
Jeremy.	Micheas,
EZECHIEL.	NAVM.
Daniel,	Habacuc.
OSEAS.	SOPHONY.
Joel,	Aggeus.
AMOS.	ZACHARY.
Abdi,	Malachy.

THE BOKE OF THE PROPHETE ESAYE.

¶ Esaye prophecyeth that the anger of God shall come vpon Jerusalem because of theyr sinnes

CAPI. I.



The vysyon of Esay the son of Amos, which he sawe vpon Juda and Jerusalem. In the tyme of Osiah, Joathã Achay, & Ezechias kynges of Juda. Hearke, o heuens, harken, o erth, for the Lord speaketh: I haue norysshed and brought vp children, and they are fallen awaye fro me. An ox knoweth his Lorde, and an asse his masters stal, but Israel knoweth nothyng, my people hath no vnderstanding. Wo be to this synfull people, whiche are ouer charged with wickednes, a frowarde generacion, vnnaturall children. They haue forsaken the Lorde, they haue prouoked the holy one of Israel vnto anger, and are gone backewarde. Wherefore shoulde ye be plaged anye more? For ye are euer fallynge awaye. The hole heed is sicke, and the herte is very heuy. From the sole of the foote vnto the heed, there is no hole parte in all youre bodye: but all are woundes, botches, sores and styepes, whiche can neyther be helped, bounde vp, mollified, ne eased with anye oyntment.

Youre lande lyeth waste, youre cityes are brente vp, youre enemyes deuoure youre lande, and ye muste be layne to stande, and loke vpon it: and it is desolate, as it were with enemyes in a battell. Moreouer the doughter of Sion is lefte alone lyke a cotage in a vyneyarde, lyke a watchehouse in tyme of watre, lyke a besieged cyty. And except the Lorde of hostes had left vs a fewe almest we shulde haue ben as Sodoma, and like vnto Gomorra.

Heare the worde of the Lorde ye tyraunts of Sodoma, and harken vnto the lawe of oure God, thou people of Gomorra. Why offre ye so many sacrifices vnto me? I am fulfilled with the dyent offerynges of wethers, and with the fatnesse of fed beestes. I haue no pleasure in the bloude of bullockes, lambes and gotes. When ye appeare before me, who requyreth these thinges of youre handes, that ye shulde walke in my courtes. Offre me no mo oblacyons, for it is but lost laboure. I abhorre youre incense. I maye not awaye with youre newe moones, youre Sabbothes and solemne dayes. Youre assemblees are also in vayne. I hate youre newe holydayes and fastynges, euen fro my herte besle. They make me werye, I can not abyde them. Thoughe ye holde out youre handes, yet tourne I myne eyes fronte you. And thoughe ye make many prayers, yet heare I nothynge at all, for youre handes are full of bloude.

Washe you, make you cleane, put awaye youre euyll thoughtes out of my syght, cease fromte doynge of euyll and violence. Lerne to worshyp, applye youre selues to equitie, relyeue the oppressed, helpe the fatherlesse to his ryghte, lette the widowes complaynte come before you. Nowe go to (sayeth the Lorde) we will talke together. Is it not so? Thoughe youre synnes be as reed as skarlet, shall they not be white even snowe? And though they were like purple, shall they not be lyke white wolle? Is it not so? If ye be louynge and obedient, ye shall eniope the beste thynge that groweth in the lande. But if ye be obstinate and rebellious, ye shal be deuoured with the swerde: for so the Lorde hathe promysed with his owne mouth.

How happeneth it then that the ryghteous cyty (whyche was full of equitie) is become vnfaythfull as an hoore? righteousnes dwelte in it, but nowe murther. Thy syluer is tourned to drosse, and thy wyne myxte with water. Thy princes are traytoures and companyons of theues. They loue gyftes all together and folowe rewardes. As for the fatherlesse, they helpe him not to his ryghte, neyther wyll they let the widowes causes come before the. Therefore speaketh the Lorde God of hostes, the myghty one of Israel: Ah, I muste ease me of myne enemyes, and auenge me vpon them. And therfore shal I lay my hand vpon the, and burne out the drosse fromte the fourth and parte, and put out all the leade, and set thy iudges agayne as they were somtyme, & thy counsaylours as they were from the begynnynge. Then shalte thou be called the ryghteous cyty, the faythfull cyte. Sion shall be redemed with equitie, and her captiuitie with ryghteousnesse. For the tramplyngeours & vngodly, and suche as are become vnfaythfull vnto the Lorde, muste all together be vtterly destroyed.

And onlesse ye be ashamed of the ydolatres wherin ye haue so delyted, and of the gardens ye haue chosen: ye shall be an oke, whose leaues are fallen awaye, and as a garde that hath no moysture. And the glory of these thinges shall be tourned in to dry stramme, and be that made them to a sparke. And they shall bothe burne together, so that no man shal be able to quenche them.

¶ Of the commynge and deth of Christ: and of the callynge of the heathen.

CAPI. II.

Moreouer this is the worde that was opened vnto Esaye the sonne of Amos, vpon Juda and Jerusalem. It wyll be also in the last dayes: That the hyll where the house of the Lorde is buylded, shal be the chefe amonge hylles, and raysed aboue all litle hylles. And all the heathen that

preache vnto him, and the multitude of ỹ people shall go vnto him, speakynge thus one to an other: arise, let vs goo to the hyll of the Lorde, and to the house of the God of Jacob: that he may shewe vs his waye, and that we maye walke in his pathes. For the lawe shal come oute of Syon, and the worde of God from Jerusalem, and shall gyue sentence amonge the heathen, and shall reforme the multytude of people: So that they shall breake theyr swerdes and speres, to make sythes, sickles and sawes therof. From that time forth shall not one people lyft vp weapen against an other, neither shall they learne to fight fromhence forth. ¶ O house of Jacob) arise, let vs walke in the lyghte of the Lorde. But thou arte scattered abrode with thy people (o house of Jacob) for ye goo farre beyonde youre fathers, whether it be in sorceries (whome ye haue as the Philistines haue) or in children of menne byrthes, wherof ye haue to many. As soone as youre lande was full of syluer and golde, and no ende of youre treasure: so soone as youre lande was full of stronge horsses, and no ende of youre charettes: Immediatly was it full of idolles, also, euen workes of youre owne handes, whiche ye youre selues haue layeyonde, and youre fyngers haue made. There knoeleth the man, there falleth the man downe before them, so that thou canst not forgyue hym awaye thence.

And therfore gette the soone in to some rocke, and hyde the in the grounde from the lyghte of the fearefull iudge, and fromthe glorye of his maiestye: Whych taketh awaye the lyghte lokes of the presumptuous persones, and bringeth lowe the pryde of man, and he onely shall be exalted in that daye.

For the daye of the Lorde of hoostes shall goo ouer all pryde and presumption, vpon all them that exalte them selues, and shall brynge them all downe: vpon lyghte and stoute Cedre trees of Libanus, and vpon all the okes of Basan, vpon all lyghte hylles, and vpon all stoute mountaynes, vpon all costly towres, and vpon all stronge walles, vpon all shyppes of the see, and vpon euery thyng that is glorysous and pleasaunt to loke vpon.

And it shall brynge downe the pryde of man, and take mans presumption full lowe, and the Lorde shall onely haue the victorye in that daye. But the idolles shall vtterly be roted oute. Men shall creepe in to holes of stone, and in to caues of the earthe, fromthe lyghte of the fearfull iudge, and from the glorye of his maiestye: whatsoeuer tyme as he shall arise to shake the earth. Then shal man cast awaye his goddes of syluer & golde, (which vnderneithe he had made to honour them vnto moles and backes: that he may the better creepe in to the caues and rockes, & in to the clifftes of hard stones, from the lyghte of the fearefull iudge, and fromthe glorye of his maiestie.

¶ He pronounceth that at the comminge of Christe all strength and power shall be put forth of Iurye.

CAPI. III.

BEholde, the Lorde of hoostes take awaye from Jerusalem and Juda all possessions and power, all meate and drynke, the captayne and the souldyour, the iudge and the prophete, the wyse and the aged man, the worshipful of fyfty yeres olde, and the honourable: the senatoures & men of vnderstanding: the maisters of craftes and orators. And I shall gyue you chyldren to be youre princes (saythe the Lorde) and babes shall haue the rule of you. One shall ouer be doing violence and wronge to another. The boye shall presume agaynste the elder, and the vyle person agaynst the honourable. Yea one shall take a frend of his owne kynred by the bosome, and saye: thou hast clothynge, thou shalte be our heed, let thou mayste kepe vs frome this fall and perill.

Then shall he sweare and saye, I can not helpe you. Moreouer there is neither meate ne clothynge in my house, make me no ruler of the people. For Jerusalem and Juda must decaye, because that both theyr wordes and counsels are agaynste the Lorde, they prouoke the presence of his maiestie vnto angre. The chaungynge of theyr countenaunce bewrayeth them, yea they declare theyr owne synnes them selues, as the Sodomites, and hyde them not. Wo be vnto theyr soules, for they shal be vtterly rewarded. Then shal they saye: O happye are the godly, for they maye enioye the frutes of theyr studyes. But woo be to the vngodly and vnryghteous, for they shall be rewarded after theyr workes. O my people, ỹ rybaudes oppresse the, and women haue rule of the.

O my people, thy leaders deceyue the, and treade out the waye of thy forefeyppes. The Lorde is here to common of the matter, and standeth to gyue iudgement with the people. The Lorde shall come forthe to reason with the senatours and princes of his people, and shal saye thus vnto them: Ye ye that haue burnt vp my vyneyarde, the robberye of the poore is in youre house. Wherfore doo ye oppresse my people, and marre the faces of the innocentes? thus shall the God of hoostes reuyle them.

Moreouer thus saythe the Lorde: Seynge the doughters of Syon are become so proude, and come in with stretched oute neckes, and with dayne wanton eyes: seynge they come in creppynge so nycely with theyr feete: Therfore shall the Lorde shewe the scabbes of the doughters of Syon, and make theyr beautye bare in that daye. In that daye shall the Lorde take awaye the gorgeousnesse of theyr apparell, and spangen cheynes, pattletes, collers, & bracelettes and bearers, the goodly kercheifs, wyde and brodered rayment, bynsshes and herebandes, ryngs and

and garlandes, holy dayes clothes and bates, kerchues and pynnes, glasses and smockes, bonnettes and tasches.

And in stede of good smell there shall be stynke amonge them. And for theyr girdles there shall be loose bandes. And for well set heere, there shal be baldnesse. In stede of a sote mather, a sake cloth, and for their beauty wythereduesse and sunneburning. Their husbandes, and their mightye men shall perysh with the swerde in battell.

¶ For wante of men shall women desyre to haue one man.

CAPI. IIII.

AT that tyme shall theyr gates mourne and complayne, and they shall sytt as desolate folke vpon the earthe. Then shal seuen wyues take holde of one man, and saye: we wyll saye all oure meate and clothynge together in common, onely that we may be called thy wiues, and that thou shamest vs not more. At that time shall the braunche of the Lorde be beautyfull and mightye, and the fruite of the erth shall be playe and pleasaunt for those Israelites that shall escape therof. Then shal the remnaunt in Syon and the remnaunt at Jerusalem be called holy: namely all suche as are wrytten amonge the lyuynge at Jerusalem: what tyme as the Lorde shall washe awaye the defoulynge of the doughters of Syon, and pourge the bloud out frō Jerusalem with the wynde of his smoke and fyre. More ouer vpon all the dwellynges of the hyll of Syon, and vpon their hole congregacion, shal the Lord prouyde a cloude and smoke by day, and the shynynge of a flamyng fyre by nyght: for all theyr glorye shall be preserued. And Jerusalem shall be a tabernacle for a shadowe, because of heate in the daye tyme, a place and refuge where a man maye kepe him for weather and rayne.

¶ Of Christ and his vyneyarde, with an exclamacion of vnrighteousnesse and of dronkennesse.

CAPI. V.

NOw well then, I wyll synge my beloued frendes a songe of his vyneyarde. My beloued frende hathe a vyneyarde in a very frutefull plenteous grounde. This he hedged, this he walled rounde about, and and planted it with goodly grapes. In the myddest of it he buylded he a towre, and made a wyne presse therin. And afterwarde when he lokyd that it shoulde bringe him grapes, it brought forth thornes. Iudge now my cause (o ye enhabytauntes of Jerusalem and bole Juda:) Judge I praye you betwene me and my vyneyarde. What more coulde haue ben done for it, that I haue not done? Wherfore then haue it gruen thornes, where I lokyd to haue had grapes of it?

Well I shall tell you how I wyl do with my vyneyarde: I wyll take the hedge from it, that it maye perysshe, and breake downe the wall, that it maye be treaden vnder foote. I wyll laye it waste, that it shall neyther be trymmed nor cut, but brere thornes and breares. I wyll also forbyd the cloudes, that they shall not rayne vpon it. For the vineyarde of the Lorde of hoostes, it is the house of Israell, and bole Juda his fayre plantynge. Of these he loked for equitie, but se there is wronge: for righteousnesse, loo, it is but mysery.

Woo be vnto you that ioyne one house to an other, and bynde one lande to nygh vnto an other, tyll ye can gette no more grounde. Wyl ye dwell vpon the earthe alone? The Lorde of hoostes rounded me thus in the eare: Shal not many greater and more gorgyous houses be so waste, that no man shal dwel in them? And ten akers of vynes shal geue but a quarte, and thirty bushels of seed shal gyue but foure.

Woo be vnto them that ryse vp early to vse them selues in dronckennesse, and yet at nyghte are more superfluous with wyne. In their companyes are harpes and lutes, tabrettes and pypes, and wyne. But they regarde not the worke of the Lorde, and consyder not the worke of his handes. Therfore commeth my folke also in captiuitie, because they haue no vnderstandynge. Their glorye shall be myrte with hunger, and their pryde shall be marred for thyrste. Therfore gapeth hell, and openeth her mouth measurelesse wyse: that pryde, boastyng and wilsome wyll suche as reioyse therin, may descende in to it.

Thus shall man haue a fall, he shall be brought lowe, and the hyghe lookes of the proude lorde bowne. But the Lorde of hoostes, that holy God, shall be exalted, and vnto vched, when he shall declare his equitie and righteousnesse after this maner: Then shall the lambes eate theyr appoynted fodder, and shall fede plenteously in the mountaynes.

Woo be vnto them that draw wickednesse vnto them, as it were with a corde, and synne, as it were with a cart rope, which dare speake on this maner: lette him make haste now, and go forth with his worke, that we may se it. Let the counsel of the holy one of Israel come and drawe nye, that we maye knowe it.

Woo be vnto them that call euyl good, and good euyll: which make darcknesse lyghte, and lyghte darcknesse: that make sower swete, and swete sower. Woo be vnto them that are wise in their owne sight, and thynke them selues to haue vnderstandynge. Woo be vnto them that are cunnynge men to suppe out wyne, and expert to set by dronkennesse. Which geue sentence vnrighteously for rewardes, but condemne the iuste cause of the ryghteous.

Therfore lyke as fyre licketh vp the straw, and as the flame consumeth the chaffe: euen so (when their roote is full) their blossome shall vanysshe away lyke dust or smoke: for

they despise the lawe of the Lorde of hostes, and blaspheme the worde of the holy maker of Israel.

5 Therfore is the wrathe of the Lorde kindled also agaynste his people, and he stretcheth his hande at them: yea he shal smyte, so that the hylles shall tremble. And their carkases shall lye in the open stretes lyke myre. After all this, the wrathe of God shall not cease, but he shall stretche his hande wider. And he shall gyue a token vnto a straunge people, & call vnto them in a farre countrey: and behold they shall come hastely & spew. There is not one faynt nor feble amonge them, no not a slugguish nor slippery person. There shal not one of them put of the gyrdle from his loynes, ne lose the latchet of his shoo. Their arrowes are sharpe, and their bowes bente. Their horses hoofes are lyke flynt, and their cart wheles lyke a storme wynde. Their cry is as it were of a lyon, and the youngo of them lyke lyons whelpes. They shall roare & pantche vp the pray, and no man shall recoure it, or get it from them. In that daye they shall be so fearce vpon them as the sea. And yf we loke vnto the lande, beholde it shal be all darcknesse and sorowe. Yf we loke to heauen: beholde, it shall be darcke with carefull deliberacion.

¶ Esay sawe the glorye of the Lorde, and was sent to prophecye the deolacion of Iurye.

CAPI. VI.

1 In the same yere that kynge Osiah dyed, I sawe the Lorde sytting vpon an hygh and glorious seate, and his traync fylled the temple. From about sastered the Seraphins, whereof euery one hadde sire wynges. With twayne he couered his face, with twayne his fete, and with twayne dyd he flye. They cried also the one toother on this maner: holy holy, is the Lorde of hostes. The hole worlde is full of his glory. Yea the gates and dorestedes moued at their crienge, and the house was full of smoke. Then I sayde: O wo is me, for I was astonyed: that I (which am a man of vncleane lyppes, and dwell amonge people that hath vncleane lippes also) shulde se the kynge and Lorde of hostes with myne eyes.

Epenth. a.

6 Then flew one of the Seraphins vnto me hauynge a hote cole in his hande, whiche he had taken from the auter with the tonges, and touched my mouthe, and sayd: loo, this hath touched thy mouth, and thyne vnrighteousnesse is taken awaye, and thy synne forgiuen. After this I herd the voyce of the Lorde saynge aduisement on this maner: Whome shall I sende, and who wyll be oure messenger? Then I sayde: here am I, sende me. And he sayde: go and tell this people: Se ye alwayes here in dede, but ye shall not vnderstande, se ye shall playnely se, and not perceyue. Harden the herte of this people, stoppe their eares, and shute their eyes: that they se not with their eyes, heare not with their eares, and vnderstande not with their hertes, and conuerte and be healed.

Then spake I: Lorde, how longe? he answered vntyll the cityes be vtterly without inhabitoures, and the houses without men, & yl the lande be also desolate, and lye vnbuylded. For the Lorde shall take the men farre awaye, so that the lande shall lye waste. Nu- mercheles, the tenth part shal remayne therin, for it shall conuerte and be fruteful. And lyke wyse as the Terebynthe and okettree bryng forth their frutes, so shal the holy sede haue frute.

¶ The Syrians moue battayle agaynste Ierusalem. A virgin shall beare a chylde.

CAPI. VII.

1 It happened in the time of Achaz the sonne of Ioatham, whiche was the sonne of Osiah kynge of Juda: that Rezin the kyng of Syria, and Phaked the sonne of Romelias kynge of Israel, wente vp towarde Ierusalem to besiege it, but wanne it not.

2 Now when the house of Dauid (that is Achas) herde worde therof, that Syria and Ephraim were confederate togyther: his herte quaked (yea, and the hertes also of his people) lyke as a tree in the felde that is moued with the wynde.

3 Then sayd God vnto Esay: go mete Achaz (thou and thy sonne Sear Jasub) at the herd of the ouer pole, in the fote pathe by the fullers stronde, and saye vnto him, take hede to thy selfe, and be stil, but feare not, neither be fayne herted, for these two tables, that is, for these two smokynge fyre brandes, the wrath and furiousnesse of Rezin the Syrian, and Romelies sonne: because that the kyng of Syria Ephraim and Romelies sonne haue wickedly counsered agaynst the, saying: We wyl go downe in to Juda, vexe them, & bringe them vnder vs, and set a kyng there, euen the sonne of Tabeel. For thus sayth the Lorde God therto: It shall not so go forth, neither come to passe: for the hed cite of the Syrians is Damascus, but the hed of Damascus is Rezin. And after fyue and thre score yere, shal Ephraim be no more a people. And the chefe cite of Ephraim is Samaria, but the hed of Samaria is Romelies sonne. And yf ye beleue not, there shall no promyse be kepte with you.

4 Moreouer, God spake vnto Achaz, saying: requyre a token of the Lorde thy God, whether it be towarde the depth beneth, or towarde the heyght aboue. Then sayde Achaz: I wyll requyre none, neyther wyll I tempte the Lorde. The Lorde answered: Then heare to ye of the house of Dauid: Is it not inough for you that ye be greuous vnto men, but ye muste greue my God also? And therfore the Lorde shall gyue you a token of hym selfe: Beholde, a virgin shall conceyue and beare a sonne, and shall call his name Emanuel. Butter and honye shall he eate, that he may knowe the cuyll, and chose the good. Yer or

Rezin. Phaked. Romelies sonne.

Emanuel.

euer that chylde come to knowledge, to eschue the euell and chose the good. The lande (that thou art so afrayde for) shalbe desolate of both her kynges.

The Lorde also shall sende a tyme vpon the, vpon thy people, and vpon thy fathers house (such as neuer came sence the tyme that Ephraim departed from Juda,) thorowe the kynge of the Assirians. For at the same tyme shall the Lorde whistle for the flies that are about the watre of Egipt, and for the Bees in the Assirians lande. These shall come, and shall lygge all in the valleyes, in the dawtes of stone, vpon all grene thynges, and in all caues.

D At the same tyme shall the Lorde shaue the heare of the heade and the fete and ꝑ beerde cleane of, with the rasoure that he shall paye them withall beyonde the water, namelye, with the kynge of the Assirians. At the same tyme shall a man lyue with a cowe, and two shepe. Then because of the aboundaunce of mylke, he shall make butter and eate it. So that euery one whiche remayneth in the land shall eate butter and hony. At the same tyme all vyneyardes (though there be a thousande vynes in one, and were solde for a thousande syluerlynges,) shall be turned to breers and thornes. Lyke as they shall come in to the land with arowes and bowes, so shall all the lande become breers and thornes. And as for all hylles that nowe are dewen downe, thou shalt not come vpon them, for feare of breers and thornes. But the catell shalbe dryue thyther, and the shepe shall fede there.

¶ The deliuerraunce of the land by Emanuel. The sume of offence, at whiche many shall stomble.

CAPI. VIII.

M Oreouer the Lorde sayde vnto me: Take the a great leaf, and wryte in it, as men do with a penne, that he spede hym to robbe, and haste hym to spoyle. And immediatly I called vnto me faythfull wytnesses: Uriah the preste, and Zacharias the sonne of Barachias. After that went I vnto the Prophetisse, that nowe had conceyued ꝑ borne a sonne. Then sayde the Lorde to me: geue hym this name: Maherschalal haschbas (that is: a spedy robber, an hasty spoyler.) For why, or euer the chylde shall haue knowledge to saye: Abi and Imi, (that is father and mother,) shall the ryches of Damascus and the substaunce of Samaria be taken awaye, thorowe the kynge of the Assirians.

D The Lorde spake also vnto me, sayenge: for so moche as the people refuseth the styll renninge water of Silo, and put theyr delyte in Rasin and Romelies sonne. Beholde, the Lorde shall bringe myghtye and greate floudes of water vpon them, namelye, the kynge of the Assirians with all his power. Whiche shall poure out his furiousnes vpon euerye man, and renne ouer all theyr bankes. And shall breake in vppon Juda, increasynge in power, tyll he get him by the throte. He shall styll also the wydenesse of thy lande with his brode wynges, O Emanuel. Go together ye people, and gather you, broken to all pe of farre countrees. Muster you, and gather you: muster you, and gather you, take youre counsell together, yet must youre councell come to nought: go in hande withall, yet shall it not ꝓsper. Except Emanuel, (that is God) be with vs. For the Lorde chastised me, and toke me by the hande, and warned me, sayenge vnto me: that I shulde not walcke in the waye of this people. He sayde moreouer: rounde with none of them, who so euer saye: ponder people are bound together. Neuertheles feare them not, neyther be afrayd of them, but sanctifye the Lorde of hoostes, let hym be youre feare and dreade. For he is the sanctifyeng, and stone to stomble at, ✠ the rocke to fall vpon, a snare and net to both the houses to Israel, and the inhabitours of Jerusalem. And many shall stomble, fall, and be broken vpon tym: yea they shalbe snared and taken.

Luc. 2. c
Rom. 9. c
1 Pet. 2. b

Bynde vp the wytnesses together (sayde the Lorde) and seale the lawe with my disciples. Thus I wayte vpon ꝑ Lorde that hath turned his face from the house of Jacob, and I loke vnto hym. But lo, as for me, and the children which the Lorde hath geuen me: we are a token and a wonder in Israell, for the Lorde of hoostes sake, whiche dwelleth vpon the hyll of Syon.

Hebr. 2. b

D

And therefore yf they saye vnto you: aske counsell at the sothesayers, wytches, charmers and coniurers, then make them this answere: Is there a people any where, that asketh not counsell at his God, whether it be concernynge the dead, or the lyuynge. Yf any man wante lyght, let hym loke vpon the law and testimony, whether they speake not after this meanynge: Yf he do not this, he stombleth and suffreth hunger. And yf he suffer hunger, he is out of patience, and blasphemeth his kynge ꝑ his God. Then loketh he vpwarde, ꝑ downe warde to the earth, and beholde there is trouble and darkenesse, vexacion is rounde about hym, and the cloude of errour. And oute of soche aduersite, shall he not escape.

¶ The prophecyeth of Christes natiuytye and dominyon.

CAPI. IX.

E Uen lyke as in tyme paste it hathe bene well sene, that the lande of Zabulō and the lande of Nephtali (whiche thorowe the see waye goeth ouer Jordane in to ꝑ land of Galilee) was at the fyrst in ygle trouble, but afterwarde saye breed.

Neuertheles the people that haue dwelte in darkenesse, shall se a great lyght. He for the that dwell in the lande of the shadowe of death, vpon them shal the lyght shyne. Thou multiplyes the people, and not increase the ioye also! They shal reioyse before the, as men make merry in haruest, and as me that haue gotten the victory, when they deale the spoyle. For thou shalt breake the yocke of the people

peoples burthen: the staf of his holder and the rod of his oppressoure, as in the † daye at Madian.

Iudicū. 7

B Moreouer all temerarious and seditious power, (yea where there is but a cote spied with blonde) shalbe burnt, and lesse the fyre. For vnto vs a childe shalbe borne, and vnto vs a sonne shalbe geuen: Vpon his shoulder shall the kyngdome lye, and he shalbe called with his owne name. The wonderous geuer of counsell, the mighty God, the euerlasting father, the prynce of peace, he shall make no ende to encrease the kyngdome and peace, and shall sytte vpon the seate of Dauid and in his kyngdome, to set vp the same, to stablysshe it with equite and rygh tousnesse, from thence forth for euermore. This shall the gelousy of the Lorde of hostes dyrnge to passe.

The Lorde sente a worde vnto Iacob, the same is come into Israell. And the people also of Ephraim, and they that dwell in Samaria, can saye with pryde and hye stomackes, on this maner. The tyle werke is fallē down, but we wyll buylde it with harder stones. The Mulberry trymbre is broken, but we shall sette it vp agayne with Cedre. Neuertheles, the Lorde shall prepare Rasin the enemye a-gaynst them, and so stirre their aduersaryes, that the Syrians shall laye holde vpon them before, and the Philistines behynde, and so deuoure Israell with open mouth.

C After all this, the wrath of the Lorde shall not ceasse, but yet his hande shall be stretched out styll. For the people turneth not vnto hym, that chastyseth them, neyther doo they seke the Lorde of hostes. Therfore the Lord shall rote oute of Israell bothe heade & tayle, braunche and twygge in one daye.

By the head, is vnderstande the Senatour and honorable man, and by the tayle, the prophete that preacheth lyes. For all they which enstructe the people that they be in a ryghte case, such be disceyuers. Suche as men thynke also to be perfecte amonge them, are but caste awaye.

Therfore shall the Lorde haue no pleasure in their ponge men, neyther fauoure their fatherlesse and widowes. For they are all foge thers prowders and wycked, & all their mouthes speake folye. After all this shall not the Lordes wrath ceasse, but yet his hande shall be stretched out styll. For the vngodly burne, as a fyre in the bryers and thornes. And as it were out of a fyre in a wodde a rodde burthe, so ascendeth the smoke of their pryde.

D For this cause shall the wrath of the Lorde of hostes fall vpon the lande, and the people shalbe consumed, as it were with fyre, no mā shall spare his brother. If a mā do turne hym to the ryght hande, he shall hunger, or to the lefte hande he shall not haue ynough. Euery man shall eate the fleshe of his owne arme, Manasses shall eate Ephraim, and Ephraim Manasses, and they bothe shall eate Iuda. After all this shall not the Lordes wrath ceasse, but yet shall his hande be stretched out styll.

¶ He threatneth the oppressours of the poore, and prophecyeth agaynste Sennacherib.

CAPI. X.

W Oe vnto you that make vnrygh teous lawes, and decrye thynges, which be to harde for to kepe: wher thorow † poore are oppressed on euery syde, and the innocentes of my people are therwith robbed of iudgement, that wydowes maye be your praye, and that ye may robbe the fatherlesse. What wyll ye do in tyme of the visitacion and destruction, that shall come from farre? To whō wyll ye renne for helpe, or to whome wyll ye geue your honoure, that he maye kepe it? that ye come not amonge the presoners, or ye a-monge the deade? After all this shall not the wrath of the Lorde ceasse, but yet shall his hande be stretched oute styll.

E Woe be also vnto Assur, whiche is a staf of my wrath, in whose hand is the rod of my in dygnacyon. For I shall sende hym amonge those prowdy folk people, amonge the people that haue deserued my displeasure, shall I sende hym, that he maye vtterly robbe them, spoyle them, and treade them downe lyke the myre in the streete. Howbe it, his meanynge is not so, neyther thynketh his herte of this lykewyse. But he ymagyneth onely, howe he maye ouerthrowe and destroye moch people, for he sayeth: are not my princes all kynges. Is not Calno as easye to wynne, as Charchamis? Is it harder to conquere Antiochia then Arphad? Or is it lyghter to ouercome Damascus then Samaria? As who saye: I were able to wynne the kyngdome of the Idolatres and their goddes, but not Ierusalem and Samaria. Shall I not do vnto Ierusalem and their ymages as I dyd vnto Samaria and their ymages?

F Wherfore the Lorde sayeth: As soone as I haue performed my hole worke vpon the hyll of Syon and Ierusalem, then wyll I visyte the noble and stoute kynge of Assyria, with his wysdome and pryde. For he thynketh thus in his owne conceyte. This do I, thorowe the power of myne owne hande, and thorowe my wysdome. For I am wyse, I am he that remoue the landes of the people, I robbe their princes, and (lyke out of the wayes) I dryue them from their dye seates. My hande hath founde out the hostes of the people, as it were a nest. And lyke as egges that were layde here and there, are gathered together. So do I gather all countreyes. And there is no man, that darre be so bolde, as to touche a fether, that darre open his mouth, or once whysper.

G But doth † axe boast it selfe, agaynste hym that heweth therwith, or doth the saw make any brackynge, agaynste hym that ruleth it? That were euen lyke, as yf the rod dyd exalte it selfe agaynste hym that beareth it, or as thoughe the staf shulde magnifye it selfe, as who saye: it were no wod. Therfore shall the Lorde of hostes sende hym pouerte in his tythes, and burne vp his power, as it were

with

with a fyre. But the lyght of Israel shall be that fyre, & his Sanctuary shalbe the flamme and it shall kyndle, and burne vp his thornes and breres in one day, yea all the glory of his woddes and feldes shalbe consumed with bo dy and soule. As for hymselfe, he shalbe as one chased away. The trees also of his felde shal be of suche anombre, that a chylde maye tell them.

After that daye shall the remnaunt of Israell, and such as are escaped out of the house of Jacob, lene no more comforte at hym that smote them, but shal cōfort themselues with faythfulnesse and trouth in the Lorde, the ho lye one of Israell. The remnaunt, yea and the posterite of Jacob, shall conuerte vnto God the myghty one. For thoughe thy people (O Israell) be as the sande of the see, yet shall but the remnaunt of them onely conuerte vn to hym. Perfect is the iudgement of hym that flowreth in tyghtousnesse, and therfore the Lorde of Hostes shall perfectlye fulfyll the ende, that he hath determyned in the myd dest of the hole worlde. Therfore thus sayeth the Lorde God of Hostes: Thou my people, that dwellest in Sion, be not afrayed for the hynge of the Assirians, he shall wag his staf at the, yea and beate the with the rod, as the Egyptians dyd some tyme. But soone after, shall my wrath and myne indignacion be fulfylled agaynst theyr blasphemyes.

Moreouer the Lorde of Hostes shall pre pare a skourge for hym, lyke as was the pu nyshment of Madian vpon the mount of Oreb. And he shall lyfte vp his rod ouer the see, as he dyd sometyme ouer the Egyptes. Then shall his burthen be taken frō thy shoulders, & his yoche frō thy necke, yea the same yoche shall be corrupte for very fatnesse. He shall come to Aiath, and go thorowe towarde Migron. But at Machmas shall he muster his host, & goo ouer the foorde. Gabaah shall be theyr restynge place, Ramah shall be afrayed, Gabaah Saul shall fle awaye. The voyce of the noyse of thy hostes (O daughter Gallim) shalbe herde vnto Lais and to Anathoth, which also shalbe in trouble. Madmena shall tremble for feare, but the cytesins of Gadim are mīy, yet shall he remayne at Nob that daye. After that, shal he lyft vp his hand agaynst the mount of Sion, and agaynst the hyll of Jerusalem. But se, the Lorde God of Hostes shal take away the pryde frō thence with feare. He shall hewe downe the pryde and tall the hye myndes. The thornes of the wod shalbe rotted out with yron, and Libanus shall haue a myghty fall.

¶ The prophecyeth of the natyuyte of Christe, and of hys people: of the remnaunt of Israel, and of the fayth of the Gentyles by gentyles.

CAPI. XI.

A Fter this there shall come a rod forthe of the kynrede of Jesse, and a blossome out of his rote. The spirite of the Lord shall lyght vpon it, the spirite of wysdome & vnderstandynge: the spirite of councell, and strength: the spirite of knowledge, and of the feare of God: and shall make hym frequent in the feare of God.

For he shall not geue sentence, after the thynge that shall be brought before his eyes, neyther reproue a mater at the fyrst hearyng: but with tyghtousnesse shall he iudge the poore, and with holynes shall he reforme the sym ple of the worlde.

He shall smyte the worlde with the staf of his mouth, and with the breath of his mouth shall he slaye the wycked. Righteousnesse shal be the gyrdle of his loynes, trouth and faythfulnesse, the gyrdynge vp of his rayues. Then shall the wolfe dwell with the lambe, and the Leoparde shall lye downe by the gote. Bullockes, Lyons, and catell shall kepe com pany together, so that a lytle chylde shal dryue them forth. The cowe and the beer shall feede togethet, and theyr yonge ones shall lye to gether. The lyon shall eate strawe lyke the oxe, or the cowe. The chylde whyle he sucketh, shall haue a delyte to the serpentes nest, and when he is weaned, he shall put his hande in to the Cockatrices denne. No man shall doo euell to another, no man shall destroye ano ther, in all the hyll of my Sanctuary. For the earthe shall be full of the knowledge of the Lorde, euen as thoughe the water of the see flowed ouer the earth.

Then shall the Gentyles enquire after the rote of Jesse (which shalbe set vp for a token vnto the Gentyles) for his dwellynge shalbe glorious. At the same tyme shall the Lorde take in hande agayne, to conquere the remnaunt of his people, (whiche are litle a lyue.) From the Assirians, Egyptes, Arabians, Ethi opians, Elamites, Caldeyes, Amonytians, and Iylanders of the see. And he shall set vp a token amonge them: Gentyles, and gather together the dispersed of Israell, yea and the outcastes of Juda from the foure corners of the worlde. The hatred of Ephraim and the enuye of Ju da shall be cleane rooted oute. Ephraim shall beare no euell wyll to Juda, and Juda shall not hate Ephraim: but they bothe together shall flye vpon the shoulders of the Philistines towarde the West, and spoyle them toge ther that dwell towarde the East. The Idumytes and the Moabites shall lay theyr han des fast, and the Ammonites shalbe obedient vnto them.

The Lorde also shall dreue the tunges of the Egyptyans see, and with a myghty wynd shall he lyfte vp his hande ouer Nilus, and shall smyte his seuen streames and make men go ouer dryc shod. And thus shall be make a way for his people, that remayneth from the Assirians, lyke as it happened to the Israe lites, what tyme they departed oute of the lande of Egypte.

¶ The songe of the churche for the obseruynge of the promyse and ouercommynge of the worlde.

CAPI. XII.

A SO that then thou shalt saye: O Lorde, I
thanke the, for thou wast displeased at me,
but thou hast restrayned thy wrath, & hast
mercy vpon me. Beholde, God is my health,
in whom I trust, and am not afrayde. For the
Lorde is my strength, and my prayse, he also
shall be my refuge. Therfore with ioye shall
ye drawe water out of the welles of the Sa-
B uioure, and then shall ye saye: Lette vs geue
thankes vnto the Lorde, and call vpon his
name, and declare his counsailes amonge the
people, and kepe them in remembraunce, for
his name is excellente. O synge prayses vnto
the Lorde, for he doth greate thynges, as it is
knowen in all the worlde. Crye oute, and be
glad, thou that dwellest in Sion, for great is
thy power, the holy one of Israell.

¶ The prophet telleth the destruction of Babilon, the
captyuitie, and the comynge agayne of the people.

CAPI. XIII.

A THis is the heuy burthen of Babylon,
which Esay the sonne of Amos dyd se.
Make some tokens to the hye hylles,
call vnto them, holde vp your handes, that the
princes maye go in at the dore. For I wyll
sende for my debilles and my graunters (sayth
the Lorde) and in my wrathe I wyll call for
hym, as triumphe in my glorye.

With that, me thought I hearde in the
mountaynes a noyse, lyke as it had bene of a
greate people: and a tumynge, as thoughe the
kyngdomes of all nacions had come together.
(And the Lorde of hoostes was the Captayne
of the hole armye) as they had come not on-
ly out of farre countreys, but also from the en-
des of the heauens. Euen the Lorde hymselfe
with the ministers of his wrath, to destroye
the hole lande. Mourne therfore, for the daye
of the Lorde is at hande, and commeth as a
destroyer from the Almyghtye. Then shall
all handes be letten downe, and all mens har-
tes shall melte awaye, they shall stande in
feare, carefulnesse and sorowe shall come vpō
them, and they shall haue payne, as a woman
20 that trauayleth with chylde. One shall ouer
be abashed of another, and their faces shall
burne lyke the flamme.

For lo, the daye of the lorde shall come, ter-
rible, full of indignacion and wrath, to make
the lande waste, and to roote oute the synne
therof. For the starres and planetes of heauē
shall not geue their lyght, the sunne shall be
quenched in the ryslynge, and the moone shall
not shyne with his lyght. And I wyll punyshe
the wyckednesse of the worlde, and the synnes
of the vngodly, sayeth the Lord. The hye
stomaches of the proude wyll I take awaye,
and wyll laye downe the boostynge of tyran-
C nes. I wyll make a man dearer then fyne gold,
and a man to be more worthe, then a golden
wedge of Ophir. Wherefore I wyll shake the
heauen, that the earthe shall remoue oute of
her place.

Thus shal I go with Babylon, in the wrath
of the Lorde of hoostes in the daye of his feare
full indignacion. And Babylon shall be as an
hunted roo, & as a flocke without a
shepeherde. Euery man shal turne to his owne
people, and flee eyther in to his owne lande.
Who so is founde alone, shalbe thrust thorow.
And who so gather together, shalbe destroyed
with the swearde. ✠ Their suckyn shalbe
slayne before their eyes, their houses spoyled, ✠ plain
and their wyues rauyshed. For lo, I shall textus.
bringe vp the Medes agaynste them, which D
shall not regarde syluer, nor be desyrous of
golde. Their shall yong mens bowes be knap-
ped asunder. The Medes shall haue no pytie
vpon women with chylde, & their faces shall
not spare the chyldren. ✠ And Babylon (that ✠ Chal.
glorye of kyngdomes and bewtye of the Cal-
dees honour) shalbe destroyed, euen as God
destroyed Sodome and Gomorra. It shal neu-
er be more inhabited, neyther shall there be
any more dwellynge there, from one generacion
to generacion.

The Arabians shall make no mo tentes
there, neyther shall the shepeherdes make
their folde there any more, but wylde beastes
shall lye there, and the houses shalbe full of
greate Owles. Ostriches shall dwell there, &
Apes shall daunce there: the idle Owles shal
crye in the palaces, one after another, & Dra-
gons shalbe in the pleasaunte parlours. And
as for Babylons tyme it is at hande, and her
dayes maye not be longe absent.

¶ The returne of the people from captiuitye. The
ouerthrowe of the people of God, and affliction of
their enemyes. The ruyne of Babylon.

CAPI. XIIII.

BVt the Lorde wyll be mercyfull vnto A
Jacob, & wyll take vp Israell agayne, &
set them in their owne lande. Straun-
gers shall cleaue vnto them, and get them to
the house of Jacob. They shall take the peo-
ple, and carye them home with them. And the
house of Israell shall haue them in possession
for seruauntes and maydens in the lande of
the Lorde. They shall take their prysoners, B
whose captyues they had bene afore, & rule
those that habde oppressed them. When the
Lorde nowe shall bringe the to rest, from the
trauayle, feare, and harde bondage that thou
wast laden withall, then shalt thou vse this
mocking vpon the kynge of Babylon, & saye:
Howe happeneth it that the oppressour ceaseth
of? Is the golde tribute come to an ende?
Doubtelesse the Lorde hath broken the staf of
the vngodlye, and the scepter of the lordlye.
Whych when he is wroth, smyteth the peo-
ple with durable strokes, and in his wonder
he persecuteth them, and ouercōmeth them cōti-
nually. And therfore the hole worlde is now
at reste and quyetnesse, and men synge for
ioye.

Yea euen the Fyre trees and Cedres of Li C
banus reioyse at thy fall, sayenge: Sowe that
thou arte layde downe, there come no mo vp
to destroye vs. Hell also trembleth at thy co-
mynge, all myghtye men and princes of the
earth,

Ecclt. xxxii. Mathy xxiiii & Marck xiii. Luc. xxi.

earthe, steppe forth before the. All kynges of the earthe stande vp from theyr seates, that they maye all (one after another) synge and speake vnto the: Arte thou wounded also as we? arte thou become lyke vnto vs? Thy pompe and thy pryde is gone downe to hell. Wormes shalbe layd vnder the, and wormes shalbe thy couerynge.

How art thou fallen from heauen (O Lucifer) thou fayre morynge chylde? hast thou gotten a fall euen to the grounde, thou that (notwithstandyng) dyddest subdue the people? And yet thou thoughtest in thyne herte: I wyll clyme vp into heauē, & make my seate D aboue the starres of God, I wyl syt vpon the glorious mounte towarde the North, I wyll clyme vp aboue the cloudes, and wylbe lyke the hyghest of all. Yet harke I say, that thou shalte be brought downe to the depe of hell. They that se the, shall narowlye loke vpon the, and thynke in them selues, sayenge: Is this the man, that brought all landes in feare, and made the kyngdomes afrayde? Is this he that made the worlde in a maner waste, and layde the cyties to the ground, which let not his prysoners go home?

Howe happeneth it, that the kynges of all people lye, euery one at home in his owne palace, with worshyp, and thou art cast oute of thy graue lyke a wylde braunch, lyke as dead mens rayment that are thrust thorow with the swearde, as they that go downe to the stones of the depe, as a deade coarse that is troden vnder fote, & art not buried with them? Euen E because that thou hast wasted thy lande, and destroyed thy people. For the generacion of the wycked shalbe without honour, for euer. There shal a waye be sought to destroy theyr children, for theyr fathers wyckednes, they shal not come vp agayne to possesse the land, and fyll the worlde full of castels & townes.

I wyll stande vp agaynst them (sayeth the Lorde of hostes) & root out the name and generacion of Babylon (sayeth the Lorde) and F wyll geue it to the Otters, and wyll make water poddels of it. And I wyll swepe them out with the besome of destruccion, sayeth the Lorde of Hostes. The Lorde of hostes hath sworne an othe sayeng: It shall come to passe as I haue determined, and shalbe fulfylled, as I haue deuysed. The Assirians shalbe destroyed in my lande, and vpon my mountaynes wyll I treade them vnder fote. Wher thorowe his yoche shall come frome you, and his burthen shalbe taken frō your shoulders. This deuyse harde God taken thorowe the hole worlde, and thus is his hande stretched out ouer all people. For yf the Lorde of hostes determen a thynge, who wyll disanulle it? And yf he stretch forth his hande, who wyl bowe it in agayne?

The same yere that kynge Achas dyed, God G threatened by Esaye on this maner: Reioyse not (thou hole Palestyna) as though the rod of hym that beateth the were broken, for out of the serpentes rote, there shall ware a cockatrice, and the frute shalbe a fyrie worme. But the poore shall fede of the best kynges, and the symple shall dwell in safetye. Thy rotes wyl I destroye with honger, and it shal slaye thy remnaunt. Mourne ye portes, wepe ye cyties, & feare thou (O hole Palestyna) for there shal com frō the North a smoke, whose power no man maye abyde. Who shall then maynteyne the messages of the Sētyles? But the Lorde stablysheth Sion, and the poore of my people shall put theyr trust in hym.

¶ A prophecye agaynste Moab.

CAPI. XV.

THis is the heuye burthen vpon Moab, A for Ar of Moab was destroyed, (as me thought) in the nyght season. The walles of Moab perysshed in the nyght, and banysshed awaye. They went to Bayth and Dibon in the hye places, for to wepe. Moab bydd mourne frome Nebo to Medba. & All theyr heades were colled, and all theyr beardes shauen. In theyr stretes were they gyrded about Jere. xlviii. & Isa. xv. with sack clothe. In all the toppes of theyr B houses and stretes was there nothynge, but mournynge and weppynge. Heselbon and Eleale cryed, that theyr voyce was hearde vnto Jahaz. The worthyes also of Moab bleated and cryed for verye sorowe of theyr myndes. Wo is my herte for Moabs sake. They fled vnto the cyte of Zoar, whiche is lyke a fayre frutefull bullock, they wente vp to Luhith, C weppynge. The way towarde Horonaim was full of lamentacion for the hurte. The waters of Nimrim were dryed vp, & grasse was wythred, the herbes destroyed, and what necessarye grene thynge there was besyde. In lyke maner the thynge that was left them of theyr substaunce, they carryed it by water to Seady. The crye went ouer the hole lande of D Moab, frome Eglaim vnto Beer, was there nothynge but mournynge. The waters of Dimon were full of bloude, for the enemye hath sent thyther a bonde of men, which as a lyon laye a wayte for the remnaunt of the lande, and for them that were escaped.

¶ The destruction of Moab.

CAPI. XVI.

THen sent the Lordes of the lande a mā A of warre, frome the rocke that lyeth towarde the desert, vnto the hyll of the daughter Syon. (For as for the daughters of Moab, they were as it had bene a trembelyng byrde, that is put oute of her nest, by the ferye of Arnon,) whiche messaunger sayde: gather youre counsell, come together, couer vs with youre shadowe in the myddaye, as the nyght doth hyde the chased, and bewraye not them that are fled, lette the persecuted Moabites B dwell among you, be our open refuge agaynst the destroyer, for the aduersary oppressed vs, the robber vndoithe vs, and the tyraunte dryueth vs oute of oure lande. But the throne of youre kyngdome is full of grace, therfore he that sytteth vpon it with faythfulnesse and

mouth

trouthe in the house of Dauid, knowe the tymes, and be his diligence to helpe thestly, accordynge to equite and rygh teousnes. As for Moabs pryde (shall they answere) it is well knowen. And all thoughe they be cruell, proude, arrogant, and pre mynded, yet is their strength nothynge lyke. And therfore Moab complayneth vnto Moab, wher fore one shall all to mourne, and now that they be smytten, they take their sorowe benethe vpon the birchpoall, and make their complaynte.

The inhabitours also of Hesebon were made mad, and the princes of the Sittyns howled lowde vpon the vynegardes of Sibma; whiche were planted with noble grapes, and spred vnto Jazer, and wente vnto the ende of the desert, whose braunches stretched them selues farther beyonde the sea. Therfore I mourned for Jazer, and for the vynegardes of Sibma with greate sorowe, I powred my teares vpon Hesebo and Eleale, for all their songes were layde downe, as their harueste and gatheryng of their grapes. Myrth and cheer was gone out of the felde and vineyardes, in so moche, that no man was glad nor songe. There wolde no treade wyne in the wynepresse, their merye cheere was layde downe. Wherfore my bely rombled (as it had bene a lute) for Moabs sake, & myne inwarde membres, for the brickwalles sake. For it happened thus also, when Moab came that he was turned vpsyde downe, he went vp on hye into her Sanctuarye, to make her prayer there, but he myght not be heard. This is the dewyce, whiche the Lorde toke in hande at that tyme against Moab. But nowe the Lorde sayth thus: In thre yere shal the power of Moab with their pompe (which is greate) be minished, lyke as the burthen of an hyred seruaunt. And as for the remnaunt of them, they shalbe lefte them a fewe, and not esteemed moch worth.

¶ Prophecye against Damascus.

CAPI. XVII.

THis is the heuy burthen vpon Damascus. Beholde, Damascus shall be no more a cyte, but an heape of broken stones. The cytes of Aroer shalbe waste: the cattell shall lye there, & noman shall fraye them away. Ephraim shall no more be strong, and Damascus shall no more be a kyngdom. And as for the glorye of the remnaunt of the Sirians, it shalbe as the glory of the children of Israell, sayeth the Lorde of hoostes. At that tyme also shall the glorye of Jacob be verye poore, and his fatnes leane. It shall happen to them, as when one shereth in haruest, which cutteth his handes full with the sickle, and when one gathereth the eares together in the valleye, of Rayhaim, there remayneth yet some eares ouer. Or as when one shaketh an olyue tree, where fyndeth but two or three olyue berryes aboue in the toppe, and foure or fyue in the braunches. Thus the Lorde God of Israell hath spoken.

Then shall man conuerte agayne vnto his maker, and turne his eyes to the holy one of Israell. And shall not turne to the aulters that are the worke of his owne handes, neyther shall he loke vpon groues and ymages, which his fyngers haue wrought. At the same tyme shall their stronge cytes be desolate, lyke as were once the forsaken plowes & corne, which they forsoke, for feare of the host of Israell.

Woo be vnto (O Damascus) be desolate, because thou hast forgotten God thy Sauyour, and hast not called to remembraunce the rocke of thy strength. Wherfore thou hast sette a fayre plat, & graffed a straunge braunch. In the daye when thou tookest plantes it, it was great, & gaue loone the fruite of thy lande. But in the daye of harueste, thou shalt reape an heape of sorowes and mysteryes.

Woo be to the multitude of moche people, that rushe in lyke the sea, & to the heape of folke, that renne ouer all lyke greate waters. For though so many people inuade as the flowing waters, & though they be armed, yet they flee farre of, and vanysh away lyke the dust with the wynde vpon an hyll, and as the whyrle wynd thorow a flame. Though they be fear full at nyght, yet in the morninge it is gone with them. This is their portion, that do vs harme, and heritage of them, that robbe vs.

¶ Prophecye against Egypte.

CAPI. XVIII.

WOo be to the lande of stirynge wynges, which is of this syde the floude of Chus pia, which sendeth her message ouer the sea in shippes of rodes vpon the waters, and sayeth: goo lorne, and goo youre message vnto a straunge and harde folke, to a fearful people, and to a people that is further then this, to a desperate and pylled folke, whose lande is deuided from vs with ryuers of water. Yea all ye that sye in the compasse of the worlde, and dwell vpon the earth, when the token shalbe geuen vpon the mountaynes, then lyke vp, & when the horne bloweth, then herken to, for thus hath the Lorde sayde vnto me. I layde me downe, & pondred the matter in my house, at the noone daye when it was hote. And there fell a myst synge shower, lyke a dewe, as it happeneth in Haruest. But the frutes were not yet rype cut of, and the grapes were but yonge and grene. Then one smote of the grapes with an hoke, yea he hewed downe also the boughes and the braunches, and dyd caste them awaye. And thus they were layd waste, for the foules of the mountaynes, and for the beastes of the earthe together. So that the foules sat therupon, and the beastes of the earthe wintered there. Then shall there be a present brought vnto the Lorde of hoostes: out of that harde folke, that fearful folke and that further is then this: that desperate and pilled folke (whose lande is deuyded and ouerflowen with floudes of water) vnto the place of the name of the Lorde of hoostes: euen vnto the hill of Syon.

¶ Of

The prophecyeth ayll agaynste Egypte.

CAPI. XIX.

A THis is the heuye burthen vpon Egypt. Beholde, the Lorde wyll ryde vpon a swyfte cloude, & come into Egypt. And the goddes of Egypte shall tremble at his comming, & the herte of Egypt shal quake within her. For thus sayth the Lorde: I wyll stere vp the Egyptians one agaynst another among them selues, so that one shalbe ruer agaynste his brother & neyghboure, yea one cyte against another, & one kyngdo agaynst another. And Egypt shalbe choked in her selfe. When they aske counceill at theyr goddes, at theyr prophetes, at theyr coniplayers and wytches, then wyll I bringe theyr counceill to naught.

I wyll deliuer Egypte also in to the handes of greuous rulers, and a cruell kyng shall haue the rule of them. The waters of the see shalbe drawen out. Ryuers shall ryse awaye, and be dronken vp. The ryuers also shall be drawen oute, the welles shall decrease & dry awaye. Reede and rushe shall sayle, the grasse by the waters syde, or vpō the ryuers banke, yea and whatsoeuer is sowen by the waters, shalbe withered, destroyed, and brought to naught. The fyshers shall mourne, all suche as cast angles in the water, shall complayne, & they that spreade theyr nettes in the water, shalbe saynte hearted. Suche as labour vpon flax and lyche, shall come to penurie, and they also that weeue fyne worcke. All ye pounders of Egypte, all the pollycye of theyr artes and dyches shall come to naught.

Yea the vnsensible Princes of Zoan, the counceill of the wyse Senatours of Pharao, shall turne to foolyshnesse. Howe dare ye say vnto Pharao behalf, I am come of wyse people, I am come of the olde regall progenye. But where are now thy wyse men? Let them tell the & shewe the, what the Lord of hostes hath taken in hande agaynst Egypt. Fooles are thole Princes of Zoan, & proude are the princes of Noph, yea they deceyue Egypte with the nobilite of theyr stocke. For the Lorde hath made Egypte dronken with the spirite of errour, & they shall erre in all matters, euen lyke as a dronken man goeth spuynge about. For Egypte shall lacke good counceill, so that they shall not knowe what to do, neyther begynnyng nor ende, neyther vpon the lande ne water. Then shal the Egyptians be lyke vnto women, afrayde and abonped, at the lyfting vp of the hand, which the Lorde of hostes shall lyft vp ouer them. The land of Iuda also shall make the Egyptians afrayde, who so euer but speake vpon it, shall put them in feare. And that because of the counceill, which the Lord of hostes hath deuysed agaynste them. Then shall the fyue cyties of Egypte speake with the Canaanytes tunge, and sweare by the Lorde of hostes, & Hetiopolis shall be one of them. At the same tyme shall the Lorde of hostes haue an aulter in the middest of the lande of Egypt, with this cytie thereby: Vnto the Lorde. This shal be a token or testimony vnto the Lorde of hostes in the lande of Egypte, when they shall crye vnto hym, because of those that oppresse them, that he shall sende them a sauyaynt & a Sauyour to deliuer them.

Moreouer, Egypte shall be brought vnto the Lorde, & the Egyptians also shall knowe the Lorde at the same tyme, they shal do him seruice with peace offrynges, & with meate offrynges, they shall promyse hym offrynges, yea & paye hym also. Thus the Lorde shall smite Egypt, & heale it againe, & so shal they turne to the Lorde, & he also shall haue mercy vpō them, & saue them. Then shall there be a comen waye out of Egypte into Assyria. The Assyrii & shall come into Egypte, & the Egyptians into Assyria. The Egyptians also and the Assyrians shall both haue one Gods seruice. Then shall Israell with honoure be the thyrde to Egypte & Assur. And ye Lorde of hostes shall bielle them, sayenge: Bielled is my people of the Egyptians, Assur is the worke of my handes, but Israell is myne enheritaunce.

Against Egypt and Ethiopia.

CAPI. XX.

IN the same yere that Tharthan came to Asdod, where Sargon the kyng of the Assyrians sent hym, what tyme as he also besieged Asdod, & wanne it the same season. Then spake the Lorde vnto Esaye the sonne of Amoz, sayenge: go & lose of that sack from thy loynes, & put of thy shoes frō thy fete. And so he dyd, goyngе naked & barefote. Then sayde the Lorde: where as my seruaūt Esaye goeth naked & barefote, it is a token & signifyeng of the thyng, that after the yere shall come vpō Egypte and Ethiopia. For euen thus shal the kynge of the Assyrians dryue both yonge and olde, as prisoners naked and barefote, out of Egypte and Ethiopia. And shall discouer the shame of Egypte. They shalbe also at theyr wittes ende, and ashamed one of another, the Egyptians of the Hostens, and the Hostens of the Egyptians, at the lyghte of theyr glory. Moreouer they that dwell in the Iles shall se euen the same daye: beholde, thus is our hope, to whom we fled to seke helpe, that we myght be deliuered from the kyng of the Assirians. Howe wyll we escape?

Against Babylon, Idumea, and Arabia.

CAPI. XXI.

THis is the heuy burthē of the waste see. A greuous vysiō was shewed vnto me, lyke as when a storme of wynde and rayne ruslieth in from the wyldernesse, that terrible lande. Who so maye deceyue (sayde the voyce) let hym deceyue. Who so may destroye, let hym destroye. Up Elam, besege it O Madai, for I wyll stylle all theyr groueynges. With this, the ryuers of my backe were full of payne. Pangues came vpon me, as vpon a woman in her trauayle. When I heard it I was

I was abashed: and whē I loked vp, I was afrayde. My hert panted, I trembled for feare. The darkenesse made me feareful in my mynde.

Yea soone make ready the table, watche this house, kepe the watche, eate and drynke. Vp ye captaynes, take your shylde, for thus the Lorde hath charged me, go thy way, and set a watchman, that he may tell what he seeth. And whē he had watched diligently, he sawe two horsemen, the one rydynge vpon an asse, the other vpon a Camel. And he cryed: Lorde, I haue stande waytynge all the daye, and haue kepte my watche all the nyght. With that came there one rydyng vpō a charet, which answered, and sayde: Babylon is fallen, she is turned vpsyde downe, and all the ymages of her goddes are smytten to the grounde. This (O my felowe thresshers and fannes) haue I heard of the Lorde of hostes the God of Israell, to shewe it vnto you.

¶ The seuy burthen of Duma.

One of Seir cryed vnto me: Watche man, what halt thou espyed by nyght, watche man, what hast thou espyed by nyght? The watchmen answered: The day breaketh on, and the nyght is commynge. If youre requeste be earnest, then aske and come agayne.

¶ The seuy burthen of Arabia.

At euen ye shal abyde in the wod, in the way toward Dedanim. Meete the thirsty with water (O ye tythyns of Thema) meete them with breade that are fled. For they shal runne away from the weapen, from the drawen swearde, from the bent bowe, and from the greate battell. For thus hath the Lorde spoke vnto me, ouer a yere shall all the power of Cedar be gone, lyke as when the office of an hyred seruaunte goeth oute. And the remnaunte of the good archers of Cedar, shalbe very fewe. For the Lorde God of Israell hath spoken it.

¶ A prophecye agaynst Jerusalem.

CAPI. XXII.

The heye burthen vpon the valleye of visions. What hast thou there to doo, that thou clymmest vp into the house toppe, O thou cyte of myght, replenysshed & ioyfull? Seinge thy slayne men are neyther slayne with swearde, nor dead in battell? For all thy Captaynes gat them to theyr horse from the ordynaunce, yea they are all together ryden awaye, and fled farre of. When I perceyued that, I sayde: Awaye fro me, that I maye wepe bytterly. Take no labour for to comforte me, as touchynge the destruccion of my people. For this is the daye of the Lord of hostes, wherin he wil plage, treade downe, and make out the valley of visions, & breake downe the walles, with sucke a crach, that it shall greue a stoude in the mountaynes.

I sawe the Olampes take the quyuers to caste and to horse, and that the walles were bare from harnesse. The goodly valleys were full of charettes, the horse men made them lowe to bridge the gates. Then was the couering of Juda put from thence, & then was sene the sege of the vyndre house. There shall ye se the cyttes in the walles of the cyte of Dauid, wherof there shall be many. Ye shall gather together the waters of the lower pole, and tell the houses of Jerusalem, and breake of some of them to kepe the walles. And ye shall make a pyt betwyxt the two walles of the water of the olde pole, & nothyng regard hym, that toke it in hande, and made it. And at the same tyme shall the Lord of hostes call men to wepynge, mournyng, to baldnesse and puttyng on of sack cloth. But they to fulfyll theyr lustes & wyckednes, slaughter oxen, they kyll sheepe, they eate costly meate, and drynke wyne, & let vs eate & drinke, for to morow we shall dye. Neuertheles when the Lorde of hostes heareth of it, he sayd: yea, yf this wyckednes of yours shalbe remitted, ye must dye for it. Thus hath the Lorde God of hostes spoken.

Thus sayth the Lorde God of hostes: Go in to the treasury vnto Sobna the gouernour and saye vnto hym: What haste thou here to do? and from whence comest thou? that thou hast made the a graue here? For he had caused a costly tombe of stone to be made for him selfe, and a place to lye in to be hewen oute of a rock. Beholde, the Lorde shall caste the oute by violence, he wyll decke the of another fashyon, and put vpon the a straunge cloth. He shall cary the into a farre countre, lyke a ball with his handes. There shalt thou dye, there shal the pompe of thy charettes haue an ende, thou vylayne of the house of the Lorde. I wyll shutte the oute of thyne office, and put the from thyne state.

After this wyll I call my seruaunte Eliakim, the sonne of Helkias, & araye hym with thy cote, and gyrde hym with thy gyrdle, and I wyll geue thy power in to his hande. He shalbe a father of the cytezyns of Jerusalem, and of the kynred of Juda. I wyll also laye the keye of Dauids house vpon his shoulders, and yf he open, no man shall shut, & yf he shut, no man shall open. I wyll fasten him to a nayle in the place of the moste myghty sayth Esaie, & he shalbe vpon the glorious throne of his fathers house. They shall hange vpon hym all the glory of his fathers house, of the children & children children, all vessels small and great, all instrumentes of measure & mayshe. This shall come to passe (sayth the Lorde of hostes,) when the nayle that is fastened to the place of the myghty sayth Esaie, shalbe plucked of. And when the weyght that hanged vpon it, shall fall, be broken, and hewen in peces. For the Lorde hym selfe hath spoken it.

¶ A prophecye agaynst Tyrus, and appoynt to resiste it agayne.

CAPI. XXIII.

An heuy burthen vpō Tyrus. Mourne ye shippes of Tharsis, for it is thus wen downe to the grounde, & conquered of them that are come from Cethim.

The

The inhabiters of the Ilandes, the marchaũtes of Sidon, and they that occupye the see, (of whome thou wast full somtyme) are at a poynte. For by see were theye fruites brought vnto the, and all maner of coyne by water. Thou wast the comen market of all people. Sidon is sory for it, yea and all the power of the see complayneth, and sayth: O that I had neuer trauayled with chylde, that I had neuer borne any, that I had neyther nourished X boye, nor brought vp daughter. As soone as Egypte perceyueth it, she wyll be as sorye as Tirus it self. Go ouer the see, mourne ye that dwell in the Iles. Is not that the glorious cyte, whiche hath bene of longe antiquite? whose natiues dwellynge farre of, commended her so greatly? Who hath deuised such thynges vpon Tirus the crowne of all cytes, whose marchauntes and captaynes were the hyghest and principall of the worlde? Euen the Lorde of hostes hath ordeyned it, that he maye put downe all pompe, and myniſhe all the glory of the worlde. Go thorow thy land (O thou daughter of the see) as men go ouer the water, and there is not a girdle more.

Thus the Lorde that remoueth the kyngdomes, and hath taken in hande agaynſt that mighty Canaan to rote it out, hath stretched out his hande ouer the see, and sayde: From hence forth shalte thou make no more myrth (O thou daughter of Sidon,) for thou shalt be put downe of the Cethens. Stand vp then for, and go where the enemye wyll cary the, where thou shalt also haue no rest. Beholde, (for thyne ensample.) The Chaldees were suche a people, that no man was ryke them, Tirus deuyded them, he set vp his castels and palaces, and broke them downe agayne. And therfore mourne (ye shyppes of the see,) for your power shalbe throwen downe.

D After that, shall the. lxx. yeres of Tirus (euen as longe as theyr kynges ryse was) be forgotten. And after. lxx. yeres, it shall happe to Tirus as with an harlot that playeth vpō a lute. Take thy lute (saye men to her) & go about the cyte, thou olde yet an vnknowen wenche, make pastyme with diuerse balettes, whereby thou mayst come in to acquyntaũce. Thus shall it happen after. lxx. yeres. The Lorde shall visite the cyte of Tirus, & it shal come agayne to her marchaundyse, & shal occupye with all the kyngdomes that be in the worlde. But all her occupyeng and wynnyng shalbe halowed vnto the Lorde. For then shal they laye vp nothynge behynde them nor vpō heapes, but the marchaundyse of Tirus shall belonge vnto the cytezyns of the Lord, to the sobrynge and sufferynge of the hongrye, and to the clothynge of the aged.

¶ A prophecye vpon the tribulacion that shall fall vpon the worlde, because of synne.

CAPI. XXIIII.

A Beholde, the Lorde shall waste & plage the worlde, he shall make the face of the earth desolate, and scatter abrode the in habitours therof. Then shall the preste be as the people, the maister as the seruaunte, the dame lyke the mayde, the sellar lyke the byer, the that lendeth vpon vsurye, lyke vnto them that boroweth vpon vsury, the creditoure, as the debtor. Yea vnspeakably shall the worlde be wasted & clene destroyed. For the Lorde hath so determined in hym selfe. The earth shalbe broke and decaye. The face of the earth shall perysh and fall awaye, the proude people of the worlde shal come to naught. For the earth is corrupte of her inhabiters.

For why they haue offended the lawe chaũged the ordinaunces, and made the euerlastynge testamente of none effecte. And therfore shall the curse deuoure the earth, for they that dwel theron haue synned, wherfore they shalbe brent also, and thole that remayne shal be very fewe. The swete wyne shall mourne, the grapes shall be weake, and all that haue bene merry in herte, shall syghe. The myrth of tabrettes shalbe layd downe, the cheere of the ioyfull shall ceasse, and the pleasaunt of lutes shall haue an ende, there shall no more wyne be dronke with myrth, the beere shalbe bytter to them that dronke it, the wycked cytes shalbe broken downe, all houses shalbe shut, that no man maye come in.

In the stretes shall there be lyke vp a crye because of wyne, all mens cheere shall vanyssh awaye, and all ioye of the earthe shall passe. Desolacion shall remayne in the cytes, and the gates shalbe smytten with wasteile. For it shall happē vnto all landes and to all peo- C people, lyke as when a man smyteth downe the olyues, that are lefte vpon the tree, or seketh after grapes, when the wyne gatherynge is oure. And thole same (that remayne) shall lyfte vp theyr voyce, and be gladde, and shall magnifye the glorye of the Lorde, euen from the see, and prayse the name of the Lord God of Israell, in the valeys and Ilandes. We heare songes longe to the prayse of the righteous, from all the endes of the worlde. Therfore I muste speake: O myne vnfruitefulnesse, O my pouerte. Woe is me, all is full of synnes, whiche offende of purpose and malyce. And therfore (O thou that dwellest vpon the earth) there is at hande for the, feare, pyt, and snare. Who so escapeth the terrible crye, shall fall into the pyt. and yf he come oute of the pyt, he shall be taken with the snare. For the Jere. xlviii. g wyndowes aboue shalbe opened, and the foũdacion of the earthe shall moue. The earthe shall geue a greate creach, it shall haue a sore ruyne, and take an horrible fall. The earthe D shall shacher lyke a dronken man, and be taken awaye lyke a tente. Her wyckednes shall lye so heuye vpon her, that she muste fall, and neuer ryse vp agayne. At the same tyme shall the Lorde muster together the hye hoost aboue, and the kynges of the worlde vpon the earth. These shalbe coupled together as prysoners be, and shall be shut in one warde and punyshed innumerable dayes. The Moone & the Sunne shalbe ashamed, wyt the Lord of hostes shall raise the at Jerusalē vpō ? mount Sion, before ? wyth his excellent counsell.

¶ Thankesgyuynge to god for his workes.

CAPI. XXV.

A O Lorde, thou arte my God, I wyll prayse the, and magnify thy name. For thou hast brought marueilous thynges to passe, according to thyne olde counsels, truelye and stedfastlye. Thou hast of townes, heapes of stone, and of stronge cytes, broken walles. The palaces of the wycked destroyest thou out of the cyte, that they shall neuer be buylded agayne. Therfore the very rude people shall magnifye the, and the cytes of the cruell Hethen muste feare the. For thou arte the poore mans helpe, a strength for the nedefull in his necessite.

Thou art a defence agaynste cruell weather, B a shadowe agaynst the hete. But vnto the pui sumptuous, thou arte lyke a stronge wynde, that calleth downe the boastynge of the vngodly, thou kepest men frō heate, with the shadowe of the cloudes, thou cuttest of the braunches of tyraunts.

Moreouer the Lorde of hostes shall ones prepare a feast for all people vpon the hyll. A C plentyous, costly, pleasaunte feast, of fat and well fed beastes, of swete & moost pure thynges. Vpon the hyll shall he take awaye the hyde vaile that hangeth before the face of all people, and the couerynge wherwith all Gentyles are couered. As for death, he shall vtterly consume it. The Lorde God shall wype awaye the teares frō all faces, & take awaye the confusion of his people thorowe the hole worlde. For the Lord hym selfe hath layd it.

Apoca. vlt. and Esa. 65

And the same tyme shall it be sayde: lo, this D is our God in whome we put oure trust, and he hath healed vs. This is the Lord that we haue waited for. Let vs reioyce and delite in his health. For the hande of the Lord reasteth vpon this hyll. But Moab shall be threshen downe vnder hym, lyke as the straw is trode vnder fete in a donge hyll. For he shall stretch oute his handes vpon hym, lyke as a swymmer doth to swymme. And with the power of his handes shall he caste downe hys hye pompe. As for his strong holdes and hye walles, he shall bowe them, caste them downe, & fell them to the grounde in to dust.

¶ Esaias forsaketh the helpe of the people.

CAPI. XXVI.

A THen shall this songe be songe in the lande of Iuda: We haue a stronge cyte, the walles and the ordinaunce shall kepe vs. Open the gates, that the good people may go in, which laboureth for þ truth. And thou, which art the doer, & hast the matter in hande, shalt prouyde for peace, euen the peace that men hope for in the. Hope styll in the Lord, for in the Lorde God is euerlastinge strength. For why, it is he, that bringeth low the hye myndes of cytezyns, & casteth downe the proude cytes. He casteth them to the ground, yea euen into the myre, that they may be troden vnder the fete of the symple, & with the steppes of the poore. Thou (Lorde) conseyuest B the path of þ righteous, whether it be right, whether þ way of þ righteous be right. Therfore (Lorde) we haue a respecte vnto the way of thy iudgemētes, thy name and thy remembraunce reioyce the soule. My soule lusteth after the all the nyght longe, and my mynde desireth after the. For as soone as thy iudgement is knowen to the worlde, then the inhabitours of the earthe learne righteousnesse. But the vngodly (thoughe he haue receaued grace) yet learneth he not righteousnesse, but in that place where he is punyshed, he offendeth, and feareth not the glory of the Lorde. Lorde, they wyll not se thyne hye hand, but they shall se it, & be confounded, when thou shalt deuoure them with þ wrath of thy people, & with the fyre of thyne enemyes. But vnto vs, O Lorde, prouyde for peace, for thou workest in vs all our workes. O Lorde oure God, though suche lordes haue dominacion C vpō vs as knowe not the, yet graunt that we may hope onely in the, & kepe thy name in remembraunce. The malicious Tyraunte when they dye, are neyther in lyfe nor in the resurrection, for thou vysytest them & rootest them oute, & destroyest all the memoriall of them. Agayne, thou increasest the people, (O Lorde) thou encreasest the people, thou shalte be praysed and magnified in all the endes of the worlde. The people that sithe vnto the in trouble, that came a buresse whiche they cōplayne of is vnto them a chastening before the. Lyke as a wyfe with chylde (when her trauayle cōmeth vpō her) is ashamed, cryeth, & sufferth the payne. Euen so are we, O Lorde, in thy syghte. We are with chylde, we trauayle, and D beare, & with the spirite we bring forth health where thorowe the earth is vndestroyed, and the inhabitours of the worlde perysshe not.

But as for thy dead men & oures, that be departed, they are in lyfe & resurrection. They lye in the earthe, they wake, & haue ioye, for thy dew is a dew of lyfe and syghte. But the place of the malicious tyraunte is fallen away. Go to nowe my people into thy chambre, and shut the doze to the, & suffer nowe the twynchinge of an eye, tyll the wrath be ouerpast. For beholde, the Lord wyll go out of his habitacle, and vysyt the wyckednesse of them Micheas that dwell vpon earth. He wyll discouer the bloude that he hath couered, he shall neuer hyde them, that he hath murthered.

¶ He prophecyeth that all enemyes shal be destroyed at the commynge of Christe.

CAPI. XXVII.

A THen the Lorde with his heuy, greate, & long swearde shall visite Leuiathā that inuincible serpēt, euen Leuiathan that crabed serpente, and shall slaye the whalfysh in the see. At the same tyme shall men synge of the vyneyerde of Rubarell. I the Lorde kepe it, and water it in due season. I watche daye and nyght, that no man breake into it. I beare no cruell wyll in my mynde. Who wyll compell me, that I greatly forgettynge all

all fayethfulnesse, shulde burne it vp at ones with thornes and bushes? Or who will enforce me to kepe or make peace? It will come to this poynt, that Jacob shalbe rooted agayn and Israell shalbe grene, and beare flowres, and they shall fyll ye wole worlde with their fruite. Smyteth he not his smyter, as cruell as he is smyten hymselfe. Destroyeth he not the murtherers, as he is murthered? Cuerye man recompenseth with the measure that he receaueth: he mocketh vpon his sore wynde, as vpō the dayes of extreme heate. And therfore shal the iniquitie of Jacob be thus reconcyled. And so shall he take away all the fruite of his synnes.

As for auhter stones, he shall make them al as stones beaten to pouldr, the groues and Idols shall not stande. The stronge cytees shalbe desolate, and the fayre cytees shall be lefte lyke a wylderues. The calfe shall fede and lye there, and the herde shall eate it vp. Their harnesh shall be broke, their wyues whiche were their bewtie when they came forth, shalbe defyled. For it is a people without vnderstandyng, & therfore he that created them, shall not fauoure them & he that made them shall not be mercyfull to them. In that tyme shall the Lorde shute frō the swyft water of Euphrates, vnto the ryuer of Egypte. And there shal the chyldren be chosen out one by one. Then shal ye great trompet be blowē, so that those which haue ben destroyed in the Assirians lande, and those that be scatred a brode in Egypt, shall come & worshyp ye Lord at Jerusalem, vpon the holy mounte.

Agaynste the pryde of Ephraim, and agaynste false Prophetes and preachers.

CAPI. XXVIII.

Wo be to the crowne of pryde, to the dronken Ephraymites, and to the fadyng flowre, to the glory of his pompe, that is vpon the toppe of the plenteous valeye, whiche men be ouerladen with wyne. Behold, the strength and power of the Lord shall breake into the lande on euery syde, lyke a tempest of hayle, that beateth downe stronge holdes, and lyke an horrible, myghtye, & ouerflowynge water. And the proude crowne of the dronken Ephraimites, shall be troden vnder fote. And as for the fadynge flowre, the glorye of his pompe, whiche is vpon the toppe of the plenteous valley, it shal happen vnto them, as to an vnkymely frute before the haruest come. Whiche as soone as it is sene, is by and by deuoured, or euer it come well in a mans handē.

And then the Lorde of hoostes shall be a ioyfull crowne, and a glorious garlande vnto the remnaunte of his people. Vnto the lowly, he shalbe a spirite of iudgemente, and vnto them that dryue away the enemyes frō the gates, he shalbe a spirite of strength. But they go wronge by the reason of wyne, they fall and stacker because of strong drynke. Yea euen the priestes and prophetes them selues go amisse, they are dronken with wyne, and weake by reason of strong drynke. They erre in seynge, & in iudgemēt they fayle. For all tables are so full of vomite & fylthynesse, that no place is cleane. What is he amonge them, that can teache, instruct or enfourme the chyldren, which are weaned frō suck or taken frō the brestes, of any other fashion then. Cōmaunde that maye be cōmaunded, byd that may be bydden, forbyd that maye be forbydden, kepe backe that maye be kept backe, here a lytle, there a lytle. And therfore the Lorde also shall speake with lispyng lyppes & with a straung language vnto this people, to whō he spake afore of this maner. This shal bring reste, yt one refreshe the weery, yea this shall bringe reste. But they had no will to heare. And therfore the Lorde shall answere their stubbournes. (Cōmaunde that maye be commaunded, byd that maye be bydden, forbyd that maye be forbydden, kepe backe that maye be kept backe, here a lytle, there a lytle) That they may go forth, fall backward, be broken, snared & taken. Wherfore heare the worde of the Lorde, ye mockers that rule the Lordes people, which is at Jerusalē. For ye comfort your selues thus: Tush, death & we are at a poynt, & as for hell, we haue made a condicio with it, as though there breake oute any sore plage, it shal not come vpon vs. For with deceyte will we escape, & with nymblenes will we defende oure selues. Therfore sayeth the Lorde God: Beholde, I will laye a stone in Sion, a greate stone, a costly corner stone for a sure foundation, that who so putteth his trust in hym, shall not be confounded. Eyght counsines will I set vp agayne in ye balaunce, and iudgemēt in the weyghtes. The tempest of hayle shall take away your refuge, that ye haue to trust vnto, & the ouerflowynge waters shall breake downe your stronge holdes of dissimulacio. Thus the appoyntmente that ye haue made with death, shalbe done away, & the condition that ye made with hell, shall not stande. When the greate destruction goeth thorowe, it shall all to treade you. It shall take you quyte awaye before it. For it shall go forth early in the mornyng, & cōtynue onely that daye and that nyght. And the very feare onely shall teach you, when ye heare it. For the bed shalbe so narowe that a man can not lye vpō it. And ye couerynge to small, that a man maye not wynde hym selfe therin. For the Lorde shall stirre forthe as he did vpon the mount + Perasim, & shall take on as he did vpō the + dale of Gabaō, that he may bringe forth his deuyse, his straung deuyse, & fulfyll his worke, his wonderfull worke. And therfore make no mockes at it, that your captiuite increase not, for I haue herde the Lorde of Hoostes saye, that there shall come a sodē destructiō & plage vpō ye hole earth. Take hede, & heare my voyce, ponder & marke my wordes well. Goeth not the husbande man euer in one season earnestly to his lande? he moweth & plowēth his grounde to sowe. And when he hath made it playne, he soweth it in fytches or comyn. He soweth the wheate and Bar-

lye in their place, Miſlum & Kye alſo in their place. God that he maye do it right, his God teacheth him and ſheweth him. For he threſheth not the fytches out wt a wayne, neither bringeth he the cartt here & there ouer the corne but he threſheth the fytches out with a ſtaffe and the corne with a rod. But the where he grindeth to make breed therof: In as much as he can not bring it to paſſe with threshyng out. For neither the threshing that ꝑ cart wheles make, ne the beaſtes can grynde it. This and ſuche lyke thinges come of the Lorde of hoſtes, whiche is maruelous in counſell, and great in ryghteouſneſſe.

¶ The deſtruction of Jeruſalem. Agaynſte the commaundementes of men.

CAPI. XXIX.

1 WO be vnto the, o Ariel, thou cyte that Dauid wan. Take yet ſome yeres, and let ſome feaſtes yet paſſe ouer: that Ariel be beſieged, ſo that ſhe ſhall be proue & forſowne, and ſhall be vnto me euē as a lyon. For I will laye ſiege to the comon about, & kepe the in with towres, and graue vp bykes agaynſte the. And thou ſhalte be broughte lowe, and ſpeke out of the erth, and thy wordes ſhal go dumbly out of the grounde. Thy voyce ſhall come out of the erth, like ꝑ voyce of a wytche, and thy talkyng ſhall grone out of the myre. For the multitude of thyne enemies ſhalbe like meledust. And the nombre of tyrauntes ſhal be as the duſt that the wynde 2 taketh awaye ſodenly. Then ſhall be viſited of the Lord of hoſtes with thonder, erthquake, and with a great crache, wt vyolete wynde, tempeſt, and with the flame of a conſumynge fyre. But now the multitude of al the people that warr out agaynſt Ariel the holy hoſte, the ſtrong holdes and ſiege is lyke a dreme which appereth in the nyght. It is lyke as when an 3 hungry man dremeth ꝑ he is eatyng, and whē he awaketh, he hath nothyng: lyke as when a thirſty man dremeth that he is drinkinge, & when he awaketh, he is faynt, and his ſoule vnpacient.

So is the multytude of all people that warr ayenſt the hyll of Sion. But ye ſhall be at your wyttes ende, ye ſhall be aſhamed, ye ſhall wacker and erre to & fro. Ye ſhall be dronken, but not of wyne. Ye ſhal fall, but not thorowe dronkennеſſe. For the Lorde ſhall gyue you an harde ſleppynge ſpirite, & holde downe your eyes: namely youre prophetes and heades which holde ſe, them 4 ſhall he couer. And all viſions ſhall be vnto you, as the wordes that ſtande in a ſealed letter, when one offereth it to a man that is lerned, and ſayth: rede vs this letter. Then he anſwereth: I can not rede it, for it is ſhut. But yf it be gyue to one that is not lerned, & ſayd vnto him: rede this letter: Then ſayth he: I can not rede.

Matth. 15. Marc. 7. b

5 Therfore thus ſayth the Lorde: For as moche as the people draweth nye me with theire mouth, and prayſeth me vyghly wt theire lyppes (where as their herte neuertheleſſe is farre fro me, and ꝑ feare which they owe vnto me, that turne they to mens lawes and wtrines) therfore wyll I alſo ſhewe vnto this people a maruelous terrible & great thynge. (Namely this:) I will deſtroye the wyſdome of their wiſe, and the vnderſtanding of their lerned men ſhall peryſſhe. Wo be vnto them 6 that lyke to hyde, to hyde their ymagynacion before the Lorde whiche reherſe their counſels in the darcknеſſe, & ſaye: Who ſeeth vs, or who knoweth vs? Whiche ymagynacyon of yours is euen as whē the potters clay taketh abaſyſement, as though the worke might ſaye to the workmaiſter: make me not, or as when an vnſyen veſſell ſayth of the potter: he vnderſtandeth not. Se ye not that it is harde by, that Libanus ſhalbe turned into Charmell, and that Charmell ſhall be taken as a 7 wod? Then ſhall deaf men vnderſtande the wordes of the boke, and the eyes of the blynd ſhall ſe without any cloude or darkneſs. The oppreſſed ſhal holde a mery feaſt in the Lord, and the poore people ſhall reioyce in the holy one of Iſrael.

Then ſhall the furyous people ceaſſe, and the mockers ſhall be put awaye, and all they that do wronge ſhalbe plucked out, ſuche as laboure to drawe men vnto ſynne, and that diſreaue hym, which reproueth them in the gate and ſuche as turne good perſonnes to vanite. Wherfore the Lorde (euen the defender 8 of Abraham) ſayth thus vnto the houſe of Jacob, Nowe ſhall not Jacob be aſhamed, nor his face confounded, when he ſeeth amonge his chyldren (whome my handes haue made) ſuch as halowe my name amonges them, that they maye ſanctify the holy one of Jacob, and feare the God of Iſrael, & that they whiche afore tyme were of an erroneous ſpirite, haue now vnderſtandyng, and that ſuche as before could not ſpeake, are now lerned in my law.

¶ Curſſe agaynſte them that forſake the counſell of God and ſticke vnto the counſel of men, the ſhyeneth the reſt of the people, whiche after the deſtruction of Jeruſalem went into Egypt.

CAPI. XXX.

1 WO be to thoſe ſtynkynge chyldre (ſayth the Lorde) whiche take counſell, but not at me, which take a wedde in hande, but not after my wyll, that they maye heape one ſynne vpon another. They go downe in to Egypte, (and aſke me no counſell) to ſeke helpe at the power of Pharao, and comforte in the ſhadowe of the Egyptians. But Pharaos helpe ſhall be youre confuſion, and the comforte in the Egyptians ſhadowe ſhalbe youre owne ſhame. Your rulers haue ben at Zoan, and youre meſſaungers came vnto Hanes. But ye ſhall al be aſhamed of the people that maye not helpe you, whiche ſhall not bringe you ſtrength or comforte, but ſhame and confuſion.

2 Youre beaſtes haue borne burthens vpon 3 theyr

theyr backes towarde the south, thorowe the waye that is full of perill and trouble, bycause of the lyon and lyonesse, of the cockatrice and flyenge dragon. Yea the Mules bare youre substaunce, & the Camels brought youre treasure vpon theyr croked backes, vnto a people that can not helpe you. For the Egyptians helpe shall be but vayne and lost. Therfore I calde you also that youre pryde shoulde haue an ende. Wherfore goo hence and wryte them this in their tables, and note it in a boke: that it maye remayne by theyr posteritie, and be styll kepte. For it is an obstinate people, vnfaythfull children, children that wyll not heare the lawe of the Lorde.

They dare say to the prophetes: Medle with nothyng, and vnto the sothsayers, tell vs of nothyng for to come, but speake frendly wordes vnto vs, and preache vs false thinges. Medle out of the waye, go out of ꝑ path, ryme the holy one of Israel rid vp. Therfore thus sayeth the holy one of Israel: forasmoch as ye haue cast of youre beautie, and comforted your selues with power and nimblenesse, and put your confidence therin: therfore shal ye haue this mischefe agayne for your instruction and fall, lyke as an hygh wal that falleth because of some eyll (or blast) whose brekyng commeth sodenly.

And your destruction shall be as an erthen pot, whiche breaketh, no man touchyng it, yea and breaketh so sore, that a man shall not fynd a sheard of it to fetche fyre in, or to take water therwith out of the pyt. For the Lorde God, euen the holy one of Israel hathe promysed thus: Marke styll & synge and rest shall ye be saued, in quietnesse and hope shal your strength be. Yet wolde ye not, but ye wyll saye: Na, for thus are we constrayned to flee vpon horses. And therfore shal ye flee, we must ryde vpon swift beastes, and therfore your persecuters shal yet be swifter. A thousande of you shall flee for one, or at the most for fyue, which be but onely sene you vpon wodes: tyll ye be desolate as a shyp mast vpon an hye mountayne, and as a beakon vpon an hyll.

Yet standeth the Lorde waytynge, that he maye haue mercye vpon you, and ryseth hym selfe vp, that he maye receyue you to grace. For the Lorde God is ryghtous, happye are all they that waite for hym. For thus (o thou people of Syon, and ye cityens of Jerusalem) shall ye neuer be in heauynesse, for doubtlesse he wyll haue mercye vpon the. As soone as he heareth the voyce of thy crye, he wyll helpe the. The Lorde gyueth you the breed of aduersitie, and the water of trouble. But thyne instructer sleeth not fare from the, yf thyne eyes loke vnto thyne instructer, and thyne eares harken to his worde, that cryeth after the, and sayeth: this is the waye, goo this, and ryme neyther to the ryght hand neyther to the lefte.

Moreouer yf ye destroye the syluer workes of your ydolles, and caste awaye the golden

clopes that ye dett them with (as fylthynesse) and saye, get you hence: Then wyll he gyue rayne to the sede that ye shall sowe in the earthe, and gyue you breed of the increase of the earthe, so that all shall be plentyous and aboundaunt. Thy catell also shall be fede in the brode medowes. yea thyne oxen and Mules that tyll the grounde shall eate good fodder, whiche is pourged with the fanne. Goodly ryuers shall flowe out of all his mountaynes and hylles. In the daye of the greate slaughter when the towres shall fall, the moone shall shyne as the sunne, and the sunne shyne shall be seuen fold and haue as moche shyne as in seuen dayes beside.

In that daye shall the Lorde bynde vp the brooken sores of the people, and heale theyr wounden. Beholde, the glorye of the Lorde shall come frome farre, his face shall burne that no man shall be able to abyde it, his lyppes shall wagge for verye indignation, and his tonge shall be as a consumynge fyre. His brethe lyke a vehement flowde of water, whiche goeth vp to the chynne. That he maye take awaye the people, whiche haue tourned them selues to banisht, and the hyde of errour, that syteth in other folkes chawes.

But ye shall synge, as the vse is in the nyght of the holy solemnitie. Ye shall reioyse from your hert, as they that come with the pype, when they goo vp to the mounte of the Lorde, vnto the roche of Israell. The Lorde also shall sette vp the power of his voyce, and declare his terrible arme, with his angrye countenaunce, yea and the flame of the consumynge fyre, with earthequake, tempest of wynde and hayle stones. Then shall the Assirians feare also, bycause of the voyce of the Lorde, whiche shall smyte hym with the rodde. And the same rod whiche the Lorde wyll sende vpon hym, shall moue the hole foundacion: with trompet, with nayle of warre and battayle to destroye. For he hath prepared the fyre of payne from the begynning, yea euen for kynges also. This hath he made depe & wyde, the nourishyng therof is fyre and wod innumerable, which ꝑ brethe of the Lorde kyndleth as it were a matche of brymstone.

¶ He rayleth them that forsake God, and seke for the helpe of men.

CAPI. XXXI.

WO be vnto them that goo downe in to Egypte for helpe, and trust in horses, & comforte them selues in chaseretes, bycause they be many, and in horsemen, bycause they be lustye and stronge. But they regarde not the holy one of Israell, and they aske no question at the Lorde. Where as he neuertheles plageth the wycked, and yet goeth not from his worde, when he stepped forthe and taketh the victorye against the houshold of the frewarde, and against the helpe of euil

doers

doers. Now the Egyptians are men, and not God, and their horses flesshe, and not spirite. And as soone as the Lorde stretcheth out his hande, then shall the helper fall, and he that sholde have ben holpen, and shall all together be destroyed. For thus hathe the Lorde spoken vnto me: Lyke as the lyon or lyons whelpe rozeth vpon the praye that he hathe gotten, and is not afrayde, thoughe the multitude of shepherdes crye oute vpon him, nether abashed for all the heape of them: So shall the Lorde of hostes come downe fromthe the mounte of Sion, and defende his hyll. Lyke as byrdes flutter about their nestes, so shall the Lorde of hostes kepe, save, defende and delyuer Jerusalem. Therfore, O ye children of Israel, turne againe, lyke as ye have erred in your goynge backe. For in that day euery man shall caste awaye his ydolles of syluer and golde, whiche ye have made with youre synnefull handes. Assur also shall be slayne with the swerde, not with a mannes swerde. A swerde shall deuoure him, but not a mannes swerde. And he shall flee fromethe slaughter, and his stronguers shall be taken prysoners. He shall go for feare to his strong holdes, and his princes shall flee fromthe his badge. This hath the Lorde spoken, whose lyght burneth in Sion, and his fyre in Jerusalem.

¶ The conditions of good rulers and officers.

CAPI. XXXII.

Beholde, the kynge shall governe after the rule of rygh teousnesse, and the prynces shal rule accordyng to the ballance of equitie. He shall be vnto men as a defence for the winde, & as a refuge for the rayne, lyke as a rwer of water in a thirsty place, & the shadow of a great rok in a dry land. The eyes of them that se, shal not be dymme, and the eares of them that heare, shal take diligent hede. The hert of the vnwyse shal attayn to knowlege, and the vnperfyte tong shal speke playnely & trimmely. Then shal the ryggish be no more called gentle, ne the churle lyberall. But the churle wyll be churlysshly mynded, and his hert wyl wo, he evil and playe the hypocrite, and ymagin abhominacions against God, to make the hungrye leane, and to withholde drynke from the thyrstye: These are the perylous weapons of the couetous, these be his shameefull counsels: that he maye begyle the poore with falsefull wordes, yea euen there as he sholde geve sentence vp the poore. But the lyberal plon ymagineth honest thynges, and commeth vp with honestly.

Heare (ye eyche and pole cityes) harken vnto my voyce. Ye careleese cityes, marke my wordes. Ye fre yeres and dayes shall ye be brought in feare. O ye careleese cityes. For harueste shall be oute, and the grape gatheryng shall not come. O ye eyche pole cityes, ye that feare no peryll, ye shall be abashed and remoued: when ye se the barennesse, the nakednesse and prepatynge to warre. Ye shall knocke vpon youre brestes, because of the pleasaunt felde, and because of the fruitfull vineyarde. My peoples felde shall bryngе thornes and thystles, for in euery house is dysquyetnesse, and in the cityes wyldernesse. The palaces also shall be broken, and the greatly occupyed cityes desolate. The towres and bulwarkes, shall become dennes for euermore, the pleasure of mules shall be tourned to pasture for shepe: vnto the tyme that the spirite be powred vpon vs from above.

Then shall the wyldernesse be a fruitefull felde, and the plenteous felde shall be reckened for a wode. Then shall equitie dwell in the desert, and rygh teousnesse in a fruitefull lande. And the rewarde of rygh teousnesse shall be peax, and her fruite, rest, and quyetnesse for euer. And my people shall dwell in the vnyte of peax, in my tabernacle and pleasure where there is prouyde in them all. And when the hayle falleth, it shal fal in the wod and in the cyte. O howe happye shall ye be when ye shal sattly sowe youre seede beside all waters, and dryue thether the fete of your oxe and asse.

¶ The ruyne against the Assyrians. & deliuerance of them that call in the Lorde.

CAPI. XXXIII.

Therfore wo be vnto the, o robber, shalt not thou be robbed also? and vnto the that layest wayte, as who saye, there sholde no wayte be layde for the? Woo vnto the wyche hast hurte, euen so shalte thou be hurte also. And as thou layest wayte, so shall wayte be layde for the also.

Lorde be mercyfull vnto vs, we wayte for the: Thyne arme is at a poynte to helpe vs, but be thou our helth in the tyme of trouble. Chaunt that the people maye flee at the angre of thy voyce, and that at thy vpstanding the Gentyles maye be scattered abroode, and that their spoyle maye be gathered, as the grasshoppers are commenly gathered togyther in to the pyt. Stand vp Lorde, thou that dwellest on hye. Let Sion be filled with equitie and rygh teousnesse. Let truth and faithfulnesse be in her tyme: power, helth, wysdome, knowlege, and the feare of God are her treasure. Beholde, their aungels crye without, the messingers of peax wepe bytterly. The streetes are waste, there walketh no man ther in, the appoyntment is broken, the cityes are despysed, they are not regarded, the desolate earthe is in heavynesse. Libanus taketh it but for a sporte, that it is brwen downe: Saron is lyke a wyldernesse: Basan and Charmel are turned vpsydedowne. And therfore saith the Lorde: I wyll vp, nowe wyll I get vp, now wyll I aryse. Ye shall conceyue stubble and straw, and your spirite shall be the fyre, that it maye consume you: and the people shall be burnte lyke lyme, as dead thornes burne that are brwen of, and caste in the

in the fyre.

Now harken to ye that are farre of, howe I wo with them, and consydre my glorye, ye that be at hande. The synners at Sion are afeayde, a feareful trauelmelle are come vpon the ypocrites. What is he amonge vs, saye they, that wyll dwelle by that consumynge fyre? Whiche of vs maye abyde that euerlastynge heate? He that leadeth a godlye lyfe (saye I) and speaketh the truthe: he that abhorreth to doo violence and bitterye: he that kepeth his hande that he touche no reward: whiche stoppeth his eares ℔ he heare no counsell agaynst the innocent: which holdeth downe his eyes that he se none euyll. He it is that shall dwell on hye, whose saufgarde shall be in the true rocke, to him shall be gyuē the ryght true meat and drynke. His eyes shal se the kynge in his glorye: and in the wyde worlde, and his herte shal delyte in the feare of God. ✠ What shall then become of the Scribe? of the Senatour? What of him that reckeneth chyldren? There shalt thou not se a people of a straunge tonge to haue so difficult a language that it maye not be vnderstande: neyther so straunge a speche, but it shall be perceyued.

There shall Sion be sene, the heed cytye of oure solemne feastes. There shall eyen se Jerusalem, that glorious habytacyon: the tabernacle that neuer shall remoue, whose nayles shall neuer be taken out wolde without ende, whose cordes euerychone shal neuer corrupte: for the glorious maieste of the Lorde shall there be presente amonge vs. In that place where fayre hyghe ryuers and streames are, shall neyther Galey rowe, ne greate shyppe sayle. For the Lorde shall be oure Cappitayne, the Lorde shall be oure lawe gyuer. The Lorde shall be our kynge, and he vpon vs shall be oure ℣ sauyour. There are the cordes so layde abrode, that they can not be better. The maste set vp of suche a facion, that no banner nor sayle hangeth theron: but there is taked great spoyle, yea lame men cunne after the praye. There lyeth no man that sayethe: I am sycke, but all euyll is taken away from the people that dwell there.

¶ The laste destruction of the Synagoge, in which the kyngdome and preesthode of that people was translated to the Churche and congregacyon of Christe.

CAPI. XXXIIII.

COme ye heathen and heare, take hede ye people. Harken thou earth and all that is therin: thou roundē compasse & all that groweth therupon, for the Lorde is angry with all people, and his displeasure is kyndled agaynst all the multytude of them, to curse them, and to slay them. So that there slayne shall be caste oute, and their bodyes stynke: that euen the very hylles shal be wet with the bloud of them. All the starres of heuen shall be consumed, & the heuen shall folde togyther lyke a roll, and all the sterres therof shall fall, lyke as the leaues fall from the vine and rygge tree. For my sworde (sayth he) shall be bathed in heauen, and shall immediatly come downe vpon Idumea, and vpon the people whiche I haue cursed to my vengeaunce.

And the Lordes sworde shall be full of bloude, and be ruddye with the fatnesse and bloud of lambes and goates, with the fatnesse of the kydneys of wethers. For the Lorde shall kyll a great offeryng in Bosra, and in the lande of Idumea. There shall the Vnicornes fall with the Bulles, (that is with the gyauntes) and their land shall be watered with bloude, and their grounde corrupte with fatnesse. Vnto the also (O Sion) shall come the daye of the vengeaunce of God, and the yere when thyne owne iudgement ✠ shall be recompensed. Thy floudes shall be coursed to pytche, and thyne earth to brymstone, and therwith shall the lande be kyndled, so that it shall not be quenched day nor nyght: But smoke euermore, and so forth to lye waste. And no man shall goo thoroowe for lande so, cure: But pellycanes, Bitters, great owles, and Rauens that haue it in possession, and dwell therin.

For God shall spredde out the lyne of confusion vpon it, and weye it with the stones of emptynesse. When kynges are called vpon, there shall be none, and all princes shall be awaye. Thornes shall growe in their palaces, nettles and thistles in their stronge holdes, that the dragons maye haue their pleasure therin, and that they maye be a courte for Ostriches. There shall straunge beastes mete one an other, and the wylde kepe company togyther. There shall the Lamya lye, and haue her lodgyng. There shall the hedgehog bayld, brygge, & there at home, and bringe forthe his yonge ones. There shal the kites come togyther eche one to his fyre.

Seke thoroowe the scripture of the Lorde, and rede it. There shall none of these thynges be defective, they shall not one (forsothe lyke) faile. For what the mouth commaundeth, that the spirite gathereth together (or multiplieth.) Vpon whome so euer the lot falleth, or to whome he dealeth it with a lyne: those shall possesse the enheritaunce from generacyon to generacyon, and dwell therin.

¶ Of the tyme and kyngdome of Christe.

CAPI. XXXV.

BVt the wyldernesse shall reioyse, the waste grounde shall be glad, and florysshe as the lylye. & he shall florysshe pleasauntly, and be ioyfull, and cure be gyuynge of thankes more and more. For the glorye of Libanus, the beautye of Charmel and Saron shall be gyuen her. These shall

shall knowe the honoure of the Lorde, and the mightie of our God. And therfore strengthen the weake handes, and comforte the feble knees.

Saye vnto them that are of a feareful herte: be of good chere and feare not. Beholde your God commeth to take vengeaunce and to rewarde. God commeth his owne self, and will delyuer you. Then shall the eyes of the blynde be lyghtened, and the eares of the deafe opened. Then shal the lame man leape as an harte, and the dombe mans tong shall geue thankes.

In the wylderne shall also there shall welles springe, and floudes of water in the desert. The dry grounde shall turne to ryuers, and the thurstie to springes of water. Where as dragons dwelt afore, there shal growe swete flowres and grene rushes. There shal be fore pathes and common stretes, this shall be called the holye ways. No vncleane persone shall goo thorowe it, for the Lorde him self shall goo with them that waye, and the ignoraunte shall not erre. There shall be no lyon, and no rauysshynge beest shall come therin, nor be there, but men shall goo there safe and safe. And the redemed of the Lorde shall returne, and come to Syon with thanksgeuynge. Euerlastynge ioye shall they haue, pleasure and gladnesse shall be among them, and all sorowe and mournynge shall vanysshe away.

¶ Ierusalē is affrayed by Sennacherib in the tyme of kynge Ezechias.

CAPI. XXXVI.

IN the fourtenth yere of kynge Ezechias, came Sennacherib kynge of the Assirians vpon, to lay siege vnto all the stronge cytyes of Iuda. And the kynge of the Assirians sent Rabsaketh from Lachis towarde Jerusalem against kynge Ezechias, with a greuous hoste, whiche set hym by the condyte of the ouerpole, in the waye that goeth thorow the fullers lande. And so there came forth vnto him Eliakim Helkias son, the Psalmist, Sobna the Scribe, and Joah Asaphs sonne the Secretary.

And Rabsaketh sayd vnto them: Tell Ezechias that the greate kynge of Assiria sayth thus vnto him: What presumption is this that thou trustest vnto? Thou thynkest peraduenture, thou hast counsell and power ynough to maynteyn this warre: of whō wilt thou trust thou, that thou rebell thy selfe of fro me? lo, thou puttest thy trust in a broken staffe of reed (I meane Egypte) whiche he that leaneth vpon, it goeth in to his hande, & thoroweth him. Euen so is Pharao the kynge of Egypte, vnto all them that trust in hym. But yf thou wouldest saye to me: we trust in the Lorde our God: A goodly God in deede: whose hye places and aulters Ezechias toke downe, and cō maunded Juda and Jerusalem to worshyp onely before the aulter. Abyde the, thou hast made a condicion with my Lorde the kynge of the Assyrians, that he shoulde gyue the two thousande horses: are thou able to fyt men vpon them? Seynge nowe that thou canste not withstande the power of the smallest pyntce that my Lorde hath, how darest thou trust in the charettes and horse men of Egypte? Moreouer, thynkest thou I am come downe hyther to destroye this lande without the Lordes will? The Lorde sayd vnto me, go downe in to this land, that thou mayste destroye it.

Then sayd Eliakim, Sobna and Joah vnto Rabsaketh: Speake to vs thy seruauntes (we praye the) in the Syriake language, for we vnderstande it well: And speake not to vs in the Jewes tonge, leest the folke heare, whiche syeth vpon the wall. Then answered Rabsaketh: Thynche ye that the kynge sent me to speake this onely vnto you? Hath he not sent me to them also that sytte vpō the wall: that they be not copelled to eate their owne donge, and drynke their owne lake with you?

And Rabsaketh stode fyrste, and cryed with a loude voyce in the Jewes tonge, and sayd. Howe take hede howe the greate kynge of the Assirians gyueth you warnynge. Thus sayth the kynge: Lette not Ezechias deceyue you, for he shall not be able to delyuer you. Moreouer let not Ezechias comfort you in the Lorde, when he sayth: The Lorde wyll doubte shall delyuer vs, and shall not gyue ouer this cyte into the hande of the kynge of the Assirians, by leue hym not. But thus sayth the kynge of Assiria: Obeye my lawe, entre vnto me: so may euery man eniope his vyneyarde and frygtrees, and drynke the water of his cysterne: vnto the tyme that I come my selfe, and bryngе you into a lande that is lyke your owne: wherin is wheate and wyne, whiche is bothe sowen with rede, and planted with vyneyardes. Let not Ezechias deceyue you, when he sayth vnto you: the Lorde shall delyuer vs.

Myght the goddes of the Gentyles kepe euerye manne lande fromthe power of the kynge of the Assirians? Where is the God of Hemath and Arpad? Where is the God of Sepharuaim? And who was able to defende Samaria out of my hande? Of whiche of all the Goddes of the landes, hath myserd their countrey out of my power, so that the Lorde shold delyuer Jerusalem fro my hande? Whan this Ezechias messengers herde their tonges, and answered not one worde: for the kyng had charged them that they shulde geue him none answere. So came Eliakim Helkias sonne the Psalmist, Sobna the Scribe, & Joah Asaphs sonne the Secretary, vnto Ezechias with rent clothes, and told him the wordes of Rabsaketh.

¶ Ezechias humbleth hym selfe before the Lorde. The armye of Sennacherib is slayne at the kynges of the Lorde: and he him selfe is kylled of his owne sonnes.

CAPI

CAPI. XXXVII.

A When Ezechias herde that, he rente his
cloothes, and put on a sackecloth, & went
in to the temple of the Lorde. But he
sent Eliakim the president, Sobna & Herde
with the eldest preestes clothed in sack vnto
the Prophete Esaye the sonne of Amoz, and they
sayd vnto him: Thus sayth Ezechias: This
is the day of trouble, of plage, and of wrath:
lyke as when a chylde commeth to the byrth,
but the woman hathe no power to bringe it
forthe. The Lorde thy God, no doubte, hath
well considered the wordes of Rabsakeh,
whome his lorde the kynge of Assirians ha-
sent, to defye and blaspheme the lyuynge
God: with suche wordes as the Lorde thy
God hath here ryght well. And therfore lift
vp thy prayer for the remnaunte that yet are
lefte. So the seruauntes of kynge Ezechias
came to Esaye.

B And Esaye gaue them this answere: Say
thus vnto your Lorde: thus sayth the Lorde:
Be not afrayde of the wordes that thou hast
herde, wherwith the kynge of the Assyri-
ans seruauntes haue blasphemed me. Be-
holde, I wyll cause a wynde goo ouer him,
as soone as he heareth it, he shall go agayne
in to his countrey, there wyll I ouerthrow him
with the swerde. Lowe when Rabsakeh re-
tourned, he founde the kynge of Assiria lay-
inge siege to Lobnah, for he harde vnder-
stande, that he was departed from Lachis.
For there came a rummour, that Tharhakah
kynge of Ethiopia was come forth to warre
agayn him.

C And when the kynge of Assiria herde that,
he sent other messengers to kynge Ezechias,
with this commaundement: Saye thus to
Ezechias kynge of Juda: Let not thy God
deceyue the in whome thou hopest, and sayst:
Jerusalem shall not be gyuen in to the
handes of the kynge of Assiria. For thou kno-
west well howe the kynges of Assyria haue
handled all the landes that they haue sub-
uerted, and hopest thou to escape? Were the
people of the Gentyles (whome my proge-
nytours conquered) deliuered at anye tyme
through owe theyr goddes? As namely, Gozan,
Haran, Reseph, and the children of Eden,
whiche dwelle at Thalassar. Where is the
kynge of Hemah, and the kynge of Arphad, &
the kynge of the cyte of Sepharuaim, Ena
and Iua?

Nowe when Ezechias hadde receyued the
letter of the messengers, and redde it, he wente
vp in to the house of the Lorde, and opened
the letter before the Lorde. And Ezechi-
as prayed before the Lorde, on this maner:
O Lorde of hostes, thou God of Israel, which
dwellest vpon Cherubyn. Thou art the God
that onely is God of all the kyngdomes of
the worlde, for thou onely hast created heuen
and erth. Encline thyne eare, Lorde, and cou-
sider, open thyne eyes, o Lorde, and se and pon
dre all the wordes of Sennacherib, whiche
D hath sente his embassage to blaspheme the
lyuynge God.

It is true, O Lorde, that the kynges of
Assiria haue conquered all kyngdomes & lan-
des, and cast theyr goddes in the fyre. Not-
withstandyng those were no goddes, but the
workes of mens handes, of wod or stone, ther
fore haue they destroyed them. Therfore de
then, O Lorde our God, from the handes of
Sennacherib, that all kyngdomes of the erth
maye knowe that thou onely arte the Lorde.
Then Esaye the sonne of Amoz, sent vnto Ez-
echias, saying: Thus sayth the Lorde God
of Israel: where as thou hast made thy praye
vnto me, as touchynge Sennacherib this
is the answere, that the Lorde hathe gyuen
concernynge him:

Despysed arte thou and mocked, o dough-
ter of Syon, he hath shaken his heed at the, o
doughter of Jerusalem. But thou Senna-
cherib, whom hast thou defyed and blaspe-
med? and agaynst whome thou hast lyfted vp
thy voyce, and exalted thy proude lokes? euē
agaynst the holye one of Israell. Thou with
thy seruauntes haste blasphemed the Lorde,
and thus boldest thou of thy selfe: I coueit
the hye mountaynes and sydes of Libanus
with my horsemen.

and there wyll I cutte downe the hygh C
Cedre trees, and the fayrest fyrre trees. I
wyll vp in to the heygth of it, and in to the
thycke of the tymbre woodes. Yf there be no
water, I wyll graue and digge. And as for
waters of o frende, I shal dryue them vp with
the sole of myne foote. Yea (sayest thou) hast
thou not herde what I haue taken in hande,
and brought to passe of old tyme? That same
wyll I doo nowe also: waste, destroye, and
dyngge stronge cytyes vnto heapes of stones.
For theyr inhabytoures shall be lyke same
stuff, brought in feare and confounded.
They shall be lyke the grasse and grene her-
bes in the felde, lyke the hay vpon house
toppes, that withereth afore it be growē vp.

I knowe thy wayes, thy goynge forth, and
thy comming home, yea and thy madnesse a-
gaynst me. Therfore thy furiousnesse agaynst E
me, and thy pryde is come before me. I wyll
put a rynge in thy nose, and a bytte byt in
the chawles of the, and turne the aboute euen
the same waye thou camest. I wyll gyue the
also this token, O Ezechias, this yere shalte
thou eate that is kepte in store, and the nexte
yere suche as groweth of him selfe, and in the
thyrde yere ye shall sowe and reape, yea ye
shall plante vynyardes, and eniope the fru-
tes therof.

And suche of the house of Juda as are escha-
ped, shall come together, and the remnaunt
shall take roote beneth, and dyngge forthe
fruite about. For the escaped shall go oute of
Jerusalem, and the remnaunt from the mount
Syon.

And this shall the gelousye of the Lorde of F
hostes dyngge to passe. Therfore thus sayth
the Lorde, concernynge the kynge of the As-
syrians: He shall not come in to the cyte, and
shall shoote no arowe in to it, there shall no
shylde hurt it, neither shall they dygge about
it. The same waye that he came, shall he re-

turne

tourne, and not come at this cytye, sayth the Lorde. And I will kepe and save the cytye (sayth he) for myne owne, and for my seruaunt Dauids sake.

* Then the aungell went forth, and slewe of the Assirians hoste, an hundred foure score and fyue thousande. And when men arose vp early (at Jerusalem,) beholde all laye full of dead bodyes. So Sennacherib the kynge of the Assirians brake vp and dwelt at Ninive. Afterwarde it chaunced, as he prayed in the temple of Nesrah his God, and Adramelech and Sarasar his owne sonnes, slewe hym with the swerde, and fledde in to the lande of Ararat. And Asarhadon his sonne raygned after hym.

* Ezechias is sycke vnto the death, but is restored by the Lorde, and liueth xv. yeares after: for whiche benefyte he giueth thankes.

CAPI. XXXVIII.

NOt long after this, was Ezechias sycke vnto the deathe: and the Prophete Esaye the sonne of Amos, came vnto hym, and sayde: Thus commaundeth the Lorde: Set thyne houle in ordre, for thou muste dye, and shalte not escape. Then Ezechias tourned his face towarde the wall, and prayed vnto the Lorde, and sayde: Remembre, O Lorde, that I haue walked before the in trouthe, and perfyte herte, and haue doone the thynge that is pleasaunt to the. And Ezechias wepte sore.

Then sayde God vnto Esaye: Goo and speake vnto Ezechias: the Lorde God of Dauid thy father sendeth the this worde: I haue herde thy prayer, and considered thy teares: beholde I will put fyftene yeres mo vnto thy lyfe, and deliuer the and the cytye also, from the hande of the kynge of Assyria, for I will defende the cytye. And take the this token of the Lorde, that he will doo it, as he hathe spoken: Beholde I will returne the shadowe of Achaz dyall, that nowe is sayde out with the sunne, and bring it tenne degrees backwarde. So the sunne tourned tenne degrees backwarde, the whiche he was descended afore.

¶ I thankesgyuinge, whiche Ezechias kyng of Juda wrote, whan he hadde bene sycke and was recouered.

¶ I Thought I shold haue gone to the gates of hell in my best age, and haue wanted the residue of my yeres.

I spake within my selfe: I shall neuer beholde the Lorde God in this lyfe: I shall neuer se man amonge the dwellers of the worlde.

Myne age is folden vp together, and taken away fro me lyke a shepeherdes tente: my lyfe is browen of, lyke as a weuer cutteth of his webbe.

Whyle I was yet talkynge my selfe, he pewed me of, and made an ende of me in one daye.

I thought I wold haue lyued vnto the morowe: but he brake my bones lyke a lyon, & made an ende of me in one daye.

Then chatred I lyke a swalowe: and lyke a crane, and mourned as a doue.

I lyfte vp myne eyes in to the heyght: O Lorde (sayd I) violence is wrong vnto me, be thou surety for me.

What shall I speake or saye, that he maye this do? that I may lyue out all my yeres, yea in the bytternesse of my lyfe?

Verily (Lorde) men shalde lyue in bitternesse: and all my lyfe made I paste ouer therin, for thou tatest me vp, & wakest me.

But loo, I will be well content with this bytternesse.

Neuerthelesse my chastesyng hath so pleased the, that thou wolden not make an ende of my lyfe, so that thou hast cast al my synnes behynde thy backe.

For hell prayeth not the, death dothe not magnifye the.

They that goo downe in to the graue prayse not thy truthe: but the lyuynge, yea the lyuynge knowlege the, lyke as I do this daye.

The father telleth his children of thy layth fulnesse.

Deliuer vs (O Lorde) and we will synge prayses in thy house, all the dayes of oure lyfe.

And Esaye sayde: take a playster of figres, and laye it vpon the soore, so shall it be hole.

Then sayde Ezechias: O what a greate thynge is this, that I shall goo vp in to the house of the Lorde.

* Ezechias is reproued of Esaye, because he shewed his treasure vnto the Embassadours of Babylon.

CAPI. XXXIX.

AT the same tyme Merodach Baladam, Baladames sonne kynge of Babylon, sent letters and presentes to Ezechias. For he vnderstode how he had ben sycke, and was recouered agayne. And Ezechias was glad therof, and shewed them the commodities of his treasure, of syluer, of golde, of spyces and rootes of precyous oyles, al that was in his cupbordes and treasure houses. There was not one thynge in Ezechias house, and so throwe out all his kyngdome, but he let them se it.

Then came Esaye the Prophete to kynge Ezechias, and sayde vnto him: What haue the men sayde, and fromwe whence came they vnto the? Ezechias answered: they came

out

oute of a farre countrey vnto me, out of Babylon. Esaye sayde: what haue they loked vpon in thyne house? Ezechias answered: All that is in myne house haue they sene: and there is nothyng in my treasure, but I shewed it them.

Then sayd Esaye vnto Ezechias: Vnderstande the worde of the Lorde of hoostes. Beholde the tyme wyll come that euery thynge whiche is in thyne house, and all that thy progenytoures haue layde vp in store vnto this daye, shall be caryed to Babylon, and no thynge lefte behynde. This sayeth the Lorde. Yea, and parte of thy sonnes that shall come of the, and whom thou shalt get, shall be caried hence, and become gelded chamberlaynes in the kyng of Babylons courte: Then sayd Ezechias to Esay: Howe God prospere his owne worde, whiche he hath spoken. He sayd moreouer: so there be peax and sayfte in my tyme.

¶ The commynge of Sayncte Johñ Baptyst. The preparation of the Apostles. The callynge of the Gentyles.

CAPI. XL.

BE of good chere my people, be of good chere (sayth your God) comfort Jerusalem, and tell her that her trauayle is at an ende, that her offence is pardoned, that she hath receyued of the Lordes hande sufficient correction for all her synnes. A voyce cryeth: Prepare the waye for the Lord in the wildernesse, make streyght the paths for our God in the desert. Let all vales be exalted, and euery mountayne and hyll be layde lowe. What so is croked, let it be made streight, and yet the rough places be made playne wayes. For the glory of the Lorde shall appere, and all fleshe shall se it, for why? the mouth of the Lorde hath spoken it.

The same voyce spake: Howe cry. And I sayd: what shall I cry? Then spake it: that all fleshe is grasse, and that all the beautye therof, is as the flowr of the felde. The grasse is withered, the flowr falleth away. Euen so is the people as grasse, when the brethe of the Lord blowyth vpon them. The grasse wyther, & the flowr fade awaye: But the worde of our God endureth for euer. Moreouer the voyce cryed thus: Go vp vnto the hyll (o Sion) thou that bryngest good tydynges, lyft vp thy voyce with power, o thou preacher Jerusalem. Lyft it vp without feare, and say vnto the cityes of Juda: behold your God, behold the Lorde, euen the almighty shall come with power, and beare rule with his arme. Behold he bryngeth his treasure with him, & his workes goo before him. He shall fede his flocke lyke an herdman. He shall gather the lambes together with his arme, and cary them in his bosome, and shall kyndly entreate those that beare yonge.

Who hath holden the waters in his fyste? Who hath measured heuen with his spanne, and hath comprehended all the earthe of the worlde in thre fyngers? Who hathe weyed the mountaynes and hylles? Who hath re- D
Romano.11.b
1.Corin.1.c
Sapien.7.c
fourmed the myndes of the Lorde? Or who is of his counsell to teache him? At whom hath he asked counsell, to make him vnderstande, and to lerne him the waye of iudgement: to teache him science: and to instruct him in the waye of vnderstandyng? Beholde, all people are in comparison of him, as a drop to a bucket full, and are counted as the lesse thynge that the balaunce weyeth. Beholde, the Iles are in comparison of him, as the shadowe of the sunne beame. Libanus is not sufficient to mynister fyre for his offrynge, and all the beastes therof are not ynoughe to one sacrifice. All people in comparison of him, are reckened as nothynge, yea vayne vanitie and emptynesse.

To whom then wil ye liken God? or what similitude will ye set vp vnto him? Shal I cur- Jer.x.b.Wis.xiii.b
E
uer make him a carued ymage? and shall the goldsmyth couer him with golde, or caste hym in to a forme of syluer plates? Moreouer shall the ymage maker (that the poore man wit- che is vnfolded maye haue some thynge to set vp alle) seke out and coole a tree, that is not rotten, and carue of it an ymage that mouerth not? Know ye not this? herde ye neuer of it? Hathe it not ben preached vnto you from the begynning? Haue ye not ben informed of this sithens the foundation of the erth was layde: that he sitteth vpon the circle of the worlde, and that all the inhabitaunces of the worlde are in comparison of him but as grashoppers: That he spreadeth oute the heauens as a couering: that he stretcheth them out, as a tent to dwell in: that he bryngeth Princes to nothyng, and the iudges of the erth to vanite: so that they be not planted nor sowen agayne, neither their stocke rooted agayne in the erth? For as soone as he blowyth vpon them, they wither and fade awaye, lyke the strawe in a whyrlwynde. F

To whom now wil ye lyken me, and who shal I be like, sayth the holy one? Lift vp your eyes on hye, and consider. Who hath made those thinges, whiche come out by so greate heapes? and he can call them all by their names. For there is nothyng hyd vnto the greatnesse of his power, strengthe, and myghte. How G
maye then Jacob thynke, & howe maye Israell saye: My wayes are hyde fro me the Lorde, and my God knoweth not of my iudgementes. Knowest thou not, & hast thou not herd, that the euerlastyng God, the Lorde whiche made all the corners of the earth, is neyther weryed nor fayntt: and that his wysdome can not be comprehended: but that he giueth strength vnto the weryed, and power vnto the fayntt? Children are weryed and fayne and the strongest men fall: But vnto them that haue the Lorde before their eyes, shall strengthe be encreased. Eagles wynges shall growe vpon them: When they runne, they shall not fall: and when they goo, they shall not be weryed.

¶ Of the goodnesse and mercy of God toward the people.

CAPI. XLI.

A BE stil I (ye Ilandes) and harken vnto me. Be stronge ye people: Come I (ther) and shewe your cause, we will goo to the lawe togyther. Who rayseth vp the iuste from the sprynge of the sunne, and calleth him to goo forthe? Who casteth downe the people, and subdueth the kynges before him: that he maye throwe them all to the grounde with his swearde, and scatter them lyke stubble with his bowe? He followeth vpon them, and goeth safely him selfe, and commeth in no foote pathe with his feete. Who hathe made, created, and called the generations from the begynnynge? Euen I the Lorde, whiche am the fyrst, and with the last.

B Beholde ye Iles, that ye maye feare, and ye coastes of the erth, that ye maye be afrayed, & drawe nye, and come hyther. Euery man helpeth his neighboure, and brother, and byddeth him be stronge. The imply cometh for moulder, and the ryche imply the hammer man, saying: It shall be good that we fasten this caule wythe: & then they fasteneth it with nayles, that it shall not be moued. And thou Israel my seruaunte: Iacob my chosen seed of Abraham my beloued, whom I haue taken from the endes of the earthe by the hande: For I called the fromme farre, and sayde vnto the: Thou shalte be my seruaunte, I haue chosen the, and will not caste the away: be not afrayde, for I will be with the. Looke not beyonde the, for I will be thy God to strengthe the, helpe the, and to holde the with the right hande of myne.

Beholde, all they that withstande the, shal come to confusion and shame: and they that are rebellious shall be destroyed and brought to nought. He that wyll seke after them, shal not fynde them. Yee disobedyent shal ye be, and to shall they that vnrighteous to make battayle against the. For I thy Lord and God will strengthen thy right hande. Euen I that saye vnto the, feare not. I will helpe the. Be not afrayde thou spitle worme Iacob, & thou despysed Israel, for I will helpe the, sayeth the Lorde and the holy one of Israel thyne auengar. Beholde, I wil make the a treading carte, and a newe sayle, that thou mayst thresh and grynde the mountaynes, and bryng the hylles to powder. Thou shalt fan them, & the wynde shall cary them away, and the whyrlwynde shall scatter them. But thou shalte reioyce in the Lorde, and shalt glorie in praysing the holy one of Israel.

When the thyrstye and poore seke water and there none, and their tonge is dryed vp for thyrste: I geue it them, sayeth the Lorde. I the God of Israell forsake them not. I bryng forth fountes in the hylles, and welles in the playne fieldes. I turne the wyldernesse to waters, and the dryed lande to fountes of water. I plante in the wilde grounde trees of Cedre, Borr, Myrte, and Oliues. And in the bare, I set fyrre trees, Elmes and Buxbomes togyther. All this do I, that they all togyther may se and marke, perceyue with their heries and consider, that the hande of the Lorde hathe made these thynges, and that the holy one of Israel bringeth them to passe. C Come at your cause, sayeth the Lorde, & bring forth your strongest grounde, counselleth the king of Iacob. Let the goddes come forth and tell vs, and shew vs the thynges that are past what they be: let them declare them vnto vs that we maye take them to herte, and knowe them hereafter. Or ther tell them shewe vs thynges for to come, and tell vs what shal be done hereafter: so shall we know that they be goddes. Shewe some thynge, either good or bad: so wyll we bothe knowlege the same and tell it out.

Beholde, ye goddes are of nought, and your makynge is of nought, but abhominacion hathe chosen you. Streyght be tolde, I haue waked vp one from the north, & he shal come. And an other from the East, which shall call vpon my name, and shal come to the princes, as the potter to his claye, and as a potter treadeth in wont the myre: Who tolde that afore? Do wil we confesse and saye, that he is righteous. Nay there is none that sheweth or declareth any thynge, there is none also that heareth your wordes. Beholde, I wyll fyrst graunte them of Syon and Ierusalem to be euangelistes. But when I coulde: there is not one amonge them that propouncyeth, neither (when I aske him) that answereth one worde. Lo, wycked are they and varne, with their thinges also that they take in hande: yea wynd are they, and emptinesse, with their images togyther.

¶ The commynge of Christe, and his baptisme.

CAPI. XLII.

BEholde, nowe therfore, this is my seruaunte, whome I wyll hepe to my helpe: myne elect. In whome my soule shall be pacified. I wyll geue him my spirite, that he maye shewe forthe iudgement and equite amonge the Gentyles. He shal not be an outcryer, nor an hye mynded person, his voyce shall not be herde in the stretes. A bruised rede shall he not breake, and the smokynge flaxe shall he not quenche: but faythfully and truly shal he geue iudgement. He shal neither be ouercome ne bashed, that he maye stablyshe righteousnes vnto the erth: and the Gentyles also shall hepe his lawes. For thus sayeth God the Lorde vnto him (euen he that made the heuens, and spredde them abroade, and let forth the earthe with her increase: whiche geueth breathe vnto the people that is in it, and to them that dwell therin) I the Lord haue called the in righteousnesse, and holde the by the hande. Therfore wyll I also defende the, and geue the for a couenaunt of the people, and to be the

be the lyght of ꝑ Gentyles. That thou mayst open the eyes of the blynde, let out the prisoners, and them that syt in darcknesse, out of the dongeon house. I my selfe, whose name is the Lorde, whiche gyue my power to none other, neyther myne honour to the Goddes: lyeke you these newe tyoynges, and tell you them or they come, for olde thynges also are come to passe.

Synge therfore vnto the Lorde, a newe songe of thankes gyuynge: blowe oute his prayse vnto the ende of the worlde. They that be vpon the see, and all that is therin, prayse him, ye Iles, and they that dwell in them. Let the wyldernesse with her cityes lyfte vp her voyce, the townes also that be in Cedar. Let them be glade that syttе vpon rockes of stone, and let them crye downe from the hygh mountaynes: alleyoyng almightynesse vnto the Lorde, and magnifieng him among ꝑ Gentyles. The Lorde shal come forth as a gyaunt, and cast a stomak to him lyke as a stirly man of warre. He shall roze and crye, & ouercome his enemies.

I haue longe holden my peax (sayethe the Lorde) shoulde I therfore be styll, and kepe silence for euer? I wyll crye lyke a trauelyng woman, and ones wyll I destroye and deuour. I wil make waste both mountaynes and hyll, and drye up euery grene thyng that groweth theron. I wyll drye vp the floodes of water, and drynke vp the ryuers. I will bryng the blynde in to a streete that they knowe not: and lede them in to a foteparh, that they are ignorant in. I shall make darcknesse lyghte before them, and the thyng that is croked to be streyght. These thynges wyll I do, and not forget them. And therfore let them conuerte, and be ashamed earnestly, that hope in dolles, and saye to factioned ymages: ye are our goddes.

Heare, o ye deafe men, and harken ye that be blynde. But who is blynder then my seruaunte? Or so deafe as my messengers whome I sente vnto them? Or who is so blynde as my people, and they that haue the rule of them? They see lyke as ye then vnderstodest moche, and keptest no thing: or ye one herde well, but were not attentyue. The Lorde be merciefull vnto them for his rygh tousnesse sake, and that his worde might be magnified and prayfed. But it is a wilfulnous and wicked people. Their goodes then belong all to the spoyle, and shall be shut in to pryfon houses. They shal be caryed away captyue, & no man shall lose them. They shall be robben vnder foote, and no man shal labour to bring them agayne. But who is he among you that pondreth this in his mynde: that considereth it, and laieth it for a warning in time to come.

Who suffred Iacob to be robbed vnder foote, and Israel to be spoyled? Did not the Lorde? For we haue synned agaynst him, and haue had no delyte to walke in his wayes, neither ben obedient vnto his lawe. Therfore hathe he powred vpon vs his wrathful displeasure, and stronge battayle, whiche maketh vs haue to do on euery syde, yet wyll we not vnderstande: the burneth vs vp, yet sycketh it not in to our hertes.

¶ God promyseth to send his Christ, whiche shal be sayer his people. he forgyueth Israel for his owne sake.

CAPI. XLIII.

But nowe the Lorde that made the, o Iacob, and he that factioned the, o Israel sayth thus: Feare not, for I wyl defend the. I haue called the by name, thou art myne owne. When thou wentest in the water, I was by the, that the stronge floudes shoulde not plucke the away. When thou walkest in the fyre, it shall not burne the, and the flame shal not kyndle vpon the. For I am the Lorde thy God, the holy one of Israel, thy sauioure. I gaue Egypte for thy deliuerance, the Moians and the Sabees for the: bycause thou was mare in my syght, and bycause I set by the, and loued the. I pylled all men for the, and deliuered vp all people for thy sake, that thou shouldest not feare, for I was with the. I wyll bryng thy sede frome the East, and gather the together from the West. I wyll saye to the North, let goo. And to the Southe, kepe not backe: but bryng me my sonnes from farre, and my doughters frome the endes of the worlde: Namely all those that be called after my name: For them haue I created, fayoned, and made for myne honour.

Bryng forthe that people, whether they haue eyes, or be blynde, deafe, or haue eares. All nations shall come in one, and be gathered in one people. But whiche amonge ponder goddes shall declare suche thynges, and tell vs what is to come? Lette them bryng their witnesses, so shall they be sene: for then men shal heare it, and saye it is trouthe. But I bryng you witnesses (sayethe the Lorde) euen those that are my seruauntes, whome I haue chosen: to thintent that ye myghte be instructed, and gyue me faythfull credence: yea and to conclude, that I am he, before whom there was neuer anye God, and that there shal be none after me. I am only the Lorde, and [illegible] me is there no sauioure. I gaue warnyng, I shewed it, I preached you that there was [illegible] among you. Ye are my witnesses, sayth the Lorde, that I am God. And euen he am I from the begynnynge, and there is none that can take anye thynge oute of my handes. and what I do, can no man chaunge.

Thus sayethe the Lorde, the holye one of Israell youre redemer: For youre sake I wyll sende to Babylon, and bryngе all the strongest of them frome thence: Namely the Chaldees that boste them of their shippes: Euen I the Lorde youre holye one whiche haue made Israell, and am youre kynge. Moreouer thus sayth the Lorde, euen he that maketh) alwaye in the see, and a foote pathe

CCii in the

B

Ut who geueth credence vnto oure preachynge? Or to whome is the arme of the Lorde knowen? He shall growe before the Lorde lyke as a braunch, & as a rote in a dire ground, he shall haue neyther beawte nor fauoure. When we loke vpon hym, there shalbe no fayrnesse, we shall haue no lust vnto hym. He shalbe the moll symple, and dispysed of all, whiche yet hath good experience of sorowes and infirmities. We shall reken hym so symple and so vyle, that we shall hyde oure faces from hym. Now be it (of a trouth) he only taketh away oure infirmite, and beareth oure payne. Yet we shall iudge hym, as though he were plaged & smytten of God, where as he (not withstandyng) shalbe wounded for oure offences, and smytten for oure wyckednes. For the payne of oure punyshment shalbe layde vpon hym, and with his stripes shall we be healed.

As for vs, we go all astraye (lyke sheepe) euery one turnyth his owne waye. But the Lorde we hym, the Lorde pardoneth all oure synnes. He shalbe payned and troubled, and shall not open his mouth. He shalbe led as a sheepe to be slayne, yet shal he be as styll as a lambe before the shearer, and not open his mouthe. He shall be had awaye, his cause not herde, and without any iudgement. Whose generacion yet no man may noumbre, when he shalbe cut of from the ground of the liuyng. Which punyshment shall go vpon hym, for the transgression of my people. His graue shalbe geuen hym with the condemned, and his crucifyenge with the theues. Where as he dyd no vyolence nor beyrght, neyther hath there bene any disceytfulnesse in his mouth.

Yet hath it pleased the Lorde to smyte hym with infirmite, that when he had made his soule an offeryng for synne, he myght se long lastynge seed. And this deuyce of the Lorde shall prospere in his handes. With trauayle & labours of his soule, shall he obtayne greate ryches. My ryghteous seruaunt shall with his wysedome iustifye and deliuer the multitude, for he shall beare awaye their synnes. Therfore wyll I geue hym the multitude for his parte, and he shall deuyde the stronge spoyle, because he shall geue ouer his soule to deathe, & shalbe reckened amonge the transgressours, whiche neuertheles shall take awaye the synnes of the multitude, and make intercession for the mysdoers.

¶ Of the great dominyon of Christ. The indignacion of God endureth but a shorte space, but his mercye is euerlastynge.

CAPI. LIIII.

REioyce therfore be glad now, thou barren that bearest not. Reioyce, synge and be merry, thou that art not with chylde. For the desolate hath moo chyldren, then the maryed wyfe, sayth the Lorde. Make thy tente wyder, and stretche out the hangynges of thyne habitacion, spare not, laye forth the cordes, & make fast thy stakes, for thou shalt breake out on the ryght hyde and on the lefte, & thy seede shall haue the Gentyles in possession, & dwell in the desolate cyties. Feare not, for thou shalt not be confounded. Be not ashamed, for thou shalte not come to confusion. Yea thou shalt forget the shame of thy youth and shalt not remembre the vnhonest of thy wedowehead. For he that made the, shalbe thy Lorde and husbande, (whose name is the Lorde of hoostes,) and thyne auengers shall be euen the holy one of Israell, the Lorde of the hole worlde. For the Lorde shall call the, beynge as a desolate sorowfull woman, and as a ponge wyfe that hathe broken her wedlocke, sayth thy God.

A litle whyle haue I forsake the, but with greate mercyfulnes shall I take the vp vnto me. When I was angry, I hyd my face from the for a litle season, but therow euerlastyng goodnes shall I pardon the, sayth the Lorde thyne auenger. And this muste be vnto me, as the waters of Noe, for lyke as I haue swore that I wyll not bringe the waters of Noe any more vpon the worlde, so haue I swome that I wyll neuer be angry with the, nor reproue the. The mountaynes shall remoue, and the hylles shall fall downe, but my louyng kyndnesse shall not moue, & the bonde of my peace shal not fall downe from the, sayth the Lorde thy mercyfull sauer. Beholde thou poore, beten, and dispysed. I wyll make thy walles of precyous stones, and thy foundacion of Saphires, thy wyndowes of Christall, thy gates of fyne cleare stone, and thy borders of pleasaunt stones. And thy cyldren shall all be taught of God, and I wyll geue them plentefulnes of peace. In ryghteousnes shalte thou be grounded, & be farre from oppression, for the whiche thou needest not be afeared, neyther for brymstonne, for it shall not come nye the. Beholde, the almayne that was farre from the, shall dwell with the, and he that was somtyme a straunger vnto the, shalbe ioyned with the. Beholde, I make the smyth that blowyth the coles in the fyre, and he maketh a weapen after his handy worke. I make also the waster to destroye, but all the weapons that are made agaynste the, shall not prospere. And as for all tunges, that shall resiste the in iudgement, thou shalte ouercome them and condemne them. This is the herytage of the Lordes seruauntes, & the ryghteousnes that they shall haue of me, sayth the Lorde.

¶ Consolacion and comforte to the people. The fruite and profyte of the worde of God.

CAPI. LV.

COme to the waters all ye that be thurfy, and ye that haue no money. Come bye, that ye maye beate to eate. Come, bye wyne and mylke, without any money, or money worth. Wherfore do ye laye out youre money, for the thynge that feedeth not, and spende youre labour about the thynge that satisfyeth you not? But herken rather vnto me, and ye shall eate of the beste, and youre soule

soule shall haue her pleasure in plentousnes. Encline your eares, and come vnto me, take hede, and your soule shall lyue. For I will make an euerlastynge couenaunte with you, euen the sure mercyes of Dauid.

Beholde, I shall geue hym for a wytnesse among the folke, for a Prynce and Captayne vnto the people. Lo, thou shalte call an vnknowen people, and a people that hadde no knowledge of the, shall runne vnto the, because of the Lorde thy God, the holy one of Israel, which glorifyeth the. Seke the Lord, whyle he maye be founde, and call vpon hym whyle he is nye. Let the vngodlye man forsake his wayes, and the vnrighteous his ymaginations, and turne againe vnto the Lorde, so shall he be mercyfull vnto hym and to our God, for he is ready to forgeue. For thus sayeth the Lorde: my thoughtes are not youre thoughtes, & your wayes are not my wayes, but as farre as the heauens are hyer then the earth, so farre be my wayes exalted aboue your wayes, & my thoughtes your thoughtes. And lyke as the rayne and snow commeth downe from heauen, and returneth not thyther agayne, but watereth the earth, maketh it frutefull, and grene, that it maye geue corne and breade vnto the sower. So the worde also that commeth oute of my mouth shal not turne againe voyde vnto me, but shall accomplyth my wyll and prospere in the thynge, wherto I sente it. And so shall ye goo forthe with ioye, and be led with peace. The mountaynes and hylles shall synge with you for ioye, and all the trees of the felde shall clappe theyr handes. For thornes, there shall growe. fyre trees, and the myrte tree in the steade of briers. And this shall be done to the prayse of the Lorde, and for an euerlastynge token, that shall not be taken awaye.

¶ An exhortacion to iudgement and righteousnesse, and to the spirituall keping of the Sabboth. Against Idolatrie & that he rebuketh theyr sinnes.

CAPI. LVI.

THus sayth the Lorde: Kepe equite, and do right, for my sauynge healthe shall come shortly, and my righteousnes shalbe opened. Blessed is the man that doth this, and the mans childe which keepeth the same. He that taketh hede, that he vnhalowe not the Sabboth, (that is) he that keepeth hym selfe that he do no euell. Then shall not the straunger, which cleaueth to the Lorde, speake saying, The Lord hath vtterly cleane put me from his people. Neyther shall the gelded say: lo, I am a dry tre. For thus sayeth the Lorde, vnto the gelded that keepeth my Sabboth: Namely, that haldeth greatly of the thynge that pleaseth me, and keepeth my couenaunt. Vnto them will I geue in my housholde and within my walles, a better heritage & name then of they had bene called sonnes & doughters. I will geue them an euerlastynge name, that shall not perysshe. Agayne, he sayeth vnto the straungers that are disposed to ryse to the Lorde, to serue hym, and to loue his name. That they shalbe vnder men. And all they, which kepe themselues that they do not prophane the Sabboth, namely, that they fulfyll my couenaunte. Them will I bringe to my holy mountayne, and make them ioyfull in my house of prayer. Their burnte offeringes and sacrifices shall be accepted vpon myne aulter, for my house shalbe an house of prayer for all people. Matth. 21. b Mark. 11. c Luke 19. d

Thus sayeth the Lorde God which gathereth together the scattered of Israell. I will bringe yet another congregacion to hym. All the beastes of the felde, and all the beastes of the wod, shall come to deuoure hym. For his watche men are all blynde, they haue all together no vnderstandynge, they are all domme dogges, not beynge able to barcke, they are slepeyre, slogyth are they, and lye snorynge, they are shamefull dogges, that be neuer satisfyed. The shepherdes also in lyke maner haue no vnderstandynge, but euery man turneth his owne way, euery one after his owne couetousnes with all his power. Come (saye they) I will fetch wyne, so shall we fyll our selues, that we maye be dronken. And so to morowe, lyke as to daye, yea & much more. D Jerem. 6. a Esaiæ 22. b

¶ The Iewes are rebuked for they; turnyng from the seruice of Christe.

CAPI. LVII.

BVt in the meane season the righteous perysheth, and no man regardeth it in his herte. Good godly people are taken away, and no man considereth it. Namelye, that the righteous is couered awaye from the wyched, that he hym selfe maye be in rest, lye quietly vpon his bed, and lyue after his owne pleasure. Come hyther therfore ye charmers children, ye sonnes of the aduoutrer and the hore. Wherin take ye your pleasure? Vpon whom gape ye with your mouth, and bleare out youre tonge? Are ye not children of aduoutry, and a sede of dissimulacion? Ye take your pleasure vnder the okes, and vnder all grene trees, the childe beynge slayne in the valleys and dennes of stone. Thy part shalbe with the stony rockes by the ryuer. Yea euen these shall be thy parte. For these thou hast powred meate and drynkofferynges vnto them. Shulde I suffre that? Thou hast made thy bed vpon hye mountaynes, thou wentest vp thyther, and there hast thou slayne sacrifices. Beyond the doore and poste, hast thou set vp thy remembraunce. E Psal. 14. a Psal. 53. a Matth. 11. b

When thou haddest discouered thy selfe to another then me, when thou wentest downe and made thy bed wyder (that is) when thou hyddest carue the certayne of powder Idola, and lourdest them couched, where thou sawest them. Thou wentest strayght to kynges with oyle and dyuerse ointmentes, (that is) thou hast sente thy messengers farre of, and yet art thou fallen into the pyt thereby. Thou hast had trouble for the multitude of thyne owne wayes, yet saydest thou neuer: I will leaue of. Thou thynkest to haue lyfe (or health)

health) of thy selfe, and therfore thou beleuest not that thou arte syche. For when wylt thou be abasshed at teare, seyng thou hast vsed them thy prouyle, and remembrest not me, neyther hast me in thyne herte? Doyneth thou, that I also wyll holde my peace, (as alone tyme) that thou feareste me not? Yea verely I wyll declare thy goodnes and thy workes, but they shall not profyte the when thou cryest, let thy chosen heape delyuer the. But the wynd shall take them all awaye, and carye them in to the ayre. Neuertheles, they that put their trust in me, shall inherete the lande, and haue my holy hyll in possession.

Jeremye.xl. Psalme.xxxiii.

And therfore thus he sayethe: Make ready, make ready, and caste the stretes, take vp what so can oute of the waye that leadeth to my people. For thus sayeth the hye and excellent, euen he that dwelleth in euerlastyngnesse, whose name is the holye one. I dwell hye aboue and in the Sanctuary, and with hym also, that is of a contrite and humble spirite, that I maye healte a troubled mynde, and a contrite herte. For I chyde not euer, and am not wroth without ende. But the blastynge goeth fro me, though I make the breath. I am wroth with hym for his couetousnes and lust, I smyte hym, I hyde me, and am angry, when he turneth him selfe, and folowyth the by waye of his owne herte. Except I maye se his ryght waye agayne. I make hym hole, I lede hym and restore hym vnto them whome he maketh ioyfull, & that were sory for hym. I make the frutes of thankesgeuynge. I geue peace vnto them that are farre of, & to them that are nye, saye I the Lord, that make him hole. But the wycked are lyke the ragyng see, that can not rest, whose waters somety with the myre & grauell. Euen so the wycked haue no peace, sayeth my God.

Esay.xl.viii. b

¶ The Lorde by the mouth of the Prophete reproueth the people, for theyr fastynges, which were full of hypocrisye.

CAPI. LVIII.

A Nd therfore crye nowe, as loude as thou canst. Leaue not of, lyfte vp thy voyce lyke a trumpet, and shewe my people theyr offences, and the house of Jacob theyr synnes. For they seke me dayly & wyll knowe my wayes, euen as it were a people that dyd ryght, and had not forsaken the statutes of theyr God. They argue with me the ceremonyes of ryght iudgement, and wyll please at the lawe with theyr God. Wherfore saye we (saye they) and thou seest it not? we put our lyues to straytenesse, and thou regardest it not.

Beholde, when ye faste, youre lust remayneth styll, for ye do no lesse violence to youre debtors. Lo, ye fall to stryfe and debate, and to smyte hym with youre fyst that speaketh vnto you. Ye fall not (as some tyme) that youre voyce myght be heard aboue. Thynk ye this fast pleaseth me, that a man shulde chasten hym selfe for a daye, and to wrythe his heade aboute lyke an hoke in an hearry clothe, and to lye vpon the earth? Muste that be called fastynge, or a daye that pleaseth the Lorde? But this fastynge pleaseth not me, tyll the tyme be thou lose hym out of bondage, that is in thy daunger, that thou breake the othe of wycked bargaynes, that thou let the oppressed go fre, and take from them all maner of burthens. It pleaseth not me, tyll thou deale thy bread to the hongry, and bringe the poore fatherlesse home into thy house, when thou seest the naked that thou couer hym, and hyde not thy face from thyne owne flesh.

Then shall thy lyght breake forth as the morninge, and thy healthe florysh ryght hastely, thy ryghteousnesse shall go before the, and the glory of the Lorde shall embrace the.

Then yf thou calleste, the Lorde shall answere the: yf thou cryest, he shall saye: here I am. Yea yf thou layest awaye thy burthens, and holdest thy fyngers, and ceasest from blasphemous talkynge, yf thou hast compassion vpon the hongry, and refreshest the troubled soule. Then shall thy lyght springe oute in the darknesse, and thy darknesse shalbe as the noone daye. The Lorde shal euer be thy gyde, and satisfye the desyre of thyne herte, & fyl thy bones with mary. Thou shalt be lyke a fresh watred garde, and lyke the fountayne of water, that neuer ceaseth runnynge. Then the places that haue ben longe waste, shalbe buylded of the, then shalt thou laye a foundacion for many kynredes. Thou shalt be called the maker vp of hedges, and the buylder agayne of the waye of the Sabboth.

Yea yf thou turne thy fote fro the Sabboth, so that thou do not the thynge which pleaseth thy self in my holy daye, then shalt thou be called vnto the pleasaunt, holy, and glorious Sabboth of the Lorde, where thou shalt be in honoure, so that thou do not after thyne owne ymagination, neyther seke thyne owne wyll, nor speake thyne owne wordes. Then shalt thou haue thy pleasure in the Lord which shall cary the hye aboue the earth, and fede the with the heritage of Jacob thy father, for the Lordes owne mouth hath so pronounced.

¶ The Lorde is myghtye to saue, and redy to here oure requestes.

CAPI. LIX.

BEholde, the Lordes hande is not so shortened that it can not helpe, neyther is his eare so stopped that it maye not heare. But youre mysordes haue separated you fro youre God, and youre synnes hyde his face fro me you, that he heareth you not. For youre handes are defyled with bloude, & youre fyngers with vnryghteousnesse. Your lyppes speake leasynges, and youre tonge letteth oute wyckednes. No man regardeth ryghteousnes, and no man iudgeth truely. Euery man hopeth in vayne thynges, and ymagyneth deceyte, conceyueth wretchednesse, and bringeth forth euell. They hyde cockatrise egges, and weue

brue the spyders webbe. Who so eateth of their egges, dyeth. But yf one treade vpon them, ther cōmeth vp a serpent. Their web maketh no clothe and they maye not couer them w their labours. Their bedes are the bedes of wyckednesse, and the woorke of robbery is in their handes. Their fete runne to euil, and thy make hast to shed innocēt blood. Their counsels are wycked counsels, harme and destruction are in their wayes. But the waye of peace they knowe not. In their goinges is no equyte, their wayes are so croked that whosoeuer goeth therin, knoweth no thinge of peace.

And this is the cause that equite is so farre from vs, and that the righteousnesse cōmeth not nygh vs. We loke for lyght, lo, it is darknesse: for the morninge shyne, lo, we walke in the darcke. We grope like the blynde vpon ꝑ wall, we grope euen as one that hath he none eyes. We stomble at the none day, as though it were towarde night: in the fallynge places, lyke men that are halfe dead. We roze all lyke Beares, & mourne styll lyke doues. We loke for equite, but there is none: for healpe, but it is farre frō vs. For our offences are many before the, and our sinnes testify agaynste vs. Yea we muste confesse ꝑ we offende & knowledge ꝑ we w amysse: Namely transgresse & dissemble agaynste the Lorde, & fall away from our God: vttynge presumptuous and craftye imaginacions, & talking false matters in our hertes. And therfore is equite gone alyde, & righteousnesse standeth farre off: truth is falle downe in the streete, & the thing that is playne and open may not be shewed. Yea the truth is layde in pryson, & he ꝑ departeth him selfe from euil muste be spoyled.

When ꝑ Lorde saw this, it displeased him sore, that there was no where anye equyte. He sawe also that there was no man, which had pitie therof, or was greued at it. And he helde him by his owne power, and cleuede to his owne righteousnesse. ✠ He put righteousnes vpon him for a brest plate, & set ꝑ helmete of healthe vpon his heade. He put on wrath in stede of clothing, & tooke grelousye about him for a cloke (lyke as when a man goeth for the wyse dilly to recompence his enemyes, & to be auenged of his aduersaryes) Namely, that he myght recompence & reward the Ilandes where thorow the name of the Lorde myght be feared, from the vttinge of the Sunne, and his rising vpe, vnto the goynge downe of the same.

For he shall come as a violent water-streame, which the wynde of the Lorde hath moued. But vnto Sion there shall come a redemer, & vnto them in Jacob that turne from wickednes, saythe the Lorde, I will make this couenaunte with them (saythe the Lorde) My spirite that is come vpon the, and the woordes whiche I haue put in thy mouthe, shall neuer go out of thy mouthe, nor out of the mouth of thy children, from thys tyme forth for euermore.

¶ A consolacion and comforte to Jerusalem.

CAPI. LX.

AND therfore gette the vp betymes, for thy lyght commeth, and the glorye of the Lorde shall ryse vp vpon the. For lo, whyle the darcknesse and cloude couereth the earthe and the people, the Lorde shall shewe the lyght, and his glory shal be seene in the. The Gentyles shal come to thy lyght, & kynges to the brightnes ꝑ springeth forthe vpon the. Lyft vp thyne eyes, & loke rounde about the. All these gather them selues, & come to the. Sonnes shall come vnto ꝑ from farre, and doughters shall gather them selues to ꝑ on euery syde. Whē thou seist this thou shalt meruayle exceedyngly, and thyne herte shalbe opened: when the power of the see shalbe conuerted vnto the (that is) when the strength of ꝑ Gentyles shal come vnto the. The multitude of Camels shal couer the, the dromedaries of Madian and Epha: All they of Saba shall come, bringyng golde & incēse, & shewing the prayse of the Lorde. All the catel of Cedar shalbe gathered vnto the, the rammes of Nabaioth shall serue the, to be offred vpon mine auiter, which I haue chosen, and in the house of my glorye whiche I haue garnyshed. But what are these that he here lyke the cloudes and as the Doues flyenge to their wyndowes?

The Iles also shall gather them vnto me, and specially the shyppes of the see: that they maye bringe the sonnes from farre, and their siluer and their golde with them, vnto the name of the Lorde thy God, vnto the holye one of Israel, that hath glorifyed the. Strāgers shall buylde vp thy walles, and their kynges shall do the seruice. For when I am angrye, I smyte the: when it pleaseth me, I pardon the. Thy gates shall stande open styll both daye and nyght, and neuer be shut: that the host of the Gentyles may come, and that their kynges may be brought vnto the. For euerye people and kingdome that serueth not the, shall perysshe, & be destroyed with the swerde. The glorye of Lybanus shall come vnto the: The fyrre trees Boxes & Cedres togyther to garnyshe the place of my Sanctuary, for I will glorify the place of my fete.

Moreouer those shall come knelynge vnto the, that haue vexed the: & all they ꝑ reuiled the, shall fall downe at thy fete. Thou shalt be called the cytie of the Lorde, the holy Sion of Israel. Because thou hast ben forsaken and hated, so that no man wēt thorow the: I will make the glorious for euer and euer, and ioyful thorow out all posterities. Thou shalt suck the mylke of the Gentyles, and kynges breastes shal fede the. And thou shalt knowe that I the Lorde am thy sauiour and defender, the mighty one of Jacob. For brasse, will I bringe the golde, and for yron siluer: for wod brasse, and for stones yron. I will make peace thy ruler, and righteousnesse thyne officer. Violence and robberye shall neuer be herde of in thy lande, neyther harme and destruction within thy borders. Thy walles shall be called helthe, and thy gates the prayse of God.

Apoca.xxi.g. ✠ The sonne shall neuer be thy daye lyght, & the lyght of the Moone shall neuer shyne vnto the: but the Lord him self shal be thine euerlastynge lyght, and thy God shall be thy glorye.

Apoca.xxii.b. ✠ Thy sonne shal neuer go downe, and thy Moone shall not be taken awaye, for the Lorde him selfe shal be thy euerlastyng light and thy sorowfull dayes shall be erwarded the. Thy people shall be all godly, and possesse the lande for euer: the flowre of my plantyng, the worke of my handes, wherof I shal reioyce. The youngest and leest shall growe into a thousand, and the symplest into a mighty people. I the Lorde shall shortly bringe this thynge to passe in his tyme.

¶ The Prophet teth that Christe shalbe annoynted and sent to preach.

CAPI. LXI.

Luke.iiii.c. ✠ THe spirite of the Lorde God is with me, for the Lorde hath anoynted me, & sent me, to preache good tydynges vnto the poore, that I myght bynde vp the wounded hertes, that I myght preach deliuerance to the captyue, and open the prison to them that are bounde: that I myght declare the acceptable yere of the Lord, and the day of ꝑ vengeaunce of oure God: that I myght comforte all them that are in heuynesse, that I myght geue vnto them that mourne in Sion beautye in the stede of asshes, ioyfull oyntment for sorowe, pleasaunt rayment for an heuye mynde: That they myghte be called excellent in rygh teousnesse, a plantynge of the Lorde for him to reioyse in.

B They shall buylde the long roughe wyldernesse, and set vp the olde wast. They shal repayre the waste places, and suche as haue bene voyde thorowoute many generacions. Straungers shall stande and feede youre cattell, and the Alyenntes shall be youre plowmen and reapers. But ye shall be named the preistes of the Lorde, and men shall call you the seruauntes of oure God. Ye shall enioye C the goodes of the Gentyles, and reyumphe in theyr substaunce. For your great reproffe & shame, shal they haue ioye that ye may haue parte with theym. For they shall haue double possessio in theyr land, and euerlastynge ioye shal be with them. For I the Lord, whiche loue ryght and hate robberye (though it were offered me) shall make theyr workes full of faythfulnes, and make an euerlastynge couenaunte with them.

Theyr sede also and theyr generacion shalbe knowen among the Gentyles, and amoge the people. All they that se the, shall knowe ꝑ they are the ꝑpo siedes seed of the Lorde. And therfore I am ioyfull in the Lorde, and my soule reioyseth in my God. For he hath put vpon me the garment of helth, and couered me with the mantel of rygh teousnesse. He hath decked me lyke a brydgrome, and as a bryde ꝑ hath her apparell vpon her. For lyke as the grounde bringeth forth frute, and as the garden causeth forth sede: So shall the Lorde God cause righteousnes, & the feare of God to flowrysshe forthe ocforr al the heathen.

¶ The Prophecye of the commynge of Christ.

CAPI. LXII.

FOr Syons sake therfore wyll I not holde my tongue, and for Jerusalems sake I wyll not ceasse: vntyl theyr righteousnes breake forth as the shynynge lyght, and their helthe as a burnynge lampe. Then shall the Gentyles se thy righteousnesse and all kinges thy glorye. Thou shalt be named with a new name, which the mouth of ꝑ Lord shal shew. Thou shalte be a crowne in the hande of the Lorde, and a glorious garlande in the hande of thy God. From this time forth thou shalt neuer be called ꝑ forsaken, and thy lande shal no more be called ꝑ wylderneste. But ꝑ shalte be called Hephzibah, & thy lande Beula: for the Lorde loueth the, & thy lande shalbe inhabited. And lyke as a yong mā taketh a daughter to maryage, so shall God marry him selfe vnto thy sonnes. And as a brydgrome is glad of his bryde, so shall God reioyse ouer the.

C I wil set watchmē vpon thy walles (O Jerusalem) whiche shall neither ceasse daye nor nyght to preache the Lorde. And ye also shall not kepe him close, nor leue to speake of him vntyll Jerusalem be set vp, & made the prayse of the worlde. The Lorde hath swoorne by his right hande & by his strong arme, that from hēce forthe he wyll not gyue thy corne to be meate for thine enemyes, ne thy wyne (wherin thou hast laboured) to be dronke for the straūgers. But they that haue gathered in ꝑ corne, shal eate it, & geue thankes to the Lord and they that haue borne in the wyne, shall drynke it in the court of my Sanctuarye.

D Stande backe, and departe a sunder, ye ꝑ stande vnder the gate: make rowme ye people repayre the strete, and take awaye the stones, & set out a token for the people. Beholde, the Lord proclaymeth in the endes of the worlde: tell the daughter Sion: lo, thy saluacion commeth: beholde, he bringeth his rewarde with him, and his workes go before him. For they whom ꝑ Lord redeemeth, shalbe called ꝑ holy people: and as for the, thou shalt be named ꝑ greatlye occupyed, and not the forsaken.

¶ Of the redemption promysed to the people.

CAPI. LXIII.

WHat is he this, that commeth from Edom, in stayned reade clothes of Bosra: (which is so costly clothed & commeth in so mynchly & al his strength: I am he ꝑ teacheth rygh teousnes & am of power to helpe. Wherfore the is thy clothing red, & thy rayment like his ꝑ treadeth in ꝑ wine presse? I haue trodden downe myne enemyes in my wrathe, and set my fete vpon them in my indignacio: And their bloude sprange vpon my clothes, and

Ipsa.xxxiii.

so

so haue I stayned al my rayment. For the day of vengeaunce that I haue taken in hande, and the yeare of my deliuerauncе is come. I loked about me, and there was no man to shewe me any helpe, I fell downe, and no mā holpe me vp. Then I helde me by myne owne arme, and my terrible wrathe susteyned me. And thus haue I troden downe the people in my wrathe, and bathed them in my displeasure: In so moche that I haue shedde their bloude vpon the earthe.

I will declare the goodnesse of the Lorde, yea and the prayse of the Lorde for all that he hath geuen vs, for the greate good that he hathe done for Israel: whiche he hath geuen them of his owne fauour, and according to the multytude of his louynge kyndnesses. For he sayde: These no doubte wyll be my people, and no vnkynde children, and so he was their sauyour. In their troubles he not forsoke them not, but the angell that went before from his presence deliuered them: Of very loue & kyndenesse that he had vnto the, redemed he them. He hathe borne them, & caryed them vp euer sence the worlde began. But after they prouoked hym to wrathe and vexed his holy mind, he was their enemy, & fought agaynste them him selfe. Yet remembred he the olde tyme of Moses and his people: how he brought them fromre the waues of the see, as a shepherde doth with his shepe: how he had geuen his holy spirite amonge them: how he had led Moses by the right hande with his glorious arme: how he had deuyded the water before them, whereby he gate him selfe an euerlastynge name: how he led them in the deepe, as an horse is led in the playne, y they shulde not stumble. The spirite of the Lorde led them, as a tame beaste goeth in the vale.

Thou (O God) hast thou led my people, to make thy selfe a glorious name with all. Loke downe then fromre heauen, and behold the dwellynge place of thy sanctuarye and thy glorye. How is it, that thy gelousye, thy strength, the multytude of thy mercyes and thy louynge kyndnesse, wyl not be intreated of vs. Yet arte thou oure father: For Abraha knoweth vs not, neither is Israel acquaynted with vs. But thou Lorde art our father and redemer, & thy name is euerlastynge. O Lorde wherfore hast thou led vs out of thy waye? wherfore hast thou hardened our hertes, that we feare the not? Be at one with vs agayne, for thy seruaunts sake that are of the generacion of thyne heritage. Thy people hathe had but lytle of thy Sanctuarye in possessiō, for oure enemyes haue taken it in. And we are become euen as we were from the begynnynge: but thou arte not their Lorde, for they haue not called vpon thy name.

¶ The Prophete (vnder the person of the Jewes) bewayleth their euyll and damnable chaunge. Whereby ryghteousnesse is tyde a slothfull with the slowe of a woman.

CAPI. LXIIII.

O That thou wouldest cleue the heuen in sonder, and come downe: that the mountaynes myght melte awaye at thy presence, lyke as at an hote fyre, & that the malicious myght boyle, as the water doth vpon ꝑ fyre: Wherby thy name myght be knowen amonge thyne enemyes, and that the Gentyles myght tremble before the. That y myght come downe & thy wodderous straunge workes, then shulde thy hylles melte at thy presence. For sence the begynnynge of the world there was none (excepte thou O God) that herde of perceyued, neither hathe any eye seene what thou doest for them, that put their trust in the. a Esay. li. b

Thou helpest hym that doth ryghte with ioyefulnesse, and them that thynke vpon thy wayes. But lo, thou arte angrye, for we offende and haue bene euer in synne, & shall we be saued? We are all as an vncleane thynge, and all oure ryghteousnesses are as ꝑ clothes stayned with the floures of a woman: we fall euerychone as the leafe, for oure synnes cary vs awaye lyke the wynde. There is no man that calleth vpon thy name, that ryseth vp to take holde by the. Therfore hydest thou thy face fromre vs, and consumest vs, by cause of oure synnes. b Rom. iii. b Psal. xiv. c

But nowe O Lorde, thou father of oures: we are the claye, and thou arte oure potter & we all are the worke of thy handes. Be not so sore displeased (O Lord) and kepe not our offences to longe in thy remembraunce, but consyder that we al are thy people. The cities of thy Sanctuary lye waste, Sion is a wyldernesse, and Jerusalem a desert. Our holy house whiche is oure beautye, where oure fathers prayed the, is brent vp: yea all our commodities and pleasures are wasted away. Wylt thou not be intreated (Lorde) for all this? Wylt thou hold thy peace, and scourge vs so sore? d Rom. ix. e Ecclesi. xxxvi. b Psal. lxxix. b d

¶ The felicytie of Jerusalem, and the callynge of the gentyles.

CAPI. LXV.

They shal seke me, that hytherto haue not asked for me: they shall fynde me, that hitherto haue not sought me. The shall I say immediatly to the people that were not called vpon my name: I am here, I am here. For thus long haue I euer holden oute my handes to an vnkynde people, that go not the right way, but after their owne imaginations: To a people that is euer defying me to my face. They make their oblations in gardens, and their smoke vpon altares of bryche, they lurke among the graues and lye in the dennes all nyght. They eate swynes flesh & vncleane broth in their vessels. If thou commest nye them, they say: touch me not, for I am holyer then thou. a Esay. lxv. a Rom. x. b Deut. xii. & Deut. xxiii. b Deut. xii. & Leuit. xi. c

All these men when I am angrye shall be turned to smoke and fyre, that shal burne for euer. Beholde it is wrytten before my face, & shal not be forgotten, but recompted. I shal

Ezechiel.20.d. reward it them in to they⁹ bosome: I mean
youre myssededes, and the mysdedes of youre
father together (sayth the Lord) which have
made they⁹ smoke vpon the mountaynes,
and dishonored me vpō the hylles: therfore
will I measure they⁹ olde dedes in to they⁹
bosome agayne. Moreouer thus sayth the
Lorde: Lyke as when one wold gether holy
grapes, men saye vnto him: breake it not of,
for it is holy: euen so will I do also for my
seruaunttes sakes, that I will not destroy the
all: But I will take a sede out of Jacob, and
out of Juda one, to take possession of my hil.
My chosen shall possesse these thynges, and
my seruaunttes shall dwell there. Saron shal
be a shepefolde, and the valleye of Achor shal
serue the shallynge for the catell of my people
that seare me. ✠ But as for you ye are they,
that haue forsaken the Lorde, & forgotten my
holy hyll. Ye haue set vp an aulcare vnto for-
tune, and geuen vnto dyrnchoftreynges vnto
treasure. Therfore will I nombre you with
the sweorde, that ye shall be destroyed all to-
gether. For when I called, no man gaue
me answere: when I spake ye harkened not
vnto me, but dyd wyckednesse before myne
eyes, & chose the thynge that pleased me not.

Therfore thus sayth the Lorde God: Be-
holde my seruaunttes shall eate, but ye shall
haue honger. Beholde, my seruaunttes shall
drincke but ye shall suffre thurste. Beholde,
my seruaunttes shal be merye, but ye shal be
confounded. Beholde, my seruaunttes shall
reioyce for verye ouermuche of herte: But ye
shal crye for sorowe of herte, and complayne
for vexation of mynde. Youre name shall not
be sworne by amonge my chosen, for God
the Lorde shall slaye you, and call his ser-
uaunttes by an other name. Who so reioyceth
vpon earthe, shall reioyce in the true God.
And who so sweareth vpon earth, shall sweare
in the true God. For the olde enmyte shal be
forgotten, and taken away oute of my syght.
For lo, I shall make a newe heauen, & a newe
earthe. And as for the olde, they shall neuer
be thought vpon, ne kepte in mynde: but
men shall be glad and euermore reioyce, for
the thynges that I shall do.

Apocal.21.a. For why: Beholde, I shall make a ioyful
Jerusalem, yea I my selfe will reioyce with
Jerusalem, and be glad with my people: And
the voyce of weepynge and waylynge shal not
be herde in her from thence forth. There shal
neuer be chylde ne olde man, that haue not
they⁹ full dayes. But when the chylde com-
meth to an hundreth yeare olde, it shall dye.
And yf he that is an hundreth yere of age be
wronge, he shall be cursed. They shall buylde
houses, and dwell in them: they shall plante
vineyardes, and eate the frute of them. They
shall not buylde, & another possesse. They shal
not plāt & other eate: But lyke as my people
shalbe lyke a tree, & so shall the worke of they⁹
handes.

My chosen shall lyue longe, they shall not
labour in vayne, nor begette with trouble:
for they are the yre blessed sede of the Lord,
and they⁹ frutes with them. And it shall be, & or euer they call, I shall answere them. While they are yet but chynchynge howe to speake, I shal heare them. The Wolfe and the Lābe shall fede to gether, and the Lyon shall eate haye lyke the bullocke. But earthe shall be serpentes meate. There shall no man hurt ne slaye an other, in all my holy hylle, sayth the Lorde.

¶ God dwelleth not in temples, made by mannes handes he despyseth sacrifyces done without mercy and fayth. God comforteth them that are troubled for his sake. Amonge the Christen, the Sabboth is continuall.

CAPI. LXVI.

THus sayth the Lorde: Heauen is my seate, and the earthe is my fote stole. Where shall nowe the house stande that ye wyll buylde vnto me? And where shall be the place, that I will dwell in? for all thinges, my hande hath made them all, and they are all created, sayth the Lorde. Which of them shal I then regarde? Euen him that is of a lowly troubled spirite, and standeth in awe of my wordes. For who so slayeth an ox for me, bothe me so greate dishonoure, as he that killeth a man. He that offereth a shepe for me choketh a dogge. He that bryngeth me meate offeringes, offereth swynes bloude: Who so maketh me a memoriall of incense, prayseth the thynge that is vnryghte. Yet take they such wayes in hande, and they⁹ soule delyteth in their abhominacions.

Therfore wyll I also haue pleasure I laughynge them to scorne, and the thynge that they feare, wyl I bryng vpon them. For whē I called, no man gaue answere: whē I spake they wolde not heare: But dyd wyckednesse before myne eyes, and chose the thynges that displeased me. Heare the worde of God all ye that feare the thing which he speaketh. Your brethren that hate you, and caste you oute for my names sake, saye Let the Lorde magnyfye him selfe, that we maye se youre gladnesse: & yet they shall be confounded.

For as touchynge the cyete and the temple I heare the voyce of the Lorde, that wyll rewarde, and recompense his enemyes: like as when a wyfe bryngeth forth a man chylde, so euer the suffre the payne of the byrth and anguyshe of the trauayle. Who euer herde of sawe suche thynges? doth the grounde beare in one daye? Or are the people borne all at ones, as syon beareth her sonnes? For thus sayth the Lorde: Am I he that maketh other to beare, and bare not my selfe? Am not I he that beareth, and maketh baren? sayth thy God. Reioyce with Jerusalem, and be gladde with her, all ye that loue her. Be ioyfull with her, all ye that mourned for her. For ye shall suche comforte oute of her breastes, and be satisfied. Ye shall taste, & haue delyte in the pleuteousnesse of her power. For thus sayth the Lorde: Beholde, I will let peace in to her, like a water floude, and the myght of the Heathen like a flowyng streme.

Then

Then shall ye sucke, ye shall be borne vpon her sydes, and be layd all vpon her knees. For lyke as a chylde is comforted of his mother, so shall I comforte you, and ye shalbe comforted in Jerusalem. And when ye se this, your herte shall reioyse, and your bones shall florysh lyke an herbe.

E Thus shal the hand of the Lord be knowē amonge his seruauntes, and his indignacion amonge his enemyes. For beholde, the Lorde shall come with fyre, and his charet shall be lyke a whyrle wynde, that he maye recompence his vengeaunce in his wrathe, and his indignacion with the flame of fyre. For the Lorde shall iudge all flesh with the fyre, and with his swearde, and there shall be a greate nombre slayne of the Lorde. Suche as haue made them selues holy and cleane in the gardens, and chose that haue eaten swyne flesh, myce, and other abominacions, shalbe taken awaye together, sayth the Lorde. For I will come to gather all people and tunges with theyr workes and imaginacyons, theye shall come, and se my glorye. Vnto them shall I geue a token, and sende certayne of them (that be delyuered) amonge the Gentyles, in to Celycia, Affrica and Lidya (where men can handle bowes) in to Italye also and Grecia lande:

F The Iles farre of, that haue not heard speake of me, and haue not sene my glorye, shal preache my power amonge the Gentyles, and shall bringe all youre brethren for an offeringe vnto the Lorde, out of all people, vpō horses, charettes and horse lytters, vpō Mules and camels to Jerusalem my holye hyll (sayth the Lorde) lyke as the chyldren of Israell bringe the offeringe in cleane vessels, to the house of the Lorde.

And I shall take vnto certayne of them for to be Priestes and Leuytes, sayth the Lorde. For lyke as the newe heauen and the newe earth which I will make, shalbe fast stablysshed by me, (sayth the Lorde.) So shall youre seede and your name contynue, and euery sabboth day and euery newe Moone for the other, and a newe Sabboth for the other, all flesh shall come to worshyppe before me, (sayth the Lorde.) And they shall goo forthe and loke vpon the carrions of them that haue transgressed against me. For theyr wormes shall not dye, neyther shall theyr fyre be quenched, and all flesh shall abhorre them.

Apoc. xxi. d

Esay. lx. d

¶ The ende of the boke of the Prophete Esaye.

THE BOKE OF THE PROPHETE IEREMYE.

¶ The doctrine of Jeremy, and in what tyme he prophecyed. He excuseth himselfe and wolde refuse the office of a prophete, because he is younge and vnexpert. He is taught of the Lorde, and becommeth bolde. God openeth vnto him, that the destruction of the Jewes, by the Babilonians, is at hande. Jeremy is commaunded to speake the worde of God vnto the Jewes, without feare.

CAPI. I.

THese are the Sermons of Jeremye the sonne of Helkiah the preest, one of them that dwelte at Anathoth in the lande of Beniamin, whom the Lorde had first spoken with hym, in the tyme of Josiah the sonne of Amon kyng of Juda, in the xiij. yere of his kyngdome, and so ouerlyng vnto the tyme of Jehoakim the sonne of Josiah kynge of Juda, and vntyl the.xi. yeres of Zedekiah the sonne of Josiah kynge of Juda were ended, when Jerusalem was take, euen in the fyfth moneth. The worde of the Lorde spake thus vnto me: Before I fashioned the in thy mothers wombe, I dyd know the. And or euer thou wast borne, I sanctified the, and ordeined the, to be a Prophete vnto the people. Then sayde I: Oh Lorde God, I am vnmete, for I am yet but yonge. And the Lorde answered me thus: Saye not so, I am to yonge. For thou shalt goo to all that I shall sende the vnto, and whatsoeuer I commaunde the, that shalt thou speake. Be not afrayed of their faces, for I wylde with the, to deliuer the, sayeth the Lorde.

And with that, the Lorde stretched out his hande, and touched my mouth, & sayd moreouer vnto me: Behold, I put my wordes in thy mouthe, and this daye do I set the ouer the people and kyngdomes, that thou mayst rote oute, breake of, destroye, and make waste, and that thou mayest buylde vp and plante. After this, the Lorde spake vnto me, sayenge: Jeremy, what seest thou? And I sayde: I se a watchyng rodde. Then sayde the Lorde: Thou hast wele seene, for I wyll watch diligently vpon my worde, to performe it.

Jere. xlviij.

Jeremy. xlvi. a

It happened afterwarde, that the Lorde spake to me agayne, and sayde: What seest thou? and I sayde: I se a seething pot, lokyng from out of the North vpther warde. Then sayde the Lorde vnto me: Out of the North shall come a plage vpon all the dwellers of the lande. For lo, I wyll call all the offices of the kyngdomes of the North (sayeth the Lorde.) And they shall come, & euery one shall set his seate in the gates of Jerusalem, & in all their walles rounde about, & thorowe all the cyties of Juda. And thorowe them shal I declare my iudgement, vpon all the wycked dede of those men that haue forsake me, that haue offred vnto straunge goddes and worshipped the workes of their owne handes.

Gird therfore gyrde vp thy loynes, aryse, and tell them all, that I geue the in commaundement. Feare them not, I wyll not haue the to be afrayed of them. For beholde, this daye do I make the a stronge fenced towne, an yron pyller, & a wal of brase agaynst the hole lande, agaynst the kynges and mighty men of Juda, agaynst the preestes & people of the lande. They shall fyght agaynst the, but they shall not be able to ouercome the, for I am with the, to deliuer the, sayeth the Lorde.

¶ God reherseth his benefytes done vnto the Jewes. Agaynste Princes and Prophetes, & preachers that contemne and despyse God. The Jewes are vpbraided, because they forsake God, and because they renne a whoe hunteynge after Idoles.

CAPI. II.

MOreouer, the worde of the Lorde commaunded me thus: Go thy waye, crye in the eares of Jerusalem, and saye: Thus sayth the Lorde: I remebre the for the kyndnesse of thy youth, & because of thy feithfull loue, in that thou folowedst me thorowe the wyldernesse, in an vntylled lande. Thou Israell wast halowed vnto the Lorde, and so was his fyrste frutes. All they that deuoured Israell, offended: myschefe fell vpon them, sayeth the Lorde. Heare therfore the worde of the Lorde, O thou house of Jacob, and all the generacion of the house of Israell. Thus sayth the Lorde vnto you.

What vnrighteousnesse found your fathers in me, that they went so farre awaye fro me, sailyng to lyghtnesse, & beyng so vayne? They thought not in their hertes: Where haue we lefte the Lorde, that brought vs oute of the lande of Egypte, that led vs thorow the wyldernesse, thorow a desert & rough lande, thorow a dyrt & a deadly lande, yea a lande that no man had gone thorowe, & wherin no man had dwelt? And when I had brought you into a pleasaunt welbuylded land, that ye might enioye the frutes & all the commodities of the same, ye went forthe & defyled my lande, and brought myne heritage to abominacion.

The preestes them selues sayde not ones: Where is the Lord? They that haue the lawe in their handes, knowe me not. The shepheardes offende agaynste me. The Prophetes do seruice vnto Baal, and folowe suche thynges as shall brynge them no profyt.

Wherfore I am constrayned (sayeth the Lorde) to make my chyaynge vpon you, and vpon your chyldren. Go in to the Iles of Cethim, and loke well, sende vnto Cedar, take diligent hede, and se, whether suche thynges be done there, whether the Gentyles them selues deale so falsly & vntrewly with their goddes, (whiche yet are no goddes in dede.) But my people hath geuē ouer their honoure, for a thynge that maye not helpe them.

By

Be astonished, o ye heuens, be afrayde and abashed at suche a thynge, sayth the Lorde. For my people hath wonne two cuyls. They haue forsaken me the well of water of lyfe, and digged them pittes, yea vile and broken pittes that holde no water. Is Israel a bonde seruaunt, or one of the houshold? Why is he thus spoyled? Why do they roze and crye ouer him as a lyon? They haue made his land waste, his cityes are so brent vp, that there is no man dwellynge in them. Yea the children of Noph and Taphnes haue vexed thy necke.

Commeth not this vnto the, because thou hast forsaken the Lorde thy God, euer sence he ledde the by the waye? And what haste thou nowe to do in the steete of Egypte? to drynke foule water? Eyther what makest thou in the waye of Assiria? To drynke water of the floude? Thyne owne wickednesse shal reproue the, and thy turnyng away shall condemne the: that thou mayste knowe and vnderstande how cuyll and bytter a thynge it is, that thou haste forsaken the Lorde thy God, and not feared him sayth the Lorde God of hoostes.

I haue euer broken thy yoke of olde, and burste thy bondes: yet sayste thou, I will no moze serue, but (lyke an harlot) thou runnest about vpon all hye hylles, and amonge all grene trees, where as I planted the ouer of noble grapes, and good seede. How art thou tourned then in to a bitter, vnfruteful, and and straunge vyne? Yea, and that so sooze: that though thou washe the with Nitrum, & make thy self to lauour with that sweete fine lynge herbe or Borith: yet in my syght thou art stayned with thy wickednesse, sayth the Lorde thy God.

Saye not nowe: I am not vncleane, and I haue not folowed the Goddes. Loke vpon thyne owne wayes in the valleys, & dennes: so shalt thou knowe what thou hast wonne. Thou arte lyke a swyfte Dromadary that goeth easely his way: and thy wantonnesse is lyke a wylde asse that vseth the wildernesse, and that snuffeth and bloweth at his wyll. Who can tame the? All they that seke the, shal not faple, but fynde it in eny ouer vncleannes. Thou kepest thy fote from nakednesse, and thy throte from thyrst, and thinkest thou in thy selfe: nush, I will take no sozowe, I will loue the straunge goddes, and hange vpon them.

Lyke as a theefe that is taken with the dede commeth to shame, euen so is the house of Israel come to confusion: the commen people, their kynges and rulers, their prestes and prophetes. For they saye to a stocke: thou art my father, and to a stone: thou hast begotte me: yea they haue turned their backe vpon me, & not their face.

But in the tyme of their trouble, whe they saye: stande vp and helpe vs, I shal answere them: Where are nowe thy goddes, that thou hast made the? vpp them stande vp and helpe the in the tyme of nede. For loke how many cities thou hast (O Juda) so many goddes hast thou also.

Wherfore then wyll ye goo to lawe with me, seinge ye all are synners agaynste me sayethe the Lorde? It is but lost laboure, that I smyte youre chyldren, for they receyue not my correction. Youre owne swerde deuoureth youre Prophetes, lyke a deuouringe lyon. Yf ye be the people of the Lorde, then harken vnto his worde: Am I then become a wildernesse vnto the people of Israel? or a lande that hathe no lyghte? Wherfore sayethe my people then: we are fallen of, and we wyll come no moze vnto the? Dothe a mayden forget her ryments, or a bryde her stomacher? And dothe my people forget me so longe? Why boostest thou thy wayes so brydly (to obtayne fauour there thorowe) when thou hast yet stayned them with blasphemyes? Jeremy.2.b

Vpon thy wynges is founde the bloude of poore and innocent people, and that not in corners and holes onely, but openly in all places. Yet darest thou saye I am gyltelesse: Truthe, his wrathe can not come vpon me. Beholde, I wyll reason with the, because thou darest saye: I haue not offended. O howe cuyll wyll it be for the to abyde it: when it shall be knowen how ofte thou hast gone backwarde? Deute.21.b Jeremy.2.a Ezech.12.a

For thou shalte be confounded as well of Egypte, as of the Assirians: Yea, thou shalte goo thy waye frome them, and smyte thyne handes togyther vpon thy heed: Because the Lorde shall bringe that confyrmace and hope of thyne to nought, and thou shalt not prospere withall.

¶ God bringe merryfull, calleth vnto repentaunce his people, whiche he hadde forsaken for their hoordome with goddes. He exhorteth Israel vnto repentaunce, promysynge them shepeherdes that shulde haue the true knowledge of God. The returne of Israel vnto God, confessynge their offence.

CAPI. III.

COmmenly when a man putteth awaye his wyfe, and she goeth frome him and marryeth with an other, then the question is: Shulde he resorte vnto her any moze after that? Is not this bride then defiled and vncleane? But as for the, thou hast played the harlot with many louers, yet tourne againe to me sayth the Lorde. Lyft vp thyne eyes on euerye syde, and loke yf thou be not defiled. Thou hast wayted for them in the streetes, & as a murtherer in the wildernesse. Thorowe thy hoordome and shameful blasphemies is the lande defiled. A

This is the cause, that the rayne and dewmynge dewe hathe ceased. Thou haste gotten an hooores forehed, and canste not be ashamed. Euen wouldest thou saye vnto me: O my father, thou arte he that hast brought me vp, and ledde me fro my youthe: Wylte thou then put me awaye, and caste me of for ever? B

erue? O; wylte thou withdrawe thy fylthe cleane from me? Neuertheleſſe thou ſpeakeſt ſuche wordes, but thou art euer doyng woyſt and worſe.

¶ Jeremy.3.a. Jeremy.2.b. Ezechie.16.b.

¶ The Lorde ſayde alſo vnto me: In the tyme of Joſiah the kynge: haſte thou ſene what that wyzynchynge Iſraell hathe doone? howe ſhe hathe runne vp vpon all the hylles and amonge all ſuche trees, and there playes the harlot? Whan thou ſene alſo (when ſhe hadde doone all this) howe I ſayde vnto her: that ſhe ſhoulde turne agayne vnto me, and yet ſhe is not reloumed? Juda that vnfaythfull ſyſter of hers alſo ſawe this: Namely that after I hadde well ſene the abhomyne of the wyzynchynge harlotte Iſraell, I put her awaye, and gaue her a bylle of deuorcement.

For all this her vnfaythfull ſyſter Juda was not aſhamed, but went bacheand playe ſhe the hoore alſo. Yea, and the noyſe of her hoorehode hathe defyled the hole lande. For ſhe hath committed her abhomyne with ſtones and ſtockes.

Neuertheleſſe her vnfaythfull ſyſter Juda is not tourned agayne vnto me with her hole hert, but fayndely: ſayth the Lorde. And the Lorde ſayd vnto me. The backſlyder Iſraell is more ryghteous then her vnfaythfull Juda: and therfore goo preache these wordes towarde the North, and ſaye: Thou Wyzynchynge Iſraell, tourne agayne (ſayeth the Lorde) and I wyll not tourne my face from you: for I am merciful, ſayth the Lorde, and I wyll not alwaye beare diſpleaſure agaynſt the: but on this condicion, that thou knowe thy greate blaſphemye: Namely, that thou haſte vnfaythfully forſaken the Lorde thy God, and haſte made thy ſelfe paſſe vnder all grene trees, but haſt harde no wyll to heare my voyce, ſayth the Lorde.

Ezechiel.16.c. Oſee.2.c.

¶ O ye wyzynchynge children, tourne agayne ſayeth the Lorde: and I wyll be maryed with you. For I wyll take one oute of the cyte, and two out of one generacion from amonge you, and bryng you out to Syon: and wyll gyue you herdemen after myne owne mynde, whiche ſhall feede you with lernynge and wyſdome.

Moreouer, when ye be encreaſed and multyplyed in the lande, then (ſayeth the Lorde) there ſhall no more be ſpoke of the Arke of the Lordes Teſtamente: No man ſhall thynke vpon it, neyther ſhall any man make mencion of it: for from thence forthe it ſhall neyther be viſited, ne honoured with giftes.

Then ſhall Jeruſalem be called the Lordes ſeate, and all Heathen ſhall be gathered vnto it, for the Lordes names ſake, whiche ſhall be ſet forthe, they ſhall folowe no more the ymagination of their owne frowarde herte.

¶ Then thoſe that be of the houſe of Juda, ſhall goo vnto the houſe of Iſraell: and they ſhall come togyther oute of the Northe to the ſame lande that I haue gyue your fathers. I haue ſhewed alſo howe I toke the vp, being but a chylde, and gaue the a pleaſaunt lande to: thyne heritage: yea, and a goodly hoſt of the heathen: and howe I commaunded the that thou ſhoulde call me father onely, and not to withdrawe fro me.

But lyke as a woman fayleth her louer, ſo are ye vnfaythfull vnto me (O ye houſe of Iſraell) ſayth the Lorde. And therfore the voyce of the chyldren of Iſrael was herde on euerye hye, weepinge and waylinge: for they haue behelde their waye, and forgotten God their Lorde.

¶ O ye wyzynchynge chyldren, tourne agayne (ſayinge ye, we are thyne, for thou arte the Lorde our God) And ſo that I breake youre backeſlydynges. The hylles fall, and all the hye pyles of the mountaynes, but the helpe of Iſraell ſtandeth onely vpon God our Lorde.

Confuſion hathe deuoured oure fathers labloure ſyth oure youthe vp: yea, their ſheepe and bullockes, their ſonnes and doughters. So we alſo ſlepe in oure confuſion, and ſhame couereth vs: for we and oure fathers from our youthe vp vnto this daye, haue ſynned agaynſt the Lorde oure God, and haue not obeyed the voyce of the Lorde our God.

¶ The true repentaunce or returnynge to God. He exhorteth to the circumciſion of the herte. The deſtruccion of Jewrye is propheſyed, for the malyce of their hertes.

CAPI. IIII.

¶ If Iſraell, yf thou wylte tulne the, then tulne vnto me, ſayth the Lorde. And yf thou wilt put awaye thyne abhominacions out of my ſyght, thou ſhalte not be moued: And ſhalte ſwere. The Lorde lyueth: in truth, in equitie and ryghteouſneſſe: and all people ſhall be fortunable and ioyfull in him. For thus ſayth the Lorde, to all Juda and Jeruſalem: plowe your lande, and ſowe not among the thornes.

Be circumciſed in the Lorde, and putte awaye the foreſkynne of youre hertes, all ye of Juda, and all the indwellers of Jeruſalem: that my indignacion breke not out lyke fyre, and kyndle, ſo that no man maye quenche it, becauſe of the wickedneſſe of your ymaginations.

Preache in Juda and Jeruſalem: crye oute and ſpeke: blowe the trompettes in the lande: crye that euery man ſhall gether, and ſaye: Gather you togither, and we wyll goo in to ſtrong cities. Set vp the token in Syon, ſpede you, and make no tarying: for I will bryng a great plage, a greate deſtruction from the Northe. For the ſpoyler of the Gentyles is broken vp from his place, as a lyon oute of his denne, that he maye make the lande waſte, and deſtroye the cities, ſo that no man maye dwell therin. Wherfore gyrde youre leines aboute with ſacke clothe, mourne and wepe, for the

Jerem.4.a.

fearfull

fearful wrath of the Lord shal not be withdrawen from you.

E At the same tyme (sayth the Lorde) the herte of the kynge and of the Prynces shall be gone, the preestes shal be astonished, and the prophetes shall ye sooze afrayde. Then sayde I: O Lorde God, hast thou then deceyued this people, and Jerusalem, sayinge: ye shall haue peax, and nowe the swerde goeth thorowe theyr lyues? Then shall it be sayd to the people, and to Jerusalem: there commeth a warme wynde home the Lorde thorow the way of my people, but neither to fan, ne to clense.

D After that there shall come vnto me a stronge wynde, and then will I also gyue sentence vpon them. For loo, he commeth downe lyke as a cloude, and his charettes are lyke a stormy wynde: his horsemen are swifter then the Egle. Wo vnto vs, for we are destroyed. O Jerusalem, wash thyne herte from wickednesse, that thou mayst be holped. How longe shall thy noysome thoughtes remayne with the?

For a voyce fromte Dan, and from the hyll of Ephraim speaketh oute, and telleth of a destruction. Beholde the heathen gyue Jerusalem warnyng, and preache vnto her, that her destroyers are commynge fromte farre countreys. They tell the cities of Juda the same also, they shall gyue them warnynge in euery place, lyke as the watche men vp the felde. For they haue prouoked me to wrathe, sayth the Lorde.

E Thy wayes and thy thoughtes, haue brought the vnto this: this is thyne owne wickednesse and disobedience that hath possessed thyne herte: Ah my belly, ah my belly, (shalte thou crye) howe is my herte so sore? my herte panteth within me, I can not be still, for I haue herd the cryinge of the trompettes and peales of warre.

They crye murther vpon murther, the hole lande shal perysshe. Immediatly my tentes were destroyed, and my hangynges in the twinklynge of an eye. How longe shall I se the tokens of warre, and heare the noyse of the trompetters.

Neuertheles, this shall come vpon them, F because my people is become foolysshe, and haue vtterly no vnderstandynge. They are the chyldren of folysshenesse, and without any discretion. To do euil, they haue wit ynough: but to do wel, they haue no wysdome. I haue loked vpon the earthe: and se, it is waste and voyde. I loked towarde heuen, and it had no shyne.

I beheld the mountaynes and they trembled, and all the hylles were in a feare. I loked aboute me, and there was no bodye, and all the byrdes of the ayre were awaye. I marked well, and the plowed felde was become waste: yea al their cities were broken downe at the presence of the Lorde, and indignacion of his wrathe.

For thus hath the Lorde sayde: The hole lande shal be desolate, yet wil I not then haue ende. And therfore let the erth mourne, and let the heuen be sorye aboue: for the thynge that I haue purposed and taken vpon me to do, shal not repent me, and I will not go fro it. The hole lande shal flee for the noyse of horsemen and bowmen: they shal run in to knottes in to wodes, and clyme vp the stony rockes. All the cityes shal be voyde, & no man dwellynge therin.

What wylt thou now do, thou beinge destroyed? For though thou clothest thy selfe in Jerem.4.d
skarlet, & weckest the with golde: though thou paintest thy self with colours, yet shalt thou tyre thy self in vayne.

For those that hitherto haue ben thy great louers shall abhorre the, and goo about to slee the. For (me thynke) I heare a noyse, lyke as it were a woman trauaylynge, or one labouryng of her fyrst chylde: Quen) voyce of the doughter Sion, that calleth out her armes, and lamenteth, sayinge: Ah, wo is me, how sore vexed and saynt is my herte, for the that are slayne?

¶ In Jewrye is there no ryghteous or faythfull man founde, eyther amongest the people, or the rulers, for whose sake the Lorde shoulde spare the cyte: wherfore Jewrye is destroyed of the Assyrians.

CAP I.

LOke thorowe Jerusalem: beholde and A
se: Serche thorowe her stretes also wythin, yf ye can fynde one man that doth equall and ryght, or that labourreth to be faythfull: and I shall spare him (sayth the Lorde.) For though they can saye: the Lorde lyueth, yet do they sweare to disceyue: Where as thou (o Lorde) lokest onely vpon fayth and truthe.

Thou hast scourged them, but they toke no repentaunce: thou hast correct the for amendment, but they refused thy correction. They made theyr faces harder then a stone, & wolde not amende.

Therfore I thoughte in my selfe: peraduenture they are so symple and foolysh, that they vnderstande nothynge of the Lordes waye, and iudgementes of our God. Therfore wyll I goo vnto their heedes and rulers, and talke with them: yf they knowe the waye of the Lorde, and the iudgementes of oure God. But these (in lyke maner) haue broken the yoke, and burste the bandes in sonder.

Wherfore a lyon out of the wod shal hurt them, and a wolfe in the euenynge shall destroye them. The cat of the mountayne shall lye lurkynge by their cities, to teare in peces all them that come therout. For theyr offences are manye, and theyr departynge awaye is greate. Shoulde I then for all this haue mercye vpon the? Thy chyldren haue forsaken me, and sweare by them that are no goddes. And albeit they were bounde to me in mariage, yet they fell to aduoutrye, and hanted harlottes houses.

In

In ꝑ dedes of vnclenly lust they are become like the stoned horse, euery man neyeth at his neyghbours wyfe: shulde I not correct this sayeth the Lorde?

Shulde I not be auenged of suche people, Ezech.xxxvi.c. that is lyke vnto this? Clyme vp vpon yr stil walles breake them downe, but destroye them not vtterly: cut of their braunches, because they are not the Lordes. For vnfaythfully hathe the house of Israel and Juda forsaken me, sayethe the Lorde. They haue denied the Lorde, and sayde: It is not he. Neyther shall no misfortune come vpon vs: we shall se neyther swerde nor honger. So for the warnyng of the Prophetes, they take it but for wynde: yea there is none of these, which wil tell them, that suche thynges shall happen vnto them.

D Wherfore thus sayethe the Lorde God of hostes: because ye speake suche wordes: beholde: The wordes that are in thy mouthe wil I turne to fire, and make the people to be wode, that I may consume them.

Lo, I will brynge a people vpon you from farre, O house of Israel (sayethe the Lorde) a mygthye people, an olde people, a people whose speche thou knowest not, neyther vnderstandest what they saye. Their throwes are lyke vnto graues: yea they them selues be myghtye gyauntes. This people shall eate vp thy frute and thy meate: yea they shall deuour thy sonnes and thy doughters, thy shepe and thy bullockes.

They shall eate vp thy grapes and fygges. Yea for thy stronge and well fenced cyties wherin thou dyddest trust, they shall destroye them with the swearde. Neuertheles I will not haue doone with you, sayethe the Lorde. But yf they saye: Wherfore dothe the Lorde oure God all this vnto vs?

E Then answere them: because that lyke as ye haue forsaken me, and serued strange Jerem.v.b godden in youre owne lande: euen so shall ye serue other godden also in a strange land. Preache this vnto the house of Jacob, and cype it out in Juda, and saye thus: Here this (thou foolyshe and vnderstande people) Esay.vi.b. Jerem.v.b. ye haue eyes, but ye se not: eares haue ye, but ye heare not.

Feare ye not me, sayethe the Lorde? Are ye not ashamed to loke me in the face? which haue bonde the see with the sande, so that it can not passe his boundes: For though it rage, yet can it do nothynge, and though the wawes therof do swell, yet may they not go ouer.

But this people hathe a false and obstynate herte, they are departed and gone awaye fro me. They thynke not in their hertes: O let vs feare the Lorde oure God that gyueth vs rayne early and late, when nede is: whiche keepeth euen sly the harueste for vs surely.

Neuertheles youre wyckednes haue fourmed these thynges you, and youre synnes haue gotten you herof. For amonge my people are founde wycked personnes, that pitefully laye snares, and wayte for men, to take them and destroye them. And lyke as a nette is full of byrdes, so are their houses full of that whiche they haue gotten with falsehed and dysceyte.

Therof commeth their greate substaunce G and ryches: therof are they fatte and welfaye, and are run alwaye fro me with shamefull blasphemyes. They inquire not the lawe, they make no ende of the fatherlesses cause, they iudge not the poore accordynge to equite.

Shulde I not punish these thynges, sayeth ꝑ Ezech. Zach. Lorde? Shulde I be auenged of all suche people as these be? horrible and grieuous thynges are done in the lande.

The Prophetes teache falsely, and the preestes folowe them, and my people hathe pleasure therin. What wyll come therof at the last?

¶ The synnes for whiche Jerusalem is afflicte. Vncircumcysed eares. Couetousnesse. Disceyte. The Lorde reiecteth the false fayres of the Jewes. The commynge of the Babylonyans is prophecyed agayne.

CAPI. VI.

COme forth of Jerusalem, ye strong chil A dren of Ben Jamin: blow vp the trompettes ye Recuites, set vp a token vnto Bethcarem, for a plage and a greate misery bursteth out from the North.

I wyll lyken the doughter of Syon to a faire and tender woman, to her shall come the shepeherdes with their flockes. Their tentes shall they pytche rounde about her, and euery one shall fede them that are vnder his hande. Make battayle agaynste her (shall they saye.) Aryse, let vs go vp, wyple it is yet daye.

Alas, the daye goeth awaye, and the B nyght shadowes fall downe: Aryse, let vs go vp by nyght, and destroye her stronge holdes: for thus hath the Lorde of hostes commaunded.

Hewe downe her trees, and set vp bulwarkes agaynste Jerusalem. This is the cytye that muste be punished, for in her is all vnrighteousnesse. Lyke as a Condyte abounded in water, euen so this cytye abounded in wyckednesse. Robberye and vnrighteousnes is herde in her, sores and woundes are euer there in my syght. Amende the, O Jerusalem, lest I withdraw my hert from the, and make the desolate: and thy lande also, that no man dwel in it. For thus sayeth the Lord of hostes: C The remnaunt of Israel shal be gathered as the remnaunt of grapes.

And therfore tourne thyne hande agayne in to the basket, lyke the grape gatherer. But vnto whom shall I speake, whom shal I warne, that he maye take hede? Their eares are so vncircumcysed, that they maye not heare.

Beholde, they take ꝑ word of God but for a scorne,

a stronge, and haue no lust therto. And therfore I am so ful of indignacio, o Lord, that I may suffre no longer. Powre out thy wrathe vpon the children that are without, and vpon all yonge men.

Yea the man muste be taken prysoner with the wyfe, and the aged with the creple. Their houses with their landes and wyues shall be turned vnto straungers, when I stretche oute myne hande vpon the inhabitauntes of this lande, sayethe the Lorde. For frome the least, vnto the moste, they hange all vpon couetousnesse: and frome the Prophete vnto the Preest, they goo all aboute with falsehed and lyes.

And beside that, they heale the hurte of my people with swete wordes, sayinge: peax peax, when there is no peax at all. Therfore they muste be ashamed, for they haue committed abhominacion. But howe shoulde they be ashamed, when they knowe nothing, neyther of shame, nor of good nourture? And therfore they shall fall amonge the slayne: and in the houre when I shall vysyte them, they shall be brought downe, sayth the Lorde.

Thus sayethe the Lorde: goo in to the stretes, consyder and make inquisicion for the olde way, and yf it be the good and right waye: then goo therin, that ye maye fynde rest for your soules. But they saye: we will not walke therin; and I wyll set watche men ouer you, and therfore take heed vnto the voyce of the trompet: But they saye we wil not take hede. Heare therfore ye Gentyles, and thou congregacion shalte knowe, what I haue decreed for them. Heare thou earth also: beholde, I wyll cause a plage come vpon this people, euen the fruite of their own ymaginacions.

For they haue not bene obedient vnto my wordes, and to my lawe, but abhorred them. Wherfore bringe ye me incense frome Saba, and swete smellynge Calamus frome farre countreyes? Youre burnte offerynges displease me, and I reioyse not in youre sacrifices.

And therfore thus sayethe the Lorde: beholde, I wyl make this people fal, and there shal fall from amonge them the father with the children, one neyghboure shall perysshe with an other.

Moreouer thus sayth the Lorde: Beholde there shal come a people from the North, and a great people shall aryse frome the endes of the earth, with bowes and with dartes shall they be weapened: It is a coughe and fearce people, an vnmercyfull people: their voyce roreth lyke the see, they ryde vpon horses well apparelled to the battayle against the, o doughter Sion.

Then shall this crye be hearde: Oure armes are feble, heuynesse and sorowe is come vpon vs, as vpon a woman trauaylynge with childe. No man goo forthe in to the feld, no man come vpon the hye strete: for the swerde and feare of the enemye shall be on euery syde.

Wherfore gyrde a sacke clothe aboute the (O thou doughter of my people) sprynckle thy selfe with asshes, mourne and wepe bytterly, as vpon thy onely beloued sonne: For the destroyer shall sodenly fall vpon vs. The haue I set for a prouer of my hard people, to seke out, and to trye their wayes. For they are all vnfaythfull and fallen awaye, they hange vpon frythy lucre, they are clene brasse and yron, for they hurte and destroye euery man. The bellous are brente in the fire, the lead is consumed, the melter melteth in vayne, for the cupill is not taken awaye from them. Therfore shall they be called noughtye syluer, because the Lorde hathe caste them oute.

G Amos. viij. b.

¶ Ieremye is commaunded to shewe vnto the people the wordes of God, whiche trusteth in the outwarde seruyce of the temple, that helpeth nothynge. The ruyne that shall happen to the Iewes for the despysynge of their prophetes. Martyres doth not the Lorde therfor requyre of the Iewes, but that they shoulde obey his worde. Tophet.

CAPI. VII.

A These are the wordes that God spake vnto Ieremye: Stande vnder the gates of the Lordes house, and crye out these wordes there with a loude voyce, and saye: Heare the worde of the Lorde all ye of Juda that go in at this doore, to honour the Lorde. Thus sayethe the Lorde of hostes, the God of Israel. Amende youre wayes and youre counselles, and I wyll lette you dwelle in this place. Trust not in false lyenge wordes, sayinge: here is the temple of the Lorde, here is the temple of the Lorde, here is the temple of the Lorde.

Iere. xxvi. B.

B Deut. xvii. c. Iacha. viii. c. Leuit. xix. g. Iob. xxxij. d.

* For yf ye wyll amende youre wayes and counsels, yf ye wyll iudge ryghte betwyxte a man and his neyghboure: yf ye wyll not oppresse the straunger, the fatherlesse and the widowe: yf ye wyll not shedde innocente bloode in this place: yf ye wyll not cleue to straunge goddes to youre owne destruction: then wyll I let you dwell in this place: yea, in the land that I gaue afore tyme vnto your fathers for euer.

But take hede, ye truste in counselles that begyle you, and do ye no good. For when ye haue stollen, murthered, committed aduoutrye, and periurye: When ye haue offred vnto Baal, folowynge straunge and vnknowen Goddes: Then come ye, and stande before me in this house, (whiche hath my name gyuen vnto it) and saye: Nowe we are delyuered ouyte, thoughe we haue doone all these abhominacions.

Ecclesiast. b.

C

* What, thynke you this house that beareth my name, is a den of theues? And these thinges are not done priuyly, but before mine eyes sayeth the Lorde. Go to my place in * Silo, whereunto I gaue my name afore tyme, and loke well what I dyd to the same place for the wyckednesse of my people of Israel.

* Iob. ii. b. Psalm. xxvi. b. Iere. xxxii. f. Iosue. xviii. a Iere. xx vi. a. 1. Reg. iii. viij. b and. ix.

And

ſtnd nowe, thoughe ye haue wone all theſe
dedes (ſayth the Lorde) and I my ſelfe roſe
vp euer betymes to warne you, and to com-
mon with you, yet wolde ye not heare me:
Where I
Iſa. xlv. b.
& lxv. d.
Iere. xxxii. b. I called, ye wolde not anſwere. And therfore
euen as I haue done with Siloh, ſo wyll I
do to this houſe, that my name is gruen vn-
to, (and that ye put youre truſt in) ye vnto the
place that I haue gruen to you and youre fa-
thers. And I ſhall thruſt you out of my ſight
as I haue caſt out all youre brethren the hole
ſede of Ephraim.

D Therfore thou ſhalte not praye for this
people, thou ſhalte neyther gyue thanckes
nor bydde prayer for them: thou ſhalte make
no interceſſio to me for them: for in no wyſe
wyll I heare the. Seeſt thou not what they
doo in the cityes of Juda, and without
Jeruſalem? The chyldren gather ſtycks,
the fathers bynde the fire, the mothers knede
the dowghe, to bake cakes for the quene of
heuen.

They poure oute drynckeofferynges vn-
to ſtraunge Goddes, to prouoke me vnto
wrathe: Dowbt ye if they hurte not me (ſayth
the Lorde) but rather confounde and ſhame
them ſelues.

And therfore thus ſayth the Lorde God:
beholde, my wrath and my indignacion ſhall
be poured out vpon this place, vpon me and
cattell, vpon the trees of the felde, & all frute
of the land, & it ſhal burne ſo that no mā may
quenche it.

E Thus ſayth the Lorde of hoſtes, the God
of Iſrael: Ye heape vp youre burnte offeryngs
with youre ſacrifyces, and eate the fleſhe.
But when I brought youre fathers oute of
Egypt, I ſpake no worde vnto them of burnt
offeryngs and ſacrifyces: but this I com-
maunded them, ſaying: Harken and obey my
voyce, and I ſhall be your God, and ye ſhal
be my people: ſo ꝙ ye walke in all the wayes
which I haue commaunded you, that ye may
proſpere.

Iere. xliv. a. But they were not obedient, they wolwed
not their eares therevnto, but wente after
their owne ymaginations, and after the mo-
cions of their owne wycked hert, and ſo tour
ned them ſelues awaye, and conuerted not
vnto me. And this haue they doone, from the
tyme that youre fathers came out of Egypt
vnto this daye.

F Neuertheleſſe I ſent vnto them my ſer-
uaunte all the Prophetes: I roſe vp erlye &
ſente them worde, yet wolde they not harken
ne offer me their eares, but were obſtinate
and worſe then their fathers. And thou ſhalt
now ſpeake all theſe wordes vnto them, but
they ſhall not heare the: thou ſhalte cry vpon
them, but they ſhall not anſwere the. There-
fore ſhalte thou ſaye vnto them: this is the
people, that neyther heareth the voyce of the
Lorde their God, ne receyueth his correction.
Faythfulneſſe and truthe is clene rooted out
of their mouth.

G Wherfore cut of thyne heere, and caſte it
away, take vp a complaynt in the hole land:
for the Lorde ſhall caſt awaye and ſtatter the
people, that he is diſpleaſed withall. For the
chyldren of Juda haue doone euyll in my
ſyghte, ſayth the Lorde. They haue ſet vp their
abhominacions in the houſe that bare my
name, and haue defyled it. They haue al-
ſo buylded an aulter at Topheth, whiche is
in the valleye of the chyldren of Hennon:
that they myghte burne their ſonnes and
doughters, whiche I neuer commaunded
them, neyther came it euer in my thoughte.
and therfore beholde, the dayes ſhall come
(ſayth the Lorde) that it ſhall no more be
called Topheth, or the valeye of the chyl-
dren of Hennon, but the valey of the ſlayne,
for in Topheth they ſhall be buryed, becauſe
they ſhall elles where haue no rowme. Yea,
the dede bodyes of this people ſhall be eaten
of the foules of the ayre, and wylde beaſtes
of the earthe, and man ſhall fraye them a-
waye. And as for the voyce of mythe and
gladneſſe of the cityes of Juda and Jeruſa-
lem, the voyce of the bridegrome, and of the
bryde: I wyll make them ceaſe, for the lande
ſhall be deſolate.

Cyuil

The deſtruction of the Jewes. The Lorde mo-
neth the people to amendement, reckening vp their
ſynnes. Reproueth the ſpunge doctryne of the pha-
ryſees and prieſtes, and their couetyſe.

CAPI. VIII.

AT the ſame tyme, ſayth the Lorde, the
bones of the kynges of Juda, the bo-
nes of his Princes, the bones of the
prieſtes and Prophetes, yea and the bones of
the enhabytaūs of Jeruſalem, ſhalbe brought out
of their graues, and layde againſt the ſunne,
the moone, and all the heuenly hoſte, whome
they loued, whom they ſerued, whō they tar
after, whome they ſought & worſhypped.
They ſhall neither be gathered togyther, ne
buryed, but ſhall lye vpon the earthe to their
ſhame and deſpyſynge.

And all they that remayne of this wycked
generacion, ſhall chuſe more to dye then lyue:
where ſo euer they remayne, and where as I
ſcatter them, ſayth the Lorde of hoſtes. This
ſhalte thou ſaye vnto them alſo: Thus ſayth
the Lorde: Do men fall ſo, that they aryſe
not vp agayne? And turne they ſo farre away
that they neuer conuerte? Wherefore then is
this people and Jeruſalem gone ſo far backe,
that they tourne not agayne. They are euer
the longer, the more obſtinate, and will not
be conuerted.

For I haue loked and conſidered: but there
is no man that ſpeaketh a good worde: there
is no man that taketh repentaunce for his
ſynne, that wyll ſo moche as ſaye: wherfore
haue I done this? But euery man (as ſoone
as he his turned backe) runneth forth ful, like
a wylde hoſſe in a batayle. The Storke kno-
weth his appoynted time, the turtle wur, the
ſwalowe and the crane conſidre the tyme of
their trauayle, but my people wil not know
the lawe of the punyſhmēt of the Lorde? How

Cyuil

Ezech.

Cyuil

Cyuil

Cyuil

dare ye saye them: we are wyse, we haue the lawe of the Lorde amonge vs?

Beholde, the disceytfull penne of the scribes, setteth forth lyes: therfore shall the wise be confounded, they shall be afrayde and taken: for lo, they haue cast oute the worde of the Lorde: what wysdome can then be among them? Wherfore I wyl gyue their wiues vnto straungers, and theyr fieldes to destroyers.

For from the lowest vnto the hyest, they folow all lyghtly lucre: and from the prophet vnto the preest, they vse all with lyes. Neuer the lesse, they heale the hurte of my people vi swete wordes, saying: peax peax, where there is no peax at all.

Fye for shame, how abhominable thynges do they? yet they be not ashamed, yea they knowe of no shame.

Wherfore in the tyme of their visitacion, they shall fall amonge the dead bodyes saith the Lorde.

Moreouer I wil gather them in, sayth the Lorde, so that there shal not be one grape vpo the vine, ne one fyg vpon the fyg tree, & the leaues shall be pluckt of.

Then wil I cause them to departe and saye: why prolong we the time? Let vs gather our selues togither, and go in to the stronge cities, there shall we be in rest: For the Lorde oure God hathe put vs to silence, and gyuen vs water mixte with gall, to drynke, because we haue synned against him.

We loked for peax, and we fare not ꝑ better, we wayted for the tyme of helth, and lo, here is nothing but trouble.

From Dan shall the noyse of his horses be herde, the hole lande shall be afrayde at the neying of his stronge horses: for they shall goo in and deuoure the lande, with all that is in it: the cityes, and those that dwell therin. Moreouer, I wyll sende Cockatrices and serpentes amonge you (whiche wyl not be charmed) and they shal bite you, sayth the Lorde.

Sorowe is come vpon me, and heuynesse vexeth my herte: for loo, the voyce of the crienge of my people, is herde from a farre countreye: Is not the Lorde in Syon? Is not the kynge in her? Wherfore then haue they greued me (shall the Lorde saye) with their ymages, and foolyshe straunge fashions?

The harueste is gone, the sommer hathe an ende, and we are not holpen. I am sore vexed, because of the hurte of my people: I am heuye, and abashed: for there is no more Tryacle at Galaad, and there is no Physicyan that can heale the hurte of my people.

¶ The complaint and bewayling of the Prophete for the welfare of the people. In the knowlege of God ought we only to reioyce. The circumcision of the hert.

CAP. IX.

O Who wyll gyue my head water ynough, and a well of teares for myne eyes: that I may wepe night and day, for the slaughter of my people? Wolde God that I hadde a cotage some where farre from home, that I myghte leaue my people, and goo from them: for they be all aduouterers and a thronginge sorte. They bende their tunges lyke bowes, to shote out lyes. As for the truthe, they may nothyng away withall in the worlde. For they go from one wickednesse to an other, and holde not thynge of me, sayth the Lorde.

Yea, one muste kepe him selfe from an other, no man maye safely trust his owne brother: for one brother vndermyneth an other, and one neyghboure begyleth an other. Yea, one dissembleth with an other, and they walke with no truthe. They haue practised their tonges to lye, and taken great payne to do myschiefe. They haue set their dwelle in ꝑ middest of disceyte, and for very disseueraunce refused they wyll not knowe me, sayth the Lorde.

Therfore thus sayth the Lorde of hoostes: beholde, I wyll melte them and trye them, for what should I els do to my people? Their tunges are lyke sharpe arowes to speake disceyt. With their mouth they speake peaceably to their neighboure, but priuily they laye wayte for him.

Beholde I not punish them for these thinges, sayth the Lorde? Or holde I not be auenged of anye suche people as this? Vpon the mountaynes wyll I take vp a lamentation & sorowfulnesse, and a mournyng vpon the fayre playnes of the wildernesse: Namely, bicause they are so brent vp, that no man goeth there any more: yea a man shal not heare one beest there.

Byrdes and cattell are all gone from thence. Yea I will make Jerusalem also an heape of stones, and a denne of dragons wormes. And I wil make the cityes of Juda so waste, that no man shall dwel therin. What man is so wyse, as to vnderstande this? Or to whom hath the Lord spoken by mouth, that he may shewe this and saye: O thou lande why perishest thou so? Wherfore arte thou so brent vp, and lyke a wyldernesse, that no man goeth thorowe?

Yea the Lorde him selfe tolde the same vnto them that forsoke his lawe, and kepte not the thynge that he gaue them in commaundement, neither lyued therafter: but folowed the wickednesse of their owne hertes, and serued straunge goddes, as their fathers taught them.

Therfore thus sayth the Lorde of hoostes, the God of Israel: Beholde, I wyll feede this people with wormewod, and gyue them gall to drynke. I wil scatter them also among the heathen, whom neither they ne their fathers haue knowen: and I wyll sende a sworde amonge them, to persecute them, tyl I dyspatche them to noughte. Moreouer thus sayth the Lorde of hoostes: loke ye call for mourning wyues, and send for wyse women: that

they come hoztly, and synge a mournyng
songe of you: that the teares maye fall out
of our eyes, and that oure eye lydes maye
gushe out of water.

For there is a lamentable noyse herde of
Syon: O how are we so sore destroyed! O
howe are we so pitteously confounded! We
muste forsake oure owne naturall countrey,
and we are shut oute of oure owne lodgyn-
ges. Yet heare the worde of the Lorde (O
ye women, and lette youre eares regarde the
wordes of his mouthe: that ye maye lerne
youre doughters to mourne, and that eue-
rye one maye teache her neyghboure to make
lamentacyon. Namely thus: Deathe is
clymmynge vp in at oure wyndowes, he is
come in to oure houses, to destroye the chil-
dren before the doore, and the younge men in the
strete.

But tell thou playnly, thus sayth the Lorde:
The dede bodyes of men shall lye vpon the
grounde, as the donge vpon the felde, and as
the heye after the mower, and there shall be
no man to take them vp.

Moreouer, thus sayth the Lorde: Let not
the wyse man reioyse in his wysedome, ne the
stronge man in his strength, neyther the riche
man in his ryches: But who so wyll reioyse
let him reioyse in this, that he vnderstandeth
and knoweth me: for I am the Lorde, which
do mercy, equitie and righteousnesse vpon the
earth. Therfore haue I pleasure in suche thin-
ges, sayth the Lorde. Beholde, the tyme com
meth (sayth the Lorde) that I wyll vysyt all
them, whose foreskyn is vncircumcised. The
Egyptians, the Iewes, the Edomites, the
Ammonites, the Moabites, and the thurn
Arabianes that dwel in the wylderne. For
all the Gentyles are vncircumcised in the flesh,
but all the house of Israel are vncircumcised
in the herte.

¶ The vanitees and ydolatryes of the Gentyles are not to be
feared. Of the mightynesse of Gods, and of the po-
wer of God. Of sayll curates.

CAPI. X.

HEare the worde of the Lorde, that he
speaketh vnto you, O thou house of Is-
rael: Thus sayth the Lorde: Ye shall
not lerne after the maner of the Heathen, &
ye shall not be afrayde for the tokens of hea-
uen: for the Heathen are afrayde of suche:
yea all the customes and lawes of the Gen-
tyles are nothynge but vanitie. They hewe
downe a tree in the wod with the handes of
the workeman, & facyon it with the axe: they
couer it ouer with golde or syluer, they fasten
it with nayles and hammers, that it moue
not. It standeth as vpryght as the palme tree, it
can neither speake ne goo, but must be borne.
Be not ye afrayde of suche, for they can doo
neyther good ne euyll. But there is none like
vnto the, O Lorde, and great is the name
of thy power. Who wolde not feare the?
For what kynge of the Panymes wolde not
obey the?

For amonge all the wyse men of the Pa- B
nymes, and in all theyr kyngdomes, there is
none that maye be lykened vnto the. They
are all togyther vnlerned & vnwyse. All their
conning is but vanitie: namely wod, syluer,
whiche is brought out of Tharsis, and bea-
ten to plates: and golde from Ophir, a
worke that is made with the handes of the
crafty man and the caster, clothed with pe-
lowe lyke and skarlet: euen so is the worke
of their wyse men all togyther. But the Lorde
is a true God, a lyuynge God, and an euer-
lastynge kynge. If he be wroth, the earthe
shaketh: all the Gentyles maye not abyde
his indignacion.

As for their goddes, it may well be sayd of
them: they are goddes that neither made he-
uen ne earthe: therfore shall they perysshe
from the earthe, and from all thynges vn-
der heuen. But (as for oure God) he made
the earth with his power, and with his wis- Iere. 51
dome hathe he stablysshed the pole compasse of
the worlde, with his discretion hath he spred
out the heuens.

At his voyce the waters gather togither in C
the ayre, he drawyth vp the cloudes from the
vttermost partes of the erth: he turneth ligh
tenynge to rayne, and bryngeth forthe the
wyndes out of their treasures. His wisdome Psal. 135
maketh all men foles. And confounded be al
caruers of ymages, for that they call, is but a
bayne thynge, and hathe no lyfe. The bayne
craftesmen with their workes, that they in
their vanitie haue made, shall perysshe one
with an other in the tyme of visitacion. Ne-
uertheles le Iacobs portion is not suche: but
it is he that hath made al thynges, and Israel
is the rod of his enheritaunce: The Lorde of
hostes is his name. Put away thyne vncleu-
nesse oute of the lande, thou that arte in the
strong cityes. For thus sayth the Lorde: Be-
holde, I wyll now throwe oute the inha-
bitaunces of this lande a great waye of, and
trouble them in suche laste, as they shall no
more be founde.

Alas how am I hurt? Alas how payneful D
are my stroukes vnto me! For I confesse this
to you by my selfe, and I muste suffer it. My
tabernacle is destroyed, and all my cordes are
broken. My chyldren are gone fro me, and
can no where be founde. Nowe haue I none
to spreade oute my tente, or to set vp my han-
gynges. For the herdemen haue done fool-
yshly, that they haue not sought the Lorde.
Therfore haue they dealt vnwyttely with
them selfe, and all are scattered abrode. Be-
holde, the noyse is harde at hande, and great
feblenesse out of the North: to make the cities
of Iuda a wildernesse, and a dwellynge place
for dragons.

Nowe I knowe, O Lorde, that it is not in E
mans power to ordre his owne wayes, or to Psalm.
rule his owne steppes and goinges. Therfore
chasten thou vs, O Lorde, but with fauour
and not in thy wrathe, bringe vs not vtterly
to nought. Powre out thyne indignacion ra-
ther vpon the Heathen that know the not, & Psalm.
vpon the people that call not on thy name:

And

And that because they have consumed, wasted and destroyed Jacob, and have rooted out his glorye.

¶ A curse of them that obeye not the wordes of Goddes promise. The people of Juda following the steppes of theyr fathers, worshipped straunge goddes. The Lorde sayeth he will not heare the Iewes, and forbiddeth also Jeremye to praye for them.

CAPI. XI.

1 THis is an other sermon, which ✠ Lorde commaunded Jeremye to preache, saying: Heare the wordes of the covenaunt and speake vnto all Juda, and to all them that dwell at Jerusalem, and saye vnto them Thus sayeth the Lorde God of Israell: Cursed be euery one that is not obedient vnto the wordes of this covenaunt: which I commaunded vnto your fathers, what tyme as I brought them out of Egypte, from the yron furnace, saying: Be obedient vnto my voice and do according to all that I commaunde you: so shall ye be my people, and I will be your God, and will kepe my promeise that I gaue sworne vnto your fathers: Namely that I would giue them a lande wherein floweth milke and honye, as ye se, is come to passe this daye. Then answered I, and sayde. Amen. It is euen so, Lorde, as thou sayest.

2 Then the Lorde sayde vnto me againe: preache these in the cities of Juda, and rounde about Jerusalem, and saye: Heare the wordes of this covenaunt, that ye maye kepe them. For I haue diligently exhorted your fathers, euer synce the tyme I brought them out of the lande of Egypte, vnto this daye. I gaue them warninge betymes, saying: Hearken vnto my voyce: Neuertheles they would not obeye me, nor encline theyr eares vnto me, but followed the wyckednesse of theyr owne hertes.

And therfore haue I stirred them as transgressours of all the wordes of this covenaunte that I gaue them to kepe, which they (not withstanding) haue not kepte.

And the Lorde sayde vnto me: It is found out, that both Israel, and all their citezyns of Jerusalem are gone backe. They haue turned them selues to the blasphemyes of theyr first fathers, which had no lust to heare my wordes. Euen lykewyse haue these also followed straunge goddes, and worshipped the. The house of Israell and Juda haue broken my covenaunte, which I made with theyr fathers.

3 Therfore thus sayeth the Lorde: Beholde, I will sende a plage amonge you, which ye shall not be able to escape: and though ye crye vnto me, I will not heare you. Then shall the townes of Juda, and the citezyns of Jerusalem go and call vpon theyr goddes vnto whom they make their oblacions, but they are not able to helpe them in tyme of theyr trouble. For as many cityes as thou hast, O Juda, so many goddes hast thou also. And lyke how many stretes there be in the, O Jerusalem, so many shamefull aulters haue ye set vp, to offer vnto them vnto Baal. But Jerem. xiii. B. praye not thou for this people: bye nether praise ne prayer for them, for though they cry vnto me in their trouble, yet will I not heare them.

4 O thou beloued, why wilt thou so shamefully greate blasphemyes in my house? Euen as though that holye flesshe myght abolishe the, specially when thou hast made thy boste of thy wyckednesse. The Lorde called the a greene olyue tree, a fayre one, a fruitefull one, a goodly one: but nowe that there is a conflagracyon ouer the house, he will burne the vp, and destroye thy braunches. For the Lorde of hostes that planted the, hath wyssed a plage for the (O thou house of Israell and Juda) for the euyll that ye haue wrought to prouoke him to wrathe, in that ye haue serued vnto Baal.

5 Thus, O Lorde, haue I learned of the, and vnderstande it: for thou hast shewed me their ymaginations. But I (as a milde lambe) was caried awaye to be slayne: not knowing that they had deuised matter a counsell against me, saying: We will destroye his meate with wodde, and dryue him out of the lande of the lyuynge, that his name shall neuer be thought vpon.

6 Therfore I will beseche the nowe, O Lorde of hostes, thou ryghteous iudge, thou that tryest the reynes and the hertes: let me se the auenged of them, for vnto the haue I committed my cause. Gen. xlix. c.

7 For Lorde therfore thus of the citezyns of Anathoth, that sought to slee me, saying: Preache not vnto vs in the name of the Lorde, or elles thou shalt dye of our handes. Thus (I say) shake the Lorde of hostes: Beholde, I will visyte you. Yonge younge men shall perysshe with the swerde, your sonnes and your daughters shall vtterly dye of honger, so that none shall remayne. For vpon the citezyns of Anathoth will I bringe a plage, the yere of their visitacion. Deuteron. xi. B. Jeremy. xi. c.

¶ The Prophete marueyleth at the prosperitye of the wicked, although he confesse God to be ryghteous. The Iewes are forsaken of the Lorde. He speaketh against Curates and preachers that seduce the people. The Lorde threateneth destruccyon vnto the nacyons that bordered Jewrye, which troubled and vexed it.

CAPI. XII.

1 O Lorde, thou arte more ryghteous, then that I should dispute with the: Neuertheles, lette me talke with the in thinges reasonable. How happeneth it that the way of the vngodly is so prosperous? and that it goeth so wel with them which (without any shame) offend and lyue in wickednes? Thou plantest them, they take roote, they Job. xxi. c. Ecclesiast. ix. b.

growe, and bringe forthe frute. They boaste moche of the, yet doest thou not punish them. But thou Lord (to whom I am wel knowe) thou that hast sene, and proued my hert, take them awaye, lyke as a flocke is caried to the slaughter house, and appoynt them for ye daye of slaughter.

How long shall the lande mourne, and all the herbes of the felde perish, for the wickednesse of them that dwell therin? The catell and the byrdes are gone, yet they saye: truste, God will not destroye us vtterly.

Seinge thou arte weery in runnynge with the foote men, how wylte thou then run with horses? In a peaceable sure lande thou maist be safe, but how wylt thou do in the furious pryde of Iordane? for thy brethren and thy kynred haue all togyther betrayed the, and cryed oute vpon the in thyne absence. Beleue them not, thoughe they speake fayre wordes to the. He for me (saye I) I haue forsaken myne owne dwellynge place, and lefte myne heritage. My lyfe also that I loued so well, haue I geuen in to the handes of myne enemyes. Myne heritage is become vnto me, as a lyon in the wod. It cried out vpon me, ther for haue I forsaken it. Myne heritage is vnto me, as a speckled byrde, a byrde of diuers colours is vpon it. Go hence and gather all ye beestes of the felde togyther, that they maye eate it vp.

Diuers herdemen haue broken downe my vineyarde, and troden vpon my portion. Of my pleasaunt portion, they haue made a wylderneffe. They haue layde it waste: and nowe that it is waste, it lyeth vnto me. Yea, the hole lande lyeth waste, and no man regardeth it.

The destroyers come ouer the heith euery waye, for the swerde of the Lorde shall consume from the one ende of the land to the other, and no fleshe shall haue rest. They shall sow wheate, and reape thornes. They shal take heritage in possession, but it shall be them no good. And ye shal be confounded of your owne wynnynges, bicause of the greate wrathe of the Lorde.

Thus saythe the Lorde vpon all myne euyll neyghboures, that laye handes on myne heritage, whiche I haue geuen my people of Israel: Beholde, I wyll pluche them (namely Israell) oute of theyr lande, and put out the house of Iuda from them. And when I haue rooted them oute, I wyll be at one with them agayne, and wyll haue mercye vpon them: and bringe them agayne (euery man to his owne heritage, and in to his lande.

And yf they (namely that trouble my people) wyll learne the wayes of them to swere by my name: The Lord liueth (lyke as they learned my people to swere by Baal) then shall they be reckened among my people. But yf they wyll not obeye, then wyll I rote out thesame folke, and destroye them (saythe the Lorde.

¶ The destruccyon of the Iewes is prefigured, and theyr sparpynge abrode. Why Israel was accounted to be the people of God, and why they were forsaken.

CAPL. XIII.

MOreouer, thus said the Lord vnto me: go thy way and get the a lynen girdle, and gyrde it aboute thy loynes, and let it not be wet. Then I got me a girdle, according to the commaundement of the Lorde, and put it aboute my loynes. After this the Lorde spake vnto me agayne: Take ye girdle that thou hast prepared, aboute the, and get the vp, and goo vnto Euphrates, and hyde it in a hole of the roche. So wente I, and hyd it, as the Lorde commaunded me. And it happened longe after this, that the Lorde spake vnto me: Aryse, and get the to Euphrates, and fet the girdle thence, whiche I commaunded the to hyde there. Then wente I to Euphrates, and digged vp, and toke ye girdle from the place where I had hyd it: & beholde the girdle was corrupte, so that it was profytable for nothynge.

Then sayd the Lorde vnto me: thus saythe the Lorde: euen so wyll I corrupt the pryde of Iuda, and the haulte myndе of Ierusalem. This people is a wycked people, they will not heare my worde, they folowe the wicked ymaginations of theyr owne hert, and hange vpon straunge goddes, them haue they serued and worshipped: and therfore they shall be as this girdle that serueth for nothynge.

For as fraytly as a girdle lyeth vpon a mans loynes, so fraytly dyd I bynde the hole house of Israell, and the hole house of Iuda vnto me, saith the Lord: that they might be my people: that they might haue a glorious name: that they myghte be in honoure: but they would not obeye me. Therfore laye this ryddle before them, and saye: Thus sayth the Lorde God of Israel: Euery pot shall be filled with wyne. And they shall saye: thynkest thou we knowe not that euerye pot shall be fylled with wyne? Then shalte thou saye vnto them: Thus sayth the Lorde: Beholde, I shall fyll all the inhabitauntes of this lande with dronkennesse, the kynges that sytt vpon Dauids stole, the preestes and prophetes, yea all that dwell at Ierusalem. And I wyl smyte them one against an other, yea the fathers against the sonnes, sayth the Lorde.

I wyll not pardon them, I wyll not spare them: ne haue pitye vpon them: but destroye them. Be obedient, gyue eare, take no disdayne at it, for it is the Lorde him self that speaketh: Honoure the Lorde youre God herein, or he take his lyght from you, and or euer youre feete stomble in darcknesse at the hyll: lest when ye loke for the lyght, he couerne it in to the shadowe and darcknesse of deathe. But yf ye wyll not heare me, that gyue you secrete warnynge, I wyll mourne from my hole herte, for youre stubbornesse.

Pitenly

Pyteously wept I wept, and the teares dyd gushe oute of myne eyes. For the Lordes flocke shall be carped awaye prysoners.

Tell the kynge, and the rulers: Humble youre selues, sette you downe lowe: for the crowne of youre glorye shall fall from youre heed. The cityes towarde the south shall be shut vp, & no mã shal ope the. All Juda shal be carped awaye prysoners, so that none shall remayne.

Lyft vp youre eyes and beholde them that come from the North: Lyke a fat flocke shal they fall vpon the. To whome wylte thou make thy mone, when they come vpon the? for thou hast taughte them thy felte, & made them maysters ouer the. Shall not sorowe come vpon the, as on a woman trauelynge with chylde? And yet thou woldest saye them in thyne herte. Wherfore come these thynges vpon me? Euen for the multitude of thy blasphemies, dyd thy hynder partes and thy feete be vncouered.

For like as the man of Inde may chaunge his skynne, and the cat of the mountayne his spottes: so maye ye that be exercised in euyl, doo good. Therfore wyll I skatter you, lyke as the stubble that is taken awaye with the south wynde. This shall be youre portion, and the portion of youre measure, wherwith ye shall be rewarded of me, sayth the Lorde: bycause ye haue forgotten me, and put youre trust in vnprofytfull thynges. Therfore shall I rourne thy clothes ouer thy heed, and discoure thy thyghes, that thy pruytyes maye be sene, thy aduoutry, thy neyghe maiyes, thy horrible whorysh countenaunce. For vpon the feldes and hylles I haue sene thy abhominacions. Woo be vnto the (O Jerusalem) when wylte thou euer be clensed any more?

¶ Of the derth that shulde come in Jewrye. The prayer of the people, wherynge mercye of the Lorde. The vnprofytfull people are not hearde. Of prayer, fastynge, and of false Prophetes that deceyue the people.

CAPI. XIIII.

The worde of the Lorde dyd vnto Jeremye, concernynge the derth of the frutes. Juda shall mourne: men shall not goo moche more thorowe his gates: the lande shall be no more had in regarde, & the crye of Jerusalem shall breake out. The lordes shall sende theyr seruaunttes to fetche water, and when they come to the welles, they shall fynde no water, but shall caryc theyr vessels home empty. They shall be ashamed and confounded, and shall couer theyr heedes. For the ground shal be dried vp, bycause there commeth no rayne vpon it. The plowmen also shall be ashamed, and shall couer them heedes. The hynde shal forsake the yong fawne that he bryngeth forthe in the felde, bycause there shall be no grasse. The wylde asses shal stande in the mosse, and drawe in theyr wynde lyke the dragons, theyr eyes shall fayle for want of grasse.

Doubtlesse our owne wickednesse rewarde vs: But Lorde do thou accordyng to thy name, though our transgressions and synnes be many. For thou art the comfort and helpe of Israel in the tyme of trouble. Why wylte thou be as a straunger in the land, and as one that goeth ouer the felde, and commeth in onely to remayne for a nyght? Why, wilt thou make thy selfe a towarde, and as it were a graunte that yet may not helpe? For thou art ours (o Lorde) and we bcare thy name, therfore forsake vs not.

Then spake the Lorde, concernyng this people, that haue pleasure to go so nymbly with their fete, and leaue not of, and therfore displeasde the Lord: in so moch that he wil now bryng agayne to remembraunce all their mysdeedes, and punish all their synnes. Yea, euen thus sayd the Lorde vnto me: Thou shalte not pray to do this people good. For though they fast, I wyll not heare their prayers. And though they offer burnt offeringes and sacrifice, yet will not I accepte them. For I will destroye them with the swerde, hunger and pestilence. Then answered I: O Lorde God, the Prophetes saye vnto them: Loo, ye shall se no swerde, and no hunger shal come vpo you, but the Lorde shal gyue you continuall welth in this place.

And the Lorde sayde vnto me: The Prophetes preache lyes vnto them in my name. I haue not spoken with them, neither gaue I them any charge, neither dyd I send them: yet they preache vnto you false visions, charmynge, vanitie, and deceyptfulnesse of theyr owne herte: Therfore thus sayth the Lorde as for them Prophetes that preache in my name, whom I neuer dyd sende, haue not sent) and that saye: Tushe there shal neither dartyle ne hunger be in this land: With swerde and with hunger shall these Prophetes perysh, and the people to whom they haue preached, shal be cast out of Jerusalem, dye of hunger, and be slayne with the swerde (and there shall be no man to burye them) both they and theyr wyues, theyr sonnes and theyr doughters. For thus wyll I poure their wickednesse vpon them. Thou shalt thou saye also vnto them: Myne eyes shall weepe without ceasynge, daye and nyght. For my people shall be destroyed with great harme, and shal perysshe with a great plage, for if I goo in to the felde: lo, it lyeth all full of slayne men: If I come in to the citye: lo, they be all famished of hongre.

Yea, them Prophetes also and preistes shall be led in to an vnknowen lande.

Hast thou then vtterly forsaken Juda? (sayd I) Doth thy soule abhorre Sion? Or hast thou so plagued vs, that we can be healed no more? We looked for peace, and there commeth no good, for the tyme of helthe: and lo, there is nothynge but trouble. We knowlege (O Lorde) all our mysdedes, and the synnes of our fathers, that we haue offended the. Be not displeased (O Lorde) for thy names sake,

forget not thy louynge kyndnesse: Remembre the trouth of thyne honour, breake not the couenaunt that thou hast made with vs. Are there anye amonge the Goddes of the Paynims, that sende rayne, or gyue the shewers of heauen? Doste not thou it, O Lorde oure God, in whom we truste? Yea Lorde, thou wilt all these thynges.

¶ The Lorde wyll not heare Moses or Aaron, yf they praye for the people: but wyll wrappe them in many myseryes. The cause of suche greate myseryes.

CAPI. XV.

Jerem. vnder. Ezech. xxxiii.

THen spake the Lorde vnto me, and saide: Though Moses and Samuel stode before me, yet haue I no herte to this people. Dryue them awaye, that they maye goo out of my syghte. And yf they saye vnto the: Whyther shall we go, then tell them: The Lorde speaketh thus answere: Some vnto deathe, some to the swerde, some to honger, some into captiuite. For I wyll dyuyde foure plages vpon the, sayeth the Lorde. The swerde shall strangle them, the doggis shall deuoure them, the foules of the ayre, and beastes of the earthe shall eate them vp, and destroye them. I wyll skatter them abrode amo[n]ge all kyngdomes and landes to be plaged, bycause of Manasses the sonne of Ezechias kynge of Juda, for the thynges that he dyd in Jerusalem.

Who shall then haue pitie vpon the, O Jerusalem? Who shall be sorye for the? Or, who shall make intercession to pray for the: seing thou goest fro me, and turnest backewarde, sayethe the Lorde? Therfore I wyll stretche out myne handes agaynst the, to destroye the, and I wil not be entreated. I will skatter the abrode with the fanne on euerye syde of the lande, I wyl waste my people and destroye them, for they haue had no lust to turne from their owne wayes. I wyll make their widowes mo in nombre then the sandes of the see.

Vpon the mothers of they[r] children, I shall bringe a destroyer in the noone daye. Sodenly and vnwares shal I sende a feare vpon their cytes. So that hath borne fiue children shall haue none, her hert shal be ful of sorowe.

Amos. viii. c.

The sunne shall fayle her in the clere daye, when she shall be confounded and sayncte for very heuynesse. As for those that remayne, I wil deliuer them vnto the swerde of their enemyes, sayth the Lorde. O mother, alas that euer thou bidst beare me, an enemy & hated of the hole lande: Thoughe I neuer lente me creepyd vpon vsury, yet all men speake euill vpon me.

And the Lorde answered me: Lete not I the then vnto good? Come not I to the when thou art in trouble, and helpe the whe thyne enemyes oppresse the? Doth one yron hurt an other, or one metall that commeth fro[m]e the North the another? As for youre riches and treasure, I wyll gyue them oute in to a pray, not for anye money, but bycause of all youre synnes that ye haue wone in all youre coastes. And I wyll bringe you with your enemyes in to a lande that ye knowe not: for the fyre that is kindled in my indignation, shal burne you vp.

O Lorde (sayde I then) thou knowest all thynges, therfore remembre me, and visit me, deliuer me fro my persecuters: Reteyne not my cause in thy longe wrathe, yet thou knowest that for thy sake I suffre rebuke. When I had founde thy wordes, I ate them vp gredily: they haue made my herte ioyfull & glad. For I cal vpon thy name, o Lorde God of hostes. I dwell not amonge the scorners, neither is my delite therin: but I dwell onely in the feare of thy hand, for thou hast filled me with bytternes. Shal my bruises endure for euer? Are my plages then so great, that they maye neuer be healed? Wilt thou be as a water yͤ faileth, and can not contenue?

Upon these wordes, thus sayde the Lorde vnto me: If thou wylt turne agayne, I shall set the in my seruyce: and yf thou wylte take oute the chynge that is precious fro[m]e the vile, thou shalte be euen as myne owne mouthe. They shall conuerte vnto the, but turne not thou vnto them: & so shall I make the a stronge wall of stele agaynst this people. They shall fyght agaynste the, but they shall not preuayle. For I my selfe wyl be with the to helpe the, and deliuere the sayth the Lorde. And I wyll rydde the oute of the handes of the wycked, and deliuere the out of the handes of tyraunnes.

¶ The prophecyeth the misery of the Jewes. He theweth that the worshyppinges of Idoles and theirstempes of Gode lawe, is the cause of their myserie. He prophecyeth the captiuitie of Babilon, and their deliuerounce from thence agayne. The callinge of the Gentiles.

CAPI. XVI.

MOreouer thus sayd the Lorde vnto me: Thou shalte take the no wyfe, ne begette chyldren in this place: For of the chyldren that are borne in this place, & of they[r] mothers that haue borne them, and of they[r] fathers that haue begotten them in this lande, thus sayethe the Lorde: They shall dye an horrible deathe, no man shall mourne for them, ne burye them: but they shall lye as donge vpon the earthe. They shall perysshe thorowe the swerde and honger, and they[r] bodyes shall be meate for the foules of the ayre, and beestes of the earthe. Agayne, thus sayth the Lorde: Se not vnto them, that come together for to mourne and wepe: for I haue taken my peace fro[m]e this people (sayth the Lorde) yea my fauour and my mercy. And in this lande shal they dye, olde and yonge, and shall not be buryed: no man shall bewayle, no man shall cipp & shout him selfe for them.

Ezech. xxiiii. Jere. xxii.

Ther[e]

There shall not one wyshte an other, to mourne with them for their dead, or to comforte them. One shall not offre an other the cuppe of consolacion, to forget theyr heuines for father and mother. Thou shalt not go in to their feaste house, to syt downe, moch lesse to eate or drynke with them. For thus sayeth the Lorde of hoostes the God of Israel: Beholde, I shall take awaye oute of this place, the voyce of myrthe and gladnesse, the voyce of the bryde grome and of the bryde: yea and that in youre dayes, that ye may se it.

Now when thou shewest this people all these wordes, and they say vnto the: Wherfore hath the Lorde decreed all this greate plage for vs? Or what is the offence and syn that we have done agaynste the Lorde oure God? Then make thou them this answere: Because youre fathers have forsaken me (sayeth the Lorde) & have cleued vnto straunge goddes, whom they have honoured and worshypped but me have they forsaken, and have not kepte my lawe. And ye with youre shamefull blasphemyes, have exceded the wyckednesse of youre fathers. For euerye one of you followeth the frowarde and euyll ymagination of his hert, and is not obedient vnto me.

Therfore wyll I caste you oute of this lande, into a lande that ye and youre fathers knowe not: and there shal ye serue straunge goddes daye and nyght, there wyll I shewe you no fauoure. Beholde therfore (sayeth the Lorde) the dayes are come, that it shall no more be sayde: The Lorde lyueth, whiche brought the children of Israell oute of the lande of Egypte: but, it shall be sayde, the Lorde lyueth, that brought the children of Israel from the North, and from all landes where I had scatered them. For I will bring them agayne in to the lande, that I gaue vnto their fathers.

Beholde (sayethe the Lorde) I will sende oute many fyshers to take them, and after that wyll I sende out many hunters to hunte them oute, from al mountaynes and hylles and out of the caues of stones. For myne eyes beholde all their wayes, and they can not be hyd fro my face, neither can their wicked mys be kepte close oute of my syghte. But fyrste wyll I sufficiently reward them shamefull blasphemyes & synnes, wherwith they have defyled my lande: namely with their fylthy Idols and abhominacions, wherwith they have fylled myne heritage. O Lorde, my strength, my power, and refuge in tyme of trouble. The Gentyles shall come vnto the, from the endes of the worlde, and saye: Verely our fathers have cleued vnto lyes, their Idols are but vayne and vnprofitable. How can a man make vnto his goddes, whiche are not able to be goddes. And therfore I wyll once teache them, sayeth the Lorde. I wyll shewe them my hande and my power, that they maye knowe that my name is the Lorde.

¶ The frowardnesse of the Iewes. Cursed be they that put their confydence in man, and their delyte that trust to God. Mannes hert is wycked. God is the searcher of the hert. The liuyng waters are forsaken. The halowynge of the Sabboth is commanded.

CAPI. XVII.

YOure synne (O ye of the stocke of Iuda) is written in the table of youre hertes, and grauen in vpon the edges of youre altres with a penne of yron and with an Adamant clawe: that youre children also may thinke vpon youre altres, wodes, thicke trees, hygh hylles, mount aynes and feldes. wherfore I wyll make all youre substaunce and treasure be spoyled, for the greate synne that ye haue done vpon youre hygh places throwout all the coostes of youre lande. Ye shall be caste out also from the heritage, that I gaue you. And I wyll subdue you vnder the hand of youre ennemyes, in a lande that ye knowe not. For ye haue myngled fyre to my indignacion, whiche shall burne euermore. Thus sayeth the Lorde: Cursed be the man that putteth his truste in man and that taketh flesh for his armes and he, whose herte departeth from the Lorde. He shalbe lyke the heeth, that groweth in the wyldernesse. So for the good thing that is for to come he shal not se it: but dwell in a dry place of the wyldernes, in a salt and vnoccupied lad. ✠ O blessed is the man, that putteth his truste in the Lorde, and whose hope is the Lorde him selfe. ✠ For he shall be as a tree, that is planted by the water syde: whiche spreadeth oute the rote vnto moysture, whome the heate can not harme, when it commeth, but his leaues are grene. And though there growe but lyte fruite because of drouthe, yet is he not careful but he neuer leaueth of to bring forthe fruite. Amonge all thinges lyuynge, man hath the most deceytfull and vnrecouerable herte.

Who shall then knowe it? Euen I the Lorde searche out the grounde of the hert, and trye the reynes, and rewarde euery man accordynge to his wayes, and accordynge to the fruite of his counsile.

The deceytfull maketh a nest, but hatcheth fewe no young: he commeth by ryches but not ryghtfully. In the myddest of his life muste he leaue them behynde him, and at the last be found a very foole. But thou (O Lorde) whose throne is moste glorious, excellent and of moste antyquite, whiche dwellest in the place of oure holy spirit: Thou arte the comforte of Israell. All they that forsake the, shall be confounded: all they that departe from the, shall be written in earthe, for they have forsaken the Lorde the very conducte of the waters of lyfe.

Heale me, O Lorde, and I shall be holpe: saue thou me, and I shall be saued, for thou arte my prayse. Beholde, these men saye vnto me: Where is the worde of the Lorde? Let it come. Where as I neuertheles

lefte not

lebynge the flocke in thy wayes, haue compelled none by violence. For I neuer desyred any mans death, this knowest thou well. My wordes also were right before the. Be not nowe terrible vnto me, O Lorde, for thou art he in whom I hope, when I am in perylL Let my persecuters be confounded, but not me: let them be afrayde, and not me. Thou shalte bringe vpon them the tyme of their plage, and shalte destroy them right sore.

Agayne, thus hath the Lorde sayde vnto me: Go and stande vnder the gate, where chyldrow the people and the kynges of Juda go out and in, yea vnder all the gates of Jerusalem, and say vnto them: Heare the worde of the Lorde, ye kynges of Juda, and all thou people of Juda, and all ye cytesens of Jerusalem, that go thorowe this gate: Thus the Lorde commaundeth: Take hede for youre lyues, that ye carye no burthen vpon you in the Sabboth, to bringe it thorow the gates of Jerusalem: ye shall beare no burthen also out of youre houses in the Sabboth. Ye shall do no laboure therin, but halowe the Sabboth, as I commaunded youre fathers. How be it they obeyed me not, neither herkened they vnto me: but were obstinate and stubburne, and neither obeyed me, nor receyued my correction. Notwithstandyng, yf ye will heare me (sayth the Lorde) and beare no burthen in to the cyte thorowe this gate vpon the Sabboth: yf ye will halowe the Sabboth, so that ye do no worke therin: then shall there go thorow ȳ gates of this cyty, kynges and princes, that shall syt vpon the seate of Dauid. They shalbe caryed vpō charettes and ryde vpon horses, bothe they and their princes. Yea whole Juda and all the cytesens of Jerusalem shal go there thorowe, and this cyte shall euer be the more and more inhabyted. There shall come men also from the cyties of Juda, from aboute Jerusalem, and from the land of Benjamin, from the playne fyldes, from the mountaynes and from the wyldernesse: whyche shall bringe burnt offrynges, sacrifices, oblacions, and incense, and other thankesgyuynge in the house of the Lorde. But yf ye will not be obedient vnto me, to halowe the Sabboth, so that ye will beare youre burthens thorowe the gates of Jerusalem vpon the Sabboth: Then shall I set fyre vpon the gates of Jerusalem, and it shall burne vp the the houses of Jerusalē, and no man shalbe able to quenche it.

¶ God shewth by the example of a potter, that it is in his power to destroye the helpers of his worde, and to helpe them again when they amend. The conspiracye of the Jewes against Jeremye. His prayer against the aduersaryes.

CAPL XVIII.

THis is an other communycacion, that God had with Jeremy, sayenge: Aryse, and go downe in to the potters house, and there shall I tell the more of my mynde. Come when I came to the Potters house I sounde him makynge his worke vpon a wheele. The vessell that the potter made of claye, brake amonge his handes: So he began a newe, and made an other vessell, accordynge to his mynde. Then sayde the Lord thus vnto me: Maye not I do with you, as this Potter doth, O ye house of Israel, sayth the Lorde? Beholde, ye house of Israel: ye are in my hand, euen as the claye in the Potters handes.

When I take in hande to roote out, to destroye, or to waste awaye anye people or kingdome: yf that people (agaynste whome I haue thus bended) conuerte from their wickednesse: Immediatly, I repent of the plage that I bended to bryng vpon them. Agayne when I take in hande, to buylde, or to plante a people or a kyngdome: yf the same people do euell before me, and heare not my voyce: Immediatly, I repent of the good, that I bode vpō to do for them.

Speake nowe therfore vnto hole Juda, and to them that dwell at Jerusalem: Thus sayth the Lorde: Beholde, I am deuysynge a plage for you, and am takynge a thynge in hande agaynst you.

Therfore let euery man turne from his euyll waye, take vpon you the thynge that is good, and do ryght. But they say: There is no hope of this, we will folowe oure owne ymaginacions, and do euery man accordyng to the wylfulnesse of his owne mynde.

Therfore thus sayth the Lorde: Aske amonge the Heathen, yf any man herde suche horryble thynges, as the daughter of Syon hath done. Shal not the snow (that melteth vpon the stony rockes of Lybanus) moysten the fieldes? Or may the sprynges of waters be so drawen away, that they runne no more gyue moysture, or make frutefull? But my people hath forgotten me, that they haue made sacrifice vnto vayne goddes. And whyle they folowed their owne wayes, they are come out of the hygge highe, and gone in to a foule waye not vsed to be troden. Where thorowe they haue brought their lande into an euerlastynge wylderneſſe and scorne: So that whosoeuer seeyng it, shall be abashed, and wagge their heades. With an Eest wynde will I scatter them, before their enemyes. And when their destruction cometh I will turne my backe vpon them, but not my face. Then sayde they: come, let vs ymagyn some thynge agaynste this Jeremye. Yea this apo euen the prestes, to whome the lawe was committed: the Senatours, that were the wyse: and the Prophetes whiche warned not the waye of God. Come (sayde they) lette vs cut owte his tunge, and let vs not regarde his wordes. Consyder me, O Lorde, & heare the voyce of myne enemyes. Do they not recompence euyll for good, when they bygge a pyt for my soule? Remembre, howe that I stode before the, to speake for them, and to turne awaye thy wrath from them.

Therfore let their children dye of hunger, and let them be oppressed with the swearde. Let their wyues be robbed of their chyldren, and

and become wydowes: let theyr husbandes be slayne, let theyr yonge men be kylled with the swearde in the felde. Let theyr noyse be herde out of their houses, when ꝑ murtherer commeth sodenly vpon them: For they have digged a pit to take me, and layed snares for my fete. Yet Lorde, thou knowest all their councell, that they have devysed to slaye me. And therfore forgyue them not their wyckednes, and let not theyr synne be put out of thy syght: but let them be iudged before the at the tyme of thy indignacion.

¶ He prophecyeth the destruccyon of Ierusalem. for contempt and despysynge of the worde of God.

CAPI. XIX.

MOreouer, thus sayde the Lorde vnto Ieremye: Go thy waye, and bye the an erthen pitcher, and bringe forth the Senatours, and cheife prestes into the valley of the chyldren of Hinnom, which lyeth before the port that is made of bryche, and shewe them there the wordes, that I shall tell the, and say thus vnto them: Heare the worde of the Lorde, ye kynges of Iuda, and ye cytezens of Ierusalem: Thus sayth the Lord of hoostes the God of Israel: Beholde, I will bringe suche a plage vpon this place, that the eares of all that heareth, shall glowe. And that because they have forsaken me, and vnhalowed this place, and have offred in it vnto straunge goddes: whome neither they, their fathers, ne the kynges of Iuda have knowen. They have fylled this place also with the bloude of innocentes, for they have set vp an autter vnto Baal, to burne their children for a burnt offeryng vnto Baal, whiche I neither commaunded, ne charged them, neyther thought vpon therupon.

Beholde therfore, the time commeth (sayth the Lorde) that this place shall no more be called Tophet, ne the valley of the chyldren of Hinnom, but the valley of slaughter. For in this place will I slaye the Senatours of Iuda and Ierusalem, and kyll them by the swearde in the syght of theyr ennemyes, and of them that seke their lyues. And their dead carcases will I geue to be meate for the foules of the ayre, and beastes of the felde. And I will make this cytye to be solace, and despyred: that who so goeth therby, shall be abashed and hysse vpon her, because of all her plages.

And I will fede them also with the fleshe of their sonnes and their doughters. Yea euery one shall eate vp an other in the besiegynge & straytnesse, wherewith their ennemyes (that seke their lyues) shall kepe them in. And the pytcher shalt thou breake in the syght of the men, that shall be with the, and saye vnto them: Thus sayth the Lorde of hoostes: Euen so will I destroye this people and cytye: as a Potter breketh a vessel, that can not be made hole agayne.

In Tophet shall they be buried, for (sayth he) ye shall have none other place. This will I do vnto this place also sayth the Lorde, and to them that dwell therin: Yea I will do to this cytye, as vnto Tophet. For the houses of Ierusalem and the houses of the kynges of Iuda are defiled, like as Tophet, because of all the houses, in whose pasters they bad sacrifice vnto all the hoste of heaven, and poured out dryncke offeryngs vnto straunge goddes. And so Ieremy came from Tophet where the Lorde had sent him to prophecye & stode in the court of the house of the Lorde and spake to all the people: Thus sayth the Lord of hoostes the God of Israel: Beholde, I will bringe vpon this cytye and vpon euery towne about it, al the plages that I have devysed against them: for they have bene obstynate, and wolde not obeye my wordes.

¶ Ieremye is smytten and cast in to prison, for prophesynge of the worde of God. He prophecyeth the captyuite of Babylon. The complaynyng that he is a mockynge stocke, for the worde of God. He is compelled by scripture to preache the worde, wyll he nyll he not.

CAPI. XX.

WHen Phashur the preste, the sonne of Emer, chefe in the house of the Lorde, herde Ieremye preache so frokardly: he smote Ieremye, and put him in the stockes, that are by the vpper gate of Benjamin, in the house of the Lorde. The next daye tolde wynge Phashur brought Ieremye out of the stockes agayne. Then sayde Ieremye vnto him: The Lord hath cal the no more Phashur (that is excellent and interalynge) but Magor (that is frarefull and afrayed) euery where. For thus sayeth the Lorde: beholde, I will make the afrayed, the thy selfe, and all that fauoure the: whych shall perysshe with the swearde of their ennemyes, euen before thy face.

And I will geue hole Iuda vnder the power of the kynge of Babylon, whiche shall cary some vnto Babylon prisoners, and slaye some with the swearde. Moreouer, all the substaunce of this lande, all their precyous and gorgeous workes, all coslynes, and all the treasure of the kynges of Iuda: will I geue into the handes of theyr ennemyes whiche shall spoyle them, and carye theym vnto Babylon. But as for the (O Phashur) thou shalte be caryed vnto Babylon with al thine houshold, and to Babylon shalte thou come where thou shalte dye, and be buryed: thou and al thy fauoureres, to whom thou hast prophesyed lyes. O Lorde, thou makest me weake, but thou refreshest me, and makest me strong agayne. All the daye longe am I mysused and laughed to scorne of euery man: because I have now preached long agaynste malycious tyranny, and shewed them of wickednes. For the whiche cause they call the worde of the Lorde in my teeth, and take me cure to the

wurst

worste.

Wherfore, I thought from hence forthe not to speake of him, ne to preache any more in his name. But the worde of the Lord was a very burninge fyre in my herte and in my bones, whiche when I wolde have stopped I myght not. For why, I herde so many lyes and blaspheimyes, yea even of mine owne companyons, and of suche as were conversaunt with me: whiche were aboute, to make me afrayed, sayinge: vpon him, let vs go vpon him, to trayne hym, and make him bolde his tonge: that we may overcom him and be avenged of him.

But the Lorde stode by me, lyke a myghtye gyaunt: therfore my persecuters fell, and could do nothynge. They shalbe sore confounded, for they have not prospered, they shal have an everlastyng shame. And now, O Lorde of hoostes, thou tryedest iustly, (and the knowest the reynes and the very hertes) let me se them punysshed, for vnto the I commytte my cause.

Jere. xvii. b

Jeremy. xii. D

Synge vnto the Lorde and prayse hym, for he hath delyvered the soule of the oppressed, from the handes of the wycked. Cursed be the daye, wherin I was borne: vnhappye be the daye wherin my mother brought me forth. Cursed be the man, that brought my father ioye tydynges, to make him glad, sayinge: thou hast gotten a sonne. Let it happen vnto that man, as to the cities which the Lord turned vpsyde downe (when he had greate synne the wicked rumoure of them) because he slewe me not, as sone as I came oute of my mothers wombe, and because my mother was not my graue her selfe, that the byrthe might not have come out, but remayned styl in her. Wherfore came I forth of my mothers wombe? To have experience of laboure and sorowe? and to lede my lyfe with shame?

Job. iii. a

¶ The prophecyeth that Zedekiah shall be taken, and the cytye burned.

CAPI. XXI.

THese are the wordes that the Lorde spake vnto Jeremy what tyme as king Zedekiah sent vnto him Phashur the sonne of Melchiah, and Sophonias the sonne of Maasiah preaste, sayinge: Aske counsell at the Lorde (we praye the) of oure behalfe, for Nabuchodonosor the kynge of Babylon besiegeth vs, if the Lorde (peraduenture) will deale with vs, accordyng to his merueilous power, and take hym from vs.

Then spake Jeremy. Synce Zedekiah this answere. Thus sayeth the Lorde God of Israel: beholde, I will turne backe the weapons, that ye have in youre handes, wherwith ye fyghte agaynste the kynge of Babylon and the Caldees, which besiege you rounde about the walles, and I will bringe the together into the myddest of this cytye, and I my selfe will fyght agaynst you, with an out stretched hande, and with a myghtye arme, in great displeasure and terryble wrathe, and will smyte them, that dwel in this citie: yea bothe men and catell shall dye of the pestilence.

And after this (sayeth the Lorde) I shall delyver Zedekiah the kyng of Juda and his seruaunts, his people (and suche as are escaped in the cytye, from the pestylence, sweard, and honger) into the power of Nabuchodonosor kynge of Babylon: yea into the handes of their enemyes, in to the handes of them that folowe vpon their lyues, whiche shall smyte them with the swearde: they shal not pyty them, they shall not spare them, they shal have no mercye vpon them.

And vnto this people thou shalte saye: Thus sayeth the Lorde: ✻ beholde, I laye before you the waye of lyfe and death. Whoso abydeth in this cytye, shall perysshe: either with the swearde, with honger, or with pestylence. But who so goeth out to holde on the Caldees parte, that besege it, he shall save his lyfe, and shall wynne his soule for a praye. For I have set my face agaynste this cytye (sayeth the Lorde) to plage it, and to do it no good. It shalbe geuen in to the handes of the kynge of Babylon, and he shall burne it with fyre.

Jere. xxi. b

Crabro. Jer. xxiii. Jere. xxiii. a

And vnto the house of the kynge of Juda, saye thus: Heare the worde of the Lorde (O thou house of Dauid) for thus sayeth ✻ Lorde: minister ryghteousnesse, and take soone, delyuer the oppressed from the power of the violent: lest my terryble wrathe breake oute lyke a fyre, and burne so, that no man maye quenche it, because of the wyckednesse of youre ymaginations. Beholde, (sayeth the Lorde) I will come vpon you, that dwell in the valleyes, rockes and feldes, and say: Tushe! who will make vs afrayed? or who wyll come in to oure houses? For I wyl visite you (sayeth the Lorde) because of the wyckednesse of youre inuentions, and wyll kyndle suche a fyre in youre wod, as shall consume all, that is about you.

¶ The exhorteth the kynge of Juda to iudgement and ryghteousnesse, why Jerusalem is brought to captyuite. The death of Sellum the sonne of Josia is prophecyed.

CAPI. XXII.

THus sayde the Lorde also: Go downe into the house of the kynge of Juda, & speake there these wordes, and saye: Heare the worde of the Lorde, thou kynge of Juda that sittest in the kyngly seate of Dauid: thou and thy seruaunts and thy people that go in and oute at this gate. Thus the Lorde commaundeth: kepe equite and ryghteousnes, delyuer the oppressed from the power of the violent: do not greue ne oppresse the straunger, the fatherlesse ne the widowe and shede no innocent bloude in this place.

Jerem.

And yf ye kepe these thynges faythfully then shall there come in at the dore of this house kynges to syt vpon Dauids seate: they shall be caryed in charettes and ryde vpon horses,

hozses, both they and their seruaunte, and their people. But yf ye wyll not be obedient vnto these commaundmentes, I swere by mine owne selfe (sayth the Lorde) this house shall be waste. For thus hathe the Lorde spoken vpon the kynges house of Juda: Thou arte the heade, as Galaad is in Lybanus: What wylte thou saye of it, yf I make the not so waste (and thy cities also) that no man shall dwell therin? I wyll prepare a destroyer with his weapons for the, to hewe downe thy specyall Cedre trees, and to caste them in the fyre.

And all the people that go by this cytye, shall speake one to another: wherfore hath the Lorde done thus vnto this noble cytye? Then shall it be answered: Because they haue broken the couenaute of the Lord their God, and haue worshypped & serued straunge goddes. Mourne not ouer the dead, and be not wo for them, but be sory for him that departeth awaye: for he commeth not agayne and seeth his native countrey no more. For thus sayth the Lorde, as touchynge Sellum the sonne of Josiah kynge of Juda, whiche raygned after his father, and is caryed oute of this place: He shall neuer come hyther agayne, for he shal dye in the place, whereunto he is led captyue, & shal se this lande no more. Wo vnto him, that buyldeth his house with vnrighteousnes, and his parlers with the good that he hath gotten by violence: which neuer recompenseth his neyghbours labour ne payeth him his hyre. He thynketh in him selfe: I wyll buylde me a wyde house and gorgyous parlers: He causeth wyndowes to be hewen therin, and the seelynges & gestes maketh he of Cedre, and paynteth the with Zenober. Thynkest thou to raigne nowe that prouokest me to wrath with the Cedre trees?

Dyd not thy father eate and drynke, and prospere well, as longe as he delt with equite and righteoulnes? Yea when he helped the oppressed & poore to their right then prospered he well.

From whence came this, but onely because he had me before his eyes, sayth the Lorde. Neuertheles, as for thyne eyes and thyne hert, they loke vpon couetousnesse, to shed innocent bloude, to do wronge and violence. And therfore thus sayth the Lorde against Jehoakim, the sonne of Josiah kynge of Juda: They shall not mourne for him (as they vse to wayle brother, alas sister: neither shal they saye vnto him: Alas syr, alas for that noble prince. But as an asse shall he be buryed, corrupt and be caste without the gates of Jerusalem.

Clymme vp the hyl of Lybanus (O thou doughter Sion) lyfte vp thy voyce vpon Basan, cry from all partes: for all thy louers are ouerpoyed. I gaue the warnynge, whyle thou wast yet in prosperyte. But thou sayedst: I wyll not heare. And this maner haste thou vsed from thy youth, that thou wouldest neuer heare my voyce. All thy brethren shall be hyred with the wynde, and thy dotynges shall be caryed awaye into captyuyte: Then shalte thou be brought to shame and confusyon, because of all thy wyckednesse: thou that dwellest vpon Lybanus, and makest thy nest in the Cedre trees. O how greate shall thy mournynge be, when thy sorowes come vpon the, as a woman trauelyng with chylde!

As truelye as I lyue (sayth the Lorde) Though Conaniah the sonne of Jehoakim kynge of Juda were the signet of my ryghte hande, yet wyll I plucke him of: And I wyll gyue the into the power of them that seke to haue the, and into the power of them that thou feareste: in to the power of Nabuchodonosor the kynge of Babylon, and in to the power of the Caldees. Moreouer, I wyll sende the, and thy mother that bare the, in to a straunge lande, where ye were not borne and there shall ye dye. But as for the lande that ye wyll desyre to returne vnto, ye shall neuer come at it agayne. This man Conaniah shal be lyke an ymage robbed and torne in peces, whiche pleaseth no man, for all his apparell. Wherfore both he and his seed shal be sent awaye, and cast out into a lande, that they knowe not.

O thou earthe, earthe, earthe: heare the worde of the Lorde: Write this man amõg the outlawes, for no prosperyte shall this man haue all his lyfe long. Neither shall any of his seed be so happye, as to syt vpon the seate of Dauid, and to beare rule in Juda.

¶ He speaketh against euyll curates that make hauocke of the flocke of the Lorde. Of the conuersyon of the remnaute of the Jewes to the fayth. The commynge of the true Shepherde Christ is prophesyed. Against false prophetes. when a prophet preacheth the worde of God. God conuerteth the hertes of the hearers. Against prophetes that preache lyes vnder the name of God. The myracles of false prophetes.

CAPI. XXIII.

Wo be vnto the shepherdes, that destroye and scatre my flocke, sayth the Lorde. Wherfore, this is the commaundemẽt of the Lorde God of Israel, vnto the shepherdes that fede my people: Ye scatre and thrust out my flocke, and loke not vpon them. Therfore nowe wyll I vysyt the wickednesse of youre ymaginacyons, sayth the Lorde: And wyl gather to gether the remnaunt of my flocke fromme all landes that I had dryuen them vnto, and wyll bringe them againe to their pastures, that they maye growe and increase. I wyll set shepherdes also ouer them, whiche shall fede them: They shall no more feare and dreade, for there shall none of them be lost, sayth the Lorde. Beholde, the tyme commeth, sayth the Lord, that I wyll rayse vp the ryghteous braunche of Dauid, whiche shal beare rule, and doyng matters with wysdome, and shall set vp equyte and ryghteousnesse agayne in earth.

In

Clare.xi.a. Ezech.xxxiii. Dan.xii.g. Deu.xxxiii.a. Iohel.i.g. Deu.xxxii.b. 1.Corinth.x.b. Iaremy.xvi.c

In his tyme shall Iuda be saued and Israell shall dwell without feare. And this is the name that they shall call hym: euen the Lorde oure righteous maker. And therfore beholde, the tyme commeth, sayth the Lord, that it shall no more be sayde: the Lorde liueth, which brought the childre of Israell out of the lande of Egypte: But the Lorde liueth, which brought forth, and led the seed of the house of Israel, out of the North land, and from all countreyes where I had skattered them and they shall dwell in their owne lande agayne.

My herte breaketh in my bodye, because of the false prophetes, all my bones shake: I am become lyke a dronken man (that by the reason of wyne can take no rest) for very feare of the Lorde, and of his holy wordes: Iere.xxiii.a Because the lande is full of aduouterers, where throwe it is destroyed and mourneth, and the pleasaunt pastures of the wilde are dryed vp. Yea the waye that men take, is wycked, and their gouernaunce is not ryght lyke the holy worde of the Lorde. For the prophetes & the preestes them selues are polluted hypocrites, and their wyckednesse haue I founde in my house, sayth the Lorde. Wherfore, their way shal be slypperye in the darknes, wherin they may stomble and fal. For I wyl bring a plage vpon them, euen the yeare of their visitacion, sayth the Lorde. I haue sene folye amonge the prophetes of Samaria, that they preached for Baal, & deceyued my people of Israell.

I haue sene also among the prophetes of Ierusalem foule aduoutrye, and pestilent wayes. They take the moste shamefull men by the handes, flatteryng them, so that they can not returne from their wyckednes. All these with their ceteyens are vnto me, as Sodome, and as the inhabytaunces of Gomorre. Iaremy.xi.b

Therfore thus sayth the Lorde of hoostes concernyng the prophetes: Beholde, I wyll fede them with wormwod, and make them drynke the water of gall. For from the prophetes of Ierusalem is the sykenes of prophesye come into all the lande.

D Iaremy.xxiii.b.c.d.e.f.

And therfore the Lorde of hoostes giueth you this warnynge: Heare not the wordes of the prophetes, that preach vnto you, and deceyue you: for they speake the meanyng of their owne herte, and not oute of the mouth of the Lorde. They saye vnto them, that despyse me: The Lorde hath spoken it: Truly, ye shall prosper ryght well. And vnto all them, that walke after the will of their owne herte, they saye: No hurte, there shall no myschefe happen you. For who hath stonden in the counsell of the Lorde, that he hath herde and vnderstande, what he is about to doo: Who hath marked his worke, and herde it? Beholde, the stormy wether of the Lorde (that is, his indignacion) shal go forth, and shal fal downe vpon the heed of the vngodly. And the wrath of the Lorde shall not turne agayne, tyll he performe and fulfyl the thoughte of his herte. And in the latter dayes ye shall knowe his meanynge. Iaremy.xxiii.h Sophon.xvi.a

I haue not sent these Prophetes (sayth the Lorde) and yet they ranne. I haue not spoken to them, and yet they preached. But yf they habde continued in my counsell and herde my wordes: they had turned my people from their cuyll wayes and wycked imaginacions. Am I then God that seeth but the thynge, whiche is nygue at hande, and not that is farre of? sayth the Lorde. Maye any man hyde him selfe so, that I shal not se him? sayth the Lorde. Do not I fulfyl heauen and earthe? sayth the Lorde. I haue herde well ynoughe, what the Prophetes saye, that preache lyes in my name, sayinge: I haue dreamed, I haue dreamed. How longe wyll this continue in the prophetes herte, to tell lyes, & to preache the craftye subtylte of their owne herte? Whose purpose is (with the dreames that euery one tell) to make my people forgette my name, as their faye fathers dyd, when Baal came vp. The prophet that hathe a dreame, let him tell it: and he that vnderstandeth my worde, let hym shewe it faythfully. E Iere.xxiii.i

For what hath chaffe and wheat to do together? sayth the Lorde. Is not my worde lyke a fyre, sayth the Lord, and lyke an hammer, that breaketh the harde stone? Therfore thus sayth the Lorde: beholde, I wyll vpon the prophetes, that steale my worde priuyly frome euery man. Beholde, here am I (sayth the Lorde) agaynste the prophetes, that take vpon them tunges to speake: The Lorde hathe sayd. Beholde, here am I (sayth the Lorde) agaynste them, that haue prophesyed lyes, and deceyue my people with their vanitees, & myracles, whome I neuer sent, ne commaunded them. They shall be this people greate harme, sayth the Lorde. F

If this people, eyther any Prophete or preest aske the, and saye: what is the burthe of the Lorde? Then shalte saye vnto them: What burthen? Therfore wyll I caste you frome me (sayth the Lorde) because ye haue sinned are a burthen. And the Prophete, preest or people that vseth this terme the burthen of the Lorde, them wyll I vysyte, and his house also. G

But thus shall ye saye, euery one to an other: What answere hath the Lorde geuen? or, what is the Lordes commaundement? And as for the burthen of the Lorde, ye shal speake no more of it: for euery mans owne worde is his burthen, because ye haue altered the wordes of the lyuynge God the Lorde of hoostes our God.

Thus shall euery man saye to the prophetes: what answere hath the Lorde geuen the? Or what sayth the Lord? And not ones to name the burthen of the Lorde. Therfore thus sayth the Lorde: For so moche as ye haue vsed this terme (the burthe of the Lorde) where as I not withstandinge sent vnto you and forbade you to speake of the Lordes burthen.

Beholde therfore I wyll repute you as a burthe

burthen, and wil cast you out of my presence: yea and the city also, that I gaue you & your fathers: and wil bring you to an euerlasting contution, and to such a shame as shal neuer be forgotten.

¶ The vysion of the two pannyers of fygges.

The first vpon signifyeth, that parte of the people shoulde be brought agayne from captyuyte. The seconde, that Sedechias and the rest of the people shoulde be destroyed.

CAPI. XXIIII.

The Lorde shewed me a vision: Beholde there stode two maundes of fygges before the temple of the Lorde, after that Nabuchodonosor kynge of Babylon had led awaye captyue Iechonias the sonne of Joakim kynge of Juda, the wyghtye men also of Juda, with the wozke maysters, and conyng men of Jerusalem vnto Babylon. In the one maunde were very good fygges, euen lyke as thole that be fyrst rype. In the other maunde were verye naughtye fygges, whiche myghte not be eaten, they were so cupll. Then sayde the Lorde vnto me: What seest thou Jeremye? I sayde: fygges, wherof some be verye good, and some so cupl, that no man may eate them.

Then came the worde of the Lorde vnto me, after this maner: Thus sayth the Lorde the God of Israell: lyke as thou knowest the good fygges, so shall I knowe the men lede awaye, whome I haue sente out of this place in to the lande of the Caldees, for their profyte: and I wyll set myne eyes vpon the for the beste, for I wyll bryngе them agayne in to this lande: I wil buylde them vp, and not breake them downe: I wil plant them, and not roote them oute. And I wyll gyue them an herte, to knowe howe that I am the Lorde. They shall be my people, and I wil be their God, for they shall returne vnto me w̄ their hole herte.

And lyke as thou knowest the naughtye fygges, whiche maye not be eaten, they are so cupll: Euen so wyll I (sayth the Lorde) let Sedechias the kynge of Juda, (ye and all his princes, and the residue of Jerusalem that remayne oute in this lande, and them also that dwell in Egypt) to be vexed and plaged in all kyngdomes and landes. And wyll make them to be a reproffe, a cõmon by worde a laughynge stocke and shame, in all the places where I shall scatter them. I wyll sende the swerde, honger, and pestylence amonge them, vntyll I haue cleane consumed them out of the lande that I gaue vnto them and their fathers.

¶ Jeremye prophecyeth, that they shall be in captyuyte three score and ten yeares, because they contemned and despysed the worde of God. He sheweth that after three score and ten yeares, the Babylonians shoulde be destroyed. The destruction of all nacyons is prophecyed. He meaneth the plaules of the nacyons to worlynge.

CAPI. XXV.

A Sermon that was gyuen vnto Jeremye, vpon all the people of Juda. In the fourthe yere of Joakim the sonne of Josias kynge of Juda, that was in the fyrste yere of Nabuchodonosor kynge of Babylon. Whiche sermon Jeremye the Prophete made vnto all the people of Juda, and to all the inhabitoures of Jerusalem on this maner.

From the thyrteenth yere of Josias the son of Amon kynge of Juda, vnto this presente daye (that is euen three and twenty yere) the worde of the Lorde hath ben committed vnto me. And so I haue spoken to you, I haue risen vp early, I haue gyuen you warnynge in season, but ye wolde not heare me. Though the Lorde hathe sente his seruauntes, all the Prophetes vnto you in season: Yet wolde ye not obeye, ye wolde not enclyne your eares to heare.

Ye sayd: Tourne agayne euery man from his cupll waye, and from your wycked ymagynations, and so shall ye dwelle for euer in the lande, that the Lorde promysed you and your forefathers: and go not vnto straunge goddes, serue them not, worshyp them not, and anger me not with the workes of your handes: then wyll not I punysshe you.

Neuertheles, ye wolde not heare me (sayth the Lorde) but haue kyndled me with the workes of your handes, to your owne greate harme.

Wherfore thus sayth the Lorde of hoostes: Bycause ye haue not harkened vnto my worde: lo, I wyll sende oute and call for all the people that dwell in the North, (sayth the Lorde, and wyll prepare Nabuchodonosor the kynge of Babylon my seruaunte, and wyll bryngе them vpon this lande, and vpon all that dwell therin, and vpon all the people that are about them, and wyll vtterly roote them oute. I wyll make of them a wyldernesse, a mockage, and a contynuall desserte.

Moreouer, I wyll take from them the voyce of gladnesse and solace, the voyce of the bridegroome and the bryde, the voyce of the anoynted, with the swetsherres: and this hole lande shall become a wyldernesse, and they shall serue the sayd people, and the kyng of Babylon three score yeres and ten. Whē the three score and tenne yeres are expyred, I wyll vysyte also the wickednesse of the kyng of Babylon and his people, sayth the Lorde: yea and the lande of the Caldees, and wyll make it a perpetual wyldernesse, and wil fulfyll all my wordes vpon that lande, whiche I haue beuyled agaynste it: yea, all that is wrytten in this boke, whiche Jeremye hathe prophecyed of all people: so that they also shall be subdued vnto diuers nacions & great kynges, for I wyll acquyte them accordyng to their actes and workes of their owne handes.

For thus hathe the Lorde God of Israel spoken vnto me: Take this wyne cup of in-

Psalm 60. ...ignacion fro my hand, that thou maist cause all the people to whome I sende the, for to drynke of it: that when they have dronken therof, they may be mad and out of their wyttes, when the swerde commeth, that I wyll sende amonge them. Then toke I the cuppe from the Lordes hand, and made all the people, drynke therof, vnto whom the Lorde had sent me.

C And fyrste the cuppe of Jerusalem, and all the cuyes of Juda, their kynges and princes: to make them wyldeste, waste, despised and cursed, as it is come to passe this daye. Yea, and Pharao kyng of Egypte, his seruauntes, his princes, and his people all togyther one with an other, and all kynges of the lande of Hus, all kynges of the Philistines lande, Ascalon: Gaza, Accaron and the rest of Azwd, the Edomites, the Moabites, and the Ammonites, all the kynges of Tyrus and Sidon: the kynges of the yles, beyonde the see: Dedan, Thema, Buz, and the shauen Zimaelites: all the kynges of Arabye, and (generallye) all the kynges that dwell in the wyldernesse: all the kynges of Zamri, all the kynges of Elam, all the kynges of Medes, all kynges towarde the Northe, farre or nye, euerye one with his neyghbours: Yea, all the kyngdomes that are vpon the vpte earthe. The kynge of Sesach, sayde he, shall drynke with them also.

I And say thou vnto them: This is the commaundement of the Lorde of hostes the God of Israell: Drynke and be dronken, spewe and fall that ye neuer ryse: and that therow the swerde, which I wyll sende amonge you. But yf they wyll not receyue the cuppe of thy hande, and drynche it, then tell them: Thus bydde the Lorde of hostes thretten you: drynche it ye shall, and that surely. Jer. 49. a. Abdias. For, lo, I begin to plage the cuye that my name is called vnto: thynche ye then, that I wyll leaue you vnpunyshed? Ye shall not goo quyte. For why, I call for a swerde vpon all the inhabitauntes of the earth, sayth the Lorde of hostes.

Joel 3. Therfore tell them all these wordes, and saye vnto them: The Lorde shall crye from aboue, and let his voyce be herde frome his holy dwellynge place. With a greate noyse shall he crye fromte his courte regall. He shall gyue a greate voyce (lyke the grape gatherers) and the sounde therof shall be herde vnto the endes of the worlde. For the Lorde hathe a iudgement to gyue vpon all people, and wyll holde his courte of iudgye with all flesshe and punyshe the vngodly, sayth the Lorde.

Jeremy. 16. C For thus sayth the Lorde of hostes: Beholde, a myserable plage shall goo frome one people to an other, and a greate stormye water shall aryse fromte all the endes of the earthe. And the same daye shall the Lorde lye slayne from one ende of the earthe to an other. There shall no lamentacion be made for any of them, nether gathered vp, nether buryed: but shall lye as dung vpon the grounde.

Mourne, ye shepherdes, and crye: fyrthle your selues with ashes, ye rammes of the flocke: for the tyme of your slaughter is fulfilled, and ye shall fall lyke vessels comtagly made for pleasure.

The shepherdes shall haue no waye to flye, and the rammes of the flocke shal not escape. Then shall the shepherdes crye horribly, and the rammes of the flocke shall mourne: for the Lorde shall consume their pasture, and their fayre fieldes shall lye dede, by cause of the horrible wrathe of the Lorde. They shall forsake their folde, lyke as a lyon. For their landes shall be waste, because of the wrathe of the destroyer, and because of his fearefull indignacion.

C Jeremye moueth the people to amendement. He is taken of the Prophetes and Preastes, and brought to iudgement. He beinge acquited before the Princes, auoucheth: that he had preached onely the wordes of God. The rulers and the people defyner Jeremye, against the wyles of the Preastes and Prophetes: after the exemple of Micheas, who the had prophesyed likewise, that had preached the same thinges that Jeremye had preached. Vrias the Prophete is kylled of Joakym, contrary to the wyll of God.

CAPI. XXVI.

IN the begynnynge of the raygne of Joakim the son of Josias kyng of Juda, came this worde from the Lorde, saying: Thus sayth the Lorde: Stande in the courte of the Lordes house, and speake vnto all them whiche (oute of the cuyes of Juda) come to do worshyp in the Lordes house, all the wordes that I commaunde the to saye. Loke thou kepe not one worde backe, yf (peraduenture) they will harken and turne euery man from his wycked waye: that I maye also repente of the plage, whiche I haue determined to bringe vpon them, bycause of their wyckes enuentions.

And after this maner shalt thou speake vnto them: Thus sayth the Lorde: yf ye wyll not obeye me, to walke in my lawes, whiche I haue gyuen you, and to heare the wordes of my seruauntes the Prophetes, whome I sende vnto you, rysynge vp tymely, and styll sendynge: Yf ye wyll not folowe them (I saye) then wyll I do to this house, as I dyd vnto Silo, and wyll make this cuye to be abhorred of all the people of the earthe. And the preastes, the Prophetes, and all the people herde Jeremye preache their wordes in the house of the Lorde.

Nowe when he hadde spoken oute all the wordes, that the Lorde commaunded him to preache vnto all the people, then the preastes, the Prophetes, and all the people layde holde vpon him, and sayde: thou shalte dye. Howe darest thou be so bolde, as to saye in the name of the Lorde: it shall happen to this house as it dyd to Silo: and this cuye shall be so waste, that no man shall dwell therin?

Gen

And when all the people had gathered about Jeremye in the house of the Lorde, the princes of Juda herde of this rumoure, and they came lightwitly oute of the kynges palace in to the house of the Lorde, and sat them downe before the newe doore of the Lorde. Then spake the preestes and the Prophetes vnto the rulers, and to all the people, these wordes: This man is worthy to dye, for he hath preached against this city, as ye your selues have herd with your eares.

Then sayde Jeremye vnto the rulers and to all the people: The Lord hath sent me to preache agaynst this house, and agaynst this citye all the wordes that ye have herd. Therfore amende youre wayes, and your studies, and be obedyente vnto the voyce of the Lorde youre God: so shall the Lorde repent of the plage, that he hath denuyced agaynst you. Nowe as for me: I am in youre handes, doo with me as ye thynke expedyente and good.

But this shall ye knowe: yf ye put me to deth, ye shall make your selues, this citye and all the inhabitours therof, guilty of innocent bloude. For this is of a truth: that the Lord hath sent me vnto you, to speake all these wordes in your eares.

Then sayd the rulers and the people vnto the preestes and Prophetes: This man may not be condemned to death, for he hath preached vnto vs in the name of the Lorde oure God. The elders also of the lande stode vp, and sayd thus vnto all the people: Michah the Morasthite, whiche was a Prophete vnder Ezechias kynge of Juda, spake to all the people of Juda: Thus sayth the Lorde of hostes: Syon shall be plowed lyke a felde, Jerusalem shall be an heape of stones, and the hyll of the Lordes house, shall be turned to an hye wodde.

Dyd Ezechias the kynge of Juda and the people of Juda put him to deth for this? No doubt, but rather feared the Lorde, and made their prayer vnto him. For whyche cause also the Lorde repented of the plage that he had denuced against them. Shold we then vnto suche a shamefull dede agaynst our soules? There was a Prophete also, that preached lykewise in the name of the Lord called Uriah the sonne of Semeiah of Cariathiarim: this man preached also agaynst this citye and agaynst this land, according to all as Jeremy sayth. Now when Joakim the kynge with all the rulers and princes had herde his wordes, the kynge went about to slee him. When Uriah perceyued that, he was afrayde, and fled, and departed in to Egypt.

Then Joakim the kyng sent seruauntes in to the lande of Egypt: Namely Elnathan the sonne of Achabor, and certeyn men with him in to Egypte, whiche fetched Uriah oute of Egypte, and brought him vnto kyng Joakim that slewe him with the swerde, and cast his dead body in to the common peoples grane. But Ahikam the son of Saphan helped Jeremye that he came not in to the handes of the people to be slayne.

¶ Jeremye, at the commaundement of the Lorde, sendeth bondes to the kynge of Juda, and to the other kynges that were nygh, whereby they are monyshed to become subiectes vnto Nabuchodonosor. He warneth the people and the kynges and rulers, that they beleue not false Prophetes.

CAPI. XXVII.

IN the begynnynge of the regyne of Joakim the sonne of Josiah kynge of Juda, came this worde vnto Jeremye from the Lorde, whiche spake thus vnto me: Make the bondes and cheynes, and put them about thy necke, and sende them to the the kyng of Edom, the kynge of Moab, the kynge of Ammon, the kynge of Tyrus, and to the kynge of Sydon, & that by the messengers which shall come to Jerusalem vnto Sedechias the king of Juda, & byd them saye vnto their maisters: Thus sayth the Lorde of hostes, the God of Israell, speake thus vnto youre maisters: I am he that made the erth, the men, and the catell that are vpon the grounde, with my greate power and stretched out arme, & haue geuen it vnto whom it pleased me.

And nowe wyll I deliuer all these landes in to the power of Nabuchodonosor the kynge of Babylon, my seruaunt. The beestes also of the felde shall I geue hym to doo hym seruyce. And all people shall serue him, and his sonne, and his childes childen, vntyll the tyme of the same lande be come also: yea many people, and greate kynges shall serue hem.

Moreouer, that people and kyngdome whiche wyll not serue Nabuchodonosor, and that wyll not put their necke vnder the yoke of the kynge of Babylon: the same people wyll I vysyte with the swearde, with honger, with pestylence, vntyl I haue consumed them in his handes, sayth the Lorde. And therfore folowe not youre Prophetes, southesayers, expounders of dreames, charmers and wytches, whiche saye vnto you: ye shall not serue the kynge of Babylon. For they preache you lyes: to bryngе you farre fromme youre lande, and that I myght cast you out, and destroye you. But the people that put their neckes vnder the yoke of the kynge of Babylon and serue him, those I will let remayne styll in their owne lande (sayth the Lorde) and they shal occupy it and dwell therin.

All these thynges tolde I Sedechias kyng of Juda, and sayde: Put youre neckes vnder the yoke of the kynge of Babylon, and serue him and his people, that ye maye lyue. Why, wylt thou and thy people perish with the swerde, with honger, with pestylence: lyke as the Lorde hathe denuyced for all people that wyll not serue the kynge of Babylon? Therfore geue no eare vnto those Prophetes (that tell you: Ye shall not serue the kyng of Babylon) for they preache you lyes, neyther have I sente them, sayth the Lorde: how be it they are bolde, falsely to prophesye

in my name: that I might the sooner drive you out, and that ye myght perish with your preachers.

D I spake to the preestes also, and to all the people: Thus sayth the Lorde: Heare the wordes of thyne Prophet, that preaches vnto you, and saye: Beholde the vessels of the Lordes house, shall shortly be brought hyther agayne from Babylon: For they prophecye lyes vnto you. Heare them not but serue the kynge of Babylon, that ye may lyue. Wherfore will ye make this cyte to be destroyed? But yf they be true Prophetes in deede, and yf the worde of the Lorde be commyttyd vnto them, then lette them praye the Lorde of hostes, that the remnaunt of the ornamentes (whiche are in the house of the Lorde, and remayne yet in the house of the kynge of Juda, and at Jerusalem) be not caried to Babylon also.

For thus hath the Lorde of hostes spoken concerning the pyllers, the lauer, the seat and the residue of the ornamentes that yet remayn in this cyte, whiche Nabuchodonosor the kynge of Babylon toke not, when he caryed awaye Jechoniah the sonne of Joakim kyng of Juda, with all the power of Juda and Jerusalem, from Jerusalem vnto Babylon captyue.

Yea, thus hathe the Lorde of hostes the God of Israell spoken, as touchynge the residue of the ornamentes of the Lordes house, of the kynge of Judas house, and of Jerusalem: They shall be caryed vnto Babylon, and there they shall remayne vntyll I vysyte them, sayth the Lorde. Then will I bryngе them hyther agayne. And this was wonne in the same yere: euen in the begynnyng of the raygne of Sedechias kyng of Juda.

¶ The false prophecye of Hananiah the Prophete. Jeremye the with ſ the Prophecye of Hananiah is false, by the exemple of other Prophetes. He being enspyred of the Lorde, reproueth Hananiah, Prophesyinge his death.

CAPI. XXVIII.

A BUt in the fourthe yere of the raygne of Sedechias kynge of Juda, in the fyfth moneth: It happened that Hananiah the sonne of Assur the Prophete of Gabaon spake to me in the house of the Lorde, in the presence of the preestes and of all the people, and sayd: Thus sayth the Lorde of hostes the God of Israell: I have broken the yoke of the kyng of Babylon: and after two yere will I bryngе agayne in to this place, all the ornamentes of the Lordes house, that Nabuchodonosor kynge of Babylon caried awaye from this place vnto Babylon.

Yea, I will bryng agayn Jechoniah ſ sonne of Joakim the kynge of Juda him selfe, with all the pryseners of Juda (that are caryed vn to Babylon) euen in to this place, sayth the Lorde, for I wyl breake the yoke of the kyng of Babylon.

Then the Prophet Jeremye gaue answere vnto the Prophet Hananiah, before the preestes, and before all the people that were present in the house of the Lorde. And ſ Prophet Jeremye sayd: Amen. The Lorde do that, and graunt the thynge whiche thou hast Prophecied: that he maye bryngе agayne all the ornamentes of the Lordes house, and restore al the pryseners from Babylon in to the place. Neuertheles harken thou also what I will saye, that thou and al the people may heare: The Prophetes that were before vs in times paste, whiche prophecied of warre or trouble, or pestylence, eyther of peax vpon manye nacions and greate kyngdomes were prone d by this, (yf God had sende them in verye deede) whē the thyng came to passe, which that Prophet tolde before.

And Hananiah the Prophet toke ſ cheyne from the Prophet Jeremyes necke, and brake it, and with that sayd Hananiah that all the people might heare: Thus sayth the Lorde spoken: Euen so will I breake the yoke of Nabuchodonosor kynge of Babylon, from the necke of all nacions, yea and that within this two yere. And so the Prophete Jeremye went his waye.

Howe after that Hananiah the Prophete had taken the cheyne from the Prophete Jeremyes necke, and broken it: The worde of the Lorde came vnto the Prophete Jeremye saynge: Go and tell Hananiah these wordes: Thus sayth the Lorde: Thou hast broke the cheyne of wod, but in stede of wod thou shalt make cheynes of yron. For thus sayth the Lorde of hostes the God of Israell: I will put a yoke of yron vpon the necke of all this people, that they maye serue Nabuchodonosor the kyng of Babylon, yea and so shal they do. And I will gyue him the beestes in the felde. Then sayd the Prophet Jeremye vnto that Prophet Hananiah: Heare me (I praye the) Hananiah: The Lorde hathe not sente the, but thou bryngest this people in to false beleefe. And therfore thus sayth the Lorde: beholde, I will send the out of the land, and within a yere thou shalte dye, bicause thou hast falsely spoken agaynst the Lorde. So Hananiah the Prophet died the same yere in the seuenth moneth.

¶ The Epystle of Jeremye, sent vnto them that were in captyuyte in Babylon. He prophecyeth their returne from captyuyte after thyr terme and ten yeares. He prophecyeth the destruction of the kynge and of the people that remayned in Jerusalem. He threatneth two Prophetes that seduced the people. The death of Semeiah the Nehelamyte is prophecyed.

CAPI. XXIX.

THis is the copye of the letter, that Jeremye the Prophet sent from Jerusalem vnto the pryseners: the Senatours preestes, Prophetes, and al the people whom Nabuchodonosor had led in vnto Babylon after

after that tyme that kynge Jechoniah, and his quene, his chamberlaynes the prynces of Juda and Jerusalem, the workemaisters of Jerusalem were departed thyther. Whiche letter Elasah the sonne of Saphan and Gemariah the sonne of Helkiah dyd beare, whom Sedechias kyng of Juda sente vnto Babylon to Nabuchodonosor the kynge of Babylon. These were the wordes of Jeremyes letter:

Thus sayth the Lorde of hostes, the God of Israell spoken vnto all the prysoners that were leoni frome Jerusalem vnto Babylon: buylde your houses to dwell therin: plante you gardens, that ye maye enioye the frutes therof: take you wyues to beare you sonnes and doughters: prouyde wyues for youre sonnes, and husbandes for your doughters, that they maye geue sonnes and doughters, and that ye maye multiplye there. Laboure not to be fewe, but lyke after peace, and prosperite of the cuye wherin ye be prysoners, & praye vnto God for it. For in the peace therof shall your peace be. For thus sayth the Lorde of hostes, the God of Israell: Let not thois Prophetes and sothesayers that be amonge you, deceyue you: and beleue not your owne dreames. For why, they preache you lyes in my name, and I haue not sente them, sayth the Lorde.

But thus sayth the Lorde: When ye haue fulfylled thye seuen and tenne yeres at Babylon, I wyll bringe you home, and of myne owne goodnesse I will cause you bythat agayne vnto this place. For I knowe what I haue deuysed for you, sayth the Lorde. My thoughtes are to graue you peace, and not trouble (whiche I geue you all ready) and that ye myghte haue hope agayne. Ye shall crye vnto me, ye shall go and call vpon me, and I shall heare you. Ye shal seke me, and fynde me. Yea yf so be that ye seke me with your hole herte, I wyll be found of you (sayth the Lorde) and will deliuer you out of prison, and gather you together agayne oute of all places wherin I haue scattered you, sayth the Lorde: and wyll bringe you agayne to the same place, from whence I caused you to be caried away captyue.

But where as ye saye, that God haue raysed you vp prophetes at Babylon: thus hath the Lorde spoken (concernyng the kyng that sytteth in the stole of Dauid, and all the people that dwelle in this cite, youre brethren that are not gone with you in to captiuitie.) Thus, I saye, (spoken the Lorde of hostes:) Beholde, I wil sende a sweorde, honger, and pestilence vpon them, and will make them lyke buttymely figges, that maye not be eaten for bitternesse. And I will persecute them with the sweorde, with honger and with.

I wyll deliuer them vp to be vexed of all kyngdomes, to be cursed, abhorred, laughed to scorne, and put to confusion of all the people amonge whome I haue scattered them: and that bicause they haue not ben obedient vnto my commaundementes, sayth the Lorde, whiche I sente vnto them by my seruauntes the prophetes. I rose vp early, and sent vnto them, but they wolde not heare, sayth the Lorde.

Heare therfore the worde of the Lorde, all ye prysoners, whom I sente from Jerusalem vnto Babylon: Thus hathe the Lorde of hostes the God of Israel spoken of Achab the sonne of Colaiah, and of Sedechias the sonne of Maaseah, which prophesye lyes vnto you in my name: Beholde, I wyll deliuer them in to the hand of Nabuchodonosor the kynge of Babylon, that he may slee them before youre eyes. And all the prysoners of Juda that are in Babylon, shall take vpon them this cursse of cursynge, and saye: Now God wo vnto the, as he dyd vnto Sedechias and Achab, whome the kynge of Babylon rosted in the fyre, bycause they synned shamefully in Israell.

For they haue not only defiled their neighbours wyues, but also preached lyenge wordes in my name, which I haue not commaunded them. Thus I testify and affirme, sayth the Lorde. But as for Semeiah the Nehelampte thou shalt speake vnto him: Thus sayth the Lorde of hostes the God of Israell: Bicause thou hast sealed letters vnder thy name, vnto all the people that is at Jerusalem, and to Sophonias the sonne of Maaseah the preest: yea, and vnto them to all the preestes: wherin thou wrotest thus vnto him: The Lorde hath ordeined the to be preest in stede of Joiada the preest, that thou shuldest be the chefe in the house of the Lorde about all prophetes, and preachers, and that thou myghtest put them in prison, or in the stockes. Howe happeneth it then, that thou hast not reproued Jeremy of Anathoth, which neuer leaueth of his prophesyenge?

And beyde all this, he hath sent vs worde vnto Babylon, and tolde vs playnely, that oure captiuitie shall longe endure: that we we shulde buylde vs houses to dwell therin, and to plante vs gardens that we maye enioye the frutes therof. Whiche letter Sophonias the preest dyd rede, and let Jeremye the Prophete heare it.

Then came the worde of the Lorde vnto Jeremye, saynge: Sende worde to all them that are in captiuitie, on this maner: Thus hath the Lorde spoken concernyng Semeiah the Nehelampte: Bycause that Semeiah hath prophecied vnto you without my commission, and broughte you in to a false hope, therfore thus the Lorde bothe certifye you: Beholde, I will visite Semeiah the Nehelampte, and his seed: so that none of his shal remayne amonges this people, and none of them shall se the good that I wil do for this people, sayth the Lorde. For he hath preached falsely of the Lorde.

¶ The returne of the people from Babylon. God by his chalenginge shewth that the people is synfull. The destruction of the enemyes of Israel.

CAPI. xxx.

A THese are the wordes that the Lorde wewed vnto Jeremye, sayinge: Thus sayth the Lorde God of Israel: Write vp diligentlye all the wordes that I have spoken vnto the, in a boke. For, loo, the tyme commeth (sayth the Lorde) that I wyl bryng agayne the prysoners of my people of Israell and Juda, sayth the Lorde: For I wyll restore them vnto the lande, that I gave to their fathers, and they shall have it in possession.

Agayne, these wordes spake the Lorde concerning Israel and Juda: thus sayth the Lorde: We heare a terrible crye, feare and disquietnesse. For what els doethe this signifie, that I se? Namely that all stronge men smyte euery man his hande vpon his loynes, as a woman in the payne of her trauayle. Who euer sawe a man trauayle with chylde? Enquyre thereafter, and se. Yea, all their faces are maruelous pale.

Alas for this day, which is so dredful that none may be lykened vnto it: and alas for the tyme of Jacobs trouble, from the whiche he shall yet be delyuered. For in that daye, sayth the Lorde, I wyll take his yoke from thy necke, and breake thy bondes. They shall no more serue straunge goddes vnder him, but they shall do seruyce vnto God their Lorde, and to David their kyng, whom I wil rayse vp vnto them. And as for the, o my seruant Jacob, feare not (sayth the Lorde) and be not afrayde, o Israel. For lo, I wil helpe the also from farre, and thy seed from the lande of their captyuitie.

And Jacob shall turne agayne, he shall be in rest, and haue a prosperous lyfe, and no man shall make him afrayde. For I am with the, to helpe the, sayth the Lorde. And though I shall destroye all the people amongest whom I have scattered the, yet wyll I not destroye the, but correcte the, and that with discretion. For I knowe that thou arte in no wyse without faute. Therfore thus sayth the Lorde: I am sory for thy hurt and wounde. There is no man to medle with thy cause, to bynde vp thy wounde: there maye no man helpe the.

All thy louers have forgotten the, and care not vpon the. For I have gyuen the a cruell stroke, and chastened the roughly: and that for the multytude of thy mysdedes, for thy synnes have had the ouer hand. Why makest thou mone for thy harme? I my self have put of thy sorowe, but for the multitude of thy mysdedes and synnes, I have done this vnto the.

And therfore all they that deuoure the, shal be deuoured, and all thyne enemyes shall be led in to captyuitie. All they that make the waste shal be waste them selues: and al those that rob the, wil I make also to be robbed. For I wyl gyue the thy helth agayn, and make thy wounde hole, sayth the Lorde: because they scorned the as one cast away and despysed, O Syon.

D For thus sayth the Lorde: beholde, I wyll sette vp Jacobs tentes agayne, and bestowe his dwellynge place. The citye shall be buylded in her olde estate, and the houses shall haue their ryght foundacion. And out of them shal go thankesgyuing, and the voice of ioye.

I wil multiply them, and they shal not minish: I shal endue them with honour, and no man shal subdue them. Their children shal be as afore tyme, and their congregacion shal continue in my sygte. And al those that vexe the wyll I vysyte.

A capitayne also shall come of them, and a prynce shall spryngе out from the myddest of them: hym wyll I chalenge to my selfe, and he shall come vnto me. For what is he, that gueth ouer his herte to come vnto me, sayth the Lorde?

Ye shall be my people also, and I wyll be youre God. Beholde, on the other syde shall the wrathe of the Lorde breake out as a stormye water, as a mygthye whyrle wynde: and shall fall vpon the heeds of the vngodly.

The terrible displeasure of the Lorde shall not leasse of, vntyll he have done and performed the intent of his herte, which in the latter dayes ye shall vnderstande. At the same tyme, sayth the Lorde, shall I be the God of all the generations of Israell, and they shall be my people.

The prophecyeth that the people of Israel shall be restored agayne vnto their prosperytye. To be turned from their synne & the yre of God. The byrth of Christ is prophecyed. All the wycked shall dye in their wyckednes. The newe Testament and sacramente is prophecyed. The Chrysten are taught and instructe of the Lorde. Our synnes shall be remembred, that they shall not once be thought on. God promyseth that he wyll call of the Jewes. The buylyenge agayne of Jerusalem.

CAPI. XXXI.

THus sayth the Lorde: The people of Israell, whiche escaped in the wylderneſſe from the swerde, founde grace to come in to their rest. Euen so shall the Lorde nowe also appeare vnto me from farre, and saye: I loue the with an euerlastynge loue, therfore doo I spreade my mercye before the.

I wyll repayre the agayne (O thou doughter of Israell) that thou mayste be fayre and iure. Thou shalte take thy tabrettes agayne, and goo forth with them that lede the daunce.

Thou shalt plant vynes agayne vpon the hylles of Samaria, and eye grape gatherers shal plant and synge.

And when it is tyme the watchemen vpon the mounte Ephraim shall crye: aryse, let vs goo vnto Syon to oure Lorde God, for thus sayth the Lorde: Reioyce with gladnesse, because of Jacob, crye vnto the hede of the Gentyles: speake out, sing, and say: The Lorde shall deliuer his people, the remnaunt of Israell, and make them hole. Beholde, I wyll bryng them agayne from out of the North lande, and gather them from the endes of the

of the worlde, with the blynde and lame that are amonge them, with the women that be greate with chylde, and suche as be also deliuered: and the company of them that come agayne, shall be greate.

They departed frome hence in heuynesse, but with hope will I bringe them vnther agayne. I will leue them by the ryuers of water in a strayght waye, where they shall not stomble: For I will be Israels father and Ephraim shall be my fyrstborne.

Heare the worde of the Lorde, O ye Gentiles, preach in the Iles, that ye farre of, and say: he that hath scattered Israel, shal gather him to gether agayne, and shall kepe him as a shepherde doothe his flocke. For the Lorde shall redeme Jacob, and ryd him frome the hande of the vyolent. And they shall come, & reioyce vpon the hyl of Syon, and shal haue plentuousnes of goodes, whiche the Lorde shal geue them: Wheate, wheat, wyne, oyle, younge sheepe & calues. And their conference shal be as a wel watred garden, for they shal no more be hongry.

Then shal the maide reioyce in the daunce, yea both yonge and olde folkes. For I will turne their sorowe in to gladnes, and will comfort them and make them ioyfull, euen frome their heuines. I will poure plentuousnes vpon the heades of the prestes, and my people shal be satisfied w̄ good thinges, saith the Lorde.

Thus sayth the Lorde: The voyce of heuynes, wepynge and lamentacion came into heauen: euen of Rachel mournynge for her children, & wolde not be comforted because they were awaye.

But now sayth the Lorde: leaue of from weppinge and cryinge, withholde thyne eyes from teares, for thy labour shall be rewarded sayth the Lorde. And they shall come agayne oute of the lande of their enemyes: Yea euen thy posterite shall haue consolacion in this (sayth the Lorde) that thy children shall come agayne in to their owne lande.

Moreouer I herde Ephraim, that was led awaye captyue, complayne on this maner: O Lorde, thou hast correct me, and thy chastenynge haue I receyued, as an vntamed calfe.

Conuerte thou me, and I shall be conuerted, for thou arte my Lorde God: Yea as soone as thou turnest me, I shall reiourne my selfe: and when I vnderstande, I shall smyte vpon my thyghe. For bicause I haue committed shamefull thynges: O lette my youthe heare this reproche and confusyon.

Vpon this complaynt, I thoughte thus by my self: is not Ephraim my deare sonne? Is he not the chylde, with whom I haue had all myrth and pastyme? For sence the tyme that I first communed with him, I haue him euer in remembraunce: therfore my bely desyreth me vnto him, gladly and louyngly wil I haue mercye vpon him, saith the Lorde. Set the watchmen, prouyde teachers for the, let thyne herte vpon the rightway, that thou

shuldest walke, and turne agayne (O thou doughter of Israel) turne agayne to these cyties of thine. Howe longe wilte thou go aboute, O thou shrinkynge doughter? For the Lorde wyll worke a newe thing vpon earth. A woman shall compasse a man.

For thus sayth the Lorde of hoostes the God of Israell: It wyll come thereto, that when I haue brought Juda out of captyuite, there wordes shall be herde in the lande & in his cityes: The Lorde, which is the fayre habytacyon of righteousnesse, make the fruitful, O thou holy hill: And there shall dwell Juda, and all her cities, the shepherdes and husbande men: For I shall fede the sorowfull soule, and refreshe all fayntе hartes. Whan I herd this I came agayne to my self, and waked, lyke as I had bene waked out of a sweete slepe.

Beholde (sayth the Lorde) the dayes come, that I wyl sowe the house of Israel and the house of Juda, with men and w̄ catel. Yea it shall come thereto, that lyke as I haue gone aboute in tymes paste to rote them oute, to scatter them, to breake them downe, to destroye them and crushen them: Euen so will I also go dylygently about, to buylde them vp agayne and to plante them sayth the Lorde.

Then shall it no more be sayde: the fathers haue eaten a sowre grape, and the children teth are set on edge: for euery one shal dye for his owne myssedede, so that who so eateth a sowre grape, his teeth shall be set on edge.

Beholde, the dayes come (sayth the Lorde) that I wyl make a newe couenaunt with the house of Israel and with the house of Juda: not after the couenaunt that I made with their fathers, when I toke them by the hande and led them out of the land of Egypt: which couenaunt they brake, wherfore I punished them sore, sayth the Lorde: But this shall be the couenaunte that I will make with the house of Israell after those dayes, sayth the Lorde: I will plante my lawe in the inwarde partes of them, and write it in their hertes, and will be their God and they shall be my people.

And frome thence forth shall no man teach his neyghboure or his brother, & say: know the Lorde: But they shall all knowe me, frome the lowest vnto the highest, sayth the Lorde. For I will forgyue their wickednes, and will neuer remembre their synnes anye more.

Thus sayth the Lorde which gaue the sunne to be a lyght for the daye, and the moone and sterres to shyne in the nyghte: which moueth the se, so that the floudes therof waxe greate: his name is the Lorde of hoostes. Lyke as this ordynaunce shall neuer be take out of my syght, sayeth the Lord: So shall the seed of Israell neuer ceasse, but alwayes be a people before me.

Moreouer, thus sayth the Lorde: lyke as the heauen aboue can not be measured, and as the foundacions of the earth beneth may

pas

not be lought out: So will I alſo not call
oute the hole ſide of Iſraell, for that they
haue committed, ſayth the Lorde Beholde,
the dayes come ſayth the Lorde, that the cy-
tie of the Lorde ſhall be enlarged from the
towre of Hananeel, vnto the gate of the cor-
ner wall. From thence ſhall the ryght mea-
ſure be taken vnto her vnto the hyll top, of
Gareb, and ſhal come about Goath, and the
hole valley of the dead kercaſes, and of the
aſhes, & all Cedrom vnto the broke of Ce-
dron: and from thence vnto the corner of the
horſegate towarde the Eaſt, where as the
Sanctuary of the Lorde alſo ſhall be ſette.
And when it is newe buylded and ſet vp of
this ſaſſeryē it ſhall neuer be brokē, nor call
downe any more,

2. Eſdra. 16. Nehemi. 3. 12. b

¶ Jeremye is caſt in to priſon, becauſe he prophe-
cyed that the cyte ſhoulde be taken of the kynge of
Babylon. By the felde that Jeremye bought at the
commaundement of the Lorde, is ſygnifyed, that
the people ſhoulde come againe to theyr owne poſ-
ſeſſyon. The people of God are his enheritance: and
he is theyr Lorde. To feare God is Godlynes, in
whiche feare ſynnes maye be eſchewed.

CAPI. XXXII.

A THeſe wordes ſpake the Lorde vnto Je-
remye, in the tenth yere of Sedechias
kynge of Juda, whiche was the xviij.
yere of Nabuchodonoſor, what tyme as the
kyng of Babilons hoſte layed ſiege vnto Je-
ruſalem. But Jeremy the prophet lay bounde
in the courte of the priſon, which was in the
kynge of Judaes houſe: where Sedechias
the kynge of Juda caſted him to be layed, be-
cauſe he dadde prophecyed of this maner:
Thus ſayth the Lorde: Beholde, I wyl de-
liuer this cyte in to the handes of the kyng of
Babylon whiche ſhall take it. As for Sede-
chias the kyng of Juda, he ſhall not be dable
to eſcape the Caldees, but ſurely he ſhal come
in to the handes of the kynge of Babylon:
which ſhal ſpeke with him mouth to mouth
and eye to eye, and ſhall ſe him face to face.
And Sedechias ſhal be caryed vnto Babell,
and there ſhall he be, vntyll the tyme that I
viſyte hym, ſayth the Lorde. But yf thou ta-
keſt in hande to fyghte againſte the Caldees
thou ſhalte not proſpere.

Jere. xxxiiij. a xxxvij. a xxxix. a

B And Jeremye ſayde: Thus hath the Lorde
ſpoken vnto me: Beholde, Hananeel the ſon
of Sellum thyne vncles ſonne ſhall come
vnto the, and requyre the to redeme the land,
that lyeth in Anathoth vnto thy ſelfe: for
by reaſon of kynred it is thy parte to redeme
it, and to bye it out.

Leuit. xxv. d. Ruth. iij. vij. a. and. xxxvj. a. Hieremi. xxxij. a.

And ſo Hananeel myne vncles ſon came
to me in the courte of the priſon, accordynge
to the worde of the Lorde, and ſayde vnto
me: Bye my lande (I praye the) that lyeth
in Anathoth in the countrey of Benjamin:
for by heritage thou haſt ryghte to looſe it
and

put for thy ſelfe, therfore redeme it. Then I
perceyued, that this was the commaundement
of the Lorde, and ſo I bought the lande
of Hananeel of Anathoth, myne vncles ſonne,
and weyed him there the money: euen ſeuen
ſycles, and ten ſyluer pens.

C I cauſed him alſo to make me a wryting
and to ſeale it, and called recorde thereby, and
weyed him there the mony vpon the waigh-
tes.

So I toke the euydence with the copye
(when it was openlye ſealed and red ouer)
I gaue the euydence vnto Baruch ſ ſonne of
Neriah the ſonne of Maaſiah in the ſyghte of
Hananeel my coſen, and in the preſence of the
wytneſſes, that be named in the euydēce, and
before all the Jewes that were thereby in the
courte of the priſon.

I charged Baruch alſo before them ſay-
ynge: the Lorde of hoſtes ſ God of Iſrael
comaundeth the, to take this ſealed euydēce
with the copye, and to lay it in an erthen veſ-
ſell, that it maye longe contynue.

For the Lorde of hoſtes the God of Iſra-
el hath determyned, that houſes, fyldes and
vynyardes ſhall be poſſeſſed agayne in this
lande.

Now when I had deliuered the euydēce
vnto Baruch the ſon of Neriah, I beſought
ſ Lorde, ſayeng: O Lorde God: It is thou
ſ haſt made heauen and earth with thy greate
power and hyghe arme, and there is nothyng
to harde for the. Thou ſhewſt mercye vpon D
thouſandes, thou recompenſeſt the wicked-
nes of the fathers, into the boſome of ſ chil-
dren that come after them

Thou arte the great and myghty God,
whoſe name is the Lorde of hoſtes: greate
in counſell, and infinite in thought: Thyne
eyes loke vpon all the wayes of mens chil-
dren, to rewarde euerye one after his waye
and accordynge to the frutes of his inuenci-
ons.

Thou haſte done greate tokens and wō-
ders in the lande of Egypte (as we ſe this
daye) vpon the people of Iſraell an vpon
thoſe men: to make thy name greate, as it is
come to paſſe this daye:

Thou haſt brought thy people of Iſra-
el out of the lande of Egypte, with tokens,
with wonders, with a myghtye hande,
with a ſtretched oute arme, and with greate
terryblenelle: and haſte gyuen them this
lande, lyke as thou haddeſt promyſed vnto
their fathers: Namelye that thou woldeſt
gyue them a lande, that floweth with mylke
and honye.

Nowe when they came therin, and poſſeſ-
ſed it, they ſo lowed not thy voyce, and wal-
ked not in thy lawe: but all that thou com-
maundedeſt them to do, that haue they not
done, and therfore come all theſe plages vpon
them.

Beholde, there are bulwerkes made nowe
againſt the cyty to take it: and it ſhal be won
of the Caldees that beſiege it, with ſwerde, hō-
gar and peſtylence, and loke what thou haſt ſpo-
ken, that ſame ſhall come vpon them.

For

For lo, all thinges are present vnto the: Yet sayest thou vnto me (O Lorde God) and commaundest me, that I shall lose a pece of lande vnto my selfe, and take witnesses thereto: and yet in the meane season the citye is delyuered in to the power of the Caldees.

Then came the worde of the Lorde vnto me, saynge: Beholde, I am the Lorde God of all flesshe, is there any thyng then to hard for me? Therfore thus sayde the Lorde: beholde, I shall delyuer this cytye in to the power of the Caldees, and in to the power of Nabuchodonosor the kynge of Babylon, they shall take it. For the Caldees shall come, and wynne this cytye, and sette fyre vpon it, and burne it: with the gorgyous houses, in whose parlers they haue made sacrifyce vnto Baal, and poured drynchofferinges vnto straunge goddes to prouoke me vnto wrathe.

For sythge the children of Israel, and the children of Juda haue wrought wyckednes before me euer from theyr youth, what haue they elles done, but prouoked me with the workes of their owne handes? sayethe the Lorde.

Or what hathe this citie bene elis, but a prouokynge of my wrath, euer sence the daye that I buylded it vnto this houre? Wherin I cast it out of my syght, because of the great blasphemyes of the children of Israell and Juda, whiche they haue done to prouoke me: yea they, their kynges, their princes, their preestes, their prophetes, hole Juda, and all the citizins of Jerusalem.

When I rose vp early, and taught them and instructe them, they turned theyr backes to me, and not their faces. They wolde not heare, to be reformed and corrected. They haue sette their goddes in the house, that is halowed vnto my name, to defyle it. They haue buylded hyghe places for Baal in the valley of the children of Hennom, to bowe their sonnes & doughters vnto Moloch: whiche I neuer commaunded them, neither came it euer in my thoughte, to make Juda synne with suche abhomynacion.

Moreouer thus hathe the Lorde God of Israel spoken, concernynge this cytye, which (as ye power selues confesse) shall be delyuered into the hande of the kynge of Babylon, when it is wonne with the swerde, with honger and with pestylence. Beholde, I wyll gather them to gether from all landes, wherin I haue scattered the in my wrath, in my fearfull and greate displeasure: and wyll bryng the agayne vnto this place, where they shall dwel safelye. And they shal be my people, and I wyll be theyr God.

And I will geue them one herte and one waye, that they maye feare me all the dayes of their lyfe, that they and their children after them maye prospere. And I wyll sette vp an euerlastyng couenaunt with them Namelye: that I wyll neuer ceasse to doo theym good, and that I wyll put my feare in their hertes, so that they shal not runn awaye from me.

Yea I wyll haue a ful and pleasure to to them good, and fayethfully to plant them in this lande with my hole herte, and with all my soule.

For thus sayth the Lorde: lyke as I haue brought all this great plage vpon this people: so will I also bryngе vpon them all the good, that haue I promysed them. And men shall haue their possessions in this lande, wherof ye saye nowe, that it shall neither be inhabited of people ne of catell, but be delyuered in to the handes of the Caldees: Yea lande shal be bought for money, and euydences made therof vpon and sealed before witnesses in the countrey of Ben Jamin, and rounde about Jerusalem: in the cities of Juda, in the cities that are vpon the mountaynes, and in them that lye beneth, yea & in the cities that are in the desserte. For I wyl bryngе their prysoners hither agayne, sayth the Lorde.

¶ The Prophete is monyshed of the Lorde, to praye for the delyuerance of the people, whiche the Lorde promyseth. God forgyueth synnes, and doeth great good vnto the people, for his owne renowne. Of the vnyte of Christ. The kyngdome of Christe in the churche shall neuer be ended.

CAPI. XXXIII.

MOreouer the worde of the Lorde came vnto Jeremy on this maner, when he was yet bounde in the courte of the prysone: Thus sayethe the Lorde, which fulfylleth the thyng that he speaketh, the Lord which performeth the thing that he taketh in hande euen he, whose name is the Lorde: thou hast * cryed vnto me, and I haue herde the: I haue shewed greate an hyghe thynges, whiche were vnknowen vnto you.

Jeremy.32.a

* Gene.16.b 1.Reg.vnde.

Thus (I saye) spake the Lorde God of Israel, concernynge the houses of this citie, & the houses of the kynges of Juda: that they shall be broken downe with the ordynaunce and weapens, when the Caldees come to besiege them: and they shall be filled with the dead karcases of men, whome I wyll slaye in my wrathe and displeasure: when I turne my face from this cytye because of all her wyckednesse. Beholde, (sayethe the Lorde) I wyll heale it, yea I wyll heale their wounds and make them hole, I will open them the treasure of peace and truth.

And I wyll returne the captyuyte of Juda and Israel: and wyl set them vp agayne as they were afore. From all myscedes (wherin they haue offended agaynste me) I wyll clense them: And al their blasphemyes whiche they haue done agaynst me, when they regarded me not. I will forgyue them.

And this shall get me a name, a prayse & honoure, amonge all people of the earthe, whiche shall heare all the good, that I wyll shewe vnto them: yea they shall be afrayed and astonyed at all the good dedes and prosperytes, that I wyll do for them. Moreouer thus sayethe the Lorde: in this place, where-of

of ye laye that it shall be a wylderneſſe, wher in neither people ne catell shall dwell: in like maner in the cytyes of Juda and without Jerusalem (which also shal be so voyde, that neither people ne catell shall dwell there) shall the voyce of gladneſſe be herde againe, the voyce of the bridgrome and of the bryde the voyce of them that shall synge: Prayse the Lorde of Hoſtes, for he is louynge and his mercye endureth for ever, and the voyce of them that shal offre vp gyftes in the house of the Lorde. For I wyll restore the captyuyte of this lande, as it was afore, sayethe the Lorde. Thus sayethe the Lorde of Hoſtes It shall come yet ther to, that in this lande, whiche is voyde from men and catell, and in all the cytyes of the lande, there shall be set vp shepherdes cotages in the cytyes vpō the mountaynes: and in the cytyes that lye vpō the playne, and in the deſerte.

In the lande of Benjamin, in the feldes of Jerusalem, and in the cytyes of Juda shal the shepe be nombred agayne, vnder the hāde of him, that telleth them, sayethe the Lorde.

Jere. xxiii. a. Jere. xxxiii. a. Behold, the tyme commeth, sayeth the Lord, that I wil performe that good thyng, which I haue promyſed vnto the house of Israel and to the house of Juda. In those dayes, and at the same tyme, I wyll bringe forthe vnto David, the braunche of rygh teouſnes, & he shall do equyte and righteouſnelle in the lande. In those dayes shall Juda be holpen, & Jerusalem shall dwell safe, and he that shall be so cal led, God oure ryghteous maker. For thus the Lorde promyſeth: David shal neuer want one, to syt vpon the stole of the house of Israel: neither shall the preſtes & Leuytes want one to offre alwaye before me burnt offerynges, to kyndle the meatoffrynges, and to prepare the sacrifyces.

Jere. xxxiii. a. And the worde of the Lorde came vnto Jeremye after this maner: Thus sayeth the Lorde: Maye the couenaunt whiche I haue made with daye and nyght be broken, that ther should not be daye and nyght in due ſeaſon? Then maye my couenaunt also be broke whiche I made with David my ſeruaunte, and so he not to haue a sonne to reigne in his Trone. So shall also the preſtes and Leuites neuer saye, but serue me. For lyke as the sterres of heauen maye not be nombred, neither the sande of the see measured: so will I multyplye the sede of David my ſeruaunte, and of the Leuites my myniſters.

Gene. xv. a. Furthermore, the worde of the Lord came to Jeremy, sayinge: Consyderſt thou not what this people speaketh? Two kynredes (saye they) had the Lorde chosen, and those same two hath he caſte awaye. For so farre is my people come, that they haue no hope to come to gyther any more, to be one people agayne. Therfore thus sayeth the Lorde: If I haue made no couenaunt with daye & nyght, and grauē no ſtatute vnto heuen and earthe: then will I also caſte awaye the sede of David my ſeruaunt: so that I wyll take no pryncē out of his sede, to rule the poſteri- ty of Abraham, Isaac, and Jacob. But yet I will turne agayne their captiuitie, & be mer- cifull vnto them.

¶ The thirteenth that the cytie, and kynge Sedechias also, shall be geuen in to the handes of the kynge of Babylon. He rebuketh them that brought backe of their brethren into captyuyte, that were pardoned to go at their libertye.

CAPI. XXXIIII.

THese are the wordes whiche the Lord spake vnto Jeremy, what tyme as Nabuchonoſor the kynge of Babylon, and all his Hoſtes (out of al the kingdomes that were vnder his power) and all his people, fought agaynſte Jerusalem, and al the cities therof. Thus sayeth the Lord God of Israel: Goo, and speake to Sedechias the kynge of Juda, and tell him: The Lorde ſendeth the this worde: Beholde, I wyll deliuer this citie in to the hande of the kynge of Babylon, he shall burne it, and thou shalte not eſcape his handes, but shalte be taken awaye pri- ſoner, and deliuered in to his power. Then shalte loke the kynge of Babylon in the face, & he shall speake with the, mouth to mouth, then shalte thou go to Babylon. Yet heare the worde of the Lorde, O Sedechias thou kynge of Juda: Thus sayeth the Lorde vn- to the: Thou shalte not be slayne with the ſwearde, but shalt dye in peace. Lyke as thy forefathers the kynges, thy progenitoures, were brente: so shalt thou be brent also, and in the mourning they shall saye: Oh Lorde. For thus haue I determyned, sayethe the Lorde.

Then spake Jeremye the prophete all their wordes vnto Sedechias kynge of Juda in Jerusalem: what tyme as the kynge of Babylons hoſte besieged Jerusalem, and the remnaunte of the cytyes: Namely, Lachis & Azecah, whiche yet remayned of the stronge defenſed cytyes of Juda.

These are the wordes that the Lorde spake vnto Jeremy the prophet, when Sedechias was agreed with all the people at Je- rusalem, that there shulde be proclaymed a lyberty: ſo that euery man shulde let his ſeruaunt and handmayde go free, Hebrue and Hebruelle, and no Jewe to holde his brother as a bonde man. Nowe as they had conſented euen so they were obedyent, and let them go free. But afterwarde they repented, and toke agayne the ſeruauntes and handmaydens, whom they had let go free, and so made the bonde agayne.

For the whiche cauſe the worde of the Lorde came vnto Jeremye from the Lorde him selfe, sayinge: Thus sayethe the Lorde God of Israel: I made a couenaūte with your fathers, when I brought them oute of Egypte (that they shulde no more be bonde men) sayinge: When seuen yeres are out, e- uery man shall let his bought ſeruaunte an Hebrue go free, yf he haue ſerued him ſix yeres. But youre fathers obeyed me not neither enclyned not vnto me. Ye for you, ye were nowe

nowe turned, and dyd ryghte before me, in
þ ye proclaymed, euery man to let his neigh-
boure go free, & in that ye made a couenaunt
before me, in the house that beareth my name:
But yet ye haue turned youre selues agayne
and blasphemed my name: In this, that eue-
ry man hathe required his seruaunte and
handmayden agayne, whom ye had let go
quyte and fre, and compelled them to serue
D you agayne, and to be youre bonde men. And
therfore thus sayethe the Lorde: ye haue not
obeyed me, euery man to proclayme freedome
vnto his brother and neighboure: wherfore
I will call you vnto a freedome, sayethe the
Lorde: euen vnto the swearde, to the pesti-
lence, and to honger, and will make you to be
plaged in all the kyngomes of the earthe.
Yea those men that haue broke my couenaunt
and not kepte the wordes of the appoynt-
ment, which they made before me: when they
hewed the calfe in two, and went thorowe the two halfes therof: The Prin-
ces of Juda, the Princes of Jerusalem, the
gelded men, the Priestes and all the people of
the lande, which went thorowe the two halfes
of the calfe. Those men will I geue in to the
power of their enemyes, and into the handes
of them that folowe vpon their liues.
And their dead bodyes shall be meat for
the foules of the ayre, and beastes of the feld.
As for Sedechias the kynge of Juda and his
princes, I will deliuer them into the pow-
er of their enemyes, and of them that de-
syre to slaye them, and into the hande of the
kynge of Babylons hoste, whiche nowe is de-
parted from you: But thorowe my com-
maundement (sayethe the Lorde) they shall
come agayne before this citie, they shall
fyghte agaynste it, wynne it, and burne it.
Moreouer I will laye the cyties of Juda
so waste, that no man shall dwell therin.

¶ He propoundeth the obedyence of the Rechabytes, and sharply confoundeth the pryde of the Jewes. The commaundement of Jonadab, the ryghteousnesse of the Rechabytes. He threatneth punyshment vnto the rebellyous Jewes. He promyseth prosperyte vnto the Rechabytes, for their obedyence vnto their father.

CAPI. XXXV.

THe wordes whiche the Lorde spake
vnto Jeremye, in the dayes of Joa-
kim the sonne of Josiah kynge of Juda
are these: Goo vnto the house of the Rechabites, and call them oute, and brynge them
to the house of the Lorde in to some commo-
dyous place, and gyue them wyne to drynke.
Then toke I Jazaniah the sonne of Jeremye,
the sonne of Habazinai ah, & his brethren, and
all his sonnes, and the hole housholde of
the Rechabites: and brought them to the
house of the Lorde, into the closet of the chil-
dren of Hanan the sonne of Jegedaliah the
man of God: whiche was by the closet of
þ princes, that is aboue the closet of Maasi-
ah the sonne of Sellum, whiche is the kepar
of the treasurye. And before the sonnes of the E
kynred of the Rechabites, I set pottes full
of wyne, and cuppes, and sayde vnto them:
Drynke wyne. But they sayde: we drynke no
wyne, for Jonadab the sonne of Rechab
oure father commaunded vs sayinge: ye and Jerem. xxxv.
youre sonnes shall neuer drynke wyne, build
no houses, sowe no sede, plante no vynes,
yea ye shall haue no vynyardes: but for all
youre tyme ye shall dwell in tentes, that ye
maye lyue longe in the lande wherin ye be
straungers.
Thus haue we obeyed the commaundemēt,
of Jonadab the sonne of Rechab our father:
in all that he hathe charged vs, and so we
drinke no wyne all oure lyfe longe: we, nor
oure wyues, our sonnes, and our doughters.
Neither buylde we any house to dwell ther-
in, we haue also amonges vs neither vynyardes, ne eyne land to sowe: but we dwel
in tentes, we obey, and do according vnto all
that Jonadab oure father commaunded vs.
But nowe when Nabuchodonosor the F
kynge of Babylon came vp in to the land, we
sayde come, let vs go to Jerusalem, that we
maye eschape the hoste of the Caldees and the
Assirians: & so we dwell nowe at Jerusalem.
Then came the worde of the Lorde vnto Je-
remye sayinge: thus sayeth the Lorde of Ho-
stes the God of Israel: Go and tell hole Ju-
da and al þ inhabitauntes of Jerusalē: Will
ye not be reformed, to obey my wordes? sayth
the Lorde. The wordes which Jonadab the
sonne of Rechab commaunded his sonnes,
that they shulde drynke no wyne, are full and
surely kepte: for vnto this daye they drynke
no wine, but obey their fathers commaunde-
ment. But as for me, I haue stande vp early,
I haue spoken vnto you, and gyuen you ear- Jere. xxv. & xxvi.
nest warning: and yet haue ye not bene obedy-
ent vnto me. Yea I haue sent my seruauntes
all the prophetes vnto you, I rose vp early, & sent you worde, sayinge: O turne you, euery
man from his wicked waye: amende youre
lyues, and go not after straunge goddes, to
worshyp them: that ye may continue in the
lande, whiche I haue gyuen vnto you & your
fathers, but ye wolde neither heare me, ne fo-
lowe me.
The children of Jonadab Rechabs sonne D
haue stedfastly kepte their fathers commaun-
dement, that he gaue them, but this people
is not obedyent vnto me. And therfore thus
sayeth the Lorde of hostes the God of Israel:
Beholde, I will bryngе vpon Juda and vpon
euery one that dwelleth in Jerusalem, all the
trouble that I haue deuysed agaynste them.
For I haue spoken vnto them, but they wolde Proverbe
not folowe: I haue called vnto them, neuer- Chap. xlv. b
theles they wolde gyue me no answere. Jere- Jeremy. xxv.
my also spake vnto the housholde of the Re-
chabites: Thus sayeth the Lorde of hostes
the God of Israel: For in moche as ye haue
obeyed þ commaundement of Jonadab your
father, and kept all his preceptes, and done
accordynge vnto all that he hath bydde you:
Therfore thus sayeth the Lorde of hostes, the Jere. xxxiii. q
God of Israel: Jonadab the sonne of Re-
chab
shall

that not fayle, but haue one out of his stocke, to stande alwaye before me.

¶ Baruch writeth (as Jeremye indyteth) the booke of the curses agaynst Juda and Israel. He is sent with the boke vnto the people, and reherseth it before them all. He is called before the rulers, and reherseth it before them also. The rulers shewe vnto the kynge the wordes of the boke. Jehudi taketh the booke, and readeth a lyttle of it, and after burneth it in the fyre. There is an other written at the commaundement of the Lorde.

CAPI. XXXVI.

A IN the .iiij. yere of Joakim ℔ sonne of Josiah kynge of Juda, came the worde of the Lorde vnto Jeremy sayinge: Take a boke
Jerem. xxx. a and wryte therin all the wordes that I haue spoken to the, to Israel, to Juda, and to all the people frome the tyme that I beganne for to speake vnto the in the tayme of Josiah vnto this daye. That when the house of Juda heareth of the plage, wherby I haue deuysed for the, they may peraduenture turne euery man from his wicked way, that I maye forgyue their offences and synne.
Jere. xviii. a Then dyd Jeremye call Baruch the
Jeremi. xlv. a sonne of Neriah, & Baruch wrote in the boke at the mouthe of Jeremy, all the wordes of the Lorde, whiche he had spoken vnto him. And Jeremy commaunded Baruch, sayinge:
B I am in prison, so that I maye not come in to the house of the Lorde: therfore go thou thyther, and reade the boke, that thou haste written at my mouth: Namely, the wordes of the Lorde, & rede them in the Lordes house vpon the fastyng daye ℔ the people, how Juda, and all they that come out of the cyties maye heare. Peraduenture they will praye meekely before the face of the Lorde, and turne euery one from his wycked waye. For great is the wrathe and displeasure, that the Lorde hath taken agaynst ey is people.
So Baruch the sonne of Neriah dyd accordyng vnto all that Jeremy the prophete commaunded him, readynge the wordes of the Lord out of the boke in the Lordes house And this was done in the fyfth yere of Joakim the sonne of Josiah king of Juda, in the
Jone. iii. a nynety moneth when it was commaunded that all the people of Jerusalem shulde faste, before the Lorde, and they also that were come frome the cyties of Juda vnto Jerusalem.
C Then red Baruch the wordes of Jeremye
Jere. xxxvi. b out of the boke within the house of the Lord out of the treasurye of Gamariah the sonne of Saphan the Scryde, which is beside the vpper lofte of the doze of the Lordes house: that al the people myght heare. Now when Michaeh the sonne of Gamariah the sonne of Saphan had herde all the wordes of the Lord out of the boke, he went downe to the kynges palace into the Scribes chambre, for there al the princes were set: Elisama the Scryde, Daleiah the sonne of Semei, Nathan the sonne of Achbor, Gemariah ℔ sonne of Saphan, Sedechias the sonne of Hananiah, with all the princes. And Michaeh tolde them all the wordes, that he herde Baruch rede out of the boke before the people.
D Then all the princes sent Jehudi the son of Nathaniah, the sonne of Selamiah, the sonne of Chusi, vnto Baruch, sayinge: Take in thine handes the boke, wherout thou haste red before all the people, and come. So Baruch the sonne of Neriah toke the boke in his hand, and came vnto them. And they said vnto him: Syt downe, & rede the boke that we may heare also. So Baruch red, that they myght heare. Now whe they had herde all the wordes, they were aoaided one vpō an other, and sayd vnto Baruch: We will certifye ℔ kynge of all these wordes. And they examyned Baruch, saying: tell vs, how diddest thou wryte all these wordes out of his mouth?
Then Baruch answered them: He spake all these wordes vnto me with his mouthe, and I alone was with him, and wrote them in ℔ boke.
E Then sayde the Princes vnto Baruch: Go thy waye, and hyde the with Jeremye, so that no man knowe where ye be. And they went in to the court. But they kepte the boke in the chambre of Elisama the Scryde, and tolde the kynge all the wordes that he myght heare. So the kynge sent Jehudi to fetche him the boke, which he brought out of Elisama the Scrybes chambre. And Jehudi red it, that the kynge and all the princes, whiche were about him, myght heare. Now the kynge sat in the wynter house, for it was in the nynth moneth, and there was a good fyre before him. And when Jehudi had red al. 36. 23
or foure leaues therof, he cut the boke in peces with a penne knyfe, and caste it into the fyre vpon the harth, vntyll the boke was al brent in the fyre vpon the harth.
F Yet no man was abashed therof, or rente his clothes: neither the kynge hym selfe, ne his seruaunces, though they herde all these wordes. Neuertheles Elnathan, Dalaiah, and Gamariah besought the kinge, that he wolde not burne the booke: notwithstandynge the kynge wolde not heare them, but commaunded Jerahmeel the sonne of Hamaleel, Saraiah the sonne of Esriel and Selamiah the sonne of Abdiel, to laye handes vpō Baruch the Scryde, and vpon Jeremye the Prophete but the Lorde kept them out of syghte. After nowe that the kynge had brent the boke, and the sermons whiche Baruch wrote at the mouth of Jeremye: The word of the Lorde came vnto Jeremy, sayinge: Take an other boke, and wryte in it all the formerlayde sermons: that were written in the fyrste boke, whiche Joakim the king of Juda hath brent.
G And tell Joakim the kynge of Juda: thus sayth the Lorde: thou haste brent the booke, and thoughtest within thy selfe: Why haste thou written therin, ℔ the kyng of Babylon shall come, and make this land waste, so that he

shall make bothe the people and catell to be out of it? Therfore thus the Lorde sayth of Joahim the kinge of Juda: There shall none of his generacion sytt vpon the throne of Dauid. His dede corpse shall be cast oute that the heat of the day, and ꝑ frost of the nyght may come vpon him. And I will visite the wickednesse of him, of his seed, and of his seruauntes. Moreouer all the euyll that I haue promised them (though they herd me not) wyl I bring vpon them, vpon the inhabitauntes of Jerusalem, and vpon all Juda. Then toke Jeremye an other booke, and gaue it Barnch the Scribe, the sonne of Nerias, which wrote therin out of the mouthe of Jeremye: all the sermons that were in the fyrste booke, whiche Joahim the kynge of Juda dyd burne. And there were added vnto them manye mo sermons then before.

¶ Sedechias succedeth Cononiah. He sendeth vnto Jeremye to praye for hym. Jeremye goynge in to the lande of Ben Jamyn, is taken, put to beaten, and put in pryson. He is deliuered by kynge Sedechias.

CAPI. XXXVII.

SEdechias the son of Josiah, whiche was made kyng therow Nabuchodonosor kinge of Babylon reygned in the land of Juda, in the stede of Cononiah the sonne of Joakim. But neyther he, nor his seruauntes, ne the people in the lande wolde obeye the wordes of the Lorde, which he spake by the Prophet Jeremye. Neuertheles Sedechias the kynge sent Jehucal the sonne of Selemiah, and Sophonih the son of Maasiah preest to the Prophet Jeremy, saying: O praye thou vnto the Lorde our God for vs. Now Jeremye walked yet among the people at that tyme, and was not put in pryson as yet. Pharaos hoste also was come out of Egypt, which whē the Caldees that beseged Jerusalem perceyued, they departed from thence.

Then came the worde of the Lorde vnto Jeremye the Prophet, sayinge: Thus sayth the Lorde God of Israel, this answere shal ye gyue to the kynge of Juda, that sente you vnto me for counsell: Beholde, Pharaos hoste, whiche is come forth to helpe you, shal returne to Egypt, in to his owne lande: but the Caldees shal come agayne, & fight against this cyte, wyn it, & set fyre vpon it. For thus sayth the Lord: deceyue not your owne myndes, thynkyng on this maner: tush the Caldees goo now their waye from vs: Lo, they shall not go their waye. For though ye had slayne the hole hoste of the Caldees, that besiege you, and euery one of the slayne laye in his tent, yet shulde they stande vp and set fire vpon this cyte.

Nowe when the hoste of the Caldees was broken vp from Jerusalem for feare of the Egyptians armye, Jeremye went out of Jerusalem towarde the lande of Ben Jamin to go certayne busynesse there amongst the people. And whē he came vnder Ben Jamins port, there was a porter called Jeriah the sonne of Selemiah, the son of Hananiah, whiche fell vpon him, and toke him, sayinge: thy mynde is to run to the Caldees.

Then sayd Jeremy: it is not so, I goo not to ꝑ Caldees. Neuertheles Jeriah wold not beleue him, but brought Jeremy bound before the princes. Wherfore the princes were angry with Jeremy, causing him to be beaten, & to be layd in pryson in the house of Jonathes the scribe, for he was the ruler of the pryson. Thus was Jeremye put in the dongeon and pryson, and so laye there a longe tyme. Then Sedechias the kynge sent for him, and called him, and asked him quietly in his owne house sayinge: thynkest thou this busynesse (that nowe is in hande) commeth of the Lorde? Jeremy answered: yea that it doth, and thou (said he) shalt be deliuered in to ꝑ hand of Babylons power.

Moreouer Jeremye sayde vnto kynge Sedechias: what haue I offended agaynste the, agaynst thy seruauntes, or agaynst this people, that ye haue cast me to be put in pryson? Where are your Prophetes which haue prophecyed vnto you, and sayd that the king of Babylon shold not come agaynst you and this lande?

And therfore heare nowe, O my lorde the kynge: let my prayer be accepte before the, and sende me no more in to the house of Jonathas the scribe, that I dye not there. Then Sedechias the kyng commaunded to put Jeremy in the fore entry of the pryson, and dayly to be geuen him a cake of breed, and ete no bigde meate, vntyll all the breed in the cyte was eaten vp. Thus Jeremye remayned in the fore entre of the pryson.

¶ By the meanes of the rulers, Jeremye is put in to a dongeon. At the requeste of Abdmelech the Chamberlayne, the kynge commaundeth Jeremye to be brought forthe of the dongeon. Jeremye speaketh the kynge how he myght escape death.

CAPI. XXXVIII.

SAphatiah the sonne of Mathan, Gedoliah the sonne of Phashur, Jucal the son of Selemiah, and Phashur the sonne of Melchiah perceyued the wordes that Jeremy had spoken vnto all the people: namelye on this maner: Thus sayth the Lord: Who so remayneth in this city, shal perysshe, either by the swerde, with hongre or with pestilence: But who so falleth vnto the Caldees, shall escape wynnynge his soule for a praye, and shall lyue. For thus sayth the Lorde. This cyte (no doubt) must be deliuered in to the power of the king of Babylon, and he also shal wyn it. Then sayd the princes vnto the kyng: Syr, we beseche you lette this man be put to death. For thus he discourageth the handes of the souldyers that be in this city, and the handes of all the people, when he speaketh suche wordes vnto them.

Jeremi. xxi. & xxvii.

B This man verily laboureth not for yeare of the people, but mischefe. Sedechias the kyng answered and sayd: lo, he is in your handes for the kynge may denye you nothyng. Then toke they Jeremy, and cast him into the dongeon of Melchiah the son of Hamelech, that dwelte in the fore entre of the pylon. And they let downe Jeremye with cordes into a vnged, where there was no water, but myre: so Jeremye stacke fast in the myre. Nowe when Abedmelech the Moian beinge a chamberlayne in the kynges court, vnderstode that they had cast Jeremye into the dongeon: he went out of the kynges house, and spake to ye kynge, (whiche then sate vnder the porte of Benjamin) these wordes: My lorde the kinge where as these men medle with Jeremye the Prophete, they doo him wronge: Namelye in that they haue put him in pylon, there to dye of honger, for there is no more breed in the citye.

C Then the kyng commaunded Abedmelech the Moian, and sayd: Take from hence .xxx. men whom thou wilt, and drawe vp Jeremye the Prophete oute of the dongeon before he dye. So Abedmelech toke the men with him, and went to the house of Amelech, and there vnder an almery he gat olde ragges, & worne cloutes, and let them downe by a corde into the dongeon to Jeremy.

D And Abedmelech the Moian sayd vnto the Prophete Jeremye: O put these ragges and cloutes vnder thyne armi holes, but wyst the and the cordes: and Jeremye did so. So they drewe vp Jeremye with cordes, and toke him out of the dongeon, and he remayned in the fore entre of the pylon. Then Sedechias the kynge sent and caused Jeremye the Prophete be called vnto him out of the thirde entre that was by the house of the Lord. And the kynge sayd vnto Jeremy: I wil aske the some what, but hyde nothynge fro me. Then Jeremy answered Sedechias: If I be playne vnto the, thou wilt cause me suffre wyth: yf I gyue the counsel, thou wilt not folowe me. So the kyng swore an othe secretly vnto Jeremy sayinge: As truly as the Lorde lyueth, that made vs these soules, I wil not slee the, ne gyue the in to the handes of them that seke after thy lyfe.

Jer. xxxviii. c

E Then sayd Jeremy vnto Sedechias: thus sayth the Lorde of hostes the God of Israel: Yf eale be that thou wylte go forth vnto the kynge of Babylons princes, thou shalt saue thy lyfe, and this citye shall not be brent: yea both thou and thy housholde shall escape with youre lyues. But yf thou wylte not go forth to the kyng of Babylons princes, then shall this citye be deliuered in to the handes of the Caldees whiche shall set fyre vpon it, and thou shalte not be able to escape them. And Sedechias sayd vnto Jeremye: I am afrayde for the Jewes, that are fled vnto the Caldees lest I come in their handes, and so they to haue me in derision.

Jere. xxviii.

F But Jeremy answered: Nay, they shal not betraye the: O harken vnto the voyce of the Lord (beseche the) which I speke vnto the, so shalte thou be well, and saue thy lyfe. But yf thou wilt not go forth, the Lord hath told me this playnly: Beholde, all the wome that are lefte in the kyng of Judas house, shall go oute to the kynge of Babylons princes. For they thinke, that thou art deceyued: and that the men in whom thou dyddest put thy truste, haue mastred the, & set thy feete fast in ye myre, and gone their waye from the. Therefore all thy wyues with their children shall be vnto the Caldees, & thou shalt not escape their handes, but shalt be the kyng of Babylons prisoner, and this citye shal be brent.

G Then sayd Sedechias vnto Jeremy: loke that no body knowe of these wordes, & thou shalt not dye. But yf the princes procure that I haue talked with the, and come vnto the, saying: O speake, what sayd the kyng to the? hyde it not from vs, and we will not put the to death. Tell vs (we praye the) what sayd the kyng to the? Se thou giue them this answer: I haue humbly besought the kinge, that he will let me lye no more in Jonathans house, that I dye not there? Then came al the princes vnto Jeremy, and asked him. And he told them after the maner as the kynge bad him. Then they held their peax, for they perceyued nothynge. So Jeremye abode styll in the fore entre of the pylon, vntyll the day that Jerusalem was wonne.

¶ Nabuchodonosor besiegeth Jerusalem. Sedechias fleeth. He is taken of the Chaldees. His sonnes are slayne. His eyes are thrust out. Jeremye is preserued for. Abdemelech deliuered from captyuyte, bycause of the confydence that he hathe in God.

CAPI. XXXIX.

NOw when the citye of Jerusalem was taken (for in the nynth yere of Sedechias kynge of Juda, in the tenth moneth, came Nabuchodonosor the kynge of Babylon and all his hoste, and besieged Jerusalem, and in the eleuenth yere of Sedechias, in the fourthe moneth, in the nynth daye of the moneth he brake in to the citye.) Then all the princes of the kynge of Babylon came in, and sat them down vnder the porte: Nergel, Sarezar, Samergarnabo, Sarsachim, Rabaris, Nergel, Sarezer, Rabmag, with all the other princes of the kynge of Babylon. And when Sedechias the kynge of Juda, with his souldyers sawe them, they fled, and departed out of the citye by nyght thorowe the kynges garden, and thorowe the porte that is betwene the two walles, and so they wente towarde the wildernesse.

A Jeremias. xxxix. Jerusalem

Jeremias

But the Chaldees hoste folowed faste after them, and toke Sedechias in the feldes of Jericho, and brought him prysoner to Nabuchodonosor the kyng of Babylon vnto Reblath that lyeth in the land of Hemath, where he gaue iudgement vpon him. So the kyng of Babylon caused the children of Sedechias, and al the nobles of Juda be slayn before his face

B

face at Reblath. And made Sedechias eyes to be put out, and bounde him with chaynes and ans sent him to Babylon.

Moreouer the Caldees brent vp the kynges palace, with the other houses of the people, and brake downe the walles of Jerusalem. As for the remnaunt of the people that were in the cityе, and suche as were come to helpe them (what so euer was lefte of the common sorte) Nabuzardan the chiefe capitayne caryed them to Babylon. But Nabuzardan the chiefe capitayne lefte the raskall people, (and those that hadde nothynge) dwell styll in the lande of Juda, and gaue theym vynyardes and corne feldes, at the same time. Nabuchodonosor also the kynge of Babylon, gaue Nabuzardan the chiefe capiteyn a charge concernynge Jeremye, sayinge: take and cherysshe him, and make moche of him: se thou do him no harme, but entreate him after his owne desyre.

So Nabuzardan the chiefe Capitayne, Nabusesban the chiefe chamberlayne, Nergalsareser the treasurer, and all the kynge of Babylons lordes sent for Jeremye, and caused him be fet oute of the forre entre of the prison, and committed him vnto Godolias the sonne of Ahikam, the sonne of Saphan: that he shulde cary him home, and so he dwelt amonge the people.

Now whyle Jeremy laye yet bounde in the forre entry of the prison, the worde of the Lorde came vnto him, sayinge: Go and tell Abedmelech the Mozian: Thus sayethe the Lorde of hostes the God of Israel: Beholde, the cruell and sharpe plage that I haue deuysed for this cityе, wyl I bryng vpon them, that thou shalt se it: but I will delyuer the (sayeth the Lorde) and thou shalt not come in the handes of those men whom thou feareste. For vndoubtedly I will saue the so that thou shalt not perish with the swerde: but thy lyfe shal be saued, and that because thou hast put thy trust in me, sayeth the Lorde.

¶ Jeremye hathe lycence to go whyther he wyll. He dwelleth with the people that remayneth at Jerusalem, ouer whom Godolias ruleth. Johanan prophesyeth deth vnto Godolias.

CAPI. XLI.

THis is the maner how the Lord entreated Jeremy, when Nabuzardan the chiefe capitayne had let him go free from Ramah, whither he had led him bounde amonge all the prysoners, that were caried from Jerusalem and Juda vnto Babylon. The chiefe Capitayne called for Jeremy, and sayd vnto him: The Lorde thy God spake mightily before of the misery vpon this place: Now the Lord hath sent it, and performed it as he had promysed: for ye haue synned agaynste the Lorde, and haue not bene obedient vnto his voyce, therfore commeth this plage vpō you. Beholde, I loose the bondes from thy handes this daye: yf thou wylt now goo wt me vnto Babylon: go ther, for I wyll se to the, and prouyde for the: But yf thou wylte not goo with me to Babylon, then remayne here. Beholde, all the lande is at thy wyl, take where thou thinkest conuenient and good for the to abyde, there dwell. Yf thou canst not be contente to dwel alone, then remayne with Godolias the son of Ahikam the sonne of Saphan: whom the kyng of Babilon hath made gouernour ouer the cities of Juda, and dwell with him among the people, or remayne where so euer it pleaseth the. So the chiefe Capitayne gaue him his expēses with a rewarde, and let him go. Then went Jeremy vnto Godolias the son of Ahikam to Maspha, and dwelte there with him amonge the people that were lefte in the lande.

Now when the Capitaynes of the hoste of Juda (which with their felowes were scatered abrode on euery syde in the lande) vnderstode that the kyng of Babylon had made Godolias the sonne of Ahikam gouernour in the the lande, and that man, wyfe, and child: yea and the poore men in the lande (that were not led captiue to Babylon) shulde be vnder his iurisdiction: They came to Godolias vnto Maspha: Namely Ismael the son of Nathaniah, Johanan, and Jonathan the sonnes of Careah, Sareah the son of Thanhemeth, the sonnes of Ophai the Netophathyte, Jesaniah the son of Machati with their companions. And Godolias the son of Ahikam, the son of Saphan swore vnto them & their felowes on this maner: Be not afrayde to serue the Caldees, dwel in the lande, and serue the kynge of Babylon seruyce, so shal ye prospere. Beholde, I dwell at Maspha to be an officer in the Caldees behalfe, and to satisfye suche as come to vs. Therfore gather you wyne, corne and oyle, and kepe them in your ware houses, and dwel in your cities that ye haue in keping.

Yea all the Jewes also that dwelt in Moab vnder the Ammonites, in Idumea, and in all the countreys, when they herde that the kyng of Babylon hadde made Godolias the son of Ahikam the sonne of Saphan, gouernour vpon them that were left in Juda: All the Jewes (I saye) returned oute of all places where they were fled vnto: and came in to the lande of Juda to Godolias vnto Maspha, and gathered wyne and other fruites, and that very moche.

Moreouer Johanan the sonne of Kareah & all the capitaynes of the hostes, that were scatered on euery syde in the land, came to Gedolias in Maspha, and sayd vnto him: knowest thou not that Baalam king of the Ammonites hathe sent Ismael the son of Nathaniah to slee the? But Godolias the son of Ahikam beleued the not. Then said Johanan the son of Careah vnto Godolias in Maspha these wordes secretly: let me go, I pray the, & I wil slee Ismael the son of Nathaniah, so that no body shal know it. Wherfore wil he kill the, that all the Jewes which resort vnto the might be scatred, and the remnaunt in Juda perish? Then said Godolias the sonne of Ahicam to

Johanan the sonne of Careah: Thou shalte not do it, for they are but lyes, that men saye of Ismael.

¶ Ismael slayeth Godoliah grieſully, and many other with hym. Johanan followeth after Ismael.

CAPI. XLI.

A Jer. lii. b. BVt in the seuenth moneth it happened that Ismael the son of Nathaniah the sonne of Elisama (one of the kynges blood) came with them that was greatest about the king, and ten men that were (wyne vnto Godoliah the son of Ahicam to Maspheh, and ate there together. And Ismael the son of Nathaniah, with these ten men that were (wyne to him, start vp and smote Godoliah the son of Ahicam the sonne of Saphan with the (werde and slewe him, whom the king of Babylon had made gouernour of the land. Ismael also slewe all the Iewes that were with Godoliah at Maspheh, and all the Caldees that he found there warryng vpon him.

B The next day after that he had slayne Godoliah (the matter was yet vnknowen) there came certayn men from Sichem, from Silo and Samaria, to the nombre of foure score, whiche had shauen their berdes, rent their clothes, and were all beup byrynged, incense & offrynges and meate in their handes, to offre it in the house of the Lord. And Ismael the son of Nathaniah went to (e them from Maspheh weping, to mete them. Now when he met them, he sayd vnto them: Come your waye to Godoliah the son of Ahicam. And when they came to the myddest of the cite, Ismael the sonne of Nathaniah (with them that were (wyne vnto him) slewe them, and cast them into the myddest of the pyte.

C Among these foure score men there were ten that sayd vnto Ismael: Oh slee vs not, for we haue yet a great treasure in the felde, of wheate, barley, oyle and honye. So he spared them, and slewe them not with their brethē. Now the pyt wherin Ismael had cast the dead bodyes of the men, whom he slewe because of Godoliah, had king Asa caused to be made, for feare of Baasa the kynge of Israell, and the same pyt dyd Ismael fyll with slayne men. 4. Reg. xv. b.

So for the remnaut of the people, the kinges doughters and all the people that were yet left at Maspheh, vpon whome Nabuzardan the chiefe Capitayne had made Godoliah the son of Ahicam gouernour: Ismael the sonne of Nathaniah carryed them away prisoners for warre the Ammonites.

But when Johanan the sonne of Careah and all they whiche had ben capitaynes ouer the kynges hoste with him herde of al that wycked(se Ismael the son of Nathaniah had wrought, they toke their companions & went out for to fight with Ismael the sonne of Nathaniah, and found him by the waters of Gabaon in Gabaon. Howe when all the people whom Ismael had caryed saw Johanan the Gene. xxxvi. c. 4. Reg. xxv. b.

son of Careah and al the other capitaynes of the host, they were glad. So al the people that Ismael had caryed awaye from Maspheh, were brought agayne.

D And when they returned they came to Johanan the sonne of Careah. But Ismael the sonne of Nathaniah fledde from Johanan with eyght of his (woorne companions, and went to the Ammonites. Then Johanan the sonne of Careah, and all the capitaynes of the hoste that were with hym, toke the remnaunt of the people, whome Ismael the sonne of Nathaniah had ledde awaye (when he hath slayne Godoliah the sonne of Ahicam) whom they had also returned from hime fighting men, women and children, and gelded men, whom they brought agayn from Gabaon: and went from thence and sate them downe at Beruth Camaam, which lyeth before Bethlehem, that they might go in to Egypte for feare of the Caldees: of whom they were afrayde, because that Ismael the sonne of Nathaniah had slayne Godoliah Ahicams sonne, whom the kyng of Babylon had made Jere. gouernour in the lande.

¶ The Capitaynes take counsell of Jeremye what they ought to do. Jeremye monysheth the rest of the people not to go in to Egypte.

CAPI. XLII.

SO all the rulers, and Johanan the sonne of Careah, Jesonias the sonne of Osaias came with all the people from the leest vnto the moost, and sayde vnto Jeremye the Prophet: heare our petition, that thou maist praye for vs vnto the Lorde thy God, and for the rest whereof there be verye fewe lefte of many, as thou seest vs: that the Lorde thy God maye shewe vs awaye to go in, and tel vs what we shulde doo. Then Jeremye the Prophete sayde vnto to them: I haue herde you. Beholde, I wyll praye vnto God youre Lorde, as ye haue required me: & lohe what aunswere the Lorde geueth you, I shall certifye you therof, and kepe not backe any thinge from you. And they sayd vnto Jeremy: The Lord of truth and faythfulnesse be our recorde that we wyl do all that the Lorde thy God commaundeth vs, whether it be good or euil. We wil harken vnto the voyce of our Lord God to whome we sende the, that we maye prospere, when we haue followed the voyce of the Lorde our God. Jere. Jere. Jere. Jere. Jere.

And after ten dayes came the worde of the Lord vnto Jeremy. Then called he Johanan the sonne of Careah, and all the capitaynes of the people that were with him: yea and all the people from the leest to the moost, and sayd vnto them: Thus sayth the Lord God of Israel, vnto whom ye sent me, to lay forth your prayers before him: If ye wyll dwell in this land, I shal buylde you vp, and not bathe you down: I shal plant you, and not rote you out: for I am pacified as concernynge the trouble that I haue done to you.

Feare

Feare not the kynge of Babylon, of whom ye stande in awe: O be not afrayde of hym, sayeth the Lorde: for I will be with you, to helpe you, and deliuer you fromhis handes. I will pardon you, I will haue mercye vpon you, & bringe you agayne into your owne lande.

C Neuertheles, yf ye purpose not to dwell in this lande, nor to folowe the voyce of the Lorde youre God: but will saye thus, We will not dwell here, but goo in to Egypte: where we shall neyther se warre, heare the noyse of batayle, ne suffre honger, there will we dwell. Wherefore heare nowe the worde of the Lorde, o ye remnaunt of Juda. Thus sayeth the Lorde of hostes the God of Israel: Yf ye be holly purposed to goo in to Egypte, and to be there as straungers: the swearde that ye feare, shall ouertake you in Egypte, and the honger wherof ye be here afrayde shall hange vpon you in to Egypt, and there ye shall dye. For all they that of set purpose vndertake to goo in to Egypte, there to take them selues of theyr mysterye, shall perysshe with the swerde, with honger, and pestylence: not one of them shall remayne, there shall none escape the plage, that I wyl bring vpon them.

D For thus sayeth the Lorde of hostes the God of Israell: lyke as my wrathe and indignacion is come vpon the inhabitaunces of Jerusalem, so shall my displeasure goo forthe vpon you also, yf ye go in to Egypte: for there ye shalbe scorned, abhorred, brought to shame and confusion: and as for this place, ye shal neuer se it more. The Lorde forbyddeth you, o ye remnaunt of Juda, that ye shal not go in to Egypte.

And forget not that I haue warned you earnestly this daye, eles shall ye begyle your selues. For ye sente me vnto the Lorde youre God, and sayd: O praye thou the Lorde our God for vs: and loke what answere the Lorde oure God gyueth the, that bringe vs agayne, and we shall doo therafter. Nowe haue I shewed and declared vnto you the voyce of the Lorde youre God, for the whych cause he hathe sent me to you. Yf ye will not folowe it, be sure that ye shall perysshe with the swerde, with honger, and pestilence: euen in the same place, where your lust was to go and dwell.

C Johanan carryeth the remnaunt of the people in to Egypt, contrary to the mynde of Jeremy. Jeremye prophecyeth the destruction of Egypte.

CAPI. XLIII.

NOwe when Jeremye had ended all the wordes of the Lorde God vnto the people (for their sakes to whom God had sent him) Azarias the son of Osaias, and Johanan the sonne of Karee, with al the proude persons, sayd vnto Jeremye: Thou lyest, the Lorde oure God hathe not sent the to speake vnto vs, that we shulde not go in to Egypt, & dwell there: But Baruch the sonne of Nerias prouoketh the agaynst vs, that he might bringe vs in to the captiuitie of the Caldees: that they might slee vs, and cary vs away prisoners vnto Babylon.

So Johanan the sonne of Karee, and al the Capitaynes of the hoste, and all the people folowed not the commaundement of the Lorde: Namely to dwell in the lande of Juda: But Johanan the sonne of Karee, and all the Capitaynes of the hoste, caryed away all the remnaunte in Juda, that were come together agayne from the Heythen, (amonge whome they had ben scattered) to dwell in the lande of Juda: Men, women children, the kinges doughters: al those that Nabuzaradan the chiefe Capitayne had lefte with Godolias the sonne of Ahikam. They caryed alwaye also the Prophet Jeremy, Baruch the sonne of Nerias, and so came in to Egypt: for they were not obedient vnto the commaundement of God. Thus came they to Taphnis. Jeremi. xliij.

And in Taphnis the worde of the Lorde happened vnto Jeremye, sayenge: C Take greate stones in thyne hande, and hyde them in the dyche wall, vnder the doore of Pharaos house in Taphnis, that all the men of Juda maye se, and saye vnto them: Thus sayeth the Lorde of hostes the God of Israel: Beholde, I will sende and call for Nabuchodonosor the kynge of Babylon my seruaunt, and will set his seate vpon the stones that I haue hyd, and he shall spreade his tent ouer them. Jeremi. xliij.

And when he commeth he shall smyte the lande of Egypt with slaughter, with pyson- D ment, and with the swerde. He shall set fyre vpon the temples of the Egyptians gobdes, and burne them vp, and take them selues prisoners. Moreouer he shal araye him self with the lande of Egypt, lyke as a shepherde putteth on his cote, and shall departe his waye from thence in peace. The pyllers also of the temple of the sunne that is in Egypte: shall he breake in peces, and burne the temples of the Egyptians gobdes.

C He reproueth the people for their Idolatrye. They that leue lyghter by the threatninge of the Lorde, are chastened. The destruction of Egypte and the Jewes therin, is prophecyed.

CAPI. XLIIII.

THis is the worde that was shewed to Jeremye concernynge all the Jewes, whiche dwelte in Egypte: at Magdal, at Taphnis, at Memphis, and in the lande of Patures. Thus sayethe the Lorde of hostes the God of Israell: ye haue sene all the myserye that I haue brought vpon Jerusalem, and vpon all the cityes of Juda, so that this daye they are desolate, and no man dwellynge therin: and that because of the great blasphemyes whiche they commytted, to prouoke me vnto anger: In that they

wente backe to doo sacrifyce and worshyp
Jerem. xvij.a and xliij.c vnto straunge goddes: whom neyther they, nor ye, nor your fathers haue knowen. How be it I sent vnto them my seruauntes all the prophetes: I rose vp early, and sente vnto them, and gaue them warnynge: O doo no suche abhominable thynges, and thynges that I hate. But they wolde not folowe nor harken, to tourne from their wyckednesse, and to doo no more sacrifyce vnto straunge goddes.

D Wherefore myne indignacion and wrathe was kyndled, and brent vp the cityes of Juda, the stretes with the stretes of Jerusalem, so that they were made waste and desolate, as it is come to passe this daye. Nowe therefore thus sayth the Lorde of hostes the God of Israell: Howe happeneth it that ye do so greate euyll vnto your owne soules, thus to destroye the men and women, chyldren and babes of Juda? so that none of you is lefte, vnto that ye prouoke me vnto wrathe with the workes of your owne handes: whe ye offre vnto straunge goddes in the lande of Egypte, where as ye begon to dwell: That ye myght vtterly perysshe, and that ye might be reuyled, and shamefully intreated of all nacyons. Or haue ye nowe forgotten the wyckednesse of your forefathers, the wyckednesse of the kynges of Juda, and their wyues, the wyckednesse that ye your selues and your wyues haue doone in the lande of Juda, and in the cityes and in the lande of Jerusalem?

E Yet are ye not sorye this daye, ye feare not neyther walke ye in my lawe & in my commaundementes that I haue gyuen vnto you and your forefathers.

Therefore thus sayth the Lorde of hostes the God of Israel: I am stedfastly abuyded and determined to punysshe you, and to roote oute all Juda. As for the remnaunt of Juda
Amos.ix.b that purposly went in to Egypt, there to take
Jeremy.xliij.c and.xlvij.a. them of their misery: I wyll take them and they shall all be destroyed. In the lande of Egypte shall they perysshe, beynge consumed with the swerde and with honger. For from the leest vnto the moost, they shall perysshe with the swerde and with honger. Moreouer they shall be reuyled, abhorred, shamed, and confounded.

For I will visyte them that dwell in Egypte,
Jerem.xxvij. as I haue visited Jerusalem: with the swerde, with honger, and with pestilence: so that none of the remnaunt of Juda, whiche are gone to dwell in Egypte shall be lefte to come agayn in to the land of Juda, although they thinke to come thither agayn, to dwell there. For none shall come agayne, but suche as are fled awaye.

F Then all the men which knewe that their wyues had offered vnto straunge goddes, and a greate sorte of wyues that stode there, yea and all the people that dwelte there in Egypte in the cytye of Pathures answered Jeremye and sayd: as for the worde that thou hast spoken vnto vs in the name of the Lorde we wyll not go wyth hearke them: but what so euer goeth oute of oure owne mouth that wyll we doo: We wyll doo sacrifyce, and offre oblacions vnto the quene of heuen, lyke as we and oure forefathers, our kynges and our heedes haue wont in the cityes of Juda, and in the stretes and lodes of Jerusalem. For then had we plentifulnesse of victayles, then were we in prosperitie, & no misfortune came vpon vs.

But sence we lefte to offre and to doo sacrifyce vnto the Quene of heuen, we haue had scarcenesse of all thynges, and perysshe with the swerde and honger. Last of all, whe we women dyd sacrifyce and offered vnto the Quene of heauen, dyd we make her cakes, and powre vnto her drynckeoffrynges, to wo her ymages, without oure husbandes wyles?

Then sayd Jeremy vnto all the people, to the men, to the women, and to all the folke whiche had gyuen hym that answere: Dyd not the Lorde remembre the sacrifyces that ye, youre forefathers, youre kynges and rulers (with all the people) haue offered in the cityes of Juda, in the stretes and lande of Jerusalem? and hathe he not considered this in his mynde? In so moche that the Lorde might no longer suffre the wyckednesse of youre inuencyons, and the abhomynable thynges whiche ye dyd? So not youre lande desolate and waste, yea and abhorred so that no man dwelleth therin anye more, as it is come to passe this daye?

Dyd not all this happen vnto you bicause ye made sacrye sacrifyce, and synned agaynst the Lorde? Ye haue not folowed his voyce, to walke in his lawe, in his ordinaunces and statutes.

Yea this is the cause, that all myschefe happened vnto you, as it is come to passe this daye. Moreouer, Jeremye spake vnto all the people, and to all the women: Heare the worde of the Lorde all Juda, ye that be in the lande of Egypte: thus sayth the Lorde of hostes the God of Israell: Ye and youre wyues haue spoken with youre owne mouthe the thynge that ye haue fulfilled in dede:

Yea thus haue ye sayd: We wyl not fayle, but doo the thynge that pleaseth vs: we will doo sacrifyce, and powre oute drynkeoffrynges to the quene of heuen. Purposely haue ye set vp youre owne good meanynges, and craftely haue ye fulfylled youre owne intent. And therfore heare the worde of the Lorde all Juda, ye that dwelle in the lande of Egypte.

Beholde, I haue sworne by my greate name, sayth the Lorde, that my name shall not be reherced thorowe anye mans mouthe of Juda, in all the lande of Egypte, to saye: The Lorde God liueth, for I wyll watche to plage them, and not for their wealthe. And all the men of Juda that be in the lande of Egypte, shall perysshe with the swerde, and with honger, vntyll they be vtterly destroyed.

Neuertheles those that fled away for the swerde,

swearde, shall come agayne in to the land of Juda, but there shall be very fewe of them. And all the remnaunt of Juda, that are gone into Egypte, there to dwell, shall knowe whose wordes shall be found true: theirs or myne. Take this for a token, that I will visit you in this place, sayth the Lorde, and ye may know, howe that I (without doubt) will performe my purpose upon you to punyshe you. Beholde, sayth the Lorde, I will delyuer Pharao Ophra kynge of Egypte in to the handes of his enemyes, that is he after his lyfe: euen as I gaue Sedechias the kynge of Juda in to the handes of Nabuchodonosor kynge of Babilon, which sought after his lyfe.

¶ Baruch is reproued of Jeremye.

CAPI. XLV.

THese are the wordes that Jeremy the Prophet spake vnto Baruch the sonne of Nerias, after he had written these sermons into a boke at the mouthe of Jeremy, in the fourth yere of Joakim the son of Josias kynge of Juda.

Thus sayeth the Lorde God of Israell vnto the, O Baruch: In so moche as thou thoughtest thus, when thou wast wayling. Wo is me, the Lorde hath grudged me payne to my trauayle: I haue wearyed my self with syghynge, and shall I fynde no rest? Therfore tell him O Jeremy, that the Lorde sayth thus: Beholde, The thyng that I haue builded, will I breake downe agayne, and rote out the thynge, that I haue planted, yea this hole lande. And seketh thou yet promotion? Take not for it, and desyre it not. For I will bryng a miserable plage vpon all flesshe sayth the Lorde. But thy life will I giue the for a pray whereloeuer thou goest.

¶ The prophecyeth the destruction of Egypt. Deliuerance is promysed to Israel.

CAPI. XLVI.

HEre folowe the wordes of the Lorde to the Prophete Jeremye, whiche he spake vnto the Gentyles. Their wordes folowynge preached he to the Egyptians chiefly the host of Pharao Necho kyng of Egypt, whom he was in Chaecamis besyde the water of Euphrates: what tyme as Nabuchodonosor the kyng of Babilon slewe him, in the fourth yere of of Joakim the sonne of Josiah kynge of Juda.

Ye make redy buckler and shylde, ye goo forth to fight: Ye harnesse youre horses and set your selues vpon them: Ye set youre salets fast on, ye bryngе forthe speares, ye scoure youre swordes and put on youre best platis.

But alas, how happeneth it, that I se you so afrayde? why flynde ye backe? wherfore are youre worthyes slayne? Yea they run so fast awaye, that none of them loketh behynde hym. Feare folowe alle to fallen vpon euery one of the sayth the Lorde. The lightest of foote shall not flee awaye, and the worthyes shall not escape.

Toward the North by the water of Euphrates, they shall stomble & fall. What is he this, that swelleth vp, as it were a flode, rysynge & ragynge lyke the streames of water? It is Egypt that ryseth vp lyke a flode, and casteth out the waters with so greate noyse.

For they say: We will go vp, and will couer the earthe: we will destroy the cytyes, with them that dwell therin. Get you to horsback ye rude losers the charettes, come forth ye worthies: ye Mosians, ye Libeans with youre bucklers, ye Libeans with youre bowes: So shall this daye be vnto the Lorde God of hostes, a daye of vengeaunce, that he maye auenge him of his enemyes. The swerde shal deuoure, it shall be satisfied & dathed in their bloude: For the Lorde God of hostes shall haue a slayne offeryng towarde the North, by the water of Euphrates. Go vp (O Galaad) and bryng tryacle vnto the daughter of Egypte:

But in vayne shalte thou go to surgerye for thy wound shal not be stopped. The heythen shall heare of thy shame, and the lande shall be full of thy confusion: for one strong man shall stomble vpon an other, howe then shulde they not fall both together.

These are the wordes that the Lorde spake to the Prophet Jeremye, concernyng the hoste of Nabuchodonosor the kynge of Babilon, which was sent to destroy the land of Egypt: Preache out therowe the lande of Egypt, & cause it be proclaymed at Magdol, at Nophis and Thaphnis, and saye: Stande fyr, make the redy, for the swearde shall consume the rounde aboute.

Howe happeneth it that thy myghty men thies are fallen? why stode they not fast? Euen because the Lorde thrust them downe. The slaughter was greate, for one fell euer fyr vpon an other. One cryed vpon an other: Up, let vs goo agayne to our owne people, and to ouer owne naturall countrey, from the swerde of ouer enemye.

Crye euen there: O Pharao kynge of Egypte, the tyme will bryng vpon you as truly as I lyue (sayth the kynge, whose name is the Lorde of hostes) it shall come as the mount of Thabor, and as Lycanus stit stode in the se. O thou daughter of Egypte make redy thy gere to flye. For Memphis shall be waste and desolate, so that no man shal dwell therin. The lande of Egypte is lyke a goodly fayre calf, but one shal come out of the North to pull her forwarde. Her waged souldiers that be with her, are lyke fat calues.

They also shall fle awaye together, and not abyde: for the daye of their slaughter & the tyme of their visytacion shall come vpon them.

The crye of their enemyes shall make a noyse, as the blaste of a trompet. For they shall enuyron with their host, and come with axes,

arte, as it were hewers downe of wod. And they shall cut downe her wodde, sayth the Lorde, without any distrection. For they shal be mo in nombre then the grasshoppers, so that no man shall be able to tell them. The daughter of Egypt shal be confounded, whē she shall be deliuered in to the handes of the people of the North.

Moreouer thus sayth the Lorde of hostes the God of Israel: Beholde I wyl visit that restlesse people of Alexandria, Pharao and Egypte, yea both their goddes and their kynges: euen Pharao, and all theym that put their truste in hym. Yea I wyll deliuer them into the handes of those, that seke after their liues: Namely, into ℔ power of Nabuchodonosor the kyng of Babylon, and into the power of his seruauntes. And after all these thinges it shall be inhabited as afore tyme sayth the Lorde.

28 But be not thou afrayd (O my seruaunt Jacob) feare not thou, O Israel. For lo, I wil helpe the frome farre, and thy sede frome the lande of thy captiuyte. Jacob also shal come agayne, and be in reste: he shall be rych, and no man shall do him harme. Feare thou not (O Jacob my seruaunte) sayth the Lorde, for I am with the: and wyll destroye all nacions, amonges whom I haue scattered the, Neuertheles I will not consume the but chasten the and correct the: yea and that with discretyon: neither will I spare the as one that were faultles.

¶ The woorde of the Lorde, agaynste the Philistynes.

CAPI. XLVII.

1 THese are the woordes, that the Lorde spake vnto Jeremye the Prophete agaynste the Philistines, before that Pharao smote the cytye of Gaza. Thus sayth the Lorde: Beholde, there shal waters arise out of the North: and shal grow to a great floude, runnyng ouer, and ouerrynne the lāde, the cytyes, and them that dwell therin.

And the men shal crye, and all they that 2 dwell in the lande shal mourne at the noyse and stampynge of their stronge barbed horses, at the shakynge of their charettes and at the rombelyng of the wheles. The fathers shall not loke to their children, so feble and wery shal their handes be: at the same tyme when he shall be there, to destroye the hole lande of the Philistines. He shal make waste both Tyrus, Sidon and all other that are swoorne vnto them.

For the Lorde wyll destroye al Philistyn, and the other Iles, that be deuyded from the countrey Caphtorim to come vpon Gaza, Ascalon with her other valleyes shall kepe her peace. L

How longe wilte thou slaye, O thou 5 swearde of the Lorde? Turne agayne into thy scethe, rest, and leaue of. But how can it cease, when the Lorde him selfe hath geuen him a charge agaynste Ascalon, and set him vp agaynste the cytyes of the see coste?

¶ The woorde of the Lorde agaynst the Moabites.

CAPI. XLVIII.

THus sayth the Lorde of hostes the God of Israel agaynste Moab: woo be to the citie of Nabo, for it shall be layed waste, brought to confusyon and taken. Yea thy stronge citie of Kiriathaim shall be brought to shame, and afrayd: Moab shall no more be had in honoure: Wicked counsell shall be taken vpon Hesbon. Come (shal they say) let vs roote them out, that they may be no more amonge the nombre of the Gentyles, ye ℔ they may no more be thought vpō: Thus the swerde shal persecute the: A voice shall crye frome Horonaim: With great wasynge and destruction, is Moab made desolate. 1 Num. 21. Esay. 15. Jere. 49.

And this crye shall be herde in all her cytyes. At the goyng vp vnto Luith there shall arise a lamentacion: and downe towarde Horonaim, there shall be herde a cruell and a deedly crye: Get you away, saue your liues and be lyke vnto the herbe in the wyldernes. For because thou hast trusted in thy stronge holdes and treasure, thou shalt be taken, Chamos with his preestes and princes shall goo awaye into captiuytye. Jere. 49.

The destroyer shal come vpō al the cytyes, none shall escape. The valleyes shal be destroyed, and the feldes shall be layde waste lyke as the Lorde hath determyned. 3

Make a token vnto Moab, that she get her awaye spedely: for her cities shall be made so desolate, that no man shall dwell therin. Cursed be he that doth the worke of the Lorde negligently, and cursed be he that kepeth backe his swearde frome shedynge of bloude.

Moab hath neuer bene eyche and careles frome her youth vp, she hath lyuen and taken her ease with her treasure. She was neuer yet put out of one vessell into an other (that is) she neuer went awaye in to captiuytie, therfore her taste remaineth, and her sauour is not yet chaunged.

But lo, the tyme commeth, sayth the Lorde that I shal sende her trusters to truste her vp to prepare and season her vessels: yea her vessels rattell and shake to and fro. And Moab shall be ashamed of Chamos, lyke as Israel was ashamed of Bethel, wherin she put her truste.

Wherfore do ye thinke thus: we are 6 mighty men, and stronge men of warre? Moab shall be destroyed, and her cytyes burnt vp: her chosen younge men shall be slayne, sayth the kynge, whose name is the Lorde of hostes. The destruction of Moab commeth on a pace, and her fall is at hande. 1 Reg. 22. 2 Chro. 18. Esay. 15. Jere. 49.

All her neighbours shal mourne for her, and all they that knowe her name, shall say: O howe happeneth it, that the stronge staffe and the goodly rod is thus broke? And thou daughter Dibon, come downe from thy glory and

and lye in powertye. For he that destroyeth Moab, shall come vp to the also, and breake downe thy stronge holdes.

And thou that dwellest in Aroer, get the to the strete, and loke aboute the: aske them that are fled and escaped, and say: what thing is happened? O, Moab is confounded and ouercome.

Mourne and crye, tell it out at Arnon, that Moab is destroyed. And myserye shall come vpon the playne lande: Namely, vpon Holon, & Jahazah, vpon Mephaath & Dibon: vpon Nabo and the house of Diblathaim, vpon Cariathiarim and Bethgamul, vpon Bethmaon and Carioth, vpon Bozrah and all the cyties in the lande of Moab, wyether they lye farre or nere.

The horne of Moab shall be smytten downe, and yet arme broken, saith the Lord. Make her drunken, for she magnifyed her selfe aboue the Lorde, that men may clappe their handes at her dompt, and that she also maye be laughed to scorne. O Israel, maiest thou not laugh him to scorne, when he is taken amonge theues? Yea because of thy wordes that thou hast spoken agaynste him, thou shalte be dryuen awaye. Ye Moabites shall leaue the cities, and dwell in rockes of stone, & become lyke doues, that make their nestes in holes.

As for Moabs pryde, we haue herde of it, she is very high mynded. I know her stoutnesse, her boasting, her arrogancy, & the pryde of her stomach, saith the Lorde. For her furiousnes maye neuer vpholde her w̄ stregth ne dede. Therfore shall there mourninge be made for Moab, and euerye man shall crye for Moabs sake: a lamentacion shalbe made to the men that stande vpon the wall. So will I mourne for the also, O Jazer, and for the O thou vynyarde of Sabamah.

Thy wyne braunches shall come ouer the see, and the braunches of Jazer but vnto the see: the destroyer shall breake into thy harueste and grape gatherynge: Myth and there shall be taken awaye from the tymbrefelde, and from the hole land of Moab.

There shal be no swete wine in the pressle, the treader shall haue no stomache to crye, yea there shal be none to crye vnto him: wherefore aforetyme there herde from Hesbon to Eleale & Jahaz, which lyfted vp their voyce from Zoar vnto Horonaim, that bullocke of three yere olde. The waters also of Nemrim shall be dryed vp.

Moreouer I wyll make Moab ceasse (saythe the Lorde) fromme the offrynges & encense that she hath made vnto her goddes in hygh places. Wherfore my herte mourneth for Moab, like a croude playing on heruy shaw and for the mens sake of the dyeche will my herte mourneth also, euen as a pype that pypeth a dolefull songe: for they shall be very fewe, and destroyed.

All heades shall be shauen, and all berdes clypped of: all handes bounde, and all loynes gyrded about with sackcloth. Vpon all the house toppes and stretes of Moab, there shall be mournynge: For I wyll breake Moab lyke an vnprofytable vessell saith the Lorde. O how fearefull is she? O how mourneth she? O howe doth Moab hang downe her heade, and is ashamed? Thus shal Moab be a laughinge stocke, and had in derision of all them, that be rounde aboute her.

For thus saythe the Lorde: Beholde, the enemy shall come flyenge as an Egle, & spreade his wynges vpon Moab. They shall clyme ouer the walles, and winne the stronge holdes. Then the myghtye mens herte in Moab shal be lyke the hert of a woman trauelyng with chylde. Deu. 28. viii. & Jerem. xlix. d. Jerem. xlix. d

And Moab shall be made so desolate, that she shall no more be a people, because she hath set vp her selfe agaynste the Lorde. Feare, pyt, and snare shall come vpon the (O Moab) saythe the Lorde. Who so escapeth the feare, shall fal in the pyt: and who so getteth out of the pyt, shall be taken in the snare. Esay. xxiiii. c

For I wyll bryng a yeare of vysitacyon vpon Moab, saith the Lorde. They that are able to flye, shall stande vnder the shadowe of Heshbon. For there shall go a fyre out of Hesbon, and a flame from Sion, and shall burne vp that proude people of Moab, bothe before and behynde. Esay. xxiiii. e

Wo be vnto the (O Moab) for thou people of Chamos shalt perysh: Yea thy sonnes and doughters shall be led awaye captyue. Yet at the laste wyll I bryngе Moab out of captyuyte agayne, saythe the Lorde. Thus farre of the plagt of Moab.

¶ The worde of the Lorde agaynst the Ammonytes, agaynst Idumea, Damascus, Cedar, and Elam.

CAPI. XLIX.

As concernynge the Ammonytes, thus the Lorde saith: Hath Israel no children, or is he without an heyre? Why hath youre kynge then taken Gad in? wher fore dwelt his people dwell in hes cities? Beholde therefore, the tyme commeth (saith the Lorde) that I will bryngе a noyse of warre into Rabah of the Ammonytes. Rabel shal be desolate, and her cytyes brent vp: and the Israelites shall be Lordes ouer those that had them in possession afore, saith the Lord. Hesbon shall mourne, for it shall be rooted out of the grounde, saith the Lorde. The cityes of Rabah shall crye out, and gyrde the selues with sackcloth: they shall mourne, & runne aboute the walles: for their kyng shal be led awaye prysoner: yea his prestes and pryncs with him. A Ezech. xxi. b and. xxv. a Amos. i. a.

Wherfore trustest thou in the waters flowes that flowe to and fro, O thou fearce doughter: and thinkest thou arte so safe (by reason of thy treasure) that no mā shal come to the? B

Beholde, I wyll bryngе a feare vpon the, saith the Lorde God of hostes, from al those that be about the: so that ye shal be scattered euery man fromme an other, and no man shall gather

gather them together agayne that be fled. But after that, I will bringe the Ammonites also out of captyuyte agayne.

Esay. xxi. b. Ezech. xxv. b. Iere. xlix. a

Upon the Edomites hath the Lorde of hoostes spoken on this maner: Is there no more wysdom in Theman? Is there nomore good counsell amonge his people? Is their wysdome then turned clene to nought? Get you hence, turne your backes, creepe downe into the depe. O ye cytyzens of Dedan.

For I will bringe destruction vpon Esau, yea y the day of his vysytacion. If the grape gatherers came vpon the, shulde they not leaue some grapes? If the nyght robbers came vpon the, shulde they not take so moch as they thought were ynough?

L But I will make Esau bare, and discouer his secretes, so that he shall not be able to hyde them. His sede shal be wasted away, yea his brethren and his neighbourers, and he him selfe shall not be lefte behynde.

Ierem. xxv. b. Ezechiel. xx. b. 1. Peter. iiii. c.

Thou halte leaue thy fatherlesse children behynde the, and I will kepe them and thy wydowes shall take their comforte in me. For thus hath the Lorde spoken: Beholde, they that men thought were vnmete to drinke of the cuppe, haue dronken with the fyrste: and thynkest thou then to be free?

No no: thou shalte neither be quyte nor free, but thou muste drynke also: For why, I haue swoorne by my selfe, sayth the Lorde, y Bozrah shall become a wildernesse, an open shame, a laughinge stocke and curssynge: and her cities shall be a contynuall desert.

D For I am perfectly informed of the Lorde that he hath sent a message all ready vnto y heithen. Gather you together, and go forth agaynste them: make you ready to the battayle, for lo: I will make the but small amonge the heithen, and lytle regarded amog men.

Abdias. Olap. xi. b. Iere. xlvi. b

The pryde stomache and the pryde of thy hert haue deceyued the because thou wilte dwell in the holes of stony rockes, and haue the hygh mountaynes in possession. Neuertheles though thy nestle were as hygh as the Egles, yet will I cause the downe, sayth the Lorde. Moreouer Idumea shall be a wyldernesse: who so goeth by it, shall be abashed, & wondre at all her miserable plagues. Lyke as Sodome, Gomor, and the cities that laye there about, were turned vp syde downe (sayth the Lorde) so shal no body dwell in Idumea, and no man shal haue his habytacion there. Beholde, lyke as the Lyon commeth vp from the pleasaunt medowes of Jordan vnto the grene pastures of Etham, so will I dryue him, and make him runne agaynste her. But who is the younge man that I wyl ordeyne thereto? Who is lyke vnto me? What is he that will stryue with me? What shepherd may standre in my handes?

Gene. xix. c. Iob. xli. a

E Therfore heare the counsell of the Lorde, that he hathe taken vpon Idumea: and his purpose, that he hath determyned vpon the ynne of Theman: The leest of the flock shall teare the in peces, & lyke what sayze thynge they haue, they shal make it waste, and them selues also: At the noyse of their fal the earth shall quake, the crye of their voyce shall be herde vnto the red see. Beholde, the enmye shall come and flee vp hyther, lyke as it were an Egle, and spred his wynges vpō Bozrah. Then shall the hertes of the worthyest in Edom be as the hert of a woman trauelynge of cyyld. Vpon Damascus, Hemath and Arphad shall come confusyon, for they shall heare euyl tydynges: they shall be tossed to & fro lyke the see that can not standre styll. Damascus shal be sore afrayd, and shal flee, for drynge shall come vpon her. Sorowe and payne shall ouer take her as a woman trauelynge of cyylde.

But howe shulde so worshypfull and glorious a cyrye be forsaken? Heare therfore: her younge men shall fall in the stretes, and all her men of warre shall be taken awaye in that tyme, sayth the Lorde of hoostes. I wyll kindle a fyre in the walles of Damascus, whiche shall consume the palace of Benhadad.

As for Cedar and the kyngdome of Hasor, whom Nabuchodonosor the kyng of Babylon smote downe, the Lorde hath spoken thus vpon them: Aryse, and get you vp vnto Cedar and destroye the people towarde the east. Their tentes and their flockes shal they take awaye, yea their hangynges and their vessell. Their camels also shall they carye awaye with them. They shall come about them on euery syde with a terefull cryc.

F Ezech. xxv.

Flee, get you sone awaye, creepe in to caues, that ye maye dwell there: O ye inhabitaunces of Hasor, sayth the Lorde: for Nabuchodonosor the kynge of Babylon hath holden a counsell concernynge you and concluded his deuyce agaynste you. Aryse, and get you vp agaynste yonder ryche and careles people (sayth the Lorde) whiche haue neither gates ne bore barres, and that dwell not together. Their Camels shall be stollen and the droues of their cattayle dryuen away.

Moreouer, these that be shauen will I scatter cowarde al the wyndes, and bringe them to destruction: yea and that thorowe their owne complotes, sayth the Lorde: Hasor also shall be a swellynge for Dragons, & an euerlastynge wyldernesse: so that no body shall dwell there, and no man shall haue there his habytacion.

G These are the wordes, that the Lorde spake to the prophet Jeremy concernyng Elam, in the begynnynge of the raygne of Sedechias kyng of Juda. Thus sayth the Lorde of hoostes: Beholde: I wyll breake the bowe of Elam, and take away their strength and vpon Elam I will bring the foure wyndes from the foure quarters of heauen, & wil scatter them agaynst the same foure wyndes. And there shall be no people, but some of Elam shall flee vnto them.

For I will cause Elam to be afrayde of their enemyes, and of them that lyke their lyues: and will bringe vpon them the indignacion of my wrathe, sayth the Lorde. And

I wyll persecute them with the sweorde, so longe tyll I haue brought them to nought. I wyll set my stole in Elam, I will destroye both the kynge and the prynces from thence, sayth the Lorde. But in processe of tyme, I wyl bryng Elam out of captyuytye agayne, sayth the Lorde.

¶ He prophecieth the destruction of Babylon, and the deliuerance of Israel, whiche was in captyuytye.

CAPI. L.

THe wordes that the Lorde spake vnto the Prophet Jeremy, concernynge Babylon, and the lande of the Caldees: preache among the Gentyles, let your voyce be herde, make a token: crye out, kepe no silence, but saye: Babylon shall be wonne, Bel shall be confounded, and Merodach shall be ouercome.

Yea their goddes shalbe brought to shame and their ymages shall stande in feare. For out of the Northe there shall come a people agaynste her, whiche shall make her land so waste, that no body shall dwell therin: neyther man ne beaste, for they shall flee and departe from thence.

In those dayes and at that tyme saith the Lorde, the children of Israel shall come, they and the children of Juda, weping and makyng haste, and shall seke the Lorde their God. They shall aske the waye to Sion, thyther shall they turne their faces, and come and hange vpon the, in a couenaunt that neuer shall be broken.

My people hath bene a lost flocke, my shepherdes haue disceyued them, and haue made them go astraye vpon the hilles. They haue gone from the mountayne to the lytle hill, and forgotten their folde. All they that came vpon them, haue deuoured them: and their ennemyes sayde: We haue made no faute agaynste them, for they haue displeased the Lord, yea euen the Lord which is the beautie of their righteousnesse, and that defended their fathers. Yet shall ye flee from Babylo, and departe out of the lande of the Caldees, and ye shal be as the rammes that go before the flocke. For lo, I wyll wake vp an hoste of people from the Northem lande, & bringe them vpon Babylon: these shall laye siege to it, and winne it: their arowes shall not mysse, lyke as a comyng archer shooteth not wrong. And the Caldees shall be spoyled, & all they that spoyle them, shall be satysfyed sayth the Lorde: because ye were so cheerfull and glad, to treade downe myne heritage, and fulfylled your pleasures, as the calues in the grasse: and crymmped ouer the lyke the bulles, when ye had gotten the victorye. Your mothers shall be sore confounded and they that bare you, shall come to shame. Lo he shall be the leste set by amonge the nations, both waste, and dryed vp. No man shal be able to dwell there, for the feare of the Lorde, but he shall be holy desolate. All they that goe by Babylon, shall stande styll, and be astoned, and shall wondre at all her plages.

Go forth in your araye agaynste Babylon rounde about, all ye that can bende bowes shote at her, spare no arowes, for she hathe synned agaynste the Lorde. Crye out: vpon her, vpon her, agaynste her roumde about: she shall yelde her selfe, her foundacions shal fal and her walles shall come downe, for it shal be the vengeaunce of the Lord. Yea vengeaunce shall be taken of her, and as she hathe done, so shal she be dealt withall. They shall roote out the sower from Babylon, and him that handleth the sicle in haruest. For feare of the sweorde of the ennemye, euery man shall get him to his owne people, and euery man shal flee to his owne lande. Israell is a scattered flock, the lyons haue dispersed them. First the kynge of the Assyrians deuoured them, last of all it is Nabuchodonosor kyng of Babylon hath broken all their bones.

Therfore thus sayth the Lorde of hostes the God of Israel: Beholde I wyll vysyt the kynge of Babylon and his kyngdom, as I haue vysyted the kynge of the Assyrians and wyll bringe Israel agayne to his pleasaunt pasture, that he maye fede vpon Carmel and Basan, and be satysfyed vpon the mount of Ephraim and Galaad. In those dayes and at the same tyme (sayth the Lord) yf the offence of Israel be sought for, there shall none be found: Yf men enquyre for the synne of Juda, there shall be none: for I wil be mercyful vnto them, whome I suffre to remayne ouer.

Go downe (O thou auenger) into the ennemyes lande, and vysyt them that dwell therin: downe with them, and smyte them vpon the backes, sayth the Lorde: do accordynge to all that I haue commaunded the. There is gone aboute the lande a crye of slaughter and greate murther, namely on this maner: Howe happeneth it, that the hammer of the hole worlde is thus broken and broken in sonder? Howe chanceth it, that Babylon is become a wylderneste amonge the heathen on this maner? I my selfe haue layed waite for the, and thou arte taken: vnwares art thou crapped and snared: for why, thou haste prouoked the Lord vnto anger: The Lord hath opened his house of ordinaunce, and brought forth the weapons of his wrath. For the thing that is done in the lande of the Caldees, it is the Lorde of hostes worke.

Their thynges shall come vpon her at the laste, they shall breake in to her pryue chambres, they shall leaue her as bare as stones, that be layde together vpon heapes. They shall so destroye her, that nothynge shall be lefte.

They shall slaye all their mighty soudyers, and put them to death. Woe be vnto them, for the daye and tyme of their visitacyon is at hande. We thynke I heare all crye by a crye, of them that be fled and escaped out of the lande of Babylon, whiche shewe in Syon the vengeaunce of his temple: yea

a vpon

a berre of flew, that erye agaynste Babylō: Call vp all the archers agaynste Babylon, pytch youre tentes rounde about her, that none eskape. Recompense her, as she hath deserued: and accordynge as she hath done, so deale wyth her agayne: for she hath set vp her selfe agaynste the Lorde, agaynste the holy one of Israel. Therfore shall her younge men fall downe in the streetes, and all her men of warre shall be rooted out in that day, saith the Lorde. Beholde I speake vnto the (O proude) saith the Lorde God of hostes: for thy daye shall come, euen the tyme of thy visitacion. And the proude shall stomble & fall, and no man shall helpe him vp. I wyll burne vp his cyties with fyre, and it shall consume all that is rounde about him.

Thus sayth the Lorde of hostes: The childzen of Israel and Juda suffre wrongē together. All they that haue them in captiuytye, kepe them fast, and wyll not let them go: but their auenger and redemer is myghtye, whose name is the Lorde of hostes: he shall mayntayne their cause, he shall make the lande shake, and iudge them that dwell therin, one with an other. The swerde shal come vpon the Caldees, sayth the Lorde, vpon them that dwell in Babylon, vpon their princes, and vpon their wyse men: the swearde vpon their southsayers, as for those (they shal be come fooles). The swerde vpon their mightyes, so that they shall stande in feare: The swerde vpon their horsmen and charets and vpon all the common people that dwell vnder them: so that they shall all become lyke women: the swearde vpon their treasure, so that it shall be stolen awaye: The swerde vpon their waters, so that they shall be dried vp: For the land worshipperth ymages and delyteth in straunge wonderfull thinges. Therfore shall wylde beastes, Apes, and Estriches dwell therin: for there shal neuer man dwell there, neyther shall any man haue his habitacion there for euermore. Lyke as God destroyed Sodom and Gomore, with the cities that laye there aboute, sayth the Lorde: So shal no man dwel there also, neither shal any man haue there his habitacion. Beholde, there shall come a people from the North, with a great bond of men, and many kynges shall stande vp from the endes of the earthe: They beare bowes and buckelers, cruel are they and vnmercyful.

Their voyce roareth lyke the ragyng see, they ryde vpon horses, and come wapened to fyght agaynste the: O Babylon. As sone as the kynge of Babylon heareth tell of the his handes shall waxe feble: Sorowe and, heuynes shall come vpon him, as a woman trauelynge with childe. Beholde, lyke as the Lyon commeth vp from the pleasaunt medowes of Jordane vnto the grene pastures of Edom, so wyll I dryue the forth, & make them runne agaynste her. But whome shall I chose out, and appoynte to suche a thynge? For who is lyke me, or who will stryue with me? or what shepherde maye stande agaynst me? Therfore heare the counsell that the Lorde hath gruen vpon Babylon, and the deuyse that he hath taken vpon the lande of the Caldees. The leest amonge the people shall teare them in peces, and lyke what pleasaunt thyng they haue: they shal lay it waste. The noyse at the wynnyng of Babylon shal moue the earthe, and the crye shall be herde amonge the Gentyles.

¶ Howe Babylon shoulde be ouerthrowne. Jeremye giueth his boke to Seraiah.

CAPI. LI.

THus hath the Lorde sayde: beholde, I wyll rayse vp a perelous wynde agaynste Babylon and her cytizens, that beare rayll wyll agaynste me. I wyll sende also vnto Babylon fanners, to fanne her out and to destroye her lande: for in the daye of her trouble they shall be aboute her on euery syde: Moreouer, the Lorde hath sayd vnto the bowe men, and to them that clyme ouer the walles in brasse plates: Ye shall not spare her young men: kyll vtterly all her hoste. Thus the slayne shal fal downe in the syde of the Caldees, and the wounded in the stretes. For Israell and Juda, they shall not be forsaken, of their God, of the Lorde of hostes, of the holy one of Israel: no, though they haue fylled all their lande full of synne, flee away fro Babylō, euery man saue his lyfe. Let no man hold his tōge to her wyckednes, for the tyme of the Lordes vengeaunce is come, yea he shall rewarde her agayne. Babylon hath bene in the Lordes hand a golden cuppe, that maketh all landes dronken. Of her wyne haue all people dronken, therfore are they out of their wyttes. But sodenly is Babylon fallen and destroyed. Mourne for her, bynge playsters for her wounde, yf she maye perauenture be healed agayne. We wolde haue made Babylon hole (saye they) but she is not recouered. Therfore wyll we let her alone, and go euery man into his owne countrey. For her iudgement is come in to heauen, and is gone vp to the cloudes. And therfore come on, we wyll shewe Sion the worke of the Lorde our God.

Make sharpe the arowes, and fyll the quyuers: for the Lorde shall rayse vp the spirite of the kynge of the Medes, whiche hath already a desyre to destroy Babylon. This shal be the vengeaunce of the Lord, and the vengeaunce of his temple.

Set vp tokens vpon the walles of Babylon, make youre watche stronge, set youre watch men in araye, yea holde youre watches: and yet for all that shall the Lorde go forth with the deuyce, whiche he hath taken vpon them that dwell in Babylon.

O thou that dwellest by the great waters, O thou that hast so great treasure and ryches, thyne ende is come: and the tokening of thy wynnynges. The Lord of hostes hath sworne by hym self, that he wyl fylle whelme the with men lyke grashoppers in nombre, which with a courage shall crye Clamor de-

larum agaynste the. Yea euen the Lorde of hostes, that with his power made the earth with his wisdome prepared the round world, and with his discretion spredde oute the heauens. As sone as he letteth his voyce be herd the waters in the ayre waxe scarce: He draweth vp the cloudes frome the endes of the earthe. He coumeth the lyghtenynges to rayne, he bringeth the wynde oute of their secrete places. By the reason of wysdome, all men are become fooles. Confounded be all the casters of ymages: For the thynge that they make, is but disceyte, and barbe no breethe. Clayme is it, and worthy to be laughed at: and in the tyme of vysitacion, it shall perysshe.

C Euen the selfe the portion of Jacob is none suche: but he that made all, whose name is the Lorde of hostes, is the rodde of his inheritaunce. Thou breakest my weapons of warre, and yet therfore the I haue scatred the nacions and kyngdomes: Therfore the haue I scatred horse and horseman, yea the charettes, and suche as sate vpon them: Therfore the I haue scattered man and woman, olde and yonge, batteler and mayden,

Therfore the, I haue scattered the shepherde and his floche, the husbande man, and his catel, the princes and the rulers. Therfore will I reuenge the cittye of Babylon, and all her citizens the Caldees, with al the euil whi che they haue wone vnto Syon: yea that ye youre selues shall se it, sayth the Lorde. Beholde, I come vpon the (thou noysome hyll) sayth the Lorde: thou that destroyest all landes. I will stretche out my hand ouer the, and call the downe from the stony rockes: & will make the a brente hyll, so that neither corner stones ne pinacles, ne foundacion stones shal be taken any more out of the, but waste and desolate waste thou lye for euer more sayth the Lorde.

Set vp a token in the lande: blowe the trompettes amonge the heathen, prouoke the nacions agaynste her, call the kyngdomes of Ararat, Mynni, and Aschanes agaynste her: nombre oute Saphar agaynste her: bringe as greate a route of horses agaynste her, as yf they were greshoppers. Prepare agaynste theym the people of the Medes, with their kynges, princes, and all theyr chefe rulers, yea and the hole lande that is vnder them.

The lande also shall shake and be afrayed when the deuice of the Lorde shal come forth agaynst Babylon, to make the lande of Babylon so waste, that no man shall dwell any more therin. The worthyes of Babylon shal leaue the battaple, and kepe theym selues in stronge holdes, their strengthe hathe fayled them, they shal be lyke women. Their dwellynge places shall be brente vp, their barres shall be broken. One pursuaunt shall mete an other, yea one poste shall come vp an other to bryng the king of Babylon tydynges: that his cyty is taken on euery syde, the foordes ouerpayd the fennes brent vp, and the souldiers sore afrayed.

For thus sayth the Lorde of hostes the God of Israell: the doughter of Babylon hathe bene in her tyme lyke as a thrisshynge floore, but shortly shall her harvest come. Nebuchodonosar the kyng of Babylon hath deuoured and destroyed me, he hath made me an emptye vessell, he swalowed me vp lyke a dragon, and fylled his belye with my delycates: he hath caste me oute, he hath taken my subsaunce awaye, and the thyng that was left me, hath he caryed vnto Babylon, sayth the doughter that dwelleth in Sion: yea and my bloude also vnto the Caldees, sayth Jerusalem. Therfore thus sayth the Lorde: Behold I wyll defende thy cause, and auenge the: I wyl drynke vp her see, and dry vp her waterspringes. D

Babylon shall become an hepe of stones, a dwelling place for dragons, a strangement and wondring, that no man dwelleth there. They shall rore together lyke lyons, and as the yonge lyons when they be angry, so shall they bende them selues. In their heate I shal set drynke before them, and they shall be dronken for sope: Then shal they slepe an euerlasting slepe, and neuer wake, sayth the Lorde. I shal cary them downe to be slayn lyke sheepe, lyke wethers and goates. E Esay.xxi.d

O, how was Sesach wonne? O how was the glorye of the hole lande taken? Howe happeneth it that Babylon is so wondred at amonge the heathen? The see is ryssen ouer Babylon, and hath couered her with his great waues. Her cities are layde waste, the lande lyeth vnbuylded & voyde: it is a land where no man dwelleth, and where no man trauayleth thorow. Moreouer I wyll vysyte Bel at Babylon: and the thyng that he hath swalowed vp: that same shal I plucke out of his mouth. The Gentyles also shal run no more vnto hym: yea and the walles of Babylon shall fall Jeremye. l.g Esay.xiii.d Dan.xiv.b.

O my people, come out of Babylon, that euery man maye saue his lyfe, from the feareful wyath of the Lorde. Be not fayntе hertes, and feare not at euery rumour that shall be herde in the lande: for euerye yere bryngeth newe tydynges, yea straunge wyckednesse and iopardye. And lo, the tyme commeth that I wyll vysyte the ymages of Babylon, and the hole lande shall be confounded, yea and her slayne shall lye in the myddest of her: Heuen and erth with all that is therin, shall reioyse ouer Babylon, when the destroyers shall come vpon her from the North, sayth the Lorde.

Lyke as Babylon hath beaten downe and slayne many of Israel, so shall there fall many and be slayne in all her kyngdome. Ye that haue escaped the sweorde, haste you, stande not styll, remembre the Lorde a farre of: and thynke vpon Jerusalem, for we were ashamed to heare the blasphemyes: oure faces were couered with shame, bycause the straunge aliauntes came in to the Sanctuarye of the Lorde. Wherfore beholde (sayth the Lorde) the tyme commeth that I wyl vysyte the ymages of Babylon, and thorowe the hole lande F Jeremye. l.a

a voyce of them, that cry e agaynste Babylō: Call vp all the archers agaynste Babylon, pytch youre tentes rounde about her, that none escape. Recompence her, as she hath deserued: and accordynge as she hath done, so deale wyth her agayne: for she hath set vp her selfe agaynste the Lorde, agaynste the holy one of Israel. Therfore shall her younge men fall downe in the stretes, and all her men of warre shall be rooted out in that day, saieth the Lorde. Beholde I speake vnto the (O proude) saieth the Lorde God of hostes: for thy daye shall come, euen the tyme of thy visitacion. And the proude shall stomble & fall, and no man shall helpe him vp. I wyl burne vp his cyteyes with fyre, and it shall consume all that is rounde about him.

Thus sayth the Lorde of hostes: The chyldren of Israel and Juda suffre wyolence togyther. All they that haue them in captyuytye, hepe them fast, and wyll not let them go: but their auenger and redemer is myghtye, whose name is the Lorde of hostes: he shall mayntayne their cause, he shall make ꝑ lande shake, and iudge them that dwell therin, one with an other. The swerde shal come vpon the Caldees, sayth the Lorde, vpon them that dwell in Babilon, vpon their princes, and vpon their wyse men: the swerde vpon their southsayers, as for those (they shal be come fooles.) The swerde vpon their worthyes, so that they shall stande in feare: The swerde vpon their horsmen and charets and vpon all the commen people that dwell amonge them: so that they shall all become lyke women: the swerde vpon their treasure, so that it shall be stollen awaye: The swerde vpon their waters, so that they shall be dryed vp: For the lād wo: shippeth ymages and delyteth in straunge wonderfull thynges. Therfore shall wylde beastes, Apes, and Straches dwell therin: for there shal neuer man dwell there, neither shall any man haue his habitacion there for euermore. Lyke as God destroyed Sodom and Gomorre, with the cities that laye there aboute, sayeth the Lorde: So shal no man dwel there also, neither shal any man haue there his habitacion. Beholde, there shall come a people from the North, with a great bond of men, and many kynges shall rande vp from the endes of the earthe: They beare bowes and bucklers, cruel are they and vnmercyful.

Their voyce roreth lyke the ragyng see, they ryde vpon horses, and come weaponed to fyght agaynste the: O Babylon. As sone as the kynge of Babylon heareth tell of the, his handes shall waxe feble: Sorowe and, heuynes shall com vpon him, as a woman trauaylynge with chylde. Beholde, lyke as ꝑ Lyon commeth vp from the pleasaunt medowes of Jordane vnto the grene pastures of Edom, so wyll I styre the lorde, & make them runne agaynste her. But whome shall I chose out, and ordeyne to suche a thynge? For, who is lyke me, or who will stonde wyth me? or what shepherde maye stande agaynst me? Therfore heare the counsell that the Lorde hath gruen vpon Babylon, and the deuyse that he hathe taken vpon the lande of the Caldees. The leest amonge the people shall teare them in peces, and lyke what pleasaunt thyng they haue: they shal lay it waste. The noyse of the wynnyng of Babylon shal moue the earthe, and the crye shall be herde amonge the Gentyles.

¶ Howe Babylon shoulde be ouerthrowne. Jeremye giueth his booke to Seraiah.

CAPI. LI.

THus hath the Lorde sayde: beholde, I wyll rayse vp a perilous winde agaynste Babylon and her cytizens, that beare euyll wyll agaynste me. I wyll sende also vnto Babylon fanners, to fanne her out and to destroye her lande: for in the daye of her trouble they shall be aboute her on euery syde: Moreouer, the Lorde hath said vnto the bowe men, and to them that tyme ouer the walles in warlyke wyse: Ye shall not spare her young men: hyl downe all her hoste. Thus ꝑ slayne shal fal downe in ꝑ myd of the Caldees, and the wounded in ꝑ stretes. As for Israell and Juda, they shall not be forsaken, of their God, of the Lorde of hostes, of the holy one of Israel: no, though they haue fylled all their lande full of synne. Flee away frō Babylō, euery man saue his lyfe. Let no mā hold his tōge to her wyckednes, for ꝑ tyme of the Lordes vengeaunce is come, yea he shall rewarde her agayne. Babylon hath bene in the Lordes hand a golden cuppe, that maketh all landes dronken. Of her wyne haue all people dronchen, therfore are they sone of their wytes. But sodenly is Babylon fallen and destroyed. Mourne for her, bringe playsters for her woundes, yf she maye peraduenture be healed agayne. We wolde haue made Babylon hole (saye they) but she is not recouered. Therfore wyll we let her alone, and go euery mā into his owne countrey. For her iudgement is come in to heauen, and is gone vp to the cloudes. And therfore come on, we wyll shewe Sion the worke of the Lorde oure God.

Make sharpe the arowes, and fyll the quyuers: for the Lorde shall rayse vp the spirite of the kynge of the Medes, whiche hath already a decree to destroy Babylon. This shal be the vengeaūce of the Lord, and the vengeaunce of his temple.

Set vp tokens vpon the walles of Babylon, make youre watche stronge, set youre watch men in araye, yea holde ꝓpure watches: and yet for all that shall the Lorde go forth with the deuyce, whiche he hath taken vpon them that dwell in Babylon.

O thou that dwellest by the great waters, O thou that hast so great treasure and ryches, thyne ende is come: and the tokening of thy vyrnynges. The Lorde of hostes hath sworne by hym self, that he wyl ouer whelme the with men lyke grashoppers in nombre, which with a courage shall crye Clamor & ignis

larum agaynste the. Yea euen the Lorde of hostes, that with his power made the earth with his wisdome prepared the round world, and with his discretion spredde oute the heauens. As sone as he letteth his voyce be herd the waters in the ayre waxe fearce: he draweth vp the cloudes from the endes of the earthe. He tourneth the lyghtenynges to rayne, he bryngeth the wyndes oute of their secrete places. By the reason of wysdome, all men are become fooles. Confounded be all the caruers of ymages: for the thynge that they make, is but deceyte, and hathe no brethe. Vayne is it, and worthy to be laughed at: and in the tyme of vysitation, it shall perysshe.

Neuertheleste the portion of Jacob is none suche: but he that made all, whose name is the Lorde of hostes, is the rodde of his inheritaunce. Thou breakest my weapons of warre, and yet throwe the I haue scatred the nacions and kyngdomes: Throwe the haue I scatred horse and horseman, yea the charettes, and suche as sate vpon them: Throwe the I haue scattered man and woman, olde and yonge, bachelet and mayden.

Throwe the, I haue scattered the herperde and his flocke, the husbande man, and his catel, the princes and the rulers. Therfore wil I reward the citye of Babylon, and all her citesyns the Caldees, with al the euil whe they haue wrought vnto Syon: yea that ye your selues shall se it, sayth the Lorde. Beholde, I come vpon the (thou noysome hyll) sayth the Lorde: thou that destroyest all landes. I will stretche out my hand ouer the, and cast the downe from the stony rockes: & will make the a brente hyll, so that neither corner stones ne pinacles, ne foundacion stones shal be taken any more out of the, but waste and desolate waste thou lye for euer more sayth the Lorde.

Set vp a token in the lande: blowe the trompettes amonge the heathen, prouyde the nacions agaynste her, call the kyngdomes of Ararat, Minni, and Aschanes agaynste her: nombre oute Aaphsar agaynste her: bringe as greate a route of horses agaynste her, as yf they were grethoppers. Prepare agaynste theym the people of the Medes, with their kynges, princes, and all their chiefe rulers, yea and the hole lande that is vnder them.

The lande also shall shake and be afrayde when the deuice of the Lorde shal come forth agaynst Babylon, to make the lande of Babylon so waste, that no man shall dwell any more therin. The worthyes of Babylon shal leaue the battayle, and kepe them selues in strong holdes, their strengthe hathe fayled them, they shal be lyke women. Their dwellynge places shall be brente vp, their barres shall be broken. One pursuyuant shall meete an other, yea one post shall come vp an other to bryng the king of Babylon tydynges: that his cite is taken on euery syde, the foordes ouerpayed the fennes brent vp, and the souldiers sore afrayde.

For thus sayth the Lorde of hostes the God of Israell: the doughter of Babylon hathe bene in her tyme lyke as a thrasshynge floore, but shortly shall her harnest come. Nabuchodonosor the kyng of Babylon hath deuoured and destroyed me, he hath made me an empty vessell, he swalowed me vp lyke a dragon, and fylled his belye with my delycates: he hath caste me oute, he hath taken my substaunce awaye, and the thyng that was left me, hath he carryed vnto Babylon, sayth the doughter that dwelleth in Syon: yea and my bloude also vnto the Caldees, sayth Jerusalem. Therfore thus sayth the Lorde: Behold I wyll defende thy cause, and auenge the: I wyl drynke vp her see, and dry vp her waters sprynges. D

Babylon shall become an hepe of stones, a dwelling place for dragons, a fearfulnesse and wondring, because no man dwelleth there. They shall rore together lyke lyons, and as the yonge lyons when they be angry, so shall they bende them selues. In their heate I shal set drynke before them, and they shall be dronken for ioye: Then shal they slepe an euerlasting slepe, and neuer wake, sayth the Lorde. I shal cary them downe to be slayn like sheepe, like wethers and goates. E Esay. xiij. d

O, how was it sene? O how was the glorye of the hole lande taken? How hapneth it that Babylon is so wondred at amonge the heathen? The see is ryssen ouer Babylo, and hath couered her with his great waues. Her cities are layde waste, the lande lyeth vnbuylded & voyde: it is a land where no man dwelleth, and where no man trauayleth throwe. Moreouer I wyll vysyt Bel at Babylon: and the thyng that he hath swalowed vp: that same shal I plucke out of his mouth. The Gentyles also shal run no more vnto hym: yea and the walles of Babylon shall fall Jerempe. l. d Esay. xiij. a Dan. 14. xij. d

O my people, come out of Babylon, that euery man maye saue his lyfe, from the feareful wyath of the Lorde. Be not fayntе hertes, and feare not at euery rumour that shall be herde in the lande: for euerye yere bryngeth newe tydynges, yea straunge wyckednesse and lordshyp. And lo, the tyme commeth that I wyll vysyte the ymages of Babylon, and the hole lande shall be confounded, yea and her slayne shall lye in the myddest of her: Heuen and erth with all that is therin, shall reioyce ouer Babylon, when the destroyers shall come vpon her from the North, sayth the Lorde. F Jerempe. l. d

Lyke as Babylon hath caused Israhel and slayne many of Israel, so shall there fall many and be slayne in all her kyngdome. Yet that haue escaped the swearde, haste you, stande not styll, remember the Lorde a farre of: and thynke vpon Jerusalem. For we were ashamed to heare the blasphemyes: our faces were couered with shame, because the strange aliauntes came in to the holy sharpe of the Lorde. Wherfore behilde (sayth the Lorde) the tyme commeth that I wyl vysit the ymages of Babylon, and throwe the hole lande

Jeremyah. they shall mourne and fall. Though Babylo clymbe vp in to heuen, and kepe her power on hye: yet shall I sende her destroyers, sayth the Lorde.

A pitcous crye shall be herde from Babylon, and a greate myserye frome the lande of the Caldees: when the Lorde destroyeth the, and when he driueth oute the hye stomache, and proude boastyng, wherwith they haue ben as furyous as the wawes of great water flouddes, and made greate crakes with their wozdes. For the destroyers shall come vpon her, (euen vpon Babylon) whiche shall take her worthyes, and breake they? bowes: for God is disposed to auenge him selfe vpon theym, and sufficiently to recompence them. Yea sayth the Lorde) I will make theyr princes, theyr wyse men, theyr chefe rulers and all theyr worthyes dronken: so that they shall slepe an euerlastyng slepe, and neuer wake: Thus sayth the kynge, whose name is the Lorde of hostes.

G Moreouer, thus sayth the Lorde of hostes: The thycke wall of Babylon shall be broken, and her proude gates shall be burnte vp. And the thyng that the Gentyles and the people haue wrought with greate trauayle & labour, shall come to nought, and be consumed in the fyre.

This is the charge that Jeremy gaue vnto Saraiah the son of Nerias, the son of Maasiah, when he went towarde Babylon with Sedechias the kyng of Juda, in the fourth yere of his raigne. Now this Saraiah was a peaceable prince. Jeremy wrote in a boke all the miserye that shulde come vpon Babylon, yea and all these sermons that be written against Babylon, and gaue Saraiah this charge: When thou commest vnto Babylon, se that thou rede all these wordes and saye: O Lorde thou art determined to rote out this place, so that neyther people nor catell shall dwelle there any more, but to lye waste for euer: and whē thou hast red out the boke, bynde a stone to it, and cast it in the wyddell of Euphrates and say: Euen thus shal Babylon sinke, and be thrust wonne with the burthen of trouble that I will bring vpon her: so that she shal ne uer come vp agayne. Thus farre are the prophecyes of Jeremye.

The repeteth the ruyne of Sedechias. Jerusalem is taken of the Caldees. Sedechias sonnes are slayne before his face, and his eyes put out. The cyte is burned. The temple is spoyled and robbed. They that were lefte in Jerusalem, are caryed to Babylon. Kynge Joachym is brought forth of prison, and hadde of the kynge.

CAPL. LII.

A Sedechias was one and twenty yere olde when he was made kyng, and he raigned eleuen yere in Jerusalem. His mothers 4. Reg. xxiiii. name was Hamutal, Jeremyes daughter of Lobnah. He synned wyckedly before the Lorde euen as Joachim dyd. Wherfore the Lorde was angrye at Jerusalem and Juda, so longe tyll he had cast them out of his presence. And Sedechias fel frome the kynge of Babylon. But in the nyneth yere of his raygne, in the tenth moneth, the tenth daye of the moneth, it happened that Nabuchodonosor the kynge of Babylon with all his host came before Jerusalem, and besieged it, and made them bulwarkes rounde about it. And this besieging of the city endured vnto the eleuenth yere of kynge Sedechias. Jere. xxxix. Ba.

And in the fourth moneth, the nyneth daye of the moneth, there was so greate honger in the city, that there were no more victayles for the people of the lande. So all the souldyers drake away, and fled out of the city by nyght B thorowe the waye of the porte betwene the two walles by the kynges garthyn. Now the Caldees habde compassed the cirye rounde about, yet went they men there waye towarde the wildernesse. Jere. xxxix. Ba.

And so the Caldees folowed vpon them, and toke Sedechias the kynge in the feldes of Jericho, when his hoste was run from hym. So they caryed the kynge awaye prysoner to Reblath, vnto the kynge of Babylon in the lande of Hemath, where he gaue iudgement vpon him. Jere. xxxix.

The kyng of Babylon also caused Sedechias sonnes to be slayne before his face, yea and put al the princes of Juda to deth at Reblath. Moreouer he put out the eyes of Sedechias, C caused him to be bounde with cheynes, to be caryed vnto Babylon: and let him lye in prison tyll he dyed.

Now the tenth daye of the fyfth moneth in the nyneth yere of Nabuchodonosor kyng of Babilon, Nabuzardan the chefe capitayne and the kynge of Babylons seruauntes came vnto Jerusalem, and brente the houle of the Lorde.

He brent also the kynges palace, all the houses and all the gorgious buyldynges in Jerusalem.

And the hole hoofte of the Caldees that were with the chefe Capytayne, brake downe the walles of Jerusalem rounde about.

As for the poore people, and suche folke as yet was left in the cirye, whiche also were D fallen to the kyng of Babylon, yea and what people as yet remayned: Nabuzardan the chefe Capytayne caryed them awaye prysoners.

But the poore people of the countreye dyd Nabuzardan the chefe Capitayne leaue in the lande, to occupye the vynyardes and feldes.

The Caldees also brake the brasen pilers that were in the houle of the Lorde, yea the seate and the brasen Laure that was in the houle of the Lorde: and caryed all the metal of them vnto Babylon.

They toke awaye also the Cauldrons, Shouelles, Fleshe hookes, Spynchkins, Spones, and all the brasen vessell that was occupyed

occupyed in the seruice: with the basens, cole pannes, snuffdiches, pottes, candelstyches, spones, and cuppes: wherof some were of golde, and some of syluer.

The chiefe Capitayne toke also the two pyllers, the lauer, the twelue brasen bullockes that stode vnder the seate, whiche kynge Salomon made in the house of the Lorde: and all the brasell conteyned so moche metal that it might not be weyed. For euery pyller was eighteene cubites hye, and the rope that went about it was twelue cubytes and foure fyngers thycke and round: Now vpon the rope were brasen knoppes, and euery knop was .v. cubites hye: and vpon the knoppes were popes and pomegranettes round about of clene brasse.

After this maner were both the pyllers facioned with the pomegranettes, wherof there were an hundred foure score and sixteene which hanged vpon the hoopes round about. The chiefe Capitayne also tooke Saraiah the hye priest, and Sophonias that was chiefe next him, and the three keepers of the treasurye. He tooke out of the citye a chamberlayne whiche was a capitayne of the souldyers, and seuen men that were the kinges seruauntes, which were founde in the citye: and Sephes a capitayne that vsed to muster the men of warre with three score men of the countrey that were taken in the citye. These Nabuzardan the chiefe Capitayne tooke, and caryed them to the kynge of Babylon vnto Reblath: and the kynge of Babylon caused them to be put to deathe at Reblath in the land of Hemath. And thus Iuda was leade awaye captyue, out of his owne lande. This is the summe of the people, whome Nabuchodonosor led awaye captyue.

In the seuenth yere of his raygne, he caryed awaye of the Iewes, three thousande and xxiij. In the eyghteenth yere Nabuchodonosor caryed awaye from Ierusalem eight hundred and two and fyftye persons. In the thyrd and twenty yere of Nabuchodonosor, Nabuzardan the chiefe Capitayne tooke awaye seuen hundred. xlv. Iewes pyloners. The holesum of all the pyloners, is foure thousande and sixe hundred.

In the .xxxvij. yere after that Ioakim the kynge of Iuda was caryed awaye, in the xxv. dayes of the .xij. moneth, Euilmerodach kynge of Babylon (the same yere that he raygned) gaue Ioachin the kynge of Iuda his pardon, & let him out of pryson, and spake louyngly to him, and set his throne aboue the throones of the other kynges that were with him in Babylon, he chaunged also the clothes of his pryson, & he ate with him all his lyfe long. And he had a continual lyuyng geuen him of the kynge of Babylon, euery daye a certayne thyng alowed him all the dayes of his life, vntyll he dyed.

The ende of the booke of the Prophete Ieremye.

THE LAMENTACYONS. OF IEREMYE.

Thre wo-
des accorde
in this lre. In-
corporers,
but not in the
hebrewe.

IT happened after Israell was brought in to captyuite and Jerusalem destroyed, that Jeremy the Prophet sate wepynge, and sorowfully bewayled Jerusalem: and sighing and bowlyng with an heuy and wofull herte, sayd:

CAPI. I.

ALEPH.

1 Reg. 10. b. 2. Reg. 25. d.

A Las, howe sytteth the cyty so desolat, that somtyme was full of people? How is she become like a wedow wht she was the lady of all nations? Howe is she brought vnder tribute þ ruled all landes?

BETH.

Jerem. 30. c. 48. a.

SHe wepeth sore in the nyght, so that the teares run downe her chekes: for among all her louers, there is none that gyueth her any comfort: yea her next frendes abhore her, and are become her enemyes.

GIMEL.

Juda is taken prysoner, because she was defyled: and for seruynge so manye straunge goddes, she dwelleth now amonge the heathen. She fyndeth no rest, all they that persecuted her, robbe her, and so she dwelleth amõg her enemyes.

DALETH.

The stretes of Sion mourne, because no mã commeth any more to the solemne fresties. All her gates are vnclene, her preestes make lamẽtacion, her maydens are carefull, and she her selfe is in great heuynesse.

HE.

Her enemyes are fallen vpon her head, and haue put her to shame: because the Lorde hath chastened her for her great wickednesse: her chyldren are ledde awaye captyue before theyr enemye.

VAV.

All the beautie of the doughter Sion is away, her princes are becom like wethers that fynde no pasture. They are dryuen away before their enemye, so that they haue no more power.

ZAIN.

Z Howe doth Jerusalem remembre the tyme of her misery and disobedience, yea the ioye and pleasure that she hath had in tymes past: seynge her people is brought downe thorow the power of their enemye, and there is no man for to helpe her: her enemyes stande lokynge at her, and laugh her Sabath dayes to scorne.

HETH.

Jerusalē synned euer more and more, therfore is she come in decaye. All they that had her in honour, despise her: for they haue sene her fylthynesse. Yea she sighyth and is ashamed of her selfe.

TETH.

Her shyttes are vnclen, she remembred not what wold folowe: therfore is her fal so great and there is no man to comfort her. O Lorde consydre my trouble, for myne enemye hathe the vpper hande.

IOD.

The enemye hathe put his hande to all the precious thynges that she had: yea euen before her eyes came the heathen in and out of the Sanctuarye whome thou (neuertheles) hast forbydden to come within thy congregacion.

CAPH.

All her people sche their breed with heuynesse, and lyke what precious thynge euerye man hath, that gyueth he for meat to saue his lyfe. Consydre, O Lorde, and se, howe vyle I am become.

LAMED.

O ye all that go fore by, beholde and se, yf ther be any sorow like vnto myne, wherwith the Lord hath troubled me in the daye of his fearefull wrathe.

MEM.

From aboue hathe he sent downe a fyre in to my bones and chastened me: he hath layde a net for my fete, and throwen me wyde open: he hath made me desolate, so that I must euer be mournynge.

NVN.

The yoke of my transgression is come of the laste, with his hande hath he taken it vp, and put it aboute my necke. My strengthe is gone: the Lorde hathe deliuered me into those handes, from which I can not quite my selfe.

SAMECH.

Dd

The Lord hath destroyed all ꝧ mighty men that were in me. He hath proclaymed a feest, to slaughter all my best men. The Lorde hath troden downe the doughter of Juda, lyke as it were a wyne presse.

AIN.

Therfore wo I wepe, and myne eyes gush out water: for the comforter that holde quicken me, is farre fro me. My children are dyven awaye, for why? the enemy hath gotten the ouer hande.

PHE.

Syon casteth out her handes, & there is no man to comfort her. The Lorde hath layd the ennemyes rounde aboute Jacob, and Jerusalem is as it were a menstruous woma in the myddest of them.

ZADE.

The Lorde is righteous, for I haue prouoked his ☞ countenaunce vnto anger. O take hede all ye people, and consider my heuinesse: My maydens and my yonge men are led awaye into captiuitie.

KOPH.

I called for my louers (but they begiled me) for my preestes and counsellers, but they perished: euen whyle they sought for meat to saue their lyues.

REE.

Consider (o Lorde) how I am troubled, my bobe is enquieted, my herte turneth about in me, and I am ful of heuinesse. The swerd hurteth me without, and within I am lyke vnto dep.

SIN.

They heare my mourning, but ther is none that will comfort me. All myne enemyes haue herd of my trouble, & are glad therof, because thou hast done it. But thou shalt bring forthe the tyme, whe they also shal be like vnto me.

THAV.

From the shal come al their aduersite, thou shalt pluche them awaye, euen as thou hast plucked me because of all my wickednesse. For my sorow is very greate, and my herte is dep.

CAPL II.

ALEPH.

A Las how hath the Lord darkened the doughter of Sion in his wrath? He for the honoure of Israel, he hath caste it downe from heuen: How happeneth it, that he remembred not his own fote stole, when he was angry?

BETH.

The Lorde hath cast downe all the glorye of Jacob without any fauour: all the strong places of the doughter Juda hath he broken in his wrath, and throwen them down to the ground: her kyngdome and her princes hath he suspended.

GIMEL.

In the wrathe of his indignacyon he hathe broken all the ☞ horne of Israell: he hathe withdrawen his ryghte hande fromr the ennemye: yea, a flambe of fyre is kyndled in Jacob, and hath consumed vp al round about.

☞ Horne betokeneth strength, power, nobylite and dominacyon.

DALETH.

He hathe bente his bowe lyke an ennemye, he hathe fastened his ryghte hande as an aduersarye: and euerye thynge that was pleasaunt to se, he hathe suspeded it downe. He hathe powred oute his wrathe lyke a fyre, into the tabernacle of the doughter of Syon.

HE.

The Lorde is become lyke as it were an ennemye, he hathe caste downe Israell and all his places: yea, all his stronge holdes hathe he destroyed, and fylled the doughter of Juda with moche sorowe and heuynesse.

VAV.

Her tabernacle (whiche was lyke a gardeyn of pleasure) hathe he destroyed: her hye solemne feastes hathe he put downe. The Lorde hath brought it so to passe, that the hye solemne feestes and Sabothes in Syon, are clene forgotten. In his deepe displeasure hathe he made the kynge and preestes to be despysed.

ZAIN.

The Lorde hathe forsaken his owne aulter, and is wrothe with his owne Sanctuarye, and hathe geuen the walles of their towres in to the handes of the ennemye. They ennemyes made a noyse in the house of the Lorde, as it hadde ben in a solemne feast daye.

HETH.

The Lorde thoughte to breake downe the walles of the doughter Syon: he spredde oute his lyne, and drewe not in his hande, vntil he hadde destroyed them. Therfore

mourne the turrettes and the broken walles togyther.

TETH.

Her portes are caſten downe to the grounde, her barres are broken and ſmytten in ſonder: her kynge and princes are caryed awaye to the Gentyles. They haue neyther lawe ne Prophetes, nor yet any viſion frome the Lorde.

IOD.

The Senatours of the doughter Syon ſit vppon the grounde in ſylence: they haue ſtrowed aſhes vpon theyr heedes, and gyrded them ſelues with ſackcloth. The mayden of Ieruſalem hange downe theyr heedes to the grounde.

CAPH.

D Myne eyes begyn to fayle me thorow weping, my body is diſquieted, my ſyuer is powred vpon the erth, for the great hurt of my people, ſeing the children and babes dye ſwowne in the ſtreetes of the cite.

LAMED.

Euen when they ſpake to theyr mothers: where is meat and drinke? for whyle they ſo layd, they fel downe in the ſtreetes of the cite lyke as they had ben wounded, and ſome dyed in their mothers boſome.

MEM.

C What ſhall I layē of the, O thou doughter Ieruſalem, to whome ſhall I lyken the? To whome ſhall I compare the, O thou doughter Syon, to comforte the withall? Thy hurte is lyke a mayne ſee, who may heale the?

NVN.

Thy Prophetes haue loked out bayne and fooliſhe thinges for the, they haue not ſhewed the of thy wickednes, to bere the from captiuite: but haue ouerlaken the, ſo thorow falſe hed flattered the abrode.

SAMECH.

All they that go by the, clap their handes at the: hyſſing and waggyng their heedes vpon the doughter Ieruſalem, and ſaye: is this the cite that men call ſo fayre, whereof the hole lande reioyſeth.

AIN.

All thyne enemyes gape vpon the, whiſpering and byting their tethe: ſaying: let vs deuour, for the time that we loked for is come: we haue found and ſene it.

PHE.

The Lorde hath fulfilled the thing that he was purpoſed to do: and performed that he had deuiſed long ago: he hath deſtroyed and not ſpared. He hath cauſed thyne aduerſarye to triumphe ouer the, and ſet vp the horne of thyne enemy. I Leuit. xxvi. Deut. xxviii.

ZADE.

Let thyne herte crye vnto the Lorde, O thou cite of the doughter of Syon: let thy teares runne downe lyke a ryuer, daye and night: reſt not, and let not the apple of thine eye leaue of. Ierem. xiii. Of crying what is from the ſcripture, haue we

KOPH.

Stande vp and make thy prayer in the firſt watch of the night: poure out thyne hert like water before the Lorde: lift vp thyne handes for the lyues of thy yong children that dye of honger in the ſtreetes.

RES.

Beholde, O Lorde, and conſider, why haſt K thou gathered me vp ſo clene? Shal the women then eate theyr owne fruite, euen chyldren of a ſpan longe? Shall the prieſtes and Prophetes be ſlayne thus in the Sanctuarye of the Lorde?

SIN.

Yong and olde lye behynde the ſtreetes vpon the grounde, my maydens and yonge men are ſlayne with the ſwerde: whom thou in ſ day of thy wrathful indignacion haſt put to deth: yea, euen thou haſt put them to deth, and not ſpared them.

THAV.

My neyghbours that are round about me, haſt thou called, as it were to a feeſt daye: ſo that in the day of the Lordes wrath none eſcaped, neyther was any lefte behynde. Thoſe that I had brought vp and nouriſhed, hathe myne enemy deſtroyed.

CAPI. III.

ALEPH.

I Am the man, that (thorowe the rod of his A wrath) haue experience of miſery.

He droue me forth, and led me: yea in to darcknes, but not in to light.

Againſt me onely he turneth his hand, and layeth it euer vpon me.

BETH.

My fleſhe and my ſkyn hath he make olde, and my bones hath he broken. Gall in b

He hathe buylded rounde about me, and cloſed me in with gall and trauayle.

D

He hath set me in darcknesse, as they that be dead for ever.

GIMEL.

He hath so hedged me in, þ I can not get out, and hath layed heuy fetches vpon me.

Though I crye and call pitcously, yet heareth he not my prayer.

He hath stopped vp my wayes with hewē squared stones, and made my pathes crooked.

DALETH.

He layeth wayte for me lyke a Beare, and as a Lyon in a hole.

He hathe marred my wayes, and broken me in peces, he hath layed me waste altogether.

He hath bent his bowe, and made me as it were a marcke to shoote at.

HE.

The arowes of his quyuer hath he shot, euen vnto my reynes.

I am laughed to scorne of all my people, they make songes vpon me, all the daye longe.

He hath fylled me with bytternesse and geuen me wormwood to drynke.

VAV.

He hath smytten my teeth in peces, and rolled me in the duste.

He hath put my soule out of rest, I forget all good thynges.

I thought in my self: I am vndone, there is no hope for me in the Lorde.

ZAIN.

O remembre yet my myserye and my trouble the wormwood and the gall.

Yea thou shalte remembre them, for my soule melteth awaye in me.

Whyle I consyder these thynges in my hert I get a hope agayne.

HETH.

Namely, that the mercyes of the Lorde are not cleane gone, and that his louynge kyndnes ceaseth not.

His faythfulnesse is greate, and renueth it selfe as the morninge.

The Lorde is my portion, sayeth my soule, therfore will I hope in him.

TETH.

O howe good is the Lorde vnto them, that put their trust in him, and to the soule that seketh after hem.

O howe good is it with stylnesse to wayte and tary, for the helth of the Lorde!

O howe good is it for a man, to take the yocke vpon him from his youth vp.

IOD.

He sytteth alone, he holdeth him styll, and dwelleth quietly by hym self.

He layeth his face vpon the earth, yf peraduenture there happen to be any hope.

He offereth his cheke to the smyter, he will be content with repruues.

CAPH

For the Lorde will not forsake for ever.

But though he do cause of, yet accordyng to the multytude of his mercyes, he recouereth to grace agayne.

For he doth not plage, and cast out the chyldren of men from his herte.

LAMED.

To treade all the prysoners of the earthe vnder his fete.

To moue the iudgement of man before the most hyghest.

To condemne a man in his cause: The Lorde hath no pleasure in suche thynges.

MEM.

What is he then that sayeth: there shulde somethynge be done without the Lordes commaundement?

Out of the mouth of the most hyghest goeth not euell and good?

Wherfore then murmureth the lyuynge man? lette him murmure at his owne synne.

NVN.

Let vs loke well vpon oure owne wayes, and remembre oure sinnes, and turne agayne to the Lorde.

Let vs lyfte vp oure hertes with our handes vnto the Lorde that is in heauen.

We haue bene disobedient, and haue offended, wherfore thou therefore not be intreated?

SAMECH.

Thou hast couered vs in thy wrathe, and persecuted vs, thou hast slayne vs without any fauour.

Thou hast hyd thy selfe in a cloude, that our prayer shulde not go thorowe.

Thou hast made vs out caste, and to be despysed amonge the heythen.

AIN.

All our enemyes gape vpon vs.

Feare and snare is come vpon vs, yea destruccion and destruction.

Our eyen of water gushe out of myne eyes, for the greate hurte of my people.

PHE.

Myne

Myne eyes runne, and can not ceasse, for there is no rest.

O Lorde when wylte thou loke downe from me heauen, and consyder?

Myne eye breaketh my hert, because of all the doughters of my cyte.

ZADE.

Myne enemyes hunted me out sharpely, lyke a byrde, yea and that wythout a cause.

They haue put downe my lyfe in to a pyt, and layed a stone vpon me.

They poured water vpon my heade, then thought I: nowe am I vndone.

KOPH.

I called vpon thy name, O Lorde, oute of the depe pyte

Thou haste herde my voyce, and haste not turned away thine eares fro my syghynge and cryinge.

Thou haste enclyned thy selfe vnto me, when I called vpon the, and hast sayd: feare not.

RES.

Thou (O Lord) hast mayntayned the cause of my soule, and haste redemed my lyfe.

O Lorde, thou haste seue my blaspheamers take them my cause vpon the.

Thou canst well consyder howe they go about to do me harme, and that all theyr counsels are agaynste me.

SIN.

Thou hast herde theyr dispytefull wordes (O Lorde) yea and all them ymaginacyons agaynste me.

The lyppes of myne enemyes, and theyr deuyces that they take agaynste me, all the dayes longe.

Thou seest also their sytynge downe and their ryzynge vp, they make theyr songes of nothynge but of me.

THAV.

Rewarde them (O Lorde) accordynge to the workes of their handes.

Gyue them the thynge, that theyr owne herte is afrayd of: euen thy curse.

Persecute them (O Lorde) with thyne indignacyon, and roote them out from vnder the heauen.

CAPI. III.

ALEPH.

HOwe is the golde become so dymme? howe is the goodly colours of it so changed? and the stones of the sanctuarye thus scattered in the corner of euery stretes.

BETH.

The children of Syon that were alwaye in honour, and clothed with the moste precyous golde: howe are they now become like the erthen vessels whiche be made with the potters handes.

GYMEL.

The Lampes gyue their young ones sucke with bare breastes: But the daughter of my people is cruell, and dwelleth in the wylderneste: lyke the Estriches.

DALETH.

The tonges of the sucking children, cleue to the rofe of their mouthes for very thyrst. The younge children aske bred, but there is no man, that gyueth it them.

HE.

They that were wont to fare delycately, perysshe in the stretes: they that afore were brought vp in purple, make nowe moche of donge.

VAV.

The synne of the daughter of my people is become greater then the wyckednesse of Sodome, that sodenly was destroyed, and not taken with handes. B Genesis

ZAIN.

Her nobles (or Nazarees) were whyter then the snow or mylke: their colour was ruddyer reed as the Corall, their beautye lyke the Saphyr.

HETH.

But nowe their faces are very blacke: In so much, that thou shouldest not know them in the stretes. Their skynne cleaueth to their bones, it is wythered, and become lyke a dry stocke. Psalm.

TETH.

They that be slayne with the swerde, are happyer then suche as dye of honger, and perysshe away fainting for the lacke of the fruite.

IOD.

The women (whiche of nature are pytefull) haue sodden their owne children with their handes that they myght be their meate in the miserable destruction of the doughter of my people. Deuteron. 28. Leuit. 26.

CAPH.

The Lorde hath performed his owne wyll: he hath poured out the furyousnesse of his displeasure. He hath kyndled a fyre in Syon, which hath deuoured y foundacions therof.

LAMED.

LAMED.

Neither the kinges of the earthe, ne all ꝑ inhabitauntes of the worlde, wolde haue be leued that ꝑ enemye & aduersary shoulde haue come in at the gates of the cite of Jerusalē.

MEM.

Which neuertheles is come to passe for the synnes of her prophetes, and for the wickednes of her prestes that haue shed innocentes bloude within her.

NVN.

So that these blynd men went stombling in the stretes, and stayned them selues with bloude, whiche els wolde touche no bloudy cloth.

SAMECH.

But they cryed vnto euery man: Auoyde, auaunt, get you hence, touch it not. Yea (sayde they) ye must be gone, ye must dwell among the Gentyles, & byde no longer here.

AIN.

The countenaunce of the Lorde hath deuided them, and shall neuer loke more vpō them: For they the selues neyther regarded the prestes, nor pitied their elders.

PHE

Wherfore yet oure eyes fayle vs, while we loke for vayne helpe: seynge we be euer wayteynge vpon a people, that can do vs no good.

ZADE.

They laye so sharpe wayte for vs, that we can not go safe vpon the stretes: for oure ende is come, oure dayes are fulfylled oure ende is here.

KOPH.

Oure persecutours are swyfter then the Egles of the ayre, they folowed vpon vs ouer the mountaynes, and layed wayte for vs in the wildernes.

RES.

The very breth of our mouthe: euen the annoynted Lorde him selfe shall be taken in oure synnes, of whome we saye: Vnder his shadowe we shall be preserued amonge the Heithen.

SIN.

And thou O (doughter Edom) that dwellest in the lande of Hus, be glad and reioyce: for the cuppe shall come vnto the also, which whan thou supped of thou shalte be dronken.

THAV.

Thy syn is wel punyshed O thou doughter Sion) he shall not suffre the to be caryed awaye any more. But thy wickednesse (O doughter Edom) shall he visite, and for thy synnes sake, he shall leade the into captyuyte.

CAPI. V.

¶ The prayer of Jeremye.

CAll to remembraunce (O Lorde) what we haue suffred, conyder and se our rebukyon. Oure inheritaunce is turned to the straungers, and oure houses to the aliantes. We are become fatherlesse, & our mothers are as the wydowes. We are fayne to drynke oure owne water for money, and our owne wod must we bye wyth mony. Our neckes are vnder persecucyon, we are werye, and haue no rest. A

Afore tyme we yelded oure selues to the Egyptians, and nowe to the Assyrians, onely that we myghte haue bred ynough. Oure fathers (whiche now are gone) haue synned, & we must bare their wyckednes. Seruauntes haue the rule of vs, and no man delyuereth vs out of their handes. We muste get oure lyuynge with the perill of oure lyues because of the drouth of the wyldernes. B

Oure skynne is as it had bene brente in an ouen, for very sore hunger. The wyues are rauyshed in Sion, and the maydens in the cytyes of Juda. The princes are hanged vp with the hand of the enemyes, they haue not spared the old sage men, they haue take yonge mens lyues from them, and the boyes are pāged vp vpō trees. The elders sytte no more vnder the gates, and the young men vse no more playeng of Musyke. The ioye of our hert is gone, our merry quere is turned in to mournynge. The garlande of oure hed is fallen: alas, that euer we synned so sore. C

Therfore oure herte is full of heuynesse, and oure eyes dymme: because of the hyll of Sion that is destroyed. Ju so moche, that the foxes run vpon it. But thou, O Lorde, that remaynest for euer more, and thy seate worde without ende: wherfore wilt thou styll forget vs, and forsake vs so longe? O Lorde, turne thou vs vnto the, and so shal we be turned. Renue oure dayes as in olde tymes, for thou hast vanysshed vs now long ynough, and hast bene sore displeased at vs. D

¶ The ende of the lamentacyons of Jeremye.

THE BOKE OF THE PROPHETE EZECHIEL.

¶ The tyme when Ezechiel prophecyed, and in what place. The obligynge and offyce. The vysyon of the foure beastes. The vysyon of the wheles. The vysyon of the throne, and of the ymage above the throne.

CAP. I.

A IT chaunced in the thirtye yere the fyfth daye of the fourth Moneth, that I was amonge the prysoners by the ryuer of Cobar: where the heauens opened, and I sawe a vysyon of God. Nowe the fyfth day of the moneth made out the fyfth yere of kyng Joachins captyuytye. ¶ The same tyme came the worde of the Lorde vnto Ezechiel the sonne of Buzi the preest, in the lande of the Caldees by the water of Cobar, where the hande of the Lorde came vpon him.

And I lokyd, and beholde a stormy wynde came out of the Northe with a greate cloude full of fyre, which w his glysters lyghtened al rounde about. And in the myddell of the fyre it was all clearе, and as it were the lykenesse of foure beastes, whiche were fashyoned like a man: sauynge, that euery one had foure faces and foure wynges.

B Their legges were streyght, but their fete were lyke bullockes fete, and they glystered, as it had bene layne scoured metall. Vnder their wynges vpon al the foure corners they had mens handes. Their faces & their winges were toward the foure corners: yet were the wynges so, that one euer touched an other. When they went, they turned the not about: but echone went streyght forwarde.

C Vpon the ryght syde of them foure, their faces were lyke the face of a man, and the face of a Lyon: But vpon the left syde, they had the face of an ox, and the face of an Egle. Their faces also and their wynges were spred out about: so that two wynges of one touched euer two wynges of an other, and with the other they couered their body. Euery one when it went, it went streyght forwarde. Where as the spirite led them thyder they went, and turned not about in their goynge.

D The fashyon and countenaunce of the beastes was lyke hote coles of fyre, euen as though burnynge cressettes had bene amdge the beastes: and the fyre gaue a glysters, and out of the fyre there went lyghtenyng. Whē the beastes went forwarde and backwarde, one wolde haue thoughte it had lyghtened. Nowe when I had well consydered the beastes, I saw a worke of wheles vpō the earth with foure faces also lyke the beastes.

E The fashyon and worke of the wheles was lyke the see. The foure wheles were ioyned and made (to)loke vpō as it had bene one whele in an other. When one wente forwarde, they went all foure, and turned them not about in their goinge. They were large, greate and horyble to loke vpon. Their bodyes we full of eyes rounde aboute them al foure. When the beastes wente, the wheles went also with them: And when the beastes lyft them selues vp from the earth, the wheles were lyfte vp also. Whether soeuer the spirite went thyther went they also, and the wheles were lyfte vp, and folowed them: for the spirite of lyfe was in the wheles.

When the beastes went forth, they stode still, or lyft them selues vp from the earth: then the wheles also went, stode styll, and were lyfte vp, for the spirite of lyfe was in the wheles.

F Aboue ouer the bedes of the beastes there was a firmament, whiche was fashyoned as it had bene of the mooste pure Chrystal, & that was spred out aboue vpon their heedes: vnder the same firmament were their wynges layde abrode, one towarde an other, and two winges couered the body of euery beest. And when they went forthe, I herde the noyse of their winges, like the noyse of greate waters, as it had bene the voyce of the greate God, & a tumultuous togyther as it were of an hoost of men. And when they stode styll, they let downe their wynges.

G Nowe when they stode styll, and had letten downe their wynges, it thondred in the firmament that was aboue their heedes. Aboue the firmament that was ouer their heedes, there was the lykenesse of a seate, as it had bene made of Saphyr. Vpon ỹ seate there sat one lyke a man. I beheld him, and he was lyke a clеare lyghte, as it had bene all of fyre with in from his loynes vpwarde,

H And beneth when I loked vpon him vnder the loynes, me thought he was lyke a shynynge fyre, that gruеth lyghte on euery syde. Yea the shyne & glysters that lyghtened rounde aboute, was lyke a rayne bowe, whiche in a rayny daye appeareth in the cloudes. Euen so was the symylitude, wherin the glorye of the Lorde appeared. When I sawe it, I fell vpon my face, and harkened vnto the voyce of him that spake.

¶ The prophete is sende to call agayne the people from their errour.

CAP. II.

AND then sayde he vnto me: Stande vp vpon thy fete (o thou sonne of man) & I wyl talke with the. And as he was commynyng with me, the spirite came in to me and set me vp vpon my fete: so that I marked the thyng, ỹ he sayd vnto me. And he sayd: Beholde, thou sonne of man: I wyll sende the to the chyldren of Israel, to their runnagates and obstinate people: for they haue taken parte against me, and are runne away fro me: both they and their forefathers vnto this daye.

Yea

B Yet I wyll sende the vnto a people that
haue rough byages and fyerce stomaches:
vnto whom thou waste sape on this maner:
Thus the Lorde God hath spoken,
that whether they be obeydyent or no(for it is
a frowarde housholde)they maye knowe yet
that there harpe bene a Prophete amonge
them.

C Therefore(thou sonne of man)feare them
not,neyther be afrayed of their wordes: for
they shall rebell agaynste the, and despyse
the.

Yea thou shalte dwell amonge scorpions:
but feare not their wordes,be not abashed
at their lokes, for it is a frowarde house-
D holde.

Se that thou speake my wordes vnto the,
whether they be obeydyent or not,for they are
obstynate. Therefore thou sonne of man,obey
thou all thynges,that I sape vnto the, & be
not thou stynecked,lyke as they are a stynec-
ked housholde. Open thy mouth and eate
that I gyue the.

E And as I was lokynge vp, beholde, there
was sent vnto me an hande, wherin was a
closed boke: and the hande opened it before
me,and it was wryten within and without,
full of carefull mourynges: alas,and wo.

¶ The Prophete beynge fedde with the worde of
God with the confluent boldenesse of the spirite, is
sent vnto the people that were in captyuyte. The
punyshment of a curate that forsaketh not the people
theyr synnes.

CAPI. III.

A Fter this sayde he vnto me: Thou
sonne of man,eate that,whatsoeuer it
be: yea eate that closed boke and goo
thy waye,and speake vnto the chyldren of Is-
rael. So I opened my mouth, and he gaue
me the boke for to eate,and sayde vnto me:
Thou sonne of man,thy belly shall eate,and
thy bowels shalbe fylled with the boke,that
I gyue the. Then dyd I eate the boke,& it was
in my mouth swecter then hony. And he sayde
vnto me: thou sonne of man, get the soone
vnto the house of Israel,and shewe them the
wordes,that I commaunde the: for I sende
the not to the people that hath a straunge,
vnknowen,or harde speache, but vnto the
house of Israel: Not to many nacions, whi-
che haue dyuerse speaches and harde langua-
ges,whose wordes thou vnderstandest not
Neuertheles,yf I sent the to those people
they wolde folowe the: But the house of Is-
rael wyll not folowe the,for they wyll not
folowe me: yea all the house of Israel haue
styf foreheades and harde hertes. Beholde
therfore,I wyll make thy face pursuple a-
gaynste their faces,and harden thy foreheade
agaynste their foreheades: so that thy fore-
heade shalbe harder then Adamant or flint
stone: that thou mayste feare them the lesse,
and be lesse afrayde of them, for they are a
frowarde housholde.

He sayde moreouer vnto me: thou sonne C
of man,take dylygent hede with thyne eares
to the wordes that I speake vnto the, & lerne
them in thyne herte: and go to the prysoners
of thy people,speake vnto them,and sape on
this maner: Thus the Lorde God hath spo-
ken: whether ye heare, or heare not. With
that the spirite toke me vp. And I hearde the
noyse of a greate rushynge and remouynge
of the moste blessed glory of the Lorde out of
his place.

I hearde also the noyse of the wynges of Ez. viii.a.x.
the beestes,that touched one agaynst an other
yea and the rollyng of the wheles,that were
by them,which rushynge and noyse was ve-
ry greate.

Nowe when the spirite toke me vp:and ca-
ryed me awaye,I went with an heuy and a
sorowfull mynde,but the hande of the Lord
comforted me ryght soone.

And so in the begynnynge of the moneth D
Abib,I came to the prysoners that dwelt by
the water of Cobar, and remayned in that
place,where they were: And so continued I
amonge them seuen dayes,beinge verye sorye.

And when the seuen dayes were expired, Ezec. xxxiii.b
the Lorde sayde vnto me: Thou sonne of man
I haue made the a watchman vnto the house
of Israel: therfore take good hede to the wor-
des,and gyue them warnynge at my co-
mandement.

If I sape vnto the,concernynge the vngod- E
lye man,that (without doubte) he muste Ezec. xxxiii.a.
dye,and thou gyuest hym not warnynge, ne
speakest vnto him,that he maye turne from
his cursed waye,and so to lyue: Then shall the
same vngodly man dye in his owne vnrigh-
teousnes: but his bloude will I require of
thyne hande. Neuertheles,yf thou gyue war-
nynge vnto the wycked, and he yet forsake
not his vngodlynes: then shall he dye in his
owne wyckednesse,but thou hast dischargyd
thy soule.

Now yf a ryghteous man go from his righ- F
teousnesse,and do the thynge that is euell: I
wyll sape a stomble stone blocke before him, &
he shall dye,because thou hast not geuen him
warnynge: yea dye shall he in his owne sin,
so that the dedes, which he dyd before,shall
not be thought vpon: but his bloude wyl I
require of thyne hande.

Neuertheles,yf thou exhortest the ryght- G
eous,that he synne not,and so the ryghteous
do not synne: then shall he lyue,because he
hath receyued thy warnynge,and thou hast
dyscharged thy soule. And there came the hād
of the Lorde vpon me:and he sayde vnto me:
Aryse vp,and go into the felde,that I may
there talke with the.

So when I had ryssen vp,and gone forth Ezechiel.a.
in to the felde: Beholde,the glory of the Lord
stode there,lyke as I sawe it afore,by the wa-
ters of Cobar.

Then fell I downe vpon my face, and the G
spirite came in to me,whiche set me vp vpon
my fete,and sayde thus vnto me: Go thy way
and spere thy selfe in thyne house. Beholde
(O thou sonne of man) there shall chaynes

be

be brought for the, to bynde the withall, so that thou shalte not escape out of them. And I will make thy tunge cleue so to the rofe of thy mouth, that thou shalte be domme, and not be as a chyder with them: for it is an obstynate housholde.

But when I speake vnto the, then open thy mouthe, and saye: Thus saythe the Lord God: who so heareth, let him heare: who so wyll not, let him leaue: for it is an obstynate housholde.

¶ The besiege of the cyte of Jerusalem is signified. The wage contynuaunce of the captyuyte of Israel. An hunger is prophesyed to come in the captyuyte.

CAPI. IIII.

THou sonne of man: take a tyle stone, and laye it before the, and dewyde vpō it the cite of Jerusalem, howe it is besieged, howe bulwarkes and stronge bytches are grauen on euery syde of it: besyde also tentes, and an hoste of men rounde about it.

Moreouer, take an yron pan, and sette it betwyxte the and the cite, in stede of an yron wal. Then set thy face towarde it, besiege it, and laye ordynaunce against it, to wynne it. This shall be a token vnto the housle of Israel.

But thou shalte slepe vpon thy left syde, and lay the synne of the housle of Israel vpō the. Certayne dayes appoynted, thou shalte slepe vpon that syde, and beare their synnes.

Neuertheles, I wyll appoynte the a tyme (to put of their synnes) o the nombre of the dayes: That hundreth and xc. dayes muste thou beare the wyckednesse of the housle of Israel. Whē thou hast fulfilled these daies, lye downe agayne, and slepe vpon thy ryght syde. xl. dayes, & beare the synnes of the housle of Juda.

A daye for a yere, a daye (I saye) for a yere, wyll I euer laye vpon the. Therfore set now thy face agaynste that besieged Jerusalē and discouer thyne arme, that thou mayste prophecy agaynst it.

Beholde, I wyll laye charnes vpon the that thou shalt not turne the fro one syde to an other, tyl thou haste ended the dayes of thy siege.

Wherfore, take vnto the wheate, barlye, beanes, grauell seede Millium and lyrches: and put these together in a vessel, and make the loues of breade therof, accordynge to the nombre of the dayes that thou muste lye vpon thy syde: that thou mayst haue breade to eate, for thre hundreth and xc. dayes.

And the meate that thou eatest, shall haue a certayne wayght appoynted: namely twenty sycles euery daye. This appoynted meate shalt thou eate daylye, from the begynnynge to the ende.

Thou shalte drynke also a certayne measure of water: Namely, the sixte parte of an hyn shalt thou drynke daylye from the begynnynge vnto the ende. Barlye cakes shalt thou eate, yet shalte thou fyrste strake them ouer with mans donge, that they maye se it. And with that sayde the Lorde: Euen thus shal the chyldren of Israel eate their defyled breed in the myddest of the Gentyles, among whome I wyll scattre them.

Then sayd I: Oh Lorde God. Beholde, my soule was yet neuer stayned: for frō my youth vp vnto this houre, I dyd neuer eate of a deed carkase, or of that whiche was slayne of wylde beastes, neither came there euer any vncleane fleshe in my mouth.

Whervnto he answered me, and sayde: Well then, I wyl graunt the to take cowes donge, for the dong of man, and to strake the breed ouer withall before them.

And he sayd vnto me: Beholde thou sonne of man, I will mynyshe all the prouision of breed in Jerusalem, so that they shal wey their breed, and eate it with scarcenesse. But as for water, they shall haue a verye lytle measure therof to drynke. And when they haue no more breed ne water, one shall be destroyed with an other, and samyshe awaye for their wyckednesse.

¶ The ryddle of the heares, by whiche is signified the destruction of the people. The cause of the anger of God towarde the people. The Lorde declareth the ryddle of the heares.

CAPI. V.

OThou sonne of man, take the then a sharpe knyfe, namely a rasour. Take it, and shaue the heere of thy heed & beard. Then take the scales and the waighte, and deuyde the heere asunder. And burne the thirde parte therof in the fyre in the myddest of the cite, and cut the other thyrde parte in peces with a knyfe. As for the thyrde parte that remayneth, cast it in the wynde, and then drawe the bare knyfe.

Yet afterwarde take a lytle of the same, and bynde it in thy cote lappe. Then take a cuttlye of it, and cast it in the myddest of the fyre, and burne it in the fire. Out of the same fire shal there go a flame vpon the hole housle of Israel.

Moreouer, thus saith the Lorde God: this same is Jerusalem, I set her in the myddest of the heathen and nacions that are rounde about her: but she hathe despised my iudgementes more then the Gentyles them selues, and broken my commaundementes more the the nacions that lye rounde about her: for they haue cast out mine ordinaunces, and not walked in my lawes. Therfore thus saythe the Lorde God: For so moche as ye with youre wyckednesse farre excede the heathen that dwell rounde about you: (For ye haue not walked in my lawes, neither haue ye kept myne ordinaunces.) Therfore thus saythe the Lorde God.

I wyll also come vpon the, for in the myddest of the, wyll I syte in iudgement, in the syght of the heathen, and wyl handle the of

such

suche a facion as I neuer dyd before, and as I neuer wyll do from that tyme forthe, and that bicause of all thyne abhominacions. For in the, fathers shall be slayne to eate theyr owne sonnes, and the sonnes theyr owne fathers. Suche a course wyl I kepe in the, and the hole remnaunt wyll I scatter in to al the wyndes.

Wherfore as truthe as I lyue (sayth the Lorde God) seinge thou hast defyled my Sanctuarye with all maner abhominacions, and with all thy shamefull offences. For this cause wyll I also destroye the. Myne eye shall not entreate the, neither will I spare the.

One thyrde part within the, shal dye of the pestilence and of hunger: An other thirde part shall be slayne rounde about the, with the swerde: The other thirde parte that remayneth wil I scatter abrode towarde al the wyndes, and drawe out the swerde after the. Thus I will perfourme my indignacion, and let my wrath agaynst them and cole my selfe. So that when I haue fulfylled myne angre agaynste them, they shall knowe that I am the Lorde, whiche with a feruente gelousye haue spoken it.

Moreouer I wyll make the waste and abhorred before all the heathen that dwell about the, and in the syghte of all them that go by the: so that when I punishe the in my wrathe, in myne angre, and with the plage of my hoote displeasure, thou shalte be a verye abhominacion, shame, a gasynge and wondring vnto all the heathen that lye about the.

Euen I the Lorde haue spoken it, & it shall come to passe, when I shote among them the pestilious darte of hunger, whiche shall be but death: Yea, therfore shall I shote them, bycause I wyll destroye you. I wyll encrease hunger, and myngle all the prouision of breed amonge you.

Plages and myserye wyl I sende you, yea and wylde beastes also to destroy you. Pestilence and bloodshedyng shal come vpon you, and the swerde will I bringe ouer you. Euen I the Lorde haue sayd it.

¶ He sheweth that the people shall be plaged for the synne of Idolatrye. He prophecyeth the ouerthrowe of the remnaunt of the people, and their deliuerance. The destruction of the frowarde is yet foreseen.

CAPI. VI.

AND the worde of the Lorde came vnto me, sayenge: Thou sonne of man, turne thy face to the mountaynes of Israel, that thou mayste prophecye vnto them, and saye: Heare the worde of the Lorde God, ye mountaynes of Israel: Thus hath the Lorde God spoken to the mountaynes, hylles, valleys and dales.

Beholde, I wyll bringe a swerde ouer you, and destroye youre hye places: I wyll cast downe your aulters, and breake downe your temples. Your slayne men wyll I laye before your goddes, and the dead carkases of the children of Israel wyll I caste before theyr ymages, your bones wyll I destroye rounde about your aulters and dwellynge places.

The cityes shall be desolate, the hyll chapels layde waste: your aulters destroyed, and broken: your goddes caste downe, and taken awaye, your temples layd euen with the grounde, your owne workes clene roted out.

Your slayne men shal lye among you, that ye maye learne to knowe howe that I am the Lorde. Those that amonges you haue escaped the swerde will I leaue among the Gentiles, for I will scatter you among the nacions. And they that escape from you shall thynke vpon me amonges the heathen, where they shalbe in captiuitie.

So for that horrible and vnfaythful hert of theirs, wherwith they ran awaye fro me, I wil breake it: yea and put oute those eyes of theyrs, that commit fornication with their goddes.

Then shal they be ashamed, and displeased with them selues, for the wickednesses and abhominacions which they haue wrought, and shall learne to knowe howe that it is not in vayne that I the Lorde spake to bringe such misery vpon them.

The Lorde sayd moreouer vnto me: Smite thyne handes togyther, and stampe with thy feete, and saye: Wo worth all the abhominacions and wickednesses of the house of Israel, for bicause of them they shal perysh with the swerde, with hunger, & with pestilence. Who so is farre of, shall dye of the pestilence: he that is nye at hande, shall perysshe with the swerde: and the other that be besieged, shall dye of hunger.

Thus wyll I satisfye my wrothfull displeasure vpon them. And so shall ye learne to know that I am the Lorde, when your slayne men lye amonge youre goddes, and aboute youre aulters: vpon all hye hylles and toppes of mountaynes, amonge all grene trees, amonge all thycke okes: euen in the places where they dyd sacrifyce to all theyr goddes. I wyll stretche myne hande ouer vpon them, and wyll make the lande waste: in so that it shall lye desolate and voyde, from the wyldernesse of Diblathath forthe, throwe all them habitacions, to learne them for to know that I am the Lorde.

¶ The ende of all the lande of Israel shall shortly come. The cause of the destruction shewed. The prophetes commanded to shewe the summe of the matter that are at hande.

CAPI. VII.

THe worde of the Lorde came vnto me on this maner: the I said, O thou sonne of man. Thus sayth the Lord God vn-

to the lande of Israell: The ende commeth, yea verily the ende cometh vpon al the foure corners of the erth.

But now shal the ende come vpon the: for I wyll sende my wrathe vpon the and wyll punysshe the: accordynge to thy wayes, and rewarde the after all thy abhominacyons.

Eze.vii.b.iii.a Myne eye shall not ouerse the, neyther wyl I spare the, but rewarde the accordynge to thy wayes, and declare thy abhominacyons. Then shall ye knowe that I am the Lorde.

Thus sayth the Lorde God: Beholde, one mysery and plage shall come after an other: the ende is here. The ende (I saye) that wayteth for the, is come alredye, the houre is come agaynste the, that dwellest in the lande.

B The tyme is at hande, the daye of sedicion is harde by, and no glad tydynges vpon the mountaynes. Therfore I wyll shortly poure out my sore displeasure vpon the, and fulfil my wrathe vpon the. I wyll iudge the after thy wayes, and recompence the all thy abhominacions.

Eze.vii.b.iii.a

C Myne eye shall not ouerse the, neyther wyll I spare the: but rewarde the after thy wayes, and shewe thy abhominacyons, to lerne you for to knowe howe that I am the Lorde that smyteth. Beholde, the daye is here, the daye is come, the houre is runne out, the rodde flourisheth, wylfulnesse waxeth greene, malicyous violence is growen vp, and the vngodly waxen to a staffe. Yet shall there no complaynte be made for them, nor for the trouble that shall come of these thynges.

D The tyme commeth, the day draweth nyer: Who so byeth, let him not reioyce: he that selleth let him not be sory, for why? trouble shal come in the middest of all ecll: so that the seller shall not come agayne to the byer, for neyther of them both shall lyue.

For the vision shal come so greatly ouer al that it shall not be hyndred: No man also with his wyckednesse shall be able to saue his owne lyfe. The trompetters shal ye blowe and make you all redye, but no man shall go to the batel, for I am wroth with all the hole multitude.

E The swerde shall be without, pestylence and hunger within: so that who so is in the felde, shall be slayne with the swerde: and he Deut.xxxii.d. that is in the cityе shall perishe with hunger and pestilence.

And suche as escape and flee from amonge them, shal be vpon the hylles, lyke as the doues in the feldes: euery one shal be afrayde because of his owne wickednesse.

All handes shal be let downe, and al knees F shall be weake as the water: they shal gyrde them selues with sacke clothe, feare shall fall vpon them. Their faces shall be confounded, Esay.xlvii.b Jere.xl.viii.b Sophon.i.b Ezech.xxi.b Iouel.ii.a.b & clappe yr hands, & they shall bedes bald: their syluer shal lye in the stretes, and their golde shall be defyled: for their syluer and golde maye not rescue them, in the day of the fearfull wrath of the Lorde.

They shall not satisfye their hongry soules, neither fyll their empty bellyes therwith: For it is become their owne decaye thorowe their wickednesse: because they made therof not onely costlye iewels for their pompe and pryde, but also abhominable ymages and idols. For this cause wyl I make the to be abhorred.

Moreouer I wyll geue it in to the handes G of the straungers to be spoyled, and to the wicked for to be robbed, and they shall destroye it. My face wyll I turne from them, my treasury shall be defyled: for the theues shall go in to it and vnspende it. I wil make cleane rydaunce, for the lande is full fylled with vnrighteous iudgement of innocent blood, & the citye is full of abhominacions. Wherfore I wil bryng the most cruel tyrannes from amonge the heathen, to take their houses in possession. I will make the pompe of the proude to ceasse, and they shall take in their Sanctuaryes. When this trouble commeth, they shal seke peax, but they shall haue none. One mischefe and sorow shall followe an other, and one rumour shall come after an other. Then shal they seke visions in vayne at their prophetes.

The lawe shall be gone from the preestes, and wysdome from the elders. The kynge shall mourne, the princes shall be clothed in heuynesse, and the handes of the people in the lande shall tremble for feare. I wyll doo vnto them after their owne wayes, and accordynge to their owne iudgemences wyll I iudge them: to lerne them for to know that I am the Lorde.

The vpperaunce of the similitude of God. Ezechiel is brought vnto Jerusalem in the spirite. The Lorde sheweth the Prophete the Idolatries of the house of Israel, and chefely of the preestes.

CAPI. VIII.

IT happened that in the sixte yere, the fifte daye of the sixte moneth I sat in my house A and the Lordes of the counsel of Juda with me: and the hande of the Lorde God fell euen there vpon me.

And as I loked vp, I saw as it were a lyke nesse of fire from his lovnes downeward, and and from his lovnes vpwarde it shyned marueylous cleere. This similitude stretched oute an hande, and toke me by the heery lockes of B my heed, and the spirite lyfte me vp betwixt Dan.i. heuen and earthe: and God broughte me in a vyson to Jerusalem, in to the entrye of the inner porte that lyeth towarde the north: there stode an ymage, with whome he that hathe all thynges in his power, was very wroth.

And beholde, the glorye of the God of Israel was in the same place: euen as I had sene it afore in the felde. And he sayd vnto me: Thou sonne of man, O lyfte vp thyne eyes, and loke towarde the north. Then lyfte I vp C myne eyes towarde the north: and beholde, beyde

beſyde the poſt northward, there was an aulter, made vnto the ymage of prouocation in the very entryng in. And he ſayd furthermore vnto me: Thou ſon of man, ſeſt thou what theſe do? Seſt thou the great abhominations that the houſe of Iſrael commit in this place which ought not to be done in my Sanctuary? But turne the about, and thou ſhalte ſe yet greater abhominations. And with ſ brought he me to the court gate: and when I lokid D beholde, there was an hole in the wal. Then ſayd he vnto me: thou ſonne of man, bygge thorowe the wall. And when I bygged thorowe the wall: beholde, there was a doore. And he ſayd vnto me: Go thy waye in, and loke what wycked abhominations they do there. So I went in and ſawe: and beholde, there were all maner ymages of wormes and beaſtes, al phoules and abhominacions of the houſe of Iſrael payntid euery aut rounde about the wall.

There ſtode alſo before the ymages thre ſcore and ten lordes of the counſel of ſ houſe of Iſrael: and in the myddeſt of them ſtode Jaazaniah the ſonne of Saphan: And euery one of them had a cenſour in his handē, and oute of the cloude there wente a ſmoke, as it hadde ben a cloude. Then ſayd he vnto me: E Thou ſonne of man, haſt thou ſene what the ſenatours of the houſe of Iſrael do ſecretly, euery one in his chambre? For they ſay: tuſh the Lorde ſeeth vs not, the Lorde regardeth not the worlde. And he ſayd vnto me: Turne the yet agayne, and thou ſhalte ſe the greate abhominations that they do. And with that he brought me to the dore of the poſte of the Lordes houſe towarde the north. And beholde there ſate women mourninge for Thamus. Then ſayde he vnto me: haſte thou ſene this thou ſonne of man? Turne the about, & thou ſhalt ſe yet greater abhominacio. 9.

F And ſo he brought me in to the inwarde courte of the Lordes houſe: & beholde at the poſte of the Lordes houſe, betwixte the porte entrye and the aulter, there were fyue and twentye men, that tourned their backs vpon the temple of the Lorde, and their faces towarde the Eaſt, and thoſe worſhypped the ſonne.

And he ſayd vnto me: haſt thou ſene this ſ G ſonne of man? Thynketh the houſe of Iſrael that it is but a tryfle, to do their abhominacions here? Shoulde they fyll the lande full of wyckedneſſe, and vnderſtode to prouoke me vnto vnger? Yea and purpoſely to caſte vp their noſes vpon me? Therefore wyll I alſo do ſome thynge in my wrothfull diſpleaſure, ſo that myne eye ſhall not ouerſe them, neyther wyll I ſpare them. Yea and thoughe they crye in myne eares with loude voyce, yet wyll I not heare them.

¶ The deſtruction of Idolaters, and the reuocacion of the righteous. They that ſhall be ſaued are marked. They that are vnmarked are ſlayne. A complaynte of the Prophete for the deſtruction of the people.

CAPI. IX.

HE cryed alſo with a loude voyce in myne eares, ſayinge: Come here ye rulers of the cite, euery man with his weapenid handē to the ſlaughter. Then came there ſixe men oute of the ſtreate of the vpper porte towarde the North, and euery man a weapon in his handē to the ſlaughter. There was one amongeſt them that had on him a lynnen rayment, and a writers ynckhorne by his ſyde.

These went in & ſtode beſyde the braſen aul- B tre: for the glory of ſ Lorde was gone away Exodus 25. from the Cherub, and was come down to the Numer. 7. threſholde of the houſe, and he called the man that had the lynnen rayment vpon him, and the writers ynckhorne by his ſyde, and the Lorde ſayd vnto him: Go thy waye thorow the cite of Jeruſalem, & ſet this marke Thau Exod. 12. vpon the foreheades of them that mourne Apoc. 7. and are ſorye for all the abhominacions that be done therin. And to the other he ſayd that I might heare: Go ye after him thorow the cite, ſlee, ouerſe none, ſpare none, kyll and deſtroye both olde men and yong maydens, children and wyues.

But as for thoſe that haue this marke Than vpon them, ſe that ye touch them not: and begyn at my Sanctuarye. Then they be- Jeremy 25. gan at the elders whiche were in the temple, Ezech. 8. for he had ſayd vnto them: when ye haue defiled the temple, and fylled the courte with the ſlayne, then go your waye forth. So they went out, and ſlewe downe thorow the cite. Now when they had ſene the ſlaughter, and I yet eſcaped, I fell downe vpon my face, and cryed, ſayinge: O Lorde, wilte thou then deſtroye all the reſidue of Iſrael in thy ſore diſpleaſure, that thou haſt powred vpon Jeruſalem? Then ſayd he vnto me: the wyckednes of the houſe of Iſrael and Juda is verye great, ſo that the lande is full of bloode, and the cite full of vnſaythfulneſſe. For they ſay: Tuſhe the Lorde regardeth not the earthe, he ſeeth vs not.

Therfore wyll I vpon them, myne eye D Ezech. 8. ſhall not ouerſe them, neyther wyll I ſpare Eſay. 59. them, but wyll recompence their wyckedneſſe Ezechiel. 11. vpon their heades. And beholde, the Ezech. 10. man that had the lynnen rayment vpon him and the writers ynckhorne by his ſyde, talde all the matter howe it happened, and ſayde: Lorde, as thou haſt commaunded me, ſo haue I done.

¶ Of the man that tooke fyre out of the middeſt of the wheles and of the Cherubyns, in token of the deſtruction of Jeruſalem. A rehearſall of the viſyon of the wheles, of the beaſtes, and of the Cherubyns.

CAPI. X.

AND as I lokid beholde in the firmament that was aboue the Cherubyns there appered the ſemblitude of a ſtole E Ezechiel. 1. of Saphir vpon them: Then ſayde he vnto

sate therin to him that had the lynen raymte vpon him: Crepe in betwen the wheles that are vnder the Cherubins, and take them hand full of hote coles out from betwene the Cherubyns, and cast them ouer the citye. And he crepte in that I myght se.

Now the Cherubyns stode vpon the rigdt syde of the house, when the man went in, and the cloude fylled the innermer courte. But the glorye of the Lorde remoued fromе the Cherubyns, and came vpon the threshold of the house, so that the temple was ful of cloudes, and the courte was full of the shyne of the Lordes glory. Yea and the sounde of the Cherubins wynges was herde in to the fore courte, lyke as it had ben the voyce of the almighty God when he speaketh.

Ezechiel.10.a

Now when he hadde spoken the man that was clothed in lynen, to go and take the hote coles from the mydest of the wheles, which were vnder the Cherubyns: he wente and stode besyde the wheles. Then the one Cherub reached forthe his hande from vnder the Cherubins, vnto the fire that was betwene the Cherubyns, and toke therof, and gaue it vnto him that hadde on the lynnen rayment in his hande: which toke it, and went oute.

B And vnder the wynges of the Cherubyns, there appered the lykenesse of a mans hande: I sawe also foure wheles besyde the Cherubyns, so that by euery Cherub there stode a whele. And the wheles were (to loke vpon) after the facyon of the precyous stone of Thasis: yet (vnto the syght) they were facyoned and lyke as yf one whele had ben in an other.

When they wente forthe, they wente all C foure together, not turnynge about in their goynge: But where the fyrst wente thyther wente they after also, so that they tourned not about in their goynge. Their hole bodyes, their backes, their handes and wynges, yea and the wheles also were all full of eyes rounde about them all foure. And I herde him call the wheles Galgal (that is) a round boule. Euery one of them had four faces: so that the one face was the face of a Cherub, the seconde of man, the thyrde of a lyon, the fourth of an Egle, and they were lifted vp about. This is the beest that I sawe at the water of Cobar. Now when the Cherubyns went the wheles went with them, and when the Cherubyns stoke their wynges to lifte them selues vpwarde, the wheles remayned not behynde, but were with them also. Whatsoeuer when they stode, there stode also: And when they were lyfte vp, the wheles were lyfte vp also with them, for the spirite of lyfe was in the wheles.

Ezechiel.10.b

D Then the glory of the Lorde was lyfte vp from the threshold of the temple, and remayned vpo the Cherubins: And the Cherubins flackered with their wynges, and lift them selues vp fromе the earthe: so that I sawe when they wente, and the wheles with them. And they stode at the east syde of the porte that is in the house of the Lorde. So the glorye of the Lorde was vpon them. This is the beast that I sawe vnder the God of Israel, by the water of Cobar. And I perceyued, that it was the Cherubyns. Euery one had foure faces, and euerye one foure wynges, and vnder the wynges, as it were mennes handes. Lowe the figure of their faces was, euen as I had sene them, by the water of Cobar, and so was the countenaunce of them: Euerye one in his goynge wente strayght forwarde.

Who they were that made the people of Israel to erre. Agaynst them he propheseyeth, threwynge them how they shall be dyspersed abrode. That remnaunt of the herte commeth of God, otherwyse can we not walcke in his commaundementes. He threatneth them that leane vnto their owne counsailes.

CAPI. XI.

MOreouer the spirite of the Lorde lyfte me vp, and brought me vnto the East porte of the Lordes house. And beholde there were. xxv. men vnder the porte amonge whom I sawe Jaazaniah the sonne of Azur, and Pheltiah the sonne of Bananiah the rulers of the people. Then sayd the Lorde vnto me: thou son of man, these men ymagin mischefe, and a wicked counsell take they in this city, sayinge: tush, there is no destruction at hand, let vs buylde houses: this Jerusalem is the caudron, & we be the flesh. Therfore shalt thou prophecy vnto them, yea prophecy shalt thou vnto them, o sonne of man. And with that fell ꝑ spirite of the Lorde vpon me, and sayde vnto me: Speake, thus sayth the Lorde:

I

On this maner haue ye spoken (O ye house of Israel) and I knowe the ymaginacyons B of youre hertes. Many one haue ye murthered in this citye, and fylled the stretes full of the slayne. Therfore thus sayth the Lorde God: The slayne men that ye haue layen on the grounde in this citye, are the flesshe, and this citye is the caudron: But I will bringe you oute of it: ye haue drawen oute the swerde, euen so will I also bringe a swerde ouer you, sayth the Lorde God: I will bryng you oute of this citye and delyuer you in to your enemyes hande, and will condemne you. Ye shall be slayne in all the costes of Israell, I will be auenged of you: to learne you for to knowe, that I am the Lorde.

Ezechiel.11.a

This citye shall not be your cauldron, neither shall ye be the flesshe therin: but in the costes of Israel will I punysshe you, that ye maye knowe, that I am the Lorde: in whose commaundementes, ye haue not walked ne kepte his lawes: but haue doone after the customes of the heathen that lye rounde about you.

Leuit.26.a

Now when I preached, Pheltiah the son of C Bananiah dyed, then fell I downe vpon my face, and cryed with a loude voyce: O Lorde God, wylt thou then vtterly destroye all the remnaunt

remnaunt in Israel? And so the worde of the Lorde came to me on this maner: thou sonne of man: thy brethren, thy kynsfolke, and the hole house of Juda, whiche dwell at Jerusalem saye: they be gone farre from the Lord, but the lande is geuen vs in possession. Therfore tell them, thus sayth the Lorde God: I wyl sende you farre of among the Gentyles, and scatre you amonge the nations, and I will halow you but a litle in the landes where ye shall come.

Tell them also thus sayth the Lorde God: I will gather you agayne out of the nations, and bringe you from the countreyes where ye be scatred, and will geue you the land of Israel agayne: and thither shall ye come. And as for all impedimentes, and all your abhominacions. I wil take them awaye.

And I will geue you one herte, and I will plante a newe spirite within youre bowels. That stony hert wyll I take out of your body, and geue you a fleshly hert: that ye may walke in my commaundmentes, & kepe mine ordinaunces and do them, that ye maye be my people, and I your God. But soke whose hertes are disposed to folowe their abhominacions, and wicked iourneyes: those mens dedes wil I bringe vpon their owne heades, sayth the Lorde God.

After this dyd the Cherubins lifte vp their wynges, and the wheles went with them, & the glory of the Lorde was vpon them. And the glory of the Lorde went vp frō the myddest of the citye, and stode vpon the mounte of the citye towarde the east. But the winde toke me vp, and in a vision (which came by the spirite of God) it brought me agayne in to Caldea amonge the prisoners. Then the vision that I had sene, vanished awaye fro me. So I spake vnto the prisoners al the woordes of the Lord whiche he had shewed me.

¶ The parable of the vesselles of the captyuyte. The expositeyon of the parable, by whiche the taking of Kynge Sedechias is signifyed. An other parable wherby the distresse of hunger and thyrst is signifyed.

CAPL. XII.

THe worde of the Lorde came vnto me, saying: Thou son of man, thou dwellest in the myddest of a frowarde housholde whiche haue eyes to se, and yet se not: eares haue they to heare, and yet heare they not, for they are a stubborn housholde. Therfore (o thou son of man) make thy gere redy to flyt, and go forth by fayre day light, that they may se: Yea euen in their sight shalt thou go from thy place to an other place: yf peraduenture they wil consider that they be an vnobedient housholde.

Thy gere that thou hast made redy to flyt withall, shalt thou beare out by fayre day light, that they maye se: and thou thy selfe shalt go forth also at euen in their sight, as a man doth when he flyteth. Digge thorowe the wall, that they maye se, and beare thorow it the same thing that thou takest vp in their sight. As for thy selfe, thou shalte go forth in the darke. Cyde thy face that thou se not the erth, for I haue made the a shewe taken vnto the house of Israel. Now as the Lord commaunded me, so I dyd: the gere that I had made redy, brought I out by daye. At euen I brake downe an hole thorow the wall with my hande: and whē it was darke I toke the gere vpon my shoulders, and bare them out in their sight.

And in the morning came the worde of the Lorde vnto me, saying: Thou son of man, ys not Israel that frowarde housholde aske the, and saye: what doest thou there? Then tel them, thus sayth the Lorde God: This punishment toucheth the chiefe rulers at Jerusalem, and all the house of Israel that dwel among the. Tell them, I am your shewe token: lyke as I haue wrought, so shall it happen vnto you. Ye shal ye also, and go in to captiuite. The chiefest that is among you, shal take his shoulders in the darke, & get him awaye. Ye shal breake downe the wall to cary stuffe therethorow. He shall couer his face that he se not the ground with his eyes.

My lyne wyll I spreade out vpon hym, and catche him in my nette and carye him to Babylon, in the lande of the Caldees, which he shall not se, and yet shall he dye there. As for all his helpers, and all his hoostes, that be about hym, I wyll scatter them towarde all the wyndes, and drawe out a swearde after them. So when I haue scattered them amonge the heathen, and strowed them in the landes, they shall knowe that I am the Lorde.

But I wil leaue a litle nombre of the from the swerde, hunger, & pestilence, to tel all their abhominations amonge the heathen, where they come, that they may knowe how that I am the Lorde.

Moreouer the worde of the Lorde came vnto me, saynge: Thou sonne of man, with a feareful tremblynge shalte thou eate thy breed, with carefulnesse and sorow shalt thou drynke thy water. And vnto the people of the lande speake thou on this maner. Thus sayth the Lorde God, to them that dwell in Jerusalem, and to the lande of Israel: Ye shall eate youre breed with sorowe, and drynke youre water with heuynesse: Yea, the lande with the fulnesse therof shall be layd waste, for the wyckednesse of them that dwel therin. And the cityes that now be wel peopled, shall be voyde, and the lande desolate, that ye maye knowe, how that I am the Lorde.

Yet came the worde of the Lorde vnto me agayne, sayinge: Thou sonne of man, what maner of bywoorde is that, whiche ye vse in the lande of Israel, sayinge: Tushe sayinge that the dayes are so lacke in commynge, all the visions are of none effecte. Tell them therfore, thus sayth the Lorde God: I wyl make that bywoorde to ceasse, so ꝑ it shal no more be cōmonly vsed in Israel

But say this vnto them: The dayes are at hande, that euery thyng whiche hath ben prophecied, shal be fulfilled. There shal no vision be in vayne, neyther any prophecye fayle among the children of Israel: for it is I the Lorde that speke it: and what so euer I the Lorde speake shall be performed, and not be slacke in commynge.

G Yea euen in youre dayes (O ye frowarde housholde) will I perfourme somthyng, and bryng it to passe sayth the Lorde God. And the worde of the Lorde came vnto me, saying: Behold thou sonne of man: the house of Israel saye in this maner: Tush as for the vision that he hath sene, it will be many a daye or it come to passe: It is farre of yet, the thyng that he prophecyeth. Therfore saye vnto them: Thus sayth the Lorde God. All my wordes shal no more be slacke: loke what I speke, that same shal come to passe, sayth the Lorde.

The worde of the Lorde against false prophetes, whiche teache the people the counsailles of their owne hertes.

CAPI. XIII.

THe worde of the Lorde came vnto me, saynge: Thou sonne of man. Speake prophecye against those prophetes, that preache in Israell: and saye thou vnto them that prophecye out of their owne hertes: Heare the worde of the Lorde: Thus False prophe tes. sayth the Lorde God: Wo be vnto those foolishe prophetes that folowe their owne spirite, and speake where they se nothynge. O Israell, thy Prophetes are lyke the foxes vpon the dry felde: for they stande not in the gappes, neither make they an hedge for the house of Israel, that men might abide the perill in the daye of the Lorde. Vayne thynges they se: and tell lyes to maynteyne their preachynges withall. The Lorde (saye they) hath spoken it, when in very dede the Lorde hath not sent them. Vayne visions haue ye sene, and spoken false prophecyes, when ye saye: the Lorde hathe spoken it, where as I neuer layd it.

Therfore thus sayth the Lorde God: Be cause your wordes be vayne, and ye se oute lyes: Behold, I will vpon you, sayth the Lorde. Myne handes shall come vpon the Prophetes that loke out vayne thynges, and preache lyes: they shall not be in the counsell of my people, nor written in the boke of the house of Israel, neyther shal they come in the lande of Israell: that ye maye knowe, how that I am the Lorde God. And that for this Jerem. viii. b cause: they haue polluted my people, and tolde them of peax, where no peax was. One setteth vp a walle, and they dawbe it with loose claye. Therfore tell them which dawbe Math. xvii. c. it with vntempered morter, that it shall fall. For there shall come a great showre of rayne, great stones shal fal vpō it, and a sore storme of wynde shall breake it, so shall the wall come towne.

Shal it not then be sayd vnto you: where is nowe the morter, that ye dawbed it withall? Therfore thus sayth the Lorde God: I will breake oute in my wrothfull displeasure with a stormye wynde, so that in myne anger, there shall come a mighty showre of rayne and haylestones in my wrathe, to destroye withall.

So for the wall that ye haue dawbed with vntempered morter, I will breake it downe, L make it euen with the grounde: so that the foundacion therof shall remoue, and it shall fall: yea and ye youre selues shall perysshe in the myddest therof: to learne you for to know that I am the Lorde.

Thus will I perfourme my wrathe vpon this wall, and vpon them that haue dawbed it with vntempered morter, and then will I saye vnto you: The wall is gone, and the dawbers are awaye. These are the Prophetes of Israel, whiche prophecye vnto the cyte of Jerusalem, and loke oute visyons of peax for them, where as no peax is, sayth the Lorde God.

Wherfore (O thou sonne of man) set thy face against the doughters of thy people, whiche prophecye oute of their owne hertes: and speake thou prophecye against them, and saye: Thus sayth the Lorde God: Wo be vnto you for sowe pyllowes vnder all arme holes, and bolsters vnder the hedes bothe of yonge and olde, to catche soules withall. For when ye haue gotten the soules of my people in youre captiuite, ye prouoke them D Ezech. xxii. to yre, and dishonoure me to my people, for an handfull of barlye, and for a pece of breed: when ye kil the soules of them, that dye not, and prouoke vnto them that lyue not: thus ye dissemble with my people that beleueth youre lyes.

Wherfore thus sayth the Lord God: Behold, I wil also vpō the pillowes, wherwith ye catch the soules in fleing: them will I take from your armes, and let the soules go, that ye catche in fleing.

Youre bolsters also will I teare in peces, and deliuer my people oute of youre handes: so that they shall come no more in your handes to be spoyled, and ye shall knowe that I am the Lorde.

Seinge that with youre lyes ye discomforte the herte of the righteous whom I haue not discomforted. Agayne: For so moche as ye courage the hand of the wycked, so that he maye not tourne from his wycked waye and lyue: therfore shall ye spye oute no more vanitie, nor prophecye youre owne geslynges: for I will deliuer my people oute of youre handes, that ye maye knowe howe that I am the Lorde.

The Lorde denyeth his worde to the people for their synnes sake. The dyspysers of the worde both the Lorde sometyme deceyue by false prophetes. A comforte of them that tirdde vnto Babylon.

CAPI. XIIII.

Then

A There resorted vnto me certayne of the elders of Israel, & sate downe by me.
Then came the worde of the Lorde vnto me, sayinge: Thou sonne of man, these men bere vp their Idolles in their hertes, and go purposly vpon the stomblynge blocke of their owne wyckednesse: how dare they the ask counsell at me? Therfore speake vnto them, and saye: thus sayth the Lorde God: Euery man of the house of Israel that beareth his Idolles in his herte, purposinge to stomble in his owne wyckednesse, and commeth to a prophet, to enquyre any thynge at me by hym: vnto that man will I the Lorde my selfe geue answere, accordynge to the multytude of his Idolles: that the house of Israell maye be snared in their owne hertes, because they be cleane gone fro me, for their Idolles sakes.

B Wherfore, tell the house of Israel: thus sayth the Lorde God: Be conuerted, forsake your Idolles, and turne your faces fro[m] all your abhominations. For euery man, (whether he be of the house of Israel or a straunger, that sojourneth in Israel) whiche departeth fro me, and carryeth Idolles in his herte purposynge to go still stomblyng in his owne wickednesse, and commeth to a prophet, to aske counsell at me therowe him: vnto that man will I the Lord geue answere, by mine owne selfe. C I will set my face agaynste that man, and will make him to be an example for other, yea and a comen by worde: and will rote him out of my people, & he maye know that I am the Lorde. And yf that prophete be disceyued, when he telleth him a worde: then I the Lord my selfe haue disceyued that Prophete, and will stretche forth myne hand vpon him, to rote him oute of my people of Israel: and they both shall be punyshed for their wickednesse. According to the synne of him that asketh, shall the synne of the prophete be: that the house of Israel be led no more fro me therowe erroure, & be no more defyled in their wyckednesse: but that they maye be my people, and I their God, sayth the Lorde God. And the worde of the Lorde came vnto me, sayinge: Thou sonne of man when the land sinneth agaynst me, and goeth forth in wyckednesse: I will stretche oute myne hand vpon it, and destroye all the prouysyon of their bred, and sende derth vpon them to destroy man and beste in the lande. And thoughe Noe, Daniel, and Job, these thre me were amõg the[m], yet shal they in their righteousnesse delyuer but their owne soules sayth the Lorde God. If I bringe noysome beastes into the lande, to waste it vp, and it be so desolate, that no mã may go therin for beastes: yf these thre men also were in the lande, as truly as I lyue (sayth the Lorde God) they shal saue neither sonnes ne doughters, but be onely delyuered them selues: and as for the lande, it shall be waste.

D Or yf I bringe a swearde into the lande, and charge it to go therow the land: so that I slaye owne man & beaste in it, and yf these thre men were therin; As truly as I lyue (sayth the Lorde God) they shall delyuer not ther sonnes ne doughters, but only be saued them selues. If I sende a pestilence into the land, and powre out my sore indignacõ vpõ it in bloude, so that I rote out of it both mã and beast, and yf Noe, Daniel, and Job, were therin: as truly as I lyue (sayth the Lorde God) they shall delyuer neither sonnes ne doughters, but saue their owne soules in their righteousnesse. Moreouer thus sayth the Lorde God: Though I send my foure troublous plages vpon Jerusalem: the swearde, honger, noysome beastes and pestilence, to destroy man and beaste oute of it: yet shall there be a remnaũt saued therin, which shall bringe forth their sonnes and doughters. Behold they shall come forth vnto you, and ye shall se their waye, and what they take in hande, and ye shall be coforted, as touchinge all the plages that I haue broughte vpon Jerusalem. G Jere. xxvii. b

They shall comforte you, when ye se their waye and workes: and ye shall knowe, how that it is not without a cause, that I haue done so agaynste Jerusalem, as I dyd, sayth the Lorde God.

¶ To the vnprofytable wodde of the vyne tree is cast in to the fyre, so (sayeth he) shal Jerusalem shall be dyeng.

CAP. XV.

The worde of the Lorde came vnto me, 1
sayinge: Thou sonne of man: What commeth of the vyne amonge al other trees? and of the vyne stock among al other tymbre of the groue? Do men take of it, to make any worke withall? Or maye there a naple be made of it, to hang any thynge vpõ? Beholde, it is caste in the fyre to be brent, the fyre consumeth both the endes of it, the middest is brente to asshes. Is it mete then for any worke? No. 4

Seing then, that it was mete for no work 5
bringe hole: moche lesse may there any thing be made of it, when the fyre hath consumed and brent it. And therfore thus sayth the Lord God: Lyke as I caste the vyne into the fyre for to be brent, as other trees of the wod: Euen so will I do with them that dwell in Jerusalem, and set my face agaynste them: they shall go out fro[m]e the fyre, and yet the fyre shall consume them. Then shal ye knowe that I am the Lorde, when I set my face against them, and make the lãd waste: because they haue so sore offended, sayth the Lorde God.

¶ The prophete intendynge to speake of the abhominacyons of Jerusalem: doth fyrste shewe the benefytes of God towarde it. Jerusalem is reproued of vnkyndenes, for her fornicacõ with Idolles. He mitigateth the wyckednesse of other people in comparison of the synnes of Jerusalem. The cause of the abhommacyons is to whiche the Godemyters fell. Many is exampled to the repentaunce.

CAP.

CAPI. XVI.

A Gayne, the worde of the Lorde spake vnto me, sayinge: Thou sonne of man shewe the cytye of Jerusalem their abhominacions, and saye: thus sayth the Lorde God vnto Jerusalem: Thy progeny and kynred came out of the lande of Canaan, thy father was an Amorite, thy mother a Hethite. In the daye of thy byrth when thou waste borne, the strynge of thy nauell was not cutte of: thou waste not bathed in water to make the clene: ye wast neither rubbed with salte, ne swadled in cloutes: No man regarded the so moche, as to do any of these thynges for the, as to shewe the suche fauoure, but thou wast vtterly caste out vpon the felde, yea dispised wast thou in the daye of thy byrth.

Then came I by the, and sawe the troden downe in thyne owne bloude, and sayd vnto the: thou shalte be purged from thyne owne bloude, from thyne owne bloude (I say) shalt thou be clensed. So I plated the, as the blossome of the felde: thou arte growen vp, and waxen greate: thou hast gotten a maruelous pleasaunt beautye, thy brestes are come vp, thy heare is goodly growen, where as thou wast naked and bare afore.

Nowe when I went by the, and loked vpō the: beholde, thy tyme was come yea euen the tyme to dowe the. Then spred I my clothes ouer the, to couer thy vnhonestie: yea I made an othe vnto the, and maryed my selfe with the (sayth the Lorde God) and so thou becamest myne owne. Then washed I the with water, and pourged thy bloude from the. I annoynted the with oyle, I gaue the chaunge of rayment, I made the shoes of Taras leather: I gyrded the aboute with white sylke, I clothed the with herchues, I decked the with costly apparell, I put rynges vpon thy fyngers: a cheyne about thy necke, I pangers vpō thy forheade, eare ringes vpon thine eares, and set a beautyful crowne vpon thyne heade. Thus waste thou decte with syluer and golde, and thy rayment was of fyne white sylke, of nedle worke and of diuerse colowres.

Thou diddest eate nothyng but fynnels, honye and oyle: maruelous goodly wast ye and beautyfull, yea euen a very Quene wast thou. In so moch, that thy beauty was spoke of amonge the heithen, for thou wast excellent in my beauty, which I put vpō the (saith the Lorde God.

But thou hast put confydence in thyne owne beauty, and played the harlot, when thou haddest gotten the a name. Thou hast committed horedome, with all that wente by the, and hast fulfylled their desyres: yea thou hast taken thy garmentes of diuerse colours, and decked thyne aulters therwith, wherupon thou mygdest fulfyll thine horedome, of suche a fashyon, as neuer was done ne shall be. The goodly ornamētes & Jewels which I gaue the of myne owne golde and syluer, hast thou taken, and made the mens ymages therof, and committed horedome with all.

Thy garmentes of diuerse colowres hast thou taken, and decked them therwith myne oyle and incense hast thou sette before them.

Thy meate which I gaue the, as fynnels, oyle, and honye (to lede the withall) that hast thou set before them, for a swete sauoure. And thus came also to passe, (sayth the Lorde God): Thou hast taken thine owne sonnes and doughters, whom thou haddest begotte vnto me: and these hast thou offered vp vnto the, to be their meat. Is this but a small horedome of thyne (thinkest thou) that thou slayest my children, and gruest them ouer, to be brent vnto them? And yet in all thy abhominacions and horedome, thou hast not remembred the dayes of thy youth, how naked and bare thou wast at that tyme, and troden downe in thyne owne bloude. After all these (thy wickednesse (wo wo vnto the, sayth the Lorde) thou hast buylded thy stewes and brodel houses in euery place: yea at the hede of euery strete hast thou buylded the an aulter. Thou hast made thy beauty to be abhorred, thou hast layed out thy legges to euery one that came by, and multyplyed thine horedome. Thou hast committed fornycation with the Egyptyans thy neighbowres, whiche had moche flesche and thus hast thou vexed thyne horedome, to angre me.

Beholde, I wyll stretch out myne hande ouer the, and wyl mynyshe thy store of lode and delyuer the ouer into the wylles of the Philistines thyne enemyes, which are ashamed of thy abhominable waye. Thou hast played the hore also with the Assyrids, whiche mygdest not satisfie the: Yet thou hast played the harlot, & not had ynough. Thus hast thou styll committed thy fornycacion frome the lande of Canaan vnto the Caldees, and yet thy lust not satisfied. How shall I circumcyse thine hert (saith the Lord God) seinge thou doest all these thynges, thou pryeous hore: buylduynge thy stewes at the heade of euery strete, and thy brodell houses in all places?

Thou hast not ben as an other hore, that maketh bost of her wynnynge, but as a wife that breaketh wedlocke, and taketh other in stede of her husbande. Gyftes are gruen to all other hores, but thou gruest rewardes vnto all thy louers, and offrest them gyftes, to come vnto the oute of all places, and to commyt fornycacion with the. It is come to passe with the in thy horedomes contrary to the vse of other women: yea there hath no such fornicacion ben committed after the, seinge that thou proferest gyftes vnto other, and rewarde is gruen the: this is a contrary thynge.

Therfore heare the worde of the Lorde, O thou harlot, thus sayth the Lorde God. For so moche as thou hast spente thy money, and discouered thy shame, thorowe thy horedome with al thy louers, and with all the ydols of thy abhominacions in the bloude of

thy

thy chyldren, whome thou hast gyuen them: Beholde therfore I wyll gather togyther all thy louers, vnto whome thou hast made thy selfe common: yea, and all them whom thou fauourest, and euery one that thou hatest: & will discouer thy shame before the, that they all maye se thy fylthynesse.

Moreouer, I wyll iudge the as a breaker of wedlocke and a murtherer, and recompence the thine owne bloude in wrathe and gelousy. I wyl gyue the ouer into their power, that shall breake downe thy stewes, and destroye thy brodell houses: they shall stryp the oute of thy clothes, all thy fayre and beautyfull Jewells shall they take from the, and so let the syt naked and bare: yea they shall bryng the common people vpon the, which shall stone the, and slaye the wyth their swerdes. They shall burne vp thy houses, and punysh the in the syght of many women. Thus wil I make thy bordome to ceasse, so that thou shalte gyue out no moze rewardes.

Shulde I make my wrathe to be styll, take my gelousye from the, be content, & no moze to be displeased? seinge thou remembrest not the dayes of thy youth, but hast prouoked me to wrathe in all these thynges? Beholde therfore, I wyll bringe thyne owne wayes vpon thyne head, sayth the Lorde God: how be it, I neuer dyd vnto the, accordyng to thy wyckednesse and al thy abhomynacyons. Beholde, all they that vse common prouerbes, shal vse this prouerbe also agaynst the: such a mother, such a doughter.

Thou arte euen thy mothers owne doughter, that hath caste of her husbande and her children. Yea thou arte the syster of thy sisters, whiche forsoke their husbandes and their children. Your mother is a Cethite, and your father an Amorytt. Thine eldest syster is Samaria, she and her doughters that dwell vpō thy left hande.

But thy yōgest sister that dwelleth on thy right hande, is Sodoma and her doughters. Yet hast thou not walked after their wayes ne done after their abhomynacions: but in all thy wayes thou hast bene moze corrupte then they. As truely as I lyue, sayth ✠ Lorde God: Sodoma thy sister with her doughters, hath not done so euyl, as ✠ & thy doughters. Beholde, the synnes of thy syster Sodoma were these: pryde, fulnes of meate, aboundance and idelnes: these thynges had she and her doughters. Besides that, they stretched not their hand to the poore & nedy, but were proude, and dyd abhomynable thynges before me: therfore them I toke away, whē I had sene it. Neither hath Samaria done halfe of thy synnes, yea thou hast exceaded them in wyckednes: In so moche that in comparyson of all the abhomynacions whiche thou hast done, thou haste made thy sisters good women.

As for their captyuytye, namely the captyuytye of Sodoma and her doughters: the captyuytye of Samaria and her doughters: I wyll bringe them agayne, so wyll I also bryng agayne thy captyuytye amonge the: that thou mayest take thyne owne confusyō vpon the, and be ashamed of all that thou hast done, and to comforte them. Thus thy sisters (namely) Sodoma and her doughters, Samaria and her doughters, with thy selfe and thy doughters, shall be brought agayne to your olde estate.

When thou wast in thy pryde, and before thy wickednes came to the lyght: thou wolest not heare speake of thy syster Sodoma, vntyll the tyme that the Syrians with all their townes, & the Philistines with all that lye round about them, brought the to shame and confusyon: ✠ thou myghtest beare thyne owne fylthynes and abhomynacio, sayth the Lorde.

For thus sayth the Lorde God: I shulde (by ryght) deale with the, as thou hast done. Thou hast despysed the othe, and broken the couenaunte. Neuertheles, I wyll remembre the couenaunte that I made with the in thy youth, in so moche that it shall be an euerlastynge couenaunt: so that thou also remembre thy wayes, and be ashamed of them: the shalt thou receyue of me thy elder & yonger systers whom I wyll make thy doughters, & that besyde thy couenaunt. And so I wyll stablyshe my couenaunt with the, that thou mayst knowe that I am the Lord: that thou mayst thynke vpon it, be ashamed, and exiule thyne owne confusyon no moze: when I haue forgyuen the, all that thou haste done, sayth the Lorde God.

Ier. xxxi. g Hebre. viii. d

¶ The parable of the two Egles sygnifyeth that Sedechias, whiche contrarye to his othe had forsaken the frendshyp of Nabuchodonosor, turned hym selfe to the kyng of Egypt, and therfore perysshed. An exposicyon of the parrable. A prophesye of Christe.

CAPI. XVII.

THe worde of the Lorde came vnto me, I saying: Thou sonne of man: put forth a darcke speakynge and a parable, vnto the house of Israel, and saye: Thus sayth the Lorde God: There came a greate Egle with greate wynges, yea with mighty long wynges, & full of fethers of dyuerse colours, vpon the mounte of Lybanus, & tooke away from a Cedre tree, and brake of the toppe of his twygge, and caryed it in to the lande of Canaan, and set it in a cyte of marchauntes. He toke also a braunche of the lande, & planted it in a frutefull groūde, he brought it vn to greate waters, and set it as a wilowe tree therby.

Then dyd it growe, and was a greate vine stocke, but lowe by the groūnde: thus there came of it a vyne, and it brought forth blossomes, and spred out braunches.

But there was an other Egle, a greate one which had greate wengis and many fethers, and beholde, the rotes of this vyne bad it an hunger after him, and spred oute his braunches towarde him, to water his frutes. Neuertheles it was planted vpon a good grounde

beside

beyde greate waters: so that (by reason) it shulde haue brought out braunches & frute, & haue bene a goodly tree. Speake thou therefore, thus sayeth the Lorde God: Shal this braunche prosper? shall not his rotes be pluckte out, his frute be broken of, his grene braunches wither and fade away? yea without either strenght or mighty arme of many people, shall it be pulled vp by the rotes? Beholde, it was plāted: shall it prosper therfore? shall it not be dryed vp and withered, yea euē in the springe out of his blossomes, as soone as the east winde bloweth?

D Moreouer, the worde of the Lorde came vnto me sayinge: Speake to that frowarde housholde: know ye not, what these thynges be signifye? Tell them: Beholde, the kynge of Babylon came to Ierusalem, and toke the kyng and his princes, & led them to Babylon.

He toke of the kynges seed, and made a couenaunt with him, and toke an oth of him: The princes of the lande toke he with him also, that the lande myght be holden in subiection, and not to rebell, but kepe the couenaunt, and fulfyll it. But he fell from him, and sent his Embassadours in to Egypt that he myght haue horses and moche people.

Shoulde that prosper? Shulde he be kepte safe, that doth suche thynges? Or shulde he escape, that breaketh his couenaunt? As truly as I lyue sayeth the Lorde God: he shal dye at Babylon, in the place where the king dwelleth, that made him kynge: whose oth he hath despysed, and whose couenaunte he hath broken. Neither shall Pharao with his greate hoost and multytude of people, mayntayne him in the warre: when they caste vp bulwarkes, and set vp bulwarkes to destroye moche people. For seinge he hathe despysed the oth, and broken the couenaunte, where as he yet gaue his hande therupon, and done all these thinges, he shall not escape.

Couenaunt breakers.

F Therfore thus sayth the Lorde God: As truly as I lyue, I wyll auenge myne oth that he hath despysed, and my couenaūt that he hathe broken, vpon his owne heade. I wyll caste my net about him, and take him in my yarne. To Babylon will I carye him, there will I punyshe him, because of the great vnkyndnesse that he made me.

Further threatninge.

And for all that shal flowe him out of the hoost, they shall be slayne with the swearde, The reliques shal be scattered towarde al the windes: and ye shall knowe, that I the Lord haue spoken it.

G Thus sayth the Lorde God: I will also take a braunche from an hygh Cedre tree, and wyl set it, & take the vppermost twigge, that yet is but tender, and plante it vpon an hye hyll: Namely, vpon the hye hyll of Sion wyll I wyl plant it: that it may bring forth twygges, and grow frute, and be a greate Cedre tree: so that all maner of foules maye dwell in it: and make their nestes vnder the shadowe of his braunches.

And all the trees of the felde shall knowe that I the Lorde haue brought lowe the hyghe tree, and set the lowe tree vpryght: I haue dryed vp the grene tree, and made the dry tree to flowrysshe: Euen I the Lorde haue spoken it, haue also brought it to passe.

The sixt with that euery man shall beare his owne synne. To turne that amendeth is full reason promysed. Deathe is prophesyed to the vngodlyes which turneth backe from the ryght waye.

CAPI. XVIII.

THe worde of the Lorde came vnto me on this maner: what meanest ye by this comen prouerbe, that ye vse in the lande of Israel, sayinge: The fathers haue eaten soure grapes, and the childrens teth are set on edge? As truely as I lyue sayeth the Lorde God, ye shall vse this by worde no more in Israel. Ezech. 16.

Beholde, all soules are myne. Lyke as the father is myne, so is the sonne myne also. The soule that synneth, shall dye. If a man be godly, and do the thyng that is equal and ryght, he eateth not vpon the hilles: he lifteth not his eyes vp to the Idols of Israel: he defyleth not his neighbours wife: he medleth with no vnnaturall woman: he greueth no body: he giueth his debter his pledge agayne: he taketh none other mans good by violence: he parteth his meate with the hongry: he clothes the naked: he lendeth no thynge vpon vsury, he taketh nothinge ouer, he withdrawith his hand from doing wickednesse: he handleth faythfully betwyxt man and man: he walketh in my commaundementes, and kepeth my lawes, & performeth them truly: This is a ryghteous man, he shal surely lyue sayth the Lorde God.

If he now get a sonne, that is a murtherer, a sheder of blonde: yet he do not al these thinges (thoughe he do not al) he eateth vpō the hilles, he defyleth his neyghbours wife, he greueth the poore and nedy, he robbeth & spoyleth, he giueth not the debter his pledge agayne, he lyfteth vp his eyes vnto Idols, & medleth with abhominable thinges, he lendeth vpon vsury, & taketh most ouer. Shal this man lyue? He shall not lyue. Seinge he hath done all these abhominations, he shall dye his blonde shall be vpon him.

Nowe if this man get a sonne also, that seeth all his fathers synnes, which he hathe done: and feareth, myght doth suche like. Namely, he eateth not vpon the mountaynes: he lyfteth not his eyes vp to the Idols of Israel: he defyleth not his neighbours wife, he wrongeth no man, he keepeth no mans pledge he neither spoyleth, nor robbeth any man, he dealeth his meate with the hongry, he clotheth the naked, he oppresseth not the poore, he receyueth no vsury, nor any thinge ouer, he kepeth my lawes, and walketh in my commaundementes. This man shall not dye in his fathers synne, but shall lyue w[illegible] sayth. As for his father, because he oppressed and spoyled his brother, and vyth[illegible] amonge

among his people: lo, he is dead in his owne synne. And yet say ye: Wherfore then shall not the sonne beare the fathers synne? Ther-
E fore: because the sonne hathe done equitye & right, hath kept all my commaundementes, and done them: therfore shall he lyue in him.
The same soule that synneth, shall dye. The sonne shall not beare the fathers offence, neyther shal the father beare the sonnes offence.
The righteousnesse of the righteous shall be vpon him, and the wickednes of the wicked shall be vpon himselfe also. But if the vngodly will turne away frome all his synnes that he hath done, and kepe all my commaundementes, and do the thynge that is equall & right: doubtles he shal lyue, and not dye. All
F for all his sinnes that he did before, they shal not be thought vpon: but in his righteousnes y he hathe done, he shall lyue. For haue I any pleasure in the death of a synner, sayth the Lorde God: but rather that he conuert, and lyue?

Agayne: if the righteous turne away frome his righteousnes, and do iniquitie, according to all the abhominations, that the wycked man doth, shal he lyue? All the righteousnes y he hath done, shal not be thought vpon, but in the faute that he hath offended withall, and in the synne that he hathe done, he shall dye.

And yet ye saye: Tush, the waye of the Lorde is not mistaken. Here therfore ye house of Israel: Is not my waye right? Or are not your wayes rather wicked? Whē a righteous man turneth awaye from his righteousnesse, and medleth with vngodlynes: he must dye therin: yea for the vnrighteousnesse that he hath done, muste he dye. Agayne: when the wycked man turneth awaye frome his wickednesse, that he hath done, and doth the thynge whiche is equall and right: he shall saue his soule alyue. For in so much as he
G sore mysdeth him selfe, and turneth him frome al the vngodlynesse that he hath vsed, he shal lyue and not dye.

And yet sayth the house of Israel: Tush, the waye of the Lorde is not equall. Are my wayes vnright, O ye house of Israel: Are not your wayes rather vnequall? Lo for me I will iudge euerye man, accordynge to his wayes, O ye house of Israel, sayth the Lord God.

Wherfore be conuerted, and turne you cleane from all your wickednesse, so shall there no synne do you harme. Caste awaye from you al your vngodlynesse, that ye haue done: make you newe hertes and a new spirite. Wherfore will ye dye, O ye house of Israel? seinge I haue no pleasure in the death of him that dyeth, sayeth y Lord God. Turne you then, and ye shall lyue.

¶ The captiuitye of Iechas and Ioacin is signified by the lyons whelpes, and by the lyon. He setteth oute the prosperyte of the cyte of Ierusalem that is past, and the myserye therof that is present.

CAP. XIX.

BVt mourne thou for the princes of Israell, and saye: Wherfore laye thy mother that lyonesse amonge the lyons, & nourysshed her yonge amonge the lyons whelpes? One of his whelpes she brought vp, & it became a lyon: it lerned to spoyle, and to deuoure folke. The heithen herde of him, and toke him in their nettes, and brought him in chaynes vnto the londe of Egypte.

Now when the damme sawe that, al her hope and comforte was away, she toke an other of her whelpes, and made a lyon of him: whiche went amonge the lyons, and became a fearce lyon: lerned to spoyle y to deuoure folke: he destroyed their palaces, and made their cyties waste. In so much that the hole lande and euery thynge therin, were desolate for the noyse of his rauyne.

Then came the heithen togyther on euery syde out of all countreyes agaynst him, layed their nettes for him, and toke him in their pitte. So they bounde him with chaynes, and brought him to the kinge of Babylon: which put him in prison, that his voyce shulde no more be herde vpon the mountaynes of Israell. As for thy mother, she is like a vine in thy bloude, planted by the waterside: her frutes and braunches are growen out of many waters, her stalkes were so strōg that men myght haue made staues therof for officers: she grewe so highe in her stalkes.

So when men sawe that she exceaded the heyght and multytude of her braunches, she was roted out in displeasure and cast to yone to the grounde.

The east wynde dryed vp her frut, her strōg stalkes were broken of, wythered and brent in the fyre. But now she is plāted in the wil
Otee xiii.B derneße, in a drye and thurstie grounde. And there is a fyre gone out of her stalkes, which hath brent vp her braunches and her frute: so that she hath no mo strong stalkes, to be staues for officers. This is a pytefull and miserable thynge.

¶ The Lorde denyeth that he will answere them when they praye, for the offence of vnkyndenesse whiche he here obiecteth. He promyseth that his people shall returne from captiuitye. By the worde that shoulde be dyent is signified the barrayne of Ierusalem.

CAP. XX.

IN the .vii. yeare the tenth daye of the .v. moneth, it happened, that certayne of the
G elders of Israel came vnto me, for to aske counsell at the Lorde, and sat them downe by me. Then came the worde of the Lorde vnto me on this maner: Thou sonne of man speake vnto the elders of Israel, and say vnto them: Thus sayth the Lorde God: Are ye come to aske any thinge at me? As truly as I lyue (sayth the Lorde) I will giue you
no

no answere. Wilt thou not reprehende them (o sonne of man) wilt thou not reprehende them? Shewe them the abhominacions of their fore fathers, and tell them: Thus sayth the Lorde God: In the daye when I chose Israel, and lyfte vp myne hande vpon the side of the house of Jacob, and shewed my selfe vnto them in the lande of Egypte: Yea whē I lyfte vp myne hande ouer them, and sayde I am the Lorde your God, euen in the daye that I lyfte vp myne hand ouer them, to bring them out the lande of Egypte, in to a lande that I had prouyded for them, which floweth with milke and hony, and is a pleasaunt lāde aboue all other: Then sayd I vnto them: Cast away euery man the abhominacions of his eyes, and defyle not your selues with the Idols of Egypte, for I am the Lorde your God.

But they rebelled against me, and wolde not folowe me: to cast away euery man the abhominacions of his eyes, and to forsake the Idolles of Egypte. Then I made me to poure my indignacion ouer them, and to satisfye my wrathe vpon them in the myddest of the lande of Egypte. But I wolde not do it, for my names sake: that it shulde not be vnhalowed before the heythē, amonges whome they dwelt, and amonges whome I shewed my selfe vnto them that I wolde bringe them out of the land of Egipt. Nowe when I had caryed them out of the lāde of Egypte, and brought them into the wildernesse: I gaue them my commaundements, and shewed them my lawes: which who so keepeth shall lyue in them. I gaue them al so my holy dayes, to be a token betwyxte me and them, and therby to knowe, that I am the Lorde, whiche halowēth them.

And yet the house of Israel rebelled against me in the wyldernesse, they wolde not walk in my commaundements, they haue cast away my lawes (which who so keepeth should lyue in them) and my Sabboth dayes haue they greatly vnhalowed.

Then I made me to power out my indignacion vpon them, and to consume them in the wyldernesse. Yet I wolde not do it, for my names sake: lest it shulde be dishonoured before the heythen, from the whiche I had caryed them away. But I swore vnto them in the wilderneſſe, that I wolde not bring the into the lande, whiche I gaue them: a lande that floweth with mylke and hony, and is a pleasure of al landes: and that because they refused my lawes, and walked not in my commaundementes, but had vnhalowed my Sabbothes, for their herte was gone after their Idolles.

Neuertheleſſe myne eye spared the, so that I wolde not vtterly slay them, and consume them in the wyldernesse. Moreouer, I sayde vnto their sonnes in the wyldernesse: walke not in the statutes of your forefathers, kepe not their ordynaunces, and defyle not your selues with their Idols, for I am the Lorde your God. But walke in my statutes, kepe my lawes & do them, halow my Sabbothes for they are a token betwixte me and you, that ye maye knowe howe that I am the Lorde.

Notwithstandynge, their sonnes rebelled against me also: they walked not in my statutes (they kept not my lawes to fulfyl them (whiche he that doth shall lyue in them) neither halowed they my Sabboth dayes. Thē I made me agayne to poure oute my indignacion ouer them, and to satisfy my wrath vpō them in the wildernes. Neuertheleſſe I with drewe my hande for my names sake, lest it shulde be vnhalowed amonges the heythen, before whome I had brought them forthe. I lyfte vp myne hande ouer them also in the wyldernesse, that I wolde skatre them amōg the heythen, and strowe them amonge the nacions: because they had not kepte my lawes, but cast away my commaundementes, vnhalowed my Sabothes, and lyfte vp their eyes to their fathers Idols.

Wherfore I gaue them also commaundementes not good, & lawes whose lyue which they shulde not lyue, & I vnhalowed them in their owne gyftes (when I appoynted for my selfe all their fyrstborne) to make them desolate: that they myght know, how that I am the Lorde.

Therfore (O thou sonne of man) tell the house of Israel, thus sayeth the Lorde God: Welyke all this, your forefathers haue yet blasphemed me more, and greatlye offended against me: for after I had brought them in to the lande, that I promyſed to gyue them, when they sawe euery hygde hill and all the thick trees: they made there their offringes, & prouoked me with their oblacions, in shynge swete sauoures there, and poured out their drinck offringes. Then I asked them: what haue ye to do withal, that ye go thither? And therfore is it called the hygh place vnto this daye.

Wherfore, speake vnto the house of Israel: Thus sayeth the Lorde God: ye are ye men as vncleane as your forefathers, and committe horedome also with their abhominacions. In all your Idols, whereunto ye bringe your oblacions, & to whose honoure ye burne your children: ye defyle your selues, euen vnto this daye: howe haue ye then come, & she any question at me? O ye house of Israel? As truelye as I lyue (sayth the Lord God) ye get no answere of me: and as for the thynge that ye go about, it shall not come to passe, where as ye say: we will be as the heythen, and do as other people in the land, wod and stone will we worshyp.

As truely as I lyue, sayth the Lorde God, I my selfe will rule you with a myghtye hand, with a stretched out arme, and with indignacion poured out ouer you: & will bring you out of the nacions and landes, wherin ye are scattred: & gather you together with a myghtye hande, with a stretched oute arme and with indignacio poured out vpon you: & will bringe you into the wildernesse of the people, & there I will reason with you face to face. Like as I punished your forefathers

in the wylderneſſe, ſo wyl I punyſſhe you alſo ſayth the Lorde God.

I wyll bynde you vnder my mꝛſdiction, and vnder the bonde of the couenaunt. The reſiſakers alſo and the tranſgreſſours wyll I take from amonge you, and bryng them out of the lande of youre habitacyon: as for the lande of Iſrael, they ſhall not come in it: that they maye knowe howe that I am the Lorde.

Soo nowe then (ſayth the Lorde God) ye houſe of Iſrael, caſte awaye and deſtroye euery man his ydols: then ſhall ye heare me, and no more blaſpheme my holy name with your offrynges and ydolles. But vpon my holye hyll, euen vpon the hye hyll of Iſrael ſhall all the houſe of Iſrael and all that is in the lande, worſhyp me: and in the ſame place wyll I fauour them, and there wyll I requyre youre heaueoffrynges, and the fyrſtlynges of youre oblacyons, with all youre holy ſtynges.

I wyll accepte youre ſweete ſauoure, when I bynge you frome the nacyons, and gather you togyther oute of the landes, wherin ye be ſcattered: that I maye be halowed in you before the heathen, and that ye maye knowe, that I am the Lorde, whiche haue brought you in to the lande of Iſrael: yea, in to the ſame lande that I ſware to gyue vnto youre fore fathers.

There ſhall ye calle to remembraunce youre owne wayes, and all youre ymagynacyons, wherin ye haue bene defyled: and ye ſhall be diſpleaſed with youre owne ſelues, for all youre wyckednelle wherin ye haue bene.

And ye ſhall knowe that I am the Lorde, when I entreate you after my name, not after youre wycked wayes, ne accordynge to your corrupte workes: O ye houſe of Iſrael, ſayth the Lorde.

Moreouer, the worde of the Lorde came vnto me, ſayinge: Thou ſonne of man, ſette thy face towarde the Southe, and ſpeake to the Southe wynde, and ſaye to the wodde ſowarde the Southe: Heare the worde of the Lorde, thus ſayth the Lorde God: Beholde, I wyll kyndle a fyre in the, that ſhall conſume the grene trees with the dye. No man ſhall be able to quenche his flame, but all that loketh from the South to the North ſhall be brente therin: and all fleſhe ſhall ſe that I the Lorde haue kyndled it, ſo that no man may quenche it. Then ſayd I: O Lorde, they wyll ſaye of me: Tulhe, they are but fables that he telleth.

The worde of the Lorde came to me, ſayinge: Thou ſonne of man, ſet thy face toward Ieruſalem, ſpeake againſt the Sanctuaryes, and prophecye againſte the lande of Iſrael, ſaye to the lande of Iſrael: Thus ſayth the Lorde God. Beholde I wil vpon the, and wyll drawe my ſwerde out of the ſheathe, and rote out of the both the righteous and the wicked. Seyng then that I wyl rote out of the both the righteous and wicked therfore ſhall my ſwerde go out of his ſheathe againſt all fleſh frome the south to the ſouthe, that all fleſh may knowe how that I the Lorde haue drawen my ſwerde out of the ſheth, and it ſhall not be put in againe.

Mourne therfore (O thou ſonne of man) that thy loynes cracke withall: yea mourne bytterly for them: And yf they ſaye, wherfore mourneſt thou? Then tell them: for the tydynges that commeth, all hertes ſhall melte, all mẽnes ſhall be letten downe, all ſtomaches ſhall fayntc, and all knees ſhall waxe feble. Beholde, it commeth, and ſhall be fulfylled, ſayth the Lorde God.

Agayne, the worde of the Lorde came vnto me, ſayinge: Thou ſonne of man, prophecye and ſpeake: Thus ſayth the Lorde God: ſpeake, the ſwerde is ſharpened and well ſtoured. Sharpened is it for the ſlaughter, and ſtoured that it maye be bright. O, the deſtroyinge ſtaffe of my ſonne, ſhall bynge downe all wodde. He hath put his ſwerde to the bryghtnyge, that good haſte may be taken of it. This ſwerde is ſharpened and dyghte, that it maye be gyuen in to the hande of the maſſacer.

Crye (O thou ſon of man) and howle, for this ſwerde ſhall ſmyte my people, and all the rulers in Iſrael, whiche with my people ſhal be ſlayne downe to the grounde therfore this ſwerde. Smyte thou vpon thy thyghe, for wherfore ſhould not the plage and ſtaffe of iudgement come? Prophecy thou ſon of man and ſmyte thyne handes togyther: make the ſwerde two edged, yea make it thre edged, a manſlcers ſwerde, that ſwerde of the greate ſlaughter, whiche ſhall ſmyte therin, euen in euery priuye chambres: to make them aſtoniſhed and fayntc at the porters, and in all gates to make ſome of them fall. O how bryghte and ſharpe is it: how well dyghte, and made for the ſlaughter. Set the to ſome place alone either vpon the ryght hande as vpon the lefte, whyther ſo euer thy face commeth. I wyll ſmyte my handes togyther alſo, and aſſuage my wrathfull indignacion. Euen I the Lorde haue ſayd it.

The worde of the Lorde came yet vnto me agayne, ſayinge: Thou ſonne of man, make the two ſtretes, that the ſwerde of the kynge of Babylon maye come. Both theſe ſtretes ſhall goo oute of one lande. He ſhall ſet them vp a place, at the heade of the ſtrete ſhall he chole him out a corner. Make the a ſtrete, that the ſwerde may come to warde Rabath of the Ammonites, and to the ſtronge cite of Ieruſalem.

¶ He threatneth the ſworde, that is to ſaye, deſtruction to the cytye of Ieruſalem. He ſheweth the fall of kynge Sedechias. He is commaunded to prophecy the deſtruction of the children of Ammon. After the ſlaughter of other, at the laſt the Lorde ſharpeneth death vnto Nabuchodonoſors hym ſelfe.

CAPI. XXI.

Leuit.xix.f
xx.a
Deut.xxiii.b

For the kynge of Babylon shall stande in the courtynge of the wode, at the heed of the two streetes to aske counsell at the soothesayers, castynge the lottes with his arowes to aske counsell at the goddes, and to loke in the lyuer.

But the soothesayinge shall poynte to the right syde vpon Jerusalem, that he maye set men of warre to smyte it, with a great noyse to crye out alarum, to set battelrammes agaynst the gates, to graue vp bulwarkes, and to make bulwarkes.

Neuertheles, as for the soothesayenge, they shall holde it but for vanitie, euen as though a lesynge were told them: yea, and they theym selues remembre their wyckednesse, so that by ryghte they muste be taken and wonne. Therfore sayethe the Lorde God: For so moche as ye youre selues shewe youre offence, and haue opened youre wyckednesse, so that in all youre workes men may se youre synnes: yea in so moche (I saye) that ye youre selues haue made mencion therof, ye shall be taken by violence.

O thou shamefull wicked guyde of Jsrael whose day is come, euen the tyme that wickednesse shall haue an ende. Thus sayethe the Lorde God: take awaye the myter, and put of the crowne, and so is it away: the humble is exalted, and the proude brought low. Ruynsshe, ruynsshe, ruynsshe it, yea ruynsshe them wyth I, and destroye them: and that shal not be fulfylled vntyll he come, to whome the iudgement belongeth, and to whome I haue gyuen it.

Jere.xlix.c
Ezechie.xxi.a
Apocal.

And thou (O sonne of man) prophecye and speake: Thus sayethe the Lorde God to the children of Ammon, and to their blasphemye speake thou: The the swerde, the swerde is drawen for the slaughter to the slaughter, and sharped that it glystereth (because thou hast loked the out vanities, and prophecyed lyes) that it maye come vpon thy necke, lyke as vpon the other vngodlye, whiche be slayne: whose daye came, when their wyckednesse was full.

Thoughe it were put vp agayne in to the sheathe, yet wyll I punysshe the in the land where thou wast nourysshed and borne, and powre my indignacyon vpon the, and wyll blow vpon the in the fyre of my wrath, and deliuer the vnto cruell people, whiche are learned to destroye. Thou shalte fede the fyre, and thy bloode shall be shedde in the lande, that thou mayste be put oute of remembraunce. Euen I the Lorde haue spoken it.

¶ The woorde of the Lorde agaynst Jerusalem for manslaughter, and bringyng out dishonour to their fathers and mothers, and other wycked actes. Of the wycked doctryne of the false prophetes and pryestes, and of their vnnaturable couetousnesse. The tyranny of rulers. The vnhappynesse of the people.

CAPL. XXII.

MOreouer the woorde of the Lorde came vnto me and sayd: thou sonne of man, wylt thou not reproue this bloudthirstye cittie? Shewe them their abhominacions and tell them: Thus sayth the Lorde God. O thou cittye that shedest blood in the myddest of the, that thy tyme may come also, and makest the goddes to defyle the withall. Thou hast made thy selfe gyltye in the bloode that thou hast shed: & defyled the in the goddes, whiche thou hast made.

Thou hast caused thy dayes to drawe nye, and made ꝑ tyme of thy yeres to come. Therfore wil I make the to be confounded among the heathen, and to be despyted in all the landes, whether they be nye or farre from the: they shall laugh the to scorne, thou that hast gotten the so foule a name, and arte full of mischiefe. Beholde, the rulers of Jsrael haue Deuteron. xxvi.
brought euery man his power, to shed blood in the. In the haue they despyted father and mother, in the haue they oppressed the straunger, in the haue they vexed the wydowe and the fatherlesse. Thou hast defyled my Sanctuarye, and vnhalowed my Sabboth. Vntrue- Deuter. & Leuit.xix.
therers are there in the, that shede blood, and eate vp the hylles, and in the they vse vnhappynesse.

In the haue they discouered their fathers shame, in the haue they vexed women in their vnclenesse. Euery man hath dealte shamefully with his neighbours wife, and abhominably defiled his doughter in law. In the hath eue- Jerem.
ry man forced his owne sister, eue his fathers doughter: yea gyftes haue ben receyued in ꝑ to shede bloode. Thou hast taken vsurye and encrease, thou hast oppressed thy neyghbours by extorcion, and forgotten me, sayth the Lorde God.

Beholde, I haue smytten my handes vpon thy couetousnesse that thou haste vsed, and vpon the bloude whiche hathe ben shedde in the. Is thy herte able to endure it, or maye thy handes defende them selues in the tyme that I shall bringe vpon the? Euen I the Lorde that speake it, wyll bringe it to passe. I wyll scatter thy selfe among the heathen, and strowe the about in the landes, and wyll cause thy fylthynesse to cease out of the: yea and I wil haue the in possession in the sight of the heathen, that thou mayste knowe that I am the Lorde.

And the woorde of the Lorde came vnto me sayinge: Thou sonne of man, the house of Jsrael is turned to drosse. All they that shall be drosse, tynne, yron, and leade are in the fyre become drosse. Therfore thus sayth the Lorde God: for so moche as ye all are turned in to drosse: beholde, I wyll bringe you together vnto Jerusalē lyke as syluer, drosse, yron, tynne, and leade are put togither in the furnace, and the fyre blowen there vnder to melte them: Euen so wyll I gather you, put you in togyther, and melte you in my wrath and indignacyon. I wyl bringe you together, and kyndle the fyre of my cruell displeasure vnder you, that ye maye be melted therin.

Lyke

Lyke as the syluer is melted in the fyre, so shall ye also be melted therin: that ye maye know how that I the Lorde haue poured my wrath vpon you.

And the worde of the Lorde came vnto me sayinge. Thou sonne of man, tell her: Thou art an vncleane lande, whiche is not rayned vpon in the day of thy cruel wrath: the Prophetes that are in the, are lyke a rorynge Lyon that ranneth by his pray.

They receyue ryches & good, and make many wydowes in the. Thy preestes breake my law, and defyle my Sanctuary. They put no difference betwene the holy & vnholy, neither discerne betwene the cleane and vncleane: they turne their eyes fro my Sabothes, and I am vnhalowed amongst them. Thy rulers in the are lyke rauenynge wolues to shede blood, and to destroy soules for theyr owne couetous lucre. So for thy prophetes, they daube with vntempered clay, they se vanities, and prophecy lies vnto them, sayinge: the Lorde God sayth so, where as the Lorde hathe not spoken. The people in the lande vseth wicked extorcion and robberye. They vexe the poore and needy, and oppresse the straunger agaynst ryght.

And I sought in the lande for a man that wolde make vp the hedge, and set him self in the gap before me, in the landes behalfe, that I wolde not vtterly destroye it, but I coulde fynde none. Therfore will I poure out my ire vll displeasure vpon them, and burne them in the fyre of my wrath: their owne wayes will I recompence vpon theyr heades, sayethe the Lorde God.

¶ Of the fornicacyon, meaninge the Idolatry of Samaria and Jerusalem: vnder the names of Aholah and Aholibah. In comparison of Samaria he sheweth that the fornicacyon of Jerusalem is the synnyer. The destruction of Jerusalem is prophecyed. The auouterye of both the sores is found out. Theyr destruction.

CAPI. XXIII.

The worde of the Lorde came vnto me, saying: thou sonne of man, there were two women that had one mother: These (when they were yonge) began to playe the harlottes in Egypte. There were theyr dyttes disfled, and the pappes of them maydenhed destroyed. The eldest of them was called Aholah, and her youngest syster Aholibah. These two were myne, and bare sonnes and doughters, theyr names were Samaria, and that was Aholah: and Jerusalem that was Aholibah. As for Aholah, she began to goo a whoringe, when I had taken her to me. She was set on fyre vpon her louers the Assirians, which had to do with them the princes and Lordes that were dearé in costly araye: fayre yonge men, lusty rydars of horses.

Thus thorowe her whordome, she cleaued vnto all the yonge men of Assiria: Yea, she was mad vpon them, and defyled her self with all their idolles. Neyther ceased she from the fornicacion that she vsed with the Egyptiās: for in her youthe they laye with her, they vsed the virgynite of her maydenhed, & poured their whordome vpon her. Wherfore I deliuered her in to the handes of her louers, euen the Assirians whom she so loued. These discouered her shame, toke her sonnes and doughters, and slewe her with the sworde. An euyl name gat she of all people, and they punished her.

Her syster Aholibah sawe this, and destroyed her self with inordinate loue, more then she, and exceded her syster in whordome, she loued the Assirians (whiche also laye with her) namely the princes and great lordes, that were clothed with al maner of gorgyous apparell, all lusty horsemen, and fayre yong persōnes. Then I sawe that they bothe were defyled alyke.

But she increased styll in whordome: for when she sawe men paynted vpon the walle, the ymages of the Caldees set forthe with fresshe colowres, with fayre gyrdles about them, and goodly bonettes vpon their heades, louynge all lyke Pynces (after the maner of the Babylonyans and Caldees in theyr owne lande, where they be borne) immediatlye as soone as she sawe theym, she burnt in lone vpon them, and sent messengers for them into the lande of the Caldees.

Now when the Babylonians came to her they laye with her, and defiled her with theyr whordome, and so was she polluted with them. And when her lust was auoyded from them, her whordome and shame was discouered and sene, then my herte forsoke her, lyke as my herte was gone from her syster also.

Neuertheles, she vsed her whordome euer the lōger the more, and remembred the dayes of her youth, wherin she had played the harlot in the land of Egypt / she burnt in lust vpō them, whose flesh was like the flesh of Asses, & their seed lyke the seed of horses. Thus thou hast remembred the wickednesse of thy youth, when thy louers vsed thy pappes, & maried thy brestes in Egypte.

Therfore (O Aholibah) thus sayethe the Lorde God: I will rayse vp thy louers (with whom thou hast fornicated thy self) against the and gather them together coumbe about the: namely the Babylonias, and all the Caldees: Pecod, Soa and Coa, with al the Assirias, all yonge and fayre louers, princes and lordes, knyghtes, and gentylmen, whiche be all good horse men: these shall come vpon the with horses, charyottes, and a great multitude of people, which shall be harnessed about the on euery syde, with bocklers, sheldes and helmettes, I will committe the before them, yea they them selues shall punysshe the, according to their owne iudgement. I will put my gelousy vpon the, so that they shall deale cruelly with the.

They shall cut of thy nose and thyne eares, and the remnaunt shall fall downe vnder the sweorde. They shall carye awaye thy sonnes and doughters, and the residue shall be brent in the fyre. They shall stripe the oute of thy clothers, and carye thy costly iewelles awaye with them.

Thus will I make an ende of thy fylthynesse and whoredome, which thou hast brought out of the lande of Egypte: that thou shalte nowme thyne eyes no more after them, and call thy mynde no more vpō Egypte. For thus sayethe the Lorde: beholde, I wyll deliuere the in to the handes of them whom thou hatest: yea, euen in to the handes of them, with whome thou hast fulfylled thy lust, whiche shal deale cruelly with the. All thy labour shal they take with them, and leue the naked and bare, and thus the shame of thy fylthy whoredome shal come to light. All these thinges shal happen vnto the, bycause of thy whoredome, whiche thou hast vsed amonge the Gentyles with wrongfull goods thou hast defiled thy selfe. Thou hast walked in the waye of thy syster, therfore wyll I geue the her cup in thy hande.

Thus sayth the Lorde God: Thou shalte drynke of thy systers cuppe, whose depe and large is euen as it be to the botome. Thou shalt be laughed to scorne, and hadst as greate in derysion, as is possible. Thou shalte be full of dronkennesse and sorowe, for the cup of thy syster Samaria, is a cuppe of destruction and wastynge: the same shalte thou drynke and suppe it oute, euen to the dregges: yea thou shalte eate vp the broken peces of it, and to teare thyne owne breastes: For euen I haue spoken it sayethe the Lorde God.

Therfore thus sayth the Lorde God: For so moche as thou hast forgotten me, and cast me alybe, so beare nowe thyne owne fylthynesse and whoredome.

The Lorde sayd moreouer vnto me: thou sonne of man, wylte thou not reproue Oholah, and Oholibah? Shewe them their abominacions: namely that they haue broken their wedlocke, and stayned their handes with bloode: yea euen with their goods haue they committed aduoutrye, and offred them their owne children (to be deuoured) whome they had borne vnto me.

Yea, and this haue they done vnto me also: they haue defyled my Sanctuarye, in that same daye, and haue vnhalowed my Sabboth. For, when they hadde slayne their children for their goodes, they came the same daye in to my Sanctuary to defyle it. Lo, this haue they done in my house.

Beside all this, thou hast sente thy messengers for men oute of farre countreyes: and when they came, thou hast bathed, trymmed and set for the thy selfe of the beste facion: thou sattest vpon a goodly bed, and a table spred before the, wherupō thou hast set myne incense and myne oyle.

Then was there great cheer with her, and the men that were sent from farre countreyes

ouer the deserte, vnto whom they gaue bracelettes vpon their handes, and set glorious crowners vpon their heedes: then thought I no doubte, but wyll vse their harlotry also with ponder olde booze. And they went in to her, as one vnto a comon harlot. Euen so wil they also to Oholah and Oholibah those lyke women.

Ye all that loue vertue and righteousnes iudge them, and punyshe them: as aduoutrers and murtherers ought to be iudged and punyshed. For they are breakers of wedlocke and the bloude is in their handes. Wherfore thus sayethe the Lorde God: Bringe a greate multitude of people vpon them, and make them be scattered and spoyled: their shall stone them, and gore them with their swordes. They shall slee their sonnes and doughters, and burne vp their houses with fyre.

Thus wyll I destroye all suche fylthynesse oute of the lande, that all women may learne, not to doo after youre vnclennesse. And so they shall laye youre fylthynesse vpon youre owne selues, and ye shall be punyshed for the synnes that ye haue committed with youre goddes: and ye shall knowe that I am the Lorde.

The prophet the kyngge of Ierusalem by a parable of a leedynge potte. The parable of Ezechiels wyfe beynge dead, whiche he after expoundeth.

CAPI. XXIIII.

In the nineth yere, in the tenth moneth, the tenth daye of the moneth, came the worde of the Lorde vnto me, saying: O thou son of man, wryte vp the name of this daye, yea euen the houre of this present daye, when the kynge of Babylon set him selfe against Ierusalem. Shewe that stubborne housholde a parable, and speake vnto them. Thus sayth the Lorde God. Set the a pot, set it on, and poure water in to it: put all the peces togyther in it, all the good peces, the lorne & the shulder, and fyll it with the best bones. Take one of the best sheepe, and an heape of bones with all: let it boyle well, and set the bones selfe well therin.

With that sayde the Lorde God on this maner: Wo be vnto the bloudy citye of the pot, wherupon the rustynesse hangeth, and is not yet cleaned awaye. Take oute the peces that are in it, one after an other: there nede no lottes be cast therfore, for the bloude is yet in it. Vpon a playne bare stone hath she powred it, and not vpon the grounde, that it myghte be couered with dust. And therfore haue I letten her poure her bloode vpon a playne bare stonye rocke, bycause it shoulde not be hyd: and that I myghte brynge my wrothful indignacion and vengeaunce vpon her.

Wherfore, thus sayth the Lorde God: Wo be vnto that bloudy citye, for whome I wyll prepare a heape of wodde:

heape

bence thou the bones togyther, kyndle vpon thy fyre, sethe the fleshe, let all be well sodden, that the bones maye be lusker oute. Moreouer set the potte empty vpon the coles, that it maye be warme, and the metall hote, that the fylthe and vnclennesse maye be consumed.

D But it wyll not goo of, there is so moche of it: the vnclennesse muste be brent oute. Thy fylthynesse is abhominable, for I wolde haue clensed the, but thou wouldest not be clensed. Thou canst not be pourged fro me thyne vnclennesse, tyll I haue poured my wrothfull indignacion vpon the. Euen I the Lorde haue so decreed: Yea, it is come therto alredye that I wyll do it. I wyll not go backe I wyll not spare, I wyll not be intreated: but accordynge to thy wayes and ymaginacyons, thou shalte be punished sayth the Lorde God.

E And the worde of the Lorde came vnto me sayinge: Thou sonne of man, beholde, I will take awaye fro the pleasure of thyne eyes with a plage: yet shalte thou neyther mourne nor wepe, ne water thy cheches therfore: but mayst mourne by thy selfe alone: but vse no wedy lamentacion. Holde on thy bonet, and put on thy shoes vpon thy fete, couer not thy face, and eate no mourners breed.

So I spake vnto the people delymes in the morninge, and at euen my wyfe died: then vpon the nexte morowe I dyd as I was commaunded. And the people sayd vnto me: wilt thou not tell vs what that signifieth whiche thou doest?

F I answered them, the worde of the Lorde came vnto me, saying: Tell the house of Israel, thus sayth the Lorde God: beholde, I wyll suspende my Sanctuarye: euen the glorye of your power, the pleasure of your eyes, and the thyng that ye loue: your sonnes and doughters whom ye haue left, shall fall thorowe the swerde.

Lyke as I haue done, so shall ye doo also: Ye shall not hyde your faces, ye shall eate no mourners breed: your bonnettes shall ye haue vpon your heedes, and shoes vpon your fete.

G Ye shall neyther mourne nor wepe, but in your synnes ye shall be sorowfull, and one repente with an other. Thus Ezechiel is your shewe token. For lyke as he hath wrought (when this commeth) ye shall doo also: that ye maye lerne to knowe, that I am the Lorde God.

But beholde, O thou sonne of man: In the daye when I take fro them their power, their ioye and honoure, the lust of their eyes, the burthen of their bodyes: namely their sonnes and doughters. Then shall there one escape, and come vnto the / for to shewe the. In that daye shall thy mouthe be opened to him whiche is escaped, that thou mayste speake, and be no more domme: yea, and thou shalte be their shewe token, that they may knowe howe that I am the Lorde.

¶ The worde of the Lorde vpon the Ammonites, whiche reioyced at the fall of Jerusalem. Ezayed vpon Moab and Seir. Against Idumea. Against the Philistynes.

CAPI. XXV.

THe worde of the Lorde came vnto me, saying: thou sonne of man, set thy face against the Ammonites: Prophesye vpon them, and saye vnto the Ammonites: heare the worde of the Lorde God. Thus sayth the Lorde God. For so moche as thou spraukest ouer my Sanctuarye, & the, I trowe it be nowe suspended: and ouer the lande of Israel, I trowe it be nowe desolate, yea and ouer the house of Juda, I trowe they be nowe ledde awaye prysoners. Beholde, I wyll deliuer the to the people of the East, that they maye haue the in possession: they shall sette their castles and houses in the. They shall eate thy fruite, and drynke vp thy mylke. As for Rabath, I will make of it a stall for camelles, and of Ammon a sheepe folde: and ye shall knowe, that I am the Lorde.

1 Sam. 13. Jere. 49. a.

For thus sayth the Lorde God: In so moche as thou hast clapped with thyne handes, and stamped with thy fete, yea reioyced in thyne herte ouer the lande of Israel with despyte: beholde, I wyll stretche oute myne hand ouer the also, and deliuer the to be spoyled of the Heathen, and rote the oute from among the people, and cause the to be destroyed oute of all landes / yea I will make the be layd waste, that thou mayst knowe that I am the Lorde.

15

Thus sayth the Lorde God: For so moche as Moab and Seir do saye: Se for the house of Juda, it is but lyke as all other Gentiles be. Therfore beholde, I will make the cities of Moab weponlesse, and shall take awaye their strengthe: their cityes and chefe coostes of their lande, which are the pleasures of the countrey: As namely Bethesimoth, Baalmeon, and Cariathaim: these wyll I open vnto them of the East, that they maye fall vpon the Ammonites: and wil geue it them in possession / so that the Ammonites shal no more be hadde in remembraunce amonge the Heathen. Euen thus wyll I punyshe Moab also, that they maye knowe how that I am the Lorde.

Ezay. 15. a. Jerem. 48. b. Ezech. 25. d. 35. a. Sophon. 2. b.

Moreouer, thus sayth the Lorde God: Because that Edom hath auenged and exalted him selfe vpon the house of Juda / therfore thus sayth the Lorde: I wil stretche out mine hand vpon Edom, and take awaye man and beast out of it.

Ezay. 34. d. Jerem. 49. b. Ezech. 35. b. Obad. 1. Genes. 36. b.

From Theman vnto Deden will I make it desolate: they shal be slayne with the swerde. Then shall my people of Israel wyll I auenge me ageyn vpon Edom: they shal handle him accordyng to my wrath and indignacion, so that they shall knowe my vengeaunce, sayth the Lorde God.

Ezech. 35. b.

Thus sayth the Lorde God: For so moche as the Philistynes haue wroke this: namely

D

taken vengeaunce with despytefull domacke, and of an olde cruell wyll set them selues to destroye. Therefore thus sayth the Lorde God: Beholde, I wyll stretche oute myne hande ouer the Philistines, and destroy the destroyer, and cause all the remnaunt of the see coste to perysshe. A greate vengeaunce wyll I take vpon them, and punysshe them cruelye: that they maye knowe howe that I am the Lorde, whiche haue auenged me of them.

The prophecyeth that Tyrus shall be ouerthrowen, because it reioyced at the destruction of Jerusalem. The wonderynge and astonyshment of the marchauntes, for the desolacyon of Tyrus.

CAPI. XXVI.

IT happened that in the .xi. yere, the fyrste daye of the moneth, the worde of the Lorde came vnto me, sayinge: Thou sonne of man, because that Tyre hath spoken vpon Jerusalem: Ha, now I trow the portes of the people be broken, and she turned vnto me, for I haue destroyed my dely full.

Yea, therefore sayth the Lorde God: Beholde, O Tyre, I wyl vpon the, I wyl bryng a great multytude of people agaynste the, lyke as when the see ariseth with his waues: Thei shall breake the walles of Tyre, and caste downe her towres: I wyll scrape the grounde fro me her, and make her a bare stone: yea an hyding place where the fysshes hange vp the nettes by the see syde. For I haue spoken it, sayth the Lorde God. The Gentiles that people her, her waughtes vpon the lande, shall perysshe with the swerde that they may knowe how that I am the Lorde.

For thus sayth the Lorde God: Beholde, I wyl bryng vpon Nabuchodonosor (whiche is the kynge of Babylon, and a kynge of kynges) from the North vpon Tyre, with horses, charettes, horsemen, and with a greate multitude of people. Thy doughters that are in the land, shal be slayne with the swerde: but agaynste the he shall make bulwarkes, and graue vp dyches about the, and lyfte vp his shylde agaynste the. His slynges and batterll rammes shall be prepare for thy walles, and with his weapons breake downe thy towres. The duste of his horses shall couer the, they shall be so many: thy walles shall shake at the noyse of the horsemen, charettes, and wheles, when he commeth to thy portes, as men doo in to an open cytye. With the hoofes of his horse fete, shall he treade downe al thy strietes.

He shall slee thy people with the swerde, & breake downe the pyllers of thy strengthe. They shall make awaye thy substaunce, and spoyle thy marchaundyse. Thy walles shall they breake downe, and destroye thy houses of pleasure. Thy stones, thy tymbre and youre Jerem. 52.d. rockes shall they caste in the water. Thus wyll I bryngе the melodye of thy songes, & the noyse of thy instrumentes to an ende, so that they shall no more be herde. I wyll make a bare stone of the: yea a dryinge place for nettes, and shalte neuer be buylded agayne: For euen I the Lorde haue spoken it, sayth the Lorde God: thus hathe the Lorde God spoken concernynge Tyre. The Iles shall be moued at the noyse of thy fall, and at the cry of the slayne that shall be murthered in the. All kynges of the see shall come downe from their seates regall: they shall laye awaye their robes, and put of their costly clothinge: Yea with trembylnge shall they be clothed, they shall sytte vpon the grounde: they shall be afrayde at thy sodeyn fall, and be abasshed at the.

They shall mourne for the, and saye vnto the: O thou noble cyty that hast ben so greate D. Ezech. by occupyed of olde, thou that hast ben the strongest vpon the see with thyne inhabitaunters, of whom all men stode in feare: howe art thou now so vtterly destroyed? Nowe at the tyme of thy fall the inhabitaunces of the yles / yea and the yles them selues shall stande in feare at thyne ende.

For thus sayth the Lorde God: when I make the a desolate cyty (as other cyties be, that no man dwell in) and when I bring the deepe vpon the, that greate waters maye couer the: Then wyll I cause the downe vnto them that descende in to the pytte: vnto a people that hath ben longe dead, and set the in a lande that is benethe, lyke the olde wyldernesse, with them which go downe to their graues, so that no man shall dwell more in the. And I wyll make the to be no more in honoure in the lande of the lyuynge. I wyll make an ende of the, and thou shalt be gone. Thoughe thou be sought for, yet shalte thou not be founde for euermore, sayth the Lorde God.

The Prophete is moued to bewayle the destruccyon of Tyrus. He setteth out the pryde of Tyrus for the hauntyng of marchauntes there.

CAPI. XXVII

THe worde of the Lorde came vnto me, E sayinge: O thou sonne of man, make a lamentable complaynt vpon Tyre, and saye vpon Tyre, whiche is a porte of the see, Ezech. 26. that occupieth with moche people and many yles: Thus speaketh the Lorde God. O Tyre, thou hast sayde: What, I am a noble cyte: Thy borders are in the myddest of the see, and thy buylders haue made the meruaylous goodlye, all thy tables haue they made of Cypres trees of the mount of Sanir. From Libanus haue they taken Cedre trees to make the maste: and the okes of Basan to make the towres.

Thy benches haue they made of yuory, and of costly wod out of the yle of Cethim. Thy sayle was of whyte smal nedle worke out of the lande of Egypte, to hange vpon thy maste and thy hangynges of yelowe lyke purple, out of the yles of Elisa. F

They

They of Sidon and Arnad were thy mariners, and the wisest in Tyre were thy shipmasters. The eldest & wysest of Gebal were they, that mended and stopped thy shippes. All shippes of the see with their shippmen occupyed their marchaudyse in the. The Persies, Lidians, and Libias, were in thyne host, & helped ꝑ to fight: they hinged up their shelde and helmettes with the, they sette forth thy beautye. They of Arnad were with thyne host round about thy walles, and were thy watchmen upon thy towres, they hanged vp their shildes round about thy walles, and made the meruelous goodly. Tharsis occupyed with the in all maner of wares, in syluer, yron, tynne, and leade, and made thy market greate. Iauan, Tubal, and Mesech were thy marchaunts, which brought the men & ornamentes of metall for thy occupynge. They of the house of Thogarma brought vnto the at the tyme of thy marte, horse, horsmen and mules.

They of Deban were thy marchaunts: & many other Iles that occupyed with the, brought the wethers, Elephant bones and peacockes for a present. The Syrians occupyed with the, because of thy diuers workes, and increased thy marchaundyse, with Smaragdes, with scarlet, with nedle worke, with white lynen cloth, with sticke & with Chrystall.

Iuda and the land of Israel occupyed with the, and brought vnto thy marketes, wheat balme, hony, oyle, and tryacle. Damascus also vsed marchaundyse with the, in the best wyne and white wull: because thy occupynge was so great, and thy wares so many. Dan, Iauan, & Mesal haue brought vnto thy marketes, yron redy made, with Casia & Calamus, accordynge to thyne occupynge. Deban occupyed with the, in fayre tapestrye worke and purpilwyns. Arabia and al the princes of Cedar haue occupyed with ꝑ, in sheepe, wethers and goates.

The marchaunts of Seba and Regma haue occupyed also with ꝑ, in al costly spyces in all precious stones and golde, which they brought vnto thy marketes. Haran, Chene and Eden, the marchaunts of Saba, Assia and Chrimad, were all ouer with the, & occupyed with the: in costly rayment, of perlowe sylke and nedle worke (very precious, & therfore packte and bounde together with ropes) yea and in Cedre wod, at the time of thy marketes. The shippes of Tharsis were the chefe of thy occupynge.

Thus thou art full, and in worshyp euen in the myddest of the see. Thy mariners were ouer bryngynge vnto the oute of many waters. But the east wynde shall smyte the into the myddest of the see: so that thy wares, thy marchaudyse, thy spyces, thy mariners thy shippmasters, thy helpers, thy occuppyers (that brought the thynges necessary) the men of warre that are in the yle and all thy comens shall perysshe in the myddest of the see in the daye of thy fall.

The suburbes shall shake at the sounde of the crye of thy shypmen. All they men, and all mariners vpon the see, shall leape oute of their boates, and set them selues vpon the lande. They shall syghe vp them ouer because of ꝑ, and make a lamentable cry. They shall caste dust vpon their heades, and lye wyne in the asshes. They shal shaue them selues, and put sacke cloth vpon them for thy sake.

They shall mourne for the with bretfull sorowe, and bytter lamentacion, yea their children also shall wepe for the. Alas, what cyty hath so bene destroyed in the see, as Tyre is? When thy wares and marchaundyse came from the see, thou gauest al people ynough. The kynges of the erth hast thou made rich, therfore the multytude of thy wares and occupynge.

But thou arte nowe cast downe into the depe of the see, all thy resorte of people is perished with the. All they that dwell in the Iles are abasshed at the, and all their kynges are afrayed, yea their faces haue changed colour. The marchauntes of the nacions wondre at the. In that thou art so cleane brought to nought, and comest no more vp.

¶ The worde of God ageynst the kynge of Tyrus for his pryde. Daniel. The Prophete is moued to bewayle the kynge of Tyrus. The worde of the Lorde ageynst Sydon. The Lorde promyseth to gather together the children of Israel.

CAPI. XXVIII.

The worde of the Lorde came vnto me, sayenge: Thou sonne of man, tell the prince of Tyre. Thus sayeth the Lorde God: because thou hast a proude herte and haste sayde: I am a God, I haue my seate in the myddest of the see like a God: where as thou art but a man and not God, and yet settest in thyne owne conceyt, ꝑ thou art God: Beholde, thou rekenest thy selfe wyser then Daniel, that there is no secretes hyd from the

With thy wysdome and thy vnderstandynge, thou hast gotten the great worshipp and gathered treasure of syluer and golde: With thy greate wysdome and occupynge hast thou increased thy power, and because of thy greate ryches, thy herte is proude.

Therfore thus sayeth the Lorde God: For so much as thou hast sette vp thyne herte, as though thou were God beholde, I wyl bringe enemyes vpon the, euen the tyraunte of ꝑ heithen: these shall drawe out their swerdes vpon thy beautye and wysdome, and shal bedyle thy glory.

They shall cast the downe to the pytte, so that thou shalte dye in the myddest of the see as they that be slayne.

Let it, yf thou wilte say then before them that slaye the: I am God: where as thou art but a man & not God, in the handes of them that slaye the.

Dye shalt thou, euen as the vncircumcysed in the handes of the enemyes: for I my selfe haue spoken it: sayeth the Lorde God.

Moreouer

Moreouer the worde of the Lorde came vnto me sayinge: Thou sonne of man, make a lamentable complaynte ouer the kynge of Tyre, and tell him: Thus sayethe the Lorde God: Thou art a seale of a symetrelle, ful of wysdome and excellent beautye. Thou hast bene in the pleasaunt garden of God: thou art dect with all maner of precyous stones: with Rubye, Topas, Cristal, Jacynct, Onix, Jaspis, Saphir, Smaragde, Carbuncle, and golde. Thy beautye and the holes that be in the were set forthe in the daye of thy creacion. Thou art a layre Cherub, stretched wyde out for to couer.

D I haue set the vpon the holy mounte of God, there hast thou bene, & walked amonge the layre glysterynge stones. Frome the tyme of thy creacion thou hast ben ryght excellēt, tyll wickednesse was founde in the. Because of thy greate marchaundyse, thy herte is full of wyckednes, and thou hast offended. Therfore wyll I cast the from the mount of God (O thou coueryng Cherub) and destroye the amonge the glysterynge stones. Thy herte was proude in thy layre beautye, and therfore thy beauty thou hast destroyed thy wisdome, I will caste the downe to the ground, & that in the syghte of kinges.

E Thou hast defyled thy Sanctuary, with the greate wickednesse of thy vnrighteous occupyenge. I will bringe a fyre from the middest of the, to consume the: and will make the to ashes, in the syght of all the that loke vpon the. All they that haue bene acquaynted with the amonges the Heithen, shall be abashed at the: seinge thou arte so cleane brought to nought, and commest no more vp.

And the worde of the Lorde came vnto me sayinge: Thou sonne of man, set thy face agaynste Sidon.

Prophecye vpon it, and speake. Thus sayth the Lorde God: Beholde O Sidon, I wyll vpon the, and get me honoure in the: that it maye be knowen, howe that I am the Lorde when I punyshe her, and get me honoure in her. For I wyll sende pestylence and bloude therinto her streates, so that thole whiche be slayne with the sweorde, shal lye rounde about in the myddest of her: and they shall knowe, that I am the Lorde. She shall no more be a prickinge thorne, and an hurtynge speer vnto the house of Israel, ne vnto them that lye rounde about her and hate her: and they shall knowe, that I am the Lorde.

Thus sayeth the Lorde God: when I gather the housholde of Israel togyther agayne from the nations among whome they be scattered: then shal I be sanctified in them, in the syght of the Gentyles, and they shall dwell in ꝑ land, that I gaue to my seruaūte Jacob. They shall dwell safely therin, buylde houses and plante vynyardes: yea safelye shall they dwell therin, when I haue punyshed all thole that despyse them rounde about: and then shall they knowe, that I am the Lorde their God.

¶ The prophecyeth agaynst Pharao. He ꝓphecyeth the desolation of Egypt, and the sparynge & byldinge of the Egyptians. The Lorde promyseth that he will restore Egypt agayne after fortye yeares. Egypt is therewarde of kynge Nabuchodonosor for the labour whiche he tooke agaynst Tyrus.

CAP. I. XXIX.

IN the tenth yere vpon the twelueth daye of the fyfth moneth, the worde of the Lorde came vnto me sayinge: O thou sonne of man, set nowe thy face agaynste Pharao the kynge of Egypte, prophecye agaynste him, & agaynste the hole lande of Egypte: Speake and tell him, thus sayeth the Lorde God: beholde, O Pharao thou kinge of Egypte, I wyll vpon the, thou greate dragon, that lyest in the waters: thou that sayest: the water is mine. I haue made it my selfe. I wyll put an hooke in thy chawes, and hange all the fysshe in thy waters vpon thy skales: after that I wyll drawe the oute of thy waters: yea and all the fysshe of thy waters that hange vpon thy skales. I will caste the oute vpon the dry land with the fysshe of thy waters, so that thou shalte lye vpon the felde. Thou shalte not be gathered ne taken vp: but shalt be meate for the beastes of the felde, and for the fowles of the ayre: that all they whiche dwell in Egypte, maye knowe, that I am the Lorde: because thou hast bene a staffe of reede to the house of Israel. Whē they toke holde of the with their hande thou brakest & pyercest them on euery syde: and yf they leaned vpon the, thou brakest and hurtest the ioynts of their backes. Therfore, thus sayethe the Lorde God: beholde, I will bringe a sweorde vpon the, and rote out of the both man and beaste. Yea the lande of Egypt shal be desolate and waste, and they shall knowe, that I am the Lorde: Because he sayde: ꝑ water is myne, I my selfe haue made it: Beholde therfore, I wyll vpon the, and vpon thy waters: I wyll make the lande of Egypte waste and desolate, from the towre of Syenes, vnto the borders of the Moreans lande so that in xl. yeres there shal no foote of man walke there, neither foote of catell go there, neither shall it be inhabyted. I wyll make the lande of Egypte to be desolate, amonges other waste countreyes, and her cyties to lye waste xl. yeres, amōg other desolate cyties: And I wil scatter the Egyptians amōg the heithen and nations.

Agayne, thus sayth the Lorde God: When the xl. yeres are expired, I wyll gather the Egyptians to gether agayne, out of the nations, amonges whome they were scattred, & wyll bringe the prysoners of Egypte agayne into the lande of Pathures their owne natyue countrey, that they may be there a lowly small kingdome: yea they shal be the smallest amonge other kyngdomes lest they exalte them selues about the Heithen: for I will so mynisshe them that they shal no more rule the Heithen.

They shall no more be an hope vnto the house of Israel, neither ꝓuoke them any more

more to withehnes, to cause the turne backe and to folowe them: and they shall knowe that I am the Lorde God.

D In the .xxvij. yere, the first daye of the first moneth, came the worde of the Lorde vnto me saynge: Thou sonne of man, Nabuchodonosor the kynge of Babylon hath made his hoste, with greate trauayle and labour to come before Tyre: that euery head maye be balde, and euery shoulder bare. Yet hathe Tyre gruen neither him ne his hoost any reward, for the greate trauayle that he hath taken there.

Therfore thus sayethe the Lorde God: beholde I wyll gyue the lande of Egypt vnto Nabuchonosor the king of Babylon, that he may take away all her substaunce, rob her robberyes, and spoyle her spoyles, to pay his hoost their wages withal. I wil gyue him the lande of Egypt for his labour, that he toke for me before Tyre.

At the same tyme wyll I cause the horne of the house of Israel to growe forthe, and open thy mouth agayne amonge them: that they maye knowe, how that I am the Lorde.

¶ The destruction of Egypte and of his cytyes is bewayled.

CAPI. XXX.

E THe worde of the Lorde came moreouer vnto me, sayinge: thou sonne of man, prophecye and speake: thus sayethe the Lorde God: Mourne, wo worth this daye, for the daye is here, the daye of the Lorde is come: the darcke daye of the Heithen, the houre is at hande, the sweardes commeth vpon Egypte.

Whē wounded me fal downe in Egypte, whē her people are taken away, & when her foundacions are destroyed, the Moriens lād shall be afrayed, yea the moriens lande, Libia and Lidia, all their common people, and Chub, all that be confederate vnto theym, shall fall with them thorowe the sweardes.

F Thus sayth the Lorde: the mayntenours of the lande of Egypte shall fal, the pride of her power shall come downe: euen vnto the tower of Syenen shall they be slayne downe with the swearde, sayth the Lorde God: amonge other desolate countreyes they shall be made desolate, and amonge other waste cytyes they shall be waste. And they shall knowe, that I am the Lorde, when I kyndle a fyre in Egypte, and when all her helpers are destroyed.

At that tyme, shall thrie me sīngers goo forth fro me in shyppes, to make the careliesse Moriens afrayed, and sorow shall come vpō them in the daye of Egypte for doubtelesse it G shall come.

Thus sayth the Lorde God: I wyl make an ende of the people of Egypte thorow the hande of Nabuchodonosor kyng of Babylō. he and his people with him, yea and the cruel tyrauntes of the heithen shalbe brought to destroye the lande.

They shall drawe out their sweardes vpō Egypte and fyll the lande full of slayne: I wyll drye vp the ryuers of water, and sell the lande into the handes of wicked people. The lande and all that is therin, wyll I destroye thorow the enemyes. Euen I the Lorde haue sayde it.

And thus sayth the Lorde God: I wyll D destroye the Idolles, and bringe the ymages ¶ Jere. 43. Ezech. 6. of Nopd to an ende. There shall no more be a prince of Egypte, and a fearfulnesse wyll I sende into the Egyptians land. As for Pathures, I wil make it desolate, and kyndle a fyre in Zoan. Alexandria wyll I punysshe, and poure my wrathfull indignacion vpon Sin which is the strength of Egypte. All the substaunce of Alexandria wyll I destroye, and kyndle a fyre in Egypte.

Sin shall be in greate heuynesse, Alexan- E dria shall be rotted out, and Nopd shall haue dayly sorowe. The best men of Heliopolis and Bubalis shall be slayne with the sweard, and carryed awaye captyue. At Taphnis the daye shall be darke, when I breake there the septer of the lande of Egypte, and when the pompe of her power shall haue an ende. A cloude shal couer her and her doughters shal be led awaye into captyuyte. Thus wyl I punysshe Egypt, that they may knowe, how that I am the Lorde.

It happened in the .xj. yeare, vpō the seuenth I daye of the fyrste moneth, that the Lordes worde came vnto me, sayinge: Beholde thou sonne of man, I wyl breake the arme of Pharao kynge of Egypte: and lo it shall not be bound vp to be healed, neither shal any playster be layde vpon it, for to cast it, or to make it so strong, as to holde a swearde. Therfore, thus sayth the Lorde God: Beholde, I wyll vpon Pharao the kynge of Egypt, and breke his stronge arme (yet is it but a broken one) and wyll smyte the swearde out of his hand.

As for the Egyptians, I wyll scatter them among the heithen, and throw them in the landes aboute. Agayne I wyl strength the arme of the kyng of Babylō, & geue him my sweard in his hād: but I wyl breake Pharaos arme so that he shall bothe it before him pitefully lyke a wounded man.

Yea I wyll stably stre the kynge of Baby- G lons arme: and the armes of Pharao shall fal Pharao downe: that it maye be knowen, that I am the Lorde, whiche geue the kynge of Babylon my swearde in his hande, that he maye drawe it oute vpon the lande of Egypte: & that when I scatter the Egyptians amonge the Gentyles, and throwe them in the landes aboute, they maye knowe, that I am the Lorde.

¶ A comparyson of the puyssaunce of Pharao, with the prosperyte of the Assyrians. He prophecyeth a lyke destruccion vpon them bothe.

CAPI. XXXI.

Moreouer

A Moreouer, it happened in the .xi. yeare the fyrste daye of the thirde moneth that the worde of the Lorde came vnto me, sayinge: Thou sonne of man speake vnto Pharao the kinge of Egypte, and to al his people: Whō art thou lyke in thy greate nesse: Beholde Assur was lyke a Cedre tree vpon the mount of Libanus with fayre braunches: so thicke, that he gaue shadowes and wod out very hyghe. His coppe reached vnto the cloudes. The waters made him greate, & the depe let him vp an hyghe. Rounde about the rotes of him ranne there floudes of water he lette oute his fyne ryuers vnto all the trees of the felde. Therfore was he hyghe then all the trees of the felde, and therowe the multytude of waters that he sent from him he optayned many longe braunches. All fowles of the ayre made their nestes in his braunches, vnder his bowes gendred all the beastes of the felde, and vnder his shadow dwelt all people. Fayre and beautyfull was he in his greatnesse and in the length of his braunches, for his rote stode by the greate waters no Cedre tre myghte lyke him. In the pleasaunt garde of God, there was no fyne tre lyke his braunches, the playne trees were not like the bowes of him. All the trees in the garden of God might not be compared vnto him in his beauty in fayre and goodlye had I made him with the multytude of his braunches: In so moche that all the trees in the pleasaunt garden of God, had enuye at him. D Therfore thus sayth the God: for so moche as he harde lyfte vp him selfe so hyghe and stretched his toy vnto the cloudes, and semge his herte is proude in his hyghnesse: I wyll delyuer him in to the handes of the myghtyest amonges the heythen, whiche shall rote him out. Accordinge to his wyckednesse will I cast him away, the enemyes shal destroy him, and the myghtye men of the heythen shall so smatre him that his braunches shall lye vpon all mountaynes and in al valleyes, his bowes shall be broken downe to the grounde thorow out the lande. Then all the people of the lande shal go from his shadow and forsake him. When he is fallen, all the E fowles of the ayre shall lye vpon him, and all wylde beastes of the felde shall go about amonges his braunches: so that frome hence forthe, no tree in the mater shall attayne to his hyghnes, nor reache his coppe vnto the cloudes, neyther shall any tree of the water stande so hyghe, as he hath done. For vnto death shall they all be delyuered vnder the earth, and go downe to the graue, lyke other men.

F Moreouer, thus sayth the Lorde God: In the daye when he goeth downe to the graue I wyll cause a lamentacion to be made. I wyll couer the depe vpon him, I will staunche his floudes, and the greate waters shal be restrayned. I shall cause Libanus to be sorowfull for his sake, and all the trees of the felde shall be smytten.

I wyll make the heythen shake at the sounde of his fall, when I caste him downe to hell, with them that descende in to the pytte. All the trees of Eden, with al the chosen and best trees of Libanus, yea and all they that are planted vpon the waters, shal mourne with him also in the lower habytacyons: for they shall go downe to hell with him, vnto them that be slayne with the sworde, which dwelt afore vnder the shadowe of his seme among the heythen. To whom shalte thou be lyke-ned, that art so glorious and great, amonge the trees of Eden? yet art thou cast downe vn-der the earth (amonges the trees of Eden) where thou must lye amonges vncircumcyded, with them that be slayne with the sworde. Euen thus is it with Pharao and all his people, sayth the Lord God.

Ezech. xxxi. a

Esay. xiiii. a Ezech. xxxi. g

¶ The Prophete is commaunded to bewayle Pharao. He prophecyeth that destruction shall come vn-to Egypt through the kynge of Babylon.

CAP. XXXII.

IN the .xii. yeare, the fyrste daye of the .xii. moneth, the worde of the Lorde came vn-to me, sayinge: Thou sonne of man, take vp a lamentacion vpon Pharao kynge of E-gypte, and saye vnto him: Thou art counted as a lion of the heythen, and as a whalefishe in the see. A

Ezech. xxxi. a

Thou rasest thy waters about the, thou troublest the waters with thy fete, and stam-pest in their floudes. Thus sayth the Lorde God: I wyll spred my net ouer the, namely, a greate multytude of people: these shall bryng the in to my yarne, for I will caste the vpon the lande, and let the lye vpon the felde that all the fowles of the ayre maye lye vpon the: I wyll gyue all the beastes of the felde ynoughe of the.

Ezechiel. xxxii. a

My flesshe wyll I caste vpon the hilles, & fyll the valleyes with thy hyghnesse. I wyll B water the lande with the aboundaunce of thy bloude euen to the mountaynes, and the valleyes shall be full of the. When thou arte put out, I wyll couer the heauen, and make his starres dymme. I will spre be a cloude ouer the Sunne, and the Moone shal not gyue her lyght.

Ezechiel. xxxii. a Esaie. xiii. a

All the lyghtes of heuen wyll I put oute ouer the, and bryng darckenesse vpon thy lāde sayth the Lorde God. I wyl trouble the hertes of many people, when I bryng thy de-struction amonges the heythen & countreyes whom thou knowest not. Yea I wyll make many people with their kynges so afrayde thorowe the, that their herte shall stand vp, when I shake my sworde at their faces. So dreadfully shall they be affrayed, euery man in him selfe, at the daye of thy fall.

For thus sayth the Lorde God: the kyng C of Babylons sweardes shall come vpon the, with the swerdes of the worthyest wyll I smyte downe thy people.

All they that be myghtye amonge the Gen-tyles, shal waste the proude pompe of Egypte and dyng downe al her people. All the costly

also of Egypte wyll I destroye, that they shal come no more vpon the waters: so that neither mans foote ne beastes clawe, shal feare them any more. Then wyll I make their waters cleare, and cause their floudes to runne lyke oyle, sayth the Lord God: when I make the lande of Egypte desolate, and when the countreye with all that is therin, shall be layde waste: and when I smyte all them whiche dwell in it, that they maye knowe, that I am the Lord. This is the mourning, that the doughters of the heathen shal make: yea a lowde and lamentacion shal they take vp, vpon Egypte and all her people, sayth the Lorde God.

D In the .xij. yeare, the .xv. daye of the moneth came the worde of the Lorde vnto me, sayinge: Thou sonne of man, Take vp a lamentacion vpon the people of Egypte, and cast the downe, yea and the mightye people of the heathen also ouer with the that dwell beneth: and with them that go downe in to the graue. Downe, downe layde (he) and laye the with the vncircumcised. Amonges those that be slayne with the sworde, shall they lye.

The sworde is geuen alreadye, he shall be drawen forth and al his people. The mightye worthies & his helpers, that be gone downe and lye with the vncircumcised & with them that be slayne with the sworde: shall speake to him out of the myddest of hell.

E Assur is there also with his company, and their graues round about, which were slayne and fil al with the sworde, whose graues lye be syde him in the lowe pyt. His commons are buryed rounde about his grade: all together wounded and slayne with the sworde, which men afore tyme brought feare into the land of the liuynge.

There is Elam also with all his people, & their graues rounde about: which all being wounded and slayne with the sworde, are gone downe vncircumcised vnder the earth, whiche neuertheles somtyme brought feare into the lande of the liuynge: for the whiche they bare their shame, with the other that be gone downe to the graue.

Their buryal is geuen them and all their F people, amonges them that be slayne. Their graues are round about all them which be vncircumcised, and with them that be slaine thorowe the sworde: for seinge that in times past they made the lad of the liuynge afrayed, they muste nowe beare their owne shame, with them that go downe to the pyt, & lye amonge them that be slayne.

There is Mesech also and Tubal, & their people, and their graues round about. These all are amonges the vncircumcised, and the that be slayne with the sworde, because afore tyme they made the lande of the liuynge afrayed.

Shulde not they then lye amonges the worthies, and vncircumcised Gyauntes? whiche with their weapons are gone downe to hell: whose swordes are layed vnder their heades, whose wickednesse is vpon their bones: because that as worthyes, they haue brought feare in to the lande of the liuynge. Yea amonges the vncircumcised shalt thou be destroyed, and slepe with them, that perished thorow the sworde.

There is the lande of Edom with her kinges & princes also, which with their strength are layed by them that were slayne with the sworde, yea amonge the vncircumcised, and them whiche are gone downe into the pit.

G Moreouer, there be all the princes of the north, with all the Sidonians, whiche are gone downe to the slayne. Jerem.xlix.b Ezechi.xxxii.b xxxv.a.

With their feare & strength they are come to confusion, and lye there vncircumcised, amõges those that be slayne with the sworde and beare their owne shame, with them that be gone downe to the pyt.

Nowe when Pharao seith this, he shal be comforted ouer all his people, that is slayne with the sworde: both Pharao and all his hoaste, sayth the Lorde God. For I haue geuen my feare in the land of the liuyng. But Pharao and al his people shall lye amonges the vncircumcised, and amonges them that be slayne with the sworde sayth the Lorde God.

¶ The fourth out the ofyce of a preacher. He strengtheneth them that despayre, and boldeneth them with the promyse of mercy. As the former ryghteousnesse helpeth not the ryghteous, yf he geue vpon trust agayne to synne: so the former euyll workes are not imputed to the wycked that conuerteth. The worde of the Lorde agayne the rest of the people. Against the mockers at the wordes of the Prophet.

CAPI. XXXIII.

A Gayne, the worde of the Lorde came vnto me sayinge: Thou sonne of mã Speake to the chyldren of thy people, and tell them: When I sende a sworde vpon a lande, yf the people of the land take a man of their countrey, and sette him to be their watchman: the same man (when he sayeth the sworde come vpon the lande) shall blowe the trompette, and warne the people. G Preachers be watchmẽ. 2.Reg.ix.b

If a man now heare the noyse of the trompet and wyll not be warned, and the sworde come and take him awaye: his bloude shall be vpon his owne head: for he herde & sounde of the trompette, and wolde not take hede, therfore his bloude be vpon him. But yf he wyll receyue warnynge, he shall saue his lyfe.

Agayne, yf the watchman se the sworde come and blowe it not with the trompet, so that the people is not warned: if the sword come then, and take any man from amonges the: the same shall be taken awaye in his owne synne, but his bloude wyll I require of the watchmans hand.

And nowe (O thou sonne of man) I haue made the a watchman vnto the house of Israell? Ezechie.iii.d

rael: that where as thou hearest any thynge out of my mouth, thou maiste warne them on my behalfe. If I saye vnto the wycked thou wycked, thou shalte surely dye: and yf thou warnest hym not warnynge, that he maye beware of his vngodly waye: then shall the wycked dye in his owne synne, but his bloude will I require of thy hande. Neuertheles yf thou warne ỹ wicked of his way, to turne from it, wher as he yet will not be turned from it, he shal be dye because of his synne, but thou hast deliuered thy soule.

Therfore (O thou sonne of man) speake vnto the house of Israel. Ye say thus: Our offences and synnes lye vpon vs, and we be corrupte in them: how shulde we then be restored vnto lyfe? Tell them: As truly as I lyue, saythe the Lorde God, I haue no pleasure in the deathe of the wycked, but rather that the wicked turne from his waye and lyue. Turne you, turne you from youre vngodly wayes, O ye of the house of Israel. Oh, wherfore will ye dye?

Thou sonne of man, tell the children of thy people: The righteousnesse of the righteous shall not saue him, whan so euer he synneth: and wickednes of ỹ wicked shal not hurte him, whan soeuer he conuerteth from his vngodlynes. And the righteousnesse of the righteous shall not saue his lyfe, whansoeuer he synneth.

If I saye vnto the righteous, that he shall surely lyue, and so he trust to his owne righteousnesse, and do synne: then shal his righteousnesse be no more thought vpon, but in the wickednesse that he hathe done he shall dye.

Agayne, if I saye vnto the wicked: thou shalte surely dye: and so he turne from his synnes, and do the thinge that is lawfull & right: In so much that the same wicked maketh the pledge agayne, restoreth that he had taken away by robberye, walketh in ỹ commaundementes of lyfe, & doth no wickednesse: Then shal he surely lyue, and not dye. Yea the synnes ỹ he hath wrought, shal neuer be thought vpon.

For why? he doth now the thing that is lawfull and right, he shall lyue. And yet the children of thy people say: Tush, the way of the Lord is not right, where as their owne waye is rather wrought.

When the righteous turneth from his righteousnesse, and doth the thyng that is wicked, he shal dye therfore. But if the wicked turne from his wickednesse, & doe the thinge that is lawfull and right, he shall lyue therfore. Yet ye saye: the waye of the Lorde is not equall. O ye house of Israel, I will iudge euery one of you after his wayes.

And in the twelueth yere the .v. day of ỹ x. moneth of our captyuite, it happened, that one whiche was fled out of Ierusalē, came vnto me, and sayde: The citye is destroyed. Now the hande of the Lord had bene vpon me the euening afore (to him which was escaped) came I vnto me, & had opened my mouth, vntyll the morowe that he came to me: yea he opened my mouth, so that I was no more domme.

Then came the worde of the Lorde vnto me, and sayde: Thou sonne of man, they that dwell in the wasted landes of Israel, lay Abraham was but one man, and he had the lande in possession: now we are many, & the lande is geuen vs to possesse also.

And therfore tell them: Thus saythe the Lorde: In the bloude haue ye eaten, your eyes haue ye lyfte vp to Idols, and haue shed bloud: shal ye then haue the land in possession.

Ye leane vpon youre swerdes, ye worke abhominacyons, euery one defyleth his neighbours wyfe: and shall ye then possesse the lande? Say thou these wordes vnto them: Thus saythe the Lorde God: As truely as I lyue all ye that dwell in this wildernes, shal be slayne with the swerde: what so euer is vpon the felde, will I geue vnto the beastes to be deuoured: those that be in stronge holdes and dennes, shall dye of the pestylence. For I will make the lande so desolate and waste, and the pomp of her strength shal come to an ende. The mountaynes in Israel shall be so waste that no man shall trauayle therby.

Then shall they learne to knowe, that I am the Lorde, when I make the lande waste and desolate, because of all their abhominacions, that they haue wrought. And thou sonne of man, the children of thy people that talke of the, by the walles & in the doores of their houses, sayinge one to another: Come lette vs heare, what worde is gone forthe from the Lorde: These come vnto the, after the maner of a great people: ye my people sit be wont before the, and heare thy wordes but they wil not therafter: for with their mouthes they shewe them louinge, as though they were feruent, but their herte goeth after their owne couetous lucre.

And as a ballet ỹ hath a swete tune, & is pleasaunt to synge, so shalte thou be vnto them: thy wordes shall they heare, but they will not be therafter. When this commeth to passe (for lo, it commeth in dede) then shall they knowe, that there hathe bene a prophete amonge them.

Against Bysshoppes and Curates that betraye the flocke of Christe, and seke their owne. The Lorde sayethe that he will require his scattered flocke, and gather them together. He reproueth the enuyous of enuyenge of the flocke. He promiseth the true Shepherde Christe, and with him peace.

CAPI. XXXIII.

And the worde of the Lorde came vnto me sayinge: Thou sonne of man, prophecye agaynst the Shepherdes of Israel, prophecye and speke vnto them: Thus saythe the Lorde God: Wo be vnto the Shepherdes of Israel, that feede them selues! shulde not the Shepherdes fede the flocke?

Ye

D Ye haue eaten by the fatte, ye haue clothed you with the woll: the best feede haue ye slayne, but the flocke haue ye not nourished. The weake haue ye not holpen vp, the sycke haue ye not healed: the broken haue ye not bounde together, the outcastes haue ye not brought agayne: the lost haue ye not sought, but cruelly & cruelly haue ye ruled them. Thus are they scattered here and there without a shepherde: yea all the beastes of the fielde deuoure them, and they goo astraye.

E My shepe goo wandringe vpon all mountaynes, and vpon euery hye hyll. Yea they be scattered abrode in all feldes, and there is no man that carefully for them, or seketh after the. Therfore, O ye shepherdes, heare the worde of the Lorde. Thus sayth the Lord God. As truly as I lyue, for as moche as my shepe are robbed, and deuoured of all the wylde beastes of the fielde hauynge no shepherde: and seinge that my shepherdes take no regarde of my shepe, but fede them selues onely and not my shepe. Therfore heare the worde of the Lord, o ye shepherdes: Thus sayth the Lord God: Beholde, I my selfe wil vpon the shepherdes, and require my shepe from their handes, and make them ceasse from feedyng of my shepe: yea the shepherdes shal fede them selues no more: For I will deliuer my shepe out of their mouthes, so that they shall not deuoure them after this. For thus sayth the Lorde God: Beholde, I wyl loke to my shepe my selfe, and seke them. Lyke as a shepeherde amonges the flocke, seketh after his shepe that are scatred abrode, euen so wil I seke after my shepe, and gather them together oute of all places, where they haue ben scattered in the cloudy and darke daye. I wil bring them out from all people, and gather them together oute of all landes. I wyll bringe them in to their owne lande, and fede them vpon the mountaynes of Israell by the ryuers, and in all the places of the countrey. I wyll fede them in right good pastures, vpon the hye mountaynes of Israel shall their folde be. There shall they lye in a good folde, and in a fatte pasture shall they fede: euen vpon the mountaynes of Israel.

I wyll fede my shepe my selfe, and bringe them to their rest, sayth the Lord God. Such as be lost, wil I seke: suche as go astraye, wil I bring agayne: suche as be wounded, wil I bynde vp: suche as be weake, wyll I make strong: suche as be fat and well liuinge, those wil I preserue, and fede them with the thyng that is iustfull. And as for you, O my shepe, sayth the Lorde God: I wil put a difference amonge the shepe, amonges the wethers and the goates. Was it not enough for you to eate vp the good pasture, but ye must treade vnder the residue of your pasture with your feete also? Was it not enough for you to drynke clere water, but ye must trouble the residue also with your feete?

F Thus my shepe muste be fayne to eate the thynge, that ye haue troden downe with your feete, and to drynke it, that ye with your feete haue defyled. Therefore, thus sayth the Lorde God vnto them: Beholde, I wyll iudge the fatte shepe betwene the leane: for as moche as ye haue shot the weake shepe vpon the hores and shoulders, and run vpon them with youre hornes, so longe tyll ye haue vtterly scattered them abrode. I wyll helpe my shepe, so that they shall be no more spoyled: yea I wyll diuerse one shepe from an other. I wyll raise vp vnto them one onely shepherde: euen my seruaunt Dauid, he shal fede them, & he shal be their shepeherde. I the Lorde wyll be their God, and my seruaunte Dauid shall be their prince: Euen I the Lorde haue spoken it. Job 10. Ezech. 34. Dauid.

Moreouer, I wyll make a couenaunte of peace with them, and driue all euyll beastes out of the lande, so they that maye dwelle safelye in the wyldernesse, and slepe in the woddes. Good fortune and prosperous wyll I geue them, and vnto all that be rounde about my hylle. A prosperous showre and rayne wyll I sende them in due season, that the trees in the wodde maye bringe forthe their fruites, and the grounde her increase. They shall be safe in their lande, and shall knowe that I am the Lorde, when I haue broken their yoke, and deliuered them oute of the handes of those that helde them in bondage. T

They shall no more be spoyled of the heathen, nor deuoured with the beastes of the lande, but safely shal they dwell, and no man shall make them. I wyll set vp an excellente planter for them, so that they shall suffre no more hunger in the lande, neyther beare the reproche of the heathen any more. Thus shall they vnderstande that I the Lorde their God am with them, and that they (euen the house of Israell) are my people, sayth the Lorde God. Ye men are my flocke, ye are the shepe of my pasture: and I am youre God, sayth the Lorde God. Ioh. 10. Psal. 95. & 100.

¶ The destruction that shal come on the hyll Seir, that is on the Idumeans, because they troubled the people of the Lorde.

CAPI. XXXVIII.

MOreouer, the worde of the Lorde came vnto me, saying: Thou sonne of man, turne thy face towarde the mount Seir, prophecy vpon it, & saye vnto it: Thus sayth the Lorde God: Beholde, O thou mount Seir, I wyl vpon the. I wil reache out myne hande ouer the, yea waste and desolate wyll I make the. Thy cityes wil I vtterly destroye, and thou shalte lye voyde, that thou mayste know howe that I am the Lord. For so moche as thou hearest an olde enmitye agaynst the the children of Israell, and with a cruell hate hast made them afrayde, what tyme as they were troubled and punished for their synne. Therfore as truely as I lyue, sayth the Lorde God, I wyll prepare the vnto bloude, yea bloode shal followe vpon the.

stynge thou layest wayte for blonde, therfore shall blonde persecute the. Thus will I make the mount Seir violate and waste, and bring to passe that there shal no man go thither, ne come from thence. His mountaynes wil I fil with his slayne men: thy hylles, dales, and valeys shall lye full of them that are slayne with the swerde. I will make the a perpetuall wylderneße, so that no man shal dwell in thy cityes: that ye maye knowe how that I am the Lorde.

And bycause thou hast layd: what, bothe these nacions, and bothe these landes muste be myne, and I will have them in possession, where as the Lorde was there. Therfore, thus sayth the Lord God: As truly as I live I will handle the accordynge to thy wrathe and grefoulye, lyke as thou hast deale cruelly with them: that I maye be knowen among them, howe I have punyshed the. Yea, and that thou mast be sure that I the Lorde have herde all thy despytfull wordes, which thou hast spoken agaynste the mountaynes of Israel, sayinge: Lo, they are made waste, and given vs to devoure. Thus with your mouthes ye have made youre boaste agaynste me, yea, and multeplyed youre proude wordes agaynste me, whiche I have herde all togyther. Wherunto thus sayth the Lorde God: When the hole worlde is in wealthe, then will I make the waste. And lyke as thou (O mount Seir) wast glad, bycause the heritage of the house of Israel was destroyed: euen so will I do vnto the also, that thou and hole Edom shal be destroyed, and know that I am the Lorde.

The promysed deliveraunce from the Gentyles vnto Israel. The benefytes done vnto the Jewes are to be alwayes to the mynde of God, not vnto their deliveraunce. God reneweth our hertes that we maye walcke in his commaundements.

CAPI. XXXVI.

Thou sonne of man, prophecie vpon the mountaynes of Israel, and speke. Heare the worde of the Lorde. O ye mountaynes of Israel. Thus sayth the Lorde God: Bycause your enmeny hath layd vpon you: Ah ha, the hye euerlastynge places are now become ours: Prophecye therfore and speake: thus sayth the Lorde God: Seing ye be wasted and troden downe on euery syde, and become a possession vnto the residue of the Gentiles, whiche have brought you in to mennes mouthes, and vnto an euyll name amongst the people. Therfore heare the worde of the Lorde God. O ye mountaynes of Israel: Thus sayth the Lorde God vnto the mountaynes and hylles, valleys and dales, to the voyde wylderneßes, and desolate cytyes, whiche are spoyled, and hadde in derision on euery syde, amonge the residue of the Heathen: Yea, euen thus sayth the Lorde God: In the fyre of my grefoulye have I taken a vewpet, agaynst the residue of the Gentyles, and agaynst all Edom: whiche have given my lande vnto them seizure for a possession, whiche also reioyced from their hole herte, with a despytefull stomacke to waste it and to spoyle it.

Prophecye therfore vpon the lande of Israel, speake vnto the mountaynes and hylles, to valleys and dales, thus sayth the Lord God. Beholde, this have I devised in my grefoulye and terrible wrathe: For so moche as ye have suffred reproche of the heathen: therfore, thus sayth the Lorde God: I have sworne that the Gentyles which lye about you, shall beare youre confusyon them selues. And as for you (O mountaynes of Israel) ye shall shoote out youre braunches, and bringe forthe youre fruite to my people of Israel, for it is harde by that they come. Beholde, I come vnto you, and vnto you will I tourne me, that ye maye be tylled and sowen.

I will sende you moche people, which shal be all of the house of Israel: the cityes shall be inhabited, and the decayed places shall be reparied agayne. I will prouyde you with moche people & catel, which shal encreale and bringe fruite. I will restore you also to youre olde estate, and shewe you more kyndenesse then euer ye hadde before: wherbye ye shall knowe that I am the Lorde. Yea, people will I sende vnto you (O my folke of Israel) which shall have the in possession, and thou shalt be their inheritaunce, so that thou shalt no more be without them. Agayn, thus sayth the Lorde God: for so moche as they saye vn to you: Thou art an eater vp of men, & a waster of thy people: therfore thou shalt eate no mo men, neyther destroye thy people any more, sayth the Lord God. And I will not suffer the to heare thyne owne confusyon amonge the Gentyles from henceforth. Thou shalte not beare the reproche of the nations, nor cause oute thyne owne people any more, sayth the Lorde God.

Moreover, the worde of the Lord came vnto me, saying: O thou son of man, when the house of Israel dwelt vpon their own ground they defyled therm selues with their owne waves and ymagynations: so that in my syght their waye was lyke the vncleanesse of a menstruous woma. Wherfore I poured my wrath full displeasure vpon them, bycause of the blonde that they had shed in the lande, and bycause of their idols, wherwith they had defyled them selues. I skatred them also among the Heathen, so that they were throwen about in the landes. Accordynge to their waves, and after their owne inuentions, so dyd I punyshe them.

Lowe when they were come vnto the Heathen, and come in amongst them, they dishonoured my holy name: so that it was sayd of them: Are these the people of God, and must go out of their owne land? Then spared I my holy name which the house of Israel had dishonoured amongst the Gentyles, to whome they came. Therfore tell the house of Israel: Thus sayth the Lorde God: I do not this for your sakes (O house of Israel) but for my

my holye names sake, whiche ye dishonured amonge the heathen, when ye came to them. Therfore, I will halowe my greate name agayne, whiche amonge the Gentiles is euyl spoken of: for ye your selues haue dishonured it amonge them. And the Gentiles shall knowe that I am the Lorde, when I am honured in you before their eyes, sayeth the Lorde God.

And for you, I will take you from amonges the heathen, and gather you togyther out of all countreyes, and bringe you agayne in to youre owne lande. Then will I poure clere water vpon you, and ye shall be clene: from all your vnclennesse, and from all your idols shall I clense you. A newe herte also will I gyue you, and a newe spirite will I put in to you: and for that stonye herte, I will take it oute of youre bodye, and gyue you a fleshly herte. I will gyue my spirite amonge you, and cause you to walke in my ordinaunces, to kepe my lawes, and to fulfyl them.

And ye shall dwell in the lande that I gaue to your forefathers, and ye shall be my people, and I will be your God. I will helpe you out of all your vnclennesse. I will call for the corne, and will encrease it, and will let you haue no hongre. I will multiplye the fruites of the trees, and the encrease of the felde for you, so that ye shall beare no more reproche of hongre amonge the heathen. Then shall ye remembre youre owne wicked wayes, and your imaginacions, whiche were not good: so that ye shall take displeasure at your owne selues, by reason of your synnes and abominacions.

But I will not doo this for your sakes (saieth the Lorde God) be ye sure of it. Therfore, O ye house of Israell be ashamed of youre synnes. Moreouer, thus sayeth the Lorde God: what tyme as I shall clense you from all youre offences, then will I make the cityes to be occupyed agayne, and wyl repayre the places þ be decayed. The desolate land shall be tylyed agayne, whiche afore tyme laye waste in the syght of all them that went by.

Then shall it be sayd: this waste lande is become lyke a gardeyn of pleasure, and the voyde, desolate and broken downe cities are nowe stronge and fenced agayne. Then the residue of the heathen that lye rounde about you, shall knowe that I am the Lorde which repayre that was broken downe, and plante agayne that was made waste. Euen I the Lorde haue spoken it, and will do it in deede.

Thus sayeth the Lorde God: I wyl yet ones be founde agayne of the house of Israell, and doo this for them: I shall encrease them as a flocke of men. Lyke as the holy flocke, and the flocke of Jerusalem are in the tyme of solemne feastes: so that also the wylde walled cityes be fylled with flockes of men: and they shall knowe that I am the Lorde.

The prophecyeth the bringynge agayne of the people beynge vncircumcysed, the wyues of the ten tribes with the two. Chardo to the kynge of the Chaldees people alone, and the onely ouerlordge Shepherde therof.

CAPI. XXXVII.

The hande of the Lorde came vpon me, and caryed me oute in the spirite of the Lorde, & let me downe in a playne felde, that laye full of bones, and he led me rounde about by them: and behelde the bones that laye vpon the felde were very many, and maruelous dry also. Then sayd he vnto me: Thou sonne of man: coyldest thou these bones wake lyue agayne? I answered: O Lorde God, thou knowest. And he sayde vnto me: Prophecy thou vpon these bones, and speake vnto them: Ye dry bones, heare the worde of the Lorde. Thus sayeth the Lorde God vnto these bones: Beholde I wyl put breth in to you, that ye may lyue: I will gyue you synewes, and make flesh grow vpon you and ouer you with skin, and so gyue you breth that ye maye lyue and knowe that I am the Lorde.

So I prophecied as he had commaunded me. And as I was prophecyinge, there came a noyse and a greate moeuing, so that the bones came euery one to an other. Lo when I had loked, beholde, they had synewes, and flesh grewe vpon them, and aboue they were couered with skynne, but there was no breth in them: Then sayd he vnto me: Thou sonne of man, prophecye thou towarde the wynde: prophecye, and speake to the wynde: Thus sayeth the Lorde God: come (O thou spirite) from the foure wyndes, and blow vpon these slayne, that they maye be restored to lyfe. So I prophecied, as he had commaunded me, then came the breth in to them, and they receyued lyfe, and stode vp vpon their fete, a maruelous great hoste.

Moreouer, he sayd vnto me: Thou sonne of man, these bones are the hole house of Israel. Beholde, they saye: Our bones are dryed vp, our hope is gone, we are clene cut of. Therfore prophecye thou, and speake vnto them: thus sayeth the Lorde God: Beholde, I wyll open your graues (O my people) and take you oute of your sepulcres, and bringe you in to the lande of Israell agayne. And thou shalt knowe that I am the Lorde, when I open youre graues, and bringe you oute of them. My spirite also will I put in you, and ye shall lyue: I will sette you agayne in youre owne lande, and ye shall knowe, that I am the Lorde, whiche haue sayd, and fulfylled it in deede.

The worde of the Lorde came vnto me, sayenge: Thou sonne of man, take a stycke and wryte vpon it: Vnto Juda and to the children of Israell his companions. Then take an other stycke, and wryte vpon it: Vnto Joseph þ stok of Ephraim, and to all the house of Israel his companions. And the take both these sticke togyther in thyne honde, so that

there be one lyche therof. Now yf the chyldren of thy people saye vnto the: wylte thou not shew vs what thou meanest by these? Say vnto them: thus sayth the Lorde God: beholde I will take the stocke of Ioseph, whiche is in the hande of Ephraim, and of the tribes of Israel his felowes, and will put them to the stocke of Iuda, and make the one stocke, and they shall be one in my hande. And the two styckes whereupon thou writest shalt thou haue in thyne hande, that they may se, and shalt saye vnto them:

Ezech. xxxvii.

Thus sayth the Lorde God: beholde, I will take awaye the children of Israel from among the heathē, vnto whom they be gone and will gather them together on euery syde, and bryng them again in to their owne land. yea I will make one people of the in my land, vpon the mountaynes of Israel, and they all shall haue but one kyng. They shall no more be two peoples seome hereafter, neyther be deuyded in to two kyngdomes: they shall also defile them selues no more with their abominacions, idols, and all their wicked doinges. I will helpe them out of all their dwellyng places wherein they haue synned, & will so clense them, that they shall be my people, and I their God.

David my seruaunt shall be ther kynge, and they all shall haue one shepeherde onely. They shall walke in my lawes and my commaundementes shal they bothe kepe and fulfyll. They shall dwell in the lande that I gaue vnto Jacob my seruaunt, where as your fathers also haue dwelt. Yea eue in the same lande shall they, their children, and their children children dwell for euer more: and my seruaunt David shall be their euerlastynge prynce.

Ezech. xxxiiii. d Ioseph. x.d.

Moreouer, I will make a bonde of peace with them, which shal be vnto them an euerlastynge couenaunt. I will settle them also, and multiply them, my Sanctuarye will I set among them for euermore. My dwellyng shal be with them: yea I will be their God, and they shal be my people. Thus the heathe also shall knowe that I the Lorde am the holy maker of Israel: when my sanctuary shal be amonges them for euer more.

The prophecyeth that Gog and Magog shall come with an appoynted host in to the lande of promyse. Theyr ruyne. He rehearseth that the comminge of Gog was before prophecyed of the Prophetes. The destruction of hym.

CAPI. XXXVIII.

AND the worde of the Lorde came vnto me, sayinge: Thou sonne of man, coūte thy face towarde Gog in the lande of Magog, whiche is the chefe prynce at Mesech and Tubal: prophecye against hym, and saye: Thus sayth the Lorde God: O Gog thou chefe prynce Mesech and Tubal: Beholde, I will vpon the, and will tourne the about, and put a bytte in thy chawes: I will bringe the forth and all thyne hoste, horse, horsemen, & euery man, beynge all weaponed of the best sorte, a great people, that handle all together speres, shyldes, and swordes: the Persis, Moriens, and with them the Lydians, whiche all beare shyld and helmettes: Gomer and all his hoostes: the house of Thogorma out of the North quarters, and all his hostes, yea and many people with the.

Ezech. xxxix. Apoc. xx.

Therfore prepare the, set thy selfe in aray with all thy people that are come vnto the by heapes, and be thou their defence. After many dayes thou shalte be visited, and in the latter yeres thou shalte come in to the lande, that hathe bene destroyed with the swerde, and now is replenyshed again with diuers people vpon the mountaynes of Israel, whiche haue longe lyen waste. Yea, they be broughte out of the nacyons, and dwell all safe. Thou shalte come vp lyke a stormye weather, to couer the lande, and as it were a darke cloude: thou with all thyne hoostes, and a greate multytude of people with the.

Moreouer, thus sayth the Lorde God: At the same tyme shall many thinges come in to thy mynde, so that thou shalte ymagen mischiefe and say: I wil vp to yonder playne land lying (yet at ease, and dwell so safely (for they dwel all without any walles, they haue neyther barres nor wozes) to spoyle them, to robbe them, to laye hande vpon them so well inhabited wyldernesse: against that people, that is gathered together from among the heathen, whiche haue gotten catell and good, and dwell in the myddest of the lande. Then shall Saba, and Dedan, and the marchauntes of Thartis with all their worthes saye vnto the: Art thou come to robbe? hast thou gathered thy people together, because thou wylte spoyle? to take syluer and golde: to carry awaye catell and good: and to haue a greate praye?

Therfore, O thou sonne of man, thou shalte prophecye, and saye thus vnto Gog: Thus sayth the Lorde God: In that daye thou shalte knowe that my people of Israel dwelleth safe: and shalte come frō thy place out of the North partes: thou & many people with the, whiche ryde vpon horses, whereof there is a great multitude and an innumerable sorte. Yea, thou shalte come vpon my people of Israel, as a cloude to couer the lande. This shall come to passe in the latter dayes. I wyl bryng the vp in to my land, that the heathen maye knowe me, when I gette me honour vpon the, O Gog, before their eyes.

Thus sayth the Lorde God: Thou arte he, of whome I haue spoken afore tyme, by my seruauntes the prophetes of Israel, which prophecyed in those dayes and yeres, that I would bringe the vpon them. At the same tyme, when Gog commeth vp in to the lande of Israel (sayth the Lorde God) shall my indignacion goo forthe in to my wrathe. For in my gelousye and hoote displeasure I

haue deuysed, that there shall be a great trouble in the lande of Israell at that tyme. The verye fyshes in the see, the foules of the ayre, the beastes of the felde, and all the men that are vpon the earthe, shall tremble for feare of me.

The hylles also shall be ouerrun vp and downe, the hayres of stone shall fall, and all walles shall synche to the grounde. I will call vp a swerde vpon them in all my mountaynes, sayethe the Lorde God: so that euery mans swerde shal be vpon an other. With pestilence and bloode will I punysshe them: hayle stones, fyre & brymstone will I cause to rayne vpon him, and all his heape: yea and vpon all that great people that is with him. Thus will I be magnified, honoured, and knowen amonges the heathen: that they maye be sure how that I am the Lorde.

¶ She sheweth the destruction of Gog and Magog. The graue of Gog and of his hoste. The prophecye of that Gog and his company shal be deuoured of byrdes and beastes. Wherfore the house of Israel is warned. Their byenge ageine from captyuyte is promysed.

CAPI. XXXIX.

THerfore, O thou sonne of man, prophecye agaynste Gog, and speake. Thus sayth the Lorde God: Beholde, o Gog thou chiefe prince at Mesech and Tubali: I will vpon the, and tourne the aboute, and lede the from the North partes, and bringe the vp to the mountaynes of Israel. As for thy bowe I wil smyte it out of thy lefte hande, and cast thyne arowes out of thy right hand. Thou with al thyne heape and all the people that is with the, must fall vpon the mountaynes of Israel. Then wil I gyue the vnto the foules and wylde beestes of the feld, to be deuoured: there must thou lye vpon the felde: for euen I the Lorde haue spoken it, sayth the Lorde God.

And to Magog, and amonge them that dye so carelesse in the yles: will I sende a fyre, and they shall knowe, that I am the Lorde. I will make also the name of my holynesse to be knowen amonges my people of Israel: & I wil not let my holy name to be euyll spoken of any more: but the very heathen also shal knowe, that I am the Lorde, the holye one of Israell. Beholde it commeth and shall be fulfylled in dede, sayth the Lorde God. This is the day whereof I haue spoken: They that dwell in the cyties of Israel, shall goo forth and set fyre vpon the weapons, and burne them: shyldes and speres, bowes and arowes, hylles and clubbes: seuen yeres shall they be burnynge therof, so that they shall ells bring no stickes from the felde, neither haue nede to hewe downe any ouke of the wodde. For they shal haue weapons enough to burne. They shall robbe those that robbed them, and spoyle those that spoyled them, sayth the Lorde God.

At the same tyme will I gyue vnto Gog a place to be buryed in, in Israell: euen the valey, wherethrow men go from the East to the see ward. Those that trauaile there shall abhorre it: There shall Gog and all his people be buryed: and it shal be called the valey of the people of Gog. Seuen monethes long shall the house of Israel be burying of them, that they maye clense the lande. Yea all the people of the land shall bury them. O it shal be a glorious daye, when I get me that honoure, sayethe the Lorde God. They shall ordeyne men also to be ever burynge, euer goynge thorowe the lande, and appoynte them certayne places to burye those in which remayne vpon the felde, that the lande may be clensed. From ende to ende shall they serche, & that seuen monethes longe. Now those that go thorow the lande, where they se a mannes bone, they shal set vp a token by it, til the very buryers haue buryed it also, in the valey of people of Gog. And the name of the cite shal be called Hamonah: Thus shall they make the lande clene.

And thou sonne of man: thus sayethe the Lorde God: Speake vnto al the foules and euery byrde, yea and to all the wylde beastes of the felde, Gather you together and come, gather you rounde about vpon my slaughter, that I haue slayne for you: euen a great slaughter vpon the mountaynes of Israel: eate flesshe, and drynke bloode. Ye shall eate the flesshe of the worthyes, and drynke the bloode of the princes of the land: of the wethers, of the lambes, of the gotes, and of the oxen that be all slayne at Basan. Eate the fat vnto ye be full, and drynke bloode tyll ye be dronken of the slaughter which I haue slayne vnto you. Fyll you at my table, with horses an stronge horsemen: with capitaynes and all men of warre sayeth the Lorde God.

I will bringe my glorye also amonges the Gentyles, that all the heathen maye se my iudgement that I haue wrought, and my hande whiche I haue layde vpon them: that the house of Israel maye knowe how that I am the Lorde their God from that day forth. And the heathen shal knowe, that where as the house of Israel were led in to captiuitye it was for their wickednesse sake, because they offended me.

For the whiche cause I hyde my face from them, and deliuered them in to the handes of their enemyes, that they myghte all be slayne with the swerde. Accordynge to their vncleannesse, and vnfaythfull seruynges, so haue I entreated them, and hyde my face from them. Therfore thus sayeth the Lorde God: Now will I bring ageine the captyues of Jacob, and haue mercye vpon the hole house of Israel, and be gelous for my holye names sake. All their confusion and offence that they haue done ageinst me, shal be taken awaye: and so safely shall they dwell in their lande, that no man shall make them afrayde. And when I haue brought the ageine from amonges the people, when I haue gathered them together out of their enemyes

handes, and am prayſed in them before many Heathen: then ſhall they knowe that I am the Lorde their God, which ſuffred them to be ledde in to captiuitie amonge the Heathen, but now haue brought them againe in to their owne land, and not lefte one of them yonder.

After that will I hide my face no more from them, but will poure out my ſpirite vpon the houſe of Iſrael, ſayth the Lorde God.

Ezec. xxxix.d.

¶ The reſtoryng of the cytye and of the temple that was to come is ſhewed vnto the Prophete.

CAPI. XL.

A IN the xxv yere of our captiuitie, in the beginnyng of the yere, the tenth day of the moneth: that is the xiiij. yere after that the cyty was ſmytten downe: the ſame day came the hand of the Lord vpon me, and caried me forth, euen in to the ſame of Iſrael, brought he me in the viſions of God: & ſet me downe vpon a marueylous hye mountayne, whereupon there was a buyldyng (as it had ben of a cyty) towarde the north.

B Thyther he caryed me: and beholde, there was a man, whoſe ſimilitude was ſuche as the braſſe whiche had a threde of flaxe in his hande, and a meteroad alſo. He ſtode in the waye and ſayde vnto me: marke well with thyne eyes, hearken vnto with thine eares, and faſten it in thine hert what ſo euer I ſhal ſhewe the, for to the intent that they myght be ſhewed the, therfore arte thou brought hyther, and what ſo euer thou ſeyſt, thou ſhalt certifie the houſe of Iſrael therof.

C Beholde, there was a wall on the outſyde rounde about the houſe: the meteroad that he had in his hand was ſixe cubites long and a ſpanne. So he meaſured the breadth of the buyldyng, which was a meteroad, & the height alſo a meteroad. Then came he vnto the Eaſt dore, and went vp the ſteppes, and meaſured the poſtes of the dore, whereof euery one was a meteroad thicke. Euery chambre was a meteroad longe and brode, betweene the chambres were fyue cubites. The poſt of the dore within the porche, was one meteroad. He meaſured alſo the porche of the innermer dore, whiche contayned a meteroad. Then meaſured he the entrye of the dore that contayned eight cubites, and his pilleres two cubites: and this entrye ſtode inwarde.

D The chambres of the dore Eaſtward, were three on euery ſyde, alyke brode and long. The pilleres alſo that ſtode of both the ſides, were of one meaſure. After this, he meaſured the wideneſſe of the dore, which was ten cubites, and the length of the dore thyrtene cubites. The cbye before the chambres was one cubit brode vpon both the ſides, and the chambres ſixe cubites wide of euery ſyde. He meaſured the dore from the rygge of one chambre to another, whoſe wydneſſe was xxv. cubites, and one dore ſtode againſt an other. He made pilleres alſo three ſcore cubites hye, rounde about the courte dore. Before the forwarde part vnto the fore entrye of the innermer dore, were fyftye cubites. The chambres and their pilleres within, rounde about vnto the dore, hadde fyue wyndowes: So hadde the fore entryes alſo, whoſe wyndowes went rounde about within. And vpō the pilleres there ſtode date trees.

Then brought he me in to the fore courte, where as were chambres and paued worke, made in the fore courte rounde about, thyrtye chambres vpon one paued worke. Nowe the paued worke was alonge beſyde the dores, and that was the lower paued worke. After this, he meaſured the breth from the lower dore vnto the innermer courte of the out ſyde which had an hundred cubites vpon the Eaſt and the Northe parte. And the dore in the vttermoſt courte towarde the North, meaſured he after the length and breth, bothe the chambres alſo on either ſyde, with his pilleres and fore entryes, whiche had euen the meaſure of the fyrſt dore. His height was fifty cubites, the breth xxv. cubites: his wyndowes and porches with his date trees, had euen lyke meaſure as the dore towarde the Eaſt, there were ſeuen ſteppes to go vp vpon and their porche before them. Now the wall of the innermer courte ſtode ſtreyght ouer againſt the dore that was towarde the North Eaſt. From one dore to an other he meaſured an hundred cubites.

E After that, he brought me to the Southe ſyde, where there ſtode a dore towarde the South: whoſe pilleres and porches he meaſured, whiche had the firſt meaſure, and with their porches, they had wyndowes rounde about, lyke the firſt windowes. The height was l. cubites, the breth xxv. with ſteppes to go vp vpon: his porche ſtode before him, with his pilleres and date trees on either ſyde. And the wall of the innermer courte ſtode towarde the South, and he meaſured from one dore to an other an hundred cubites.

So he brought me in to the innermer courte throwe the dore of the South ſyde, which he meaſured, and it had the meaſure afore ſayd. In lyke maner his chambres, pilleres, & fore entryes, had euen the fore ſayd meaſure alſo. And he had with his porches rounde about wyndowes of fyftye cubites height, and fyue and twentye cubites brode. The porches rounde about were xxv. cubites longe, and fyue cubytes brode: and his porche reached vnto the vttermoſt courte: vpon his pilleres there were date trees, and eyght ſteppes to goo vp vpon.

F He brought me alſo in to the innooſte courte vpon the Eaſt ſyde, and meaſured the dore, accordyng to the meaſure afore ſayd. His chambres, pilleres, and porches had euen the ſame meaſure as the firſt had: and with his porches he had wyndowes round about. The height was fiftye cubites, the breth xxv. cubites: his porches reached vnto the vttermoſt courte: his pilleres alſo had date trees on either ſyde, and eyght ſteppes to goo vp vpon.

And

And he brought me to the north dore, and measured it, whiche also had the fore sayde measure. His chambres, pylers and porches had windowes rounde about: whose heigth was. l. cubites, & the bredth. xxv. His pilers stode towarde the vttermost courte, and vpō them both were date trees, and eyght steppes to go vp vpon. There stode a chambre also, whose entraunce was at the dore pylers and there the burntofferynges were washed.

In the dore porche there stode on either syde two tables for the slaughtrynge: to slaye the burntofferynges, synneofferynges and trespacesofferynges therupon. And on the outside as men go forth to the north dore, there stode two tables. Foure tables stode on either syde of the dore, that is eyght tables, whervpon they slaughted. Foure tables were of hewen stone for the burntofferynges, of a cubyte and a halfe longe & brode, and one cubyte hyghe: whervpon were layed the vessels and instrumentes, whiche were vsed to the burnt and slayne offrynges, when they were slaughted. And within ther were bokes foure fyngers brode fastened rounde about, to hang flesh vpon and vpon the tables was layde the offrynge flesshe. On the outside of the innermest dore were the syngers chambres in the inwarde courte beside the North dore ouer against the south. There stode one also, beside the east dore northwarde.

And he sayde vnto me: This chambre on the South syde belongeth to the preestes that kepe the babytacion: and this towarde the North, is the Preestes that wayte vpon the aulter: whiche be the sonnes of Sadoch, & so seruyce before the Lorde in steade of the children of Lewi. So he measured the fore courte, whiche had in length an. C. cubytes, and as moche in bredth by the foure corners. Nowe the aulter stode before the house. And he brought me to the fore entry of the house and measured the walles by the entry dore: which were fyue cubytes long on either syde. The thicknesse also of the dore on either syde was thre cubytes. The length of the porche was. xx. cubytes, the bredth. xi. cubytes, and vpon steppes went men vp to it: by the walles also were pylers, on either syde one.

¶ The disposicyon and dewyse of buyldyng after the temple, and of the other thynges therto belongyng.

CAPI. XLI.

After this he brought me to the temple and measured the postes: which were of both the sydes. vi. cubites thicke, according to the wydenesse of the tabernacle. The bredth of the dore was. x. cubytes & the walles of the dore on either syde fyue cubites. He measured the length therof, whiche contayned fourty cubytes, and the bredth. xx. The dore he in, & measured the dore postes, whiche were two cubytes thicke: but the dore it selfe was syx cubites, and the bredth of the dore was seuen cubytes. He measured the length & bredth therof, which were fourty one xx. cubites before the temple.

And he sayde vnto me: This is the holyest of all. He measured also the walles of the house, whiche was syx cubytes. The chambres that stode rounde about the house, were euery one four cubytes wyde, and one stode harde vpon another, whereof there were thyrtie and thre. And there stode postes beneth by the walles rounde about the house, to beare the vp: but in the wal of the house, they were not fastened. The syde chambres were the hyghest & wyder, and had steppes whereby them rounde about the house. Thus was it wyder about, that from the lowest men myght go to the hyghest and myd chambers. I sawe also that the house was very hyghe rounde about. The foundacion of the side chambres was a meteres (that is vi. cubytes) brode. The thicknesse of the syde wall without, conteyned. vi. cubytes, and so dyd the out wall of the chambres in the house.

Betweene the chambres, was the wydenes xx. cubytes rounde about the house. The chambres stode ouergaynst the out wall. & one dore was towarde the north, the other towarde the South: and the thicknesse of the out wall was fyue cubytes rounde about. Now the buyldynge that was seperated towarde the west, was thre score and ten cubites wyde: the wall of the buyldynge was. v. cubites thicke rounde about, and the length foure score cubites and ten. So he measured the house whiche was an. C. cubytes longe, and seperated buyldynge with the wal were an. C. cubytes longe also. The wydenesse before the house and of it that was separated towarde the east, was an. C. cubytes.

And he measured the lengthe of the buyldynge before and beyonde with the chambres vpon both the sydes: and it conteyned an. C. cubytes. The innermest temple, the porch of the fore courte, the syde postes, there that had syde wyndowes, and pylers rounde about ouer against the postes, from the grounde vp to the wyndowes.

The windowes them selues were syled ouer with bordes: and thus was it about the wal, both the innerst house, and without also: Yea the hole wall on euery syde both within and without was syled ouer with greate bordes.

There were Cherubyns and date trees made also, so that one date tree stode euer betwixt two Cherubyns: One Cherub hadde two faces, the face of a man lokyng alyde toward the date tree, and a lyons face on the other syde.

Thus was it made rounde about in al the house: Yea the Cherubins and date trees were made from the ground vp about the dore and so stode they also vpon the wall of the temple.

The by postes of the temple were foure squared, & the fashyon of the Sanctury was euen as it appeared vnto me afore in the vision. The table was of wod. iij. cubytes hyghe and. ij. cubytes longe: his corners, the lyng & and

and the walles were of wod.

And he sayde vnto me: This is the table that shall stande before the Lorde. The temple and the holyest of all had either of them two dozes, & euery doze had two lytle wicketes whiche were folden in one vpon another, on euery syde two. And vpon the dores of the temple there were made Cherubins & date trees, like as vpon the walles: & a greate thicke balke of wod was before on the outer syde of the porche. Vpon both ſ syders of the walles of the porche, there were made depe windowes and date trees, hauing beames ouerthwart, like as the house had.

¶ Of the chambres of the temple for the preestes, and the holy thynges.

CAPI. XLII.

THen caryed he me out in to the fore courte towarde the north and brought me into the chambre that stode ouer against the backe buylding northward, whiche had the length of an. C. cubytes whole dore turned towarde the north. The wideneſſe contayned. L. cubites: ouer against the. xx. cubites of the inner most court, and against the paued worke that was in the fore court. Before all these thre, there stode pyllers, one ouer against an other: And before the chambre, there was a walkynge place of x cubites brode, and within was a waye of one cubite brode, and their dores towarde the north.

Thus the highest chambres were alway nerest vnto them the lowest and myddemost of euery buylding: for they had chambres vpon chambres stode thre together one vpon an other and conynge pyllers like the fore courte: therfore were they smaller then thole beneth & in the myddest, to reken from the ground vpwarde.

The wall without that stode by the chambres towarde the vttermost court vpon the fronte of the chambres, [illegible] for the length of [illegible] chambres in the [illegible] wall. L. cubytes also but the lyght stode before the temple was an. C. cubites.

Vnder chambres hat vnder the ne entrance of the east syde, whereby a man myght go in to them out of the fore courte, there by the thicke wall of the fore courte towarde ſ east, ouer against the seperate buylding. Before ſ same buylding vpō this syde there were chambres also whiche had a way vnto them, like as ſ chambres on the north syde of the same length & wydenesse.

Their entrawce, fashyon and dores were also of the same maner. Yee euen like as the other chambre dores were, so were theirs also of the same fashion. And before the way towarde the lengere steppes on ſ east syde, there stode a hedge to kepe it.

Then sayde he vnto me: The chambers towarde the north syde and the south which stand before the backe buylding, thole be holye habytacions, wherin the preestes that do seruyce before the Lorde, maye eate the most holy offrynges: and there must they laye the most holy offrynges: meate offrynges, synne offrynges & trespace offrynges, for it is an holy place. Whē the preestes come therin, they shall not go oute in to the fore courte: but (seinge they be holye) they shall leaue the clothes of their mynystracion, and put on other garmētes, when they haue any thynge to do with the people.

Now when he had measured all the inner most house, he brought me forth thorowe the east porte, and measured the same rounde about. He measured the east syde with ſ meteroed, which conteyned rounde conteyned fyue C. meterodes. And the north syde measured he, which conteyned rounde about euen so moche. The other two sides also toward the south and the west (which he measured) contayned either of them. v.C. meterodes. So he measured all the foure sydes where there went a wall rounde about. v.C. meterodes longe, and as brode also which separated the holy from the vnholy.

¶ How the glory of God goynge in to the temple, from whence it had bē ofte departed. He mysteryeth the abolishyng of the idolatrye of the children of Israel, for whose sake they were captiued and brought to bondage. He is commaunded to tell them agayne all ſ abominacions.

CAPI. XLIII.

SO he brought me to the dore, that lyeth towarde the east. Beholde, then came ſ glory of ſ God of Israel from out of the east, whose voice was like a great noyse of waters, and the earth was lightened with his glory. This sight so like vnto that like the sight, that I sawe, when I came to destroye the cyte. Like as the visions that I sawe by the water of Chebar. Then fell I vpon my face, but the glory of the Lorde came into the house through the east [illegible] and the spirite [illegible] and filled the house full of the glory of the Lorde.

I herde one speakynge vnto me out of the house, and there stode one by me, that spake vnto me: O thou sonne of man, this is the place of my throne, and the place of my fote stole, where on I will dwell amonge the children of Israel for euer more, and that the house of Israel shal no more defyle my holy name with their, or their kynges, whoren their hye house chestnut their hyghe places, and therwith the dedes bodyes of their kynges: which house bulte their thresholde in manner hard vpon my thresholde, and their poste right at my poste: so that there is but a thin wall betwyxt me and them.

Thus haue they defyled my holy name with their abhominacions, that I haue consumed them in my wrath. Wherfore I haue withdrawen thē in my wrath. But now they shall put away their whoredome and the dedes bodyes of their kynges out of my sight, that I may dwell among them for euermore. Therfore O thou sonne of man, shewe thou the house of Israel

Israel a temple, that they maye be ashamed of their wickednesse, and measure them ye vre an example therof.

And when they be ashamed of all their workes, then shewe them the fourme and fashyon of the temple: the compasse of it, the goynge out, all the maner and discripcion therof, yea all the dewe and ordynaunces of it, that they may kepe and fulfyl al the fashions and customes therof.

This is the discripcion of the house: Aboue vpon the mount rounde aboute all the comers, it shall be the holyest of all. Beholde, that is the discripcion and fashyon of the house. This is the measure of the aulter (after the true cubyte: whiche is a spanne longer then an other cubyte) his bottome in the myddest was a cubite longe and wyde, & the lodge that went rounde about it, was a span brode. This is the heigth of the aulter: From the grounde to the lower steppes the length is two cubytes, and the breadth one cubyte: and from the lower steppes to the higher are foure cubytes, and the breadth but one cubyte.

The aulter was foure cubytes hyghe, and from the aulter vpwarde shall foure hornes: and it was xij cubytes longe and xij cubytes brode, vpon the foure corners: the compasse of the aulter was xiij cubytes long and xij brode vpon the foure corners, and the lodge that went rounde about, had halfe a cubyte: and the bottome therof rounde about vnto the steppes shall turne towarde the east. And he sayde vnto me: Thou sonne of man, thus sayth the Lorde God: These are the ordinaunces & lawes of the aulter in the daye when they shall make it, to offer burnte offringes vpon it, & to sprenkle bloude therupon. To the preistes, to the Leuites that be of the seed of Sadoch and come before me to do me seruice, sayth the Lorde God: Thou shalt geue them a yonge bullocke for a synne offringe, and take of the bloude of it, and put it vpon the foure hornes of the aulter, vpon the foure corners of the settle, and vpon the border rounde about: and with shalt them clense it, and make it holy. Then shalte take the bullocke of the synne offringe, & burne him at a deuised place without the sanctuarye.

The seconde daye shalt thou take a goteborde without blemysshe for a burneoffering, to make the aulter holy: lyke as it was necessary to the bullocke. And when thou hast made it clense, thou shalt proffre vnto the Lorde a yonge bullocke without blemysshe, and a ramme out of the flocke without blemysshe also: Offer them before the Lorde and let the preistes cast salt vpon them, and proffre them to the Lorde for a burneoffering. Seuen dayes shalt thou prouyde a goteborde for a synne offringe, euerye day a goteborde. A yonge bullocke and a ramme of the flocke without blemysshe shall they offer. Seuen dayes shall they reconcyle and clense the aulter, and offer vpon it. When their dayes are expired, then vpon the viij. daye and so forth, the preistes shall offer their burneoffringes and thankes offringes vpon the aulter: so will I be mercyfull vnto you

sayth the Lorde God.

Ezechiel sheweth what dore of the temple is shutte. He is commaunded to vpbrayde the people with their offence. The vncircumcysed in herte and in the flesshe. who are to be admytted to the seruyce of the temple, and who to be refused. He sheweth what prestes he wolde haue admytted in to the holy place, and also theyr office.

CAPI. XLIIII.

After this, he brought me againe to the vtwarde dore of the Sanctuarye on the east syde, and that was shut. Then sayde the Lorde vnto me: This dore shal be kept shut, and not opened for any man to go thorow it, but onely for the Lorde God of Israel: yea he shall go thorowe it, therfore shal it be shutte kept. The prynce hym selfe shall come therin it, that he maye eate breade before the Lorde. At the porche shall he come in, & there shal he go out agayne. Then brought he me to the dore, vpon the North side of the house. And as I loked about me, beholde, the glory of the Lorde fylled the house, and I fell downe vpon my face. And the Lorde spake vnto me: O thou sonne of man, fasten thyne eyes, behelde, and take diligent hede to all that I wyll saye vnto the, concernyng all the ordynaunces of the Lorde, and all the lawes: ponder well with thyne eyes the commyng in of the house and the goynge out of the Sanctuarye: and tell that obstynate house of Israel: Thus sayth the Lorde God: O house of Israel, ye haue had inough withall your abhominacions, seynge that ye haue brought into my Sanctuary strangers, prouyded vncircumcysed hertes and flesshe, where through my Sanctuary is defyled, when ye offer me bloude, fat, and bloude.

Thus haue all your abhominacions ye not broken my couenaunte, and not kepte the holy ordinaunces of my Sanctuary: but the keapinge of my Sanctuary, haue ye geuen vnto other vnder you to kepe for you. Thus sayth the Lorde God: Of all the Strangers that dwell amonge the children of Israel, no Strangers (whose hertes & flesh is not circumcyse) shall come within my Sanctuary: Ye, not the Leuites that be gone backe fro me, and haue erred from me after their idoles, but they shall beare their owne wickednesse. Neuerthelesse they be set to ouerseare the seruyce in the house of the house of my Sanctuary: and to be seruyte in the houses: slaye burneoffringes and sacrifyces for the people: to stand before them, & to serue them: seing the seruyce that they do them, is before their idoles, & cause the house of Israel to stumble therinne: therfore haue I lyfted vp myne hande ouer them (sayth the Lorde God) that they shall beare their owne wickednesse, and not to come nyghe me, to serue me with their preisthode, nor to come nyghe vnto all my holy gyftes, in the most holyest of all: but shall beare their

Ezech. 44.

theire owne shame and abhominacions, whi-
che they haue done. Shulde I ose them to be
Priestes. Deuter. xviii. d
possessors of the house, and to all the seruyce
is done therin? But the priestes the Leuytes
the sonnes of Sadoch, that kept the holy or-
dynaunces of my sanctuarye, when the chil-
dren of Israel were gone fro me: shall come
to me, to do me seruyce, to stande before me,
and to offre me the fat and the bloude, saythe
the Lorde God.

They shall go in to my Sanctuarye, and
entre before my table, to do me seruyce, and
to wayte vpon myne ordynaunces. Now whe
they go in at the dores of the inwarde court
they shall put on lynen clothes, so that no
woollen come vpon them: whyle they do ser-
uyce vnder the dores of the inwarde court,
and within. They shall haue fayre lynnen
bonettes vpon their heades, and lynnen bre-
ches vpon their loynes, whiche in their la-
boure they shall not put about them. And
when they go forth to the people in to the
vtwarde court, they shal put of the clothes
wherin they haue mynystred, and laye them
in the habitacion of the Sanctuary, and put
on other apparell, lest they vnhalow the people
with their clothes.

They shall not shaue their heades, ne no-
ther lose the bushe of their heere, but rounde
their heades only. All the priestes that go in
to the inmost courte, shall drinke no wyne.
They shal mary no widowe, neither one that
is put from her husbande: but a mayde of the
sede of the house of Israel, or a wydowe, that
hath had a preest before.

They shall shewe my people the differrence
Leuit. xxi. c. xxii. a
betwene the holy, and vnholy, betwixte the
Leuit. x. c. vii. b
clene and vnclene. In any sute of the ayre, they
Deut. xvii. a
shall discerne it, and gyue sentence after my
iudgementes. My solemne feastes, my lawes
and ordynaunces shal they kepe, and halowe
my Sabbothes. They shal come at no dede
personne, to defyle them selues, except it be
father or mother, sonne or daughter, brother
or syster, that hathe had yet no husbande, in
suche they maye be defyled.

And when he is clensed, there shall be re-
kened vnto him. vij. dayes: and yet he go into
the Sanctuarye agayne to do seruyce, he shal
offre a synnofferynge, sayth the Lorde God.
They shall haue an heritage, yea I my selfe
Deut. xviii. a Numer. xviii. c Iosue. xiii. b
wyll be their heritage: ye shall gyue the
no possession in Israel, for I am their possession.
The meatofferynge, synneofferynge, and
trespasofferynge shall they eate, and euery
dedycate thinge in Israel, shall be theirs.
The fyrstlynges of all the fyrste frutes, and
all fre will offerynges shall be the priestes.
Ye shall gyue vnto the preste also for fyrst-
Exod. xxii. b Leuit. xxvii. a
lynges of your dowe, that God maye prof-
spere the seruyce. But no dead caryon shall
preaste eate, ne suche as is deuoured of wilde
beestes, fowles or cattell.

¶ Out of al the lande of promyse are there seperate
foure portyons, of whiche the fyrste is gyuen to the
priestes. And to the temple, the seconde to the Leuites
the thyrde to the cyrye, the fourth to the Prynce.
An exhortacion to the heades of Israel. Of vnle
weyghtes and measures. Of fyrste frutes &c.

CAPI. XLV.

When ye deuyde the land by the lot, ye
shall put aside one parte for the Lorde,
to be holye from other landes: namely. xxv. M. meterodes longe, and. x. M. brode.
This shall be holy, as wyde as it rounde about. Of this parte there shall belong vnto
the Sanctuarye. v. C. meterodes in all the
foure corners, & l. cubytes wyde rounde about
to the suburbes. And from this measure, name-
ly of. xxv. M. meterodes long, and. x. M. brode
thou shalte measure, wherin the Sanctuary
and the holyest of all maye stande.

The reryduе of that holy grounde shall
be the priestes, whiche do seruyce in the San-
ctuary of the Lorde, & go in before the Lord
to serue hym, that they may haue rowme to
dwell in.

As for the Sanctuary: it shall stande for it
selfe: and to the Leuites that serue in the
house, there shal be gyuen. xx. habitacions, of
the xxv. M. length: and. x. M. brede, ye shall
gyue also vnto the cyrye a possessy, of. v. M.
meterodes brode, and. xxv. thousande longe
before the parte of the Sanctuary: that shal
be for the hole house of Israel. Vpon both
sydes of the Sanctuaryes parte, and by the
cyrye, there shall be gyuen vnto the prince,
whatsoeuer lyeth ouer agaynste the cyrie, as
farre as reacheth westwarde and eastwarde:
whiche shall be as longe as one parte, from
the west vnto the east.

This shall be his owne lande in Israel, &
my princes be no more chargeable, vnto my
people. And suche as remayneth yet ouer in
lande, shall be gyuen to the house of Israel
accordynge to their trybes. Thus sayeth the
Lorde God: O ye princes, ye haue now op-
pressed & destroyed ynough: now leaue of, &
do we accordynge to the ryghte, that is
equal and lawfull: and thrust out my peo-
ple no more, sayeth the Lorde God. Ye shall
haue a true weight, a true Ephah, & a true
Bath. The Ephah and the Bath shall be a
like. One Bath shall conteyne the tenth parte
of an Homer, and so shall one Ephah do:
their measure shall be after the Homer. One
Mycle maketh. xx. Geras. Ho. xx Mycles, and
xxv. and. xv. Mycles make a pounde. Thou
the heueroffrynge, that ye shall gyue to be
heaued: namelye, the xvi. part of an Ephah,
out of an Homer of wheate: & the. xvi. parte
of an Ephah, out of an Homer of barly. The
oyle shall be measured with the Bath: ye
wen the tenth parte of one Bath out of a
Cor.

Ten Bathes make one Homer: for one
Homer hylleth ten Bathes. And one lambe
from two hundreth shepe out of the pasture
of Israel, for a meteoffrynge, burntoffrynge
and healthoffrynge, to reconcyle them, sayth
the Lorde God.

All the people of the lande shall gyue this
heueroffrynge with a free wyll. Agayne, it
shall be the princes parte to offre burntof-
frynges, meate offrynges, and drynckoff-
frynges vnto the Lorde, in the holy dayes,
newe

newe Moones, Sabbothes and in all the hyghe feastes of the house of Israel. The synoffryng, meatoffryng, burntoffryng and healthoffryng shall he gyue, to reconcyle the house of Israel. Thus sayth the Lorde God: The fyrste daye of the fyrste moneth thou shalte take a yonge bullocke without blemyth, and clense the Sanctuary. So the preste shall take of the bloud of the synnoffryng, and sprinckle it vpon the postes of the house, and vpon the foure corners of the aulter, with the boxeposte of the innermer courte. And thus thou shalte do also the.vij. daye of the moneth (for such as haue synned of ignorannce, or beynge deceyued) to reconcyle the house withall. Vpon the. xiij daye of the fyrste moneth ye shall kepe Easter. Seuen dayes shall the feaste contynue, wherin there shall no sowre me leuened bread be eaten.

C Vpon the same daye shall the prince gyue for him selfe and all the people of the lande a bullocke for a synnoffryng. And in the feaste of the seuen dayes he shall offre euery day a bullocke and a ramme, that are without blemyth, for a burntoffryng vnto the Lorde: and he gote dayly for a synnoffryng. For the meatoffringes, he shal gyue euer an Ephah to a bullocke, an Ephah to a ramme, and an hin of oyle to an Ephah. Vpon the.xv. daye of the seuenth moneth, he shall kepe the seuen dayes holye one after an other, euen as the other seuen dayes: with the synneoffryng, burntoffryng, meatoffryng, & with the oyle.

¶ The sacrifyces of the Sabboth and of the newe moone. Through what doores they must go in, & come out of the temple, &c.

CAPI. XLVI.

THus sayth the Lorde God: the doore of ꝑ innermer courte toward the East, shall be shut the.vi. worke dayes: but in the Sabboth and in day of the new mone it shall be open. Then shall the prince come vnder the doore porch, and stande styll without by the doore cheke. So the prestes shall offer his burnt and healthoffringes. And he shall worshyp at ꝑ doore poste, and go his way forth ayayne: but the doore shal no more be shut tyll the euenynge.

On the same maner shal the people of the lande also do their worshyp before the Lord without this doore vpon the Sabbothes and newe Moones. This is nowe the the burnt offringe, that the prince shall bringe vnto ꝑ Lord vpon the Sabboth: syxe lambes with oute blemyth, and a ram without blemyth, and an Ephah for a meatoffryng, with the ram. As for the lambes, he maye gyue as many meatoffringes to them, as he wyll, and an hin of oyle to an Ephah. In the daye of the newe moneth, it shal be a yong bullocke without blemyth, syxe lambes and a ram al so without blemyth. With the bullock he shall gyue an Ephah, and with the ramme an Ephah also for a meatoffryng: but to the lambes, what he may come by: And euer an hin of oyle to an Ephah. When the prince commeth he shall go vnder the doore of the porche, and there departe forth agayne. But when the people of the lande come before ꝑ Lorde in the hygh solempne feaste, as many as come in by the north doore to be worshyped, shall go out agayne at the South doore. And they that come in at the South doore, shal go forth agayne at ꝑ North doore. There shall none go out at the doore where he came in, but shall go forth ryght ouer on the other syde and the prince shal go in and out among them.

Vpon the solemne and hyghe feaste dayes this shall be the meatoffryng: An Epha to a bullocke and an Epha to a ram, and to the lambes: as many as he wil, but euer an hin of oyle to an Epha. Lowe when the prince bringeth a burntoffryng or an healthoffryng with a free wyll vnto the Lorde, the east doore shall be opened vnto him, that he maye do with his burnt and healthoffringes, as he doth vpon the Sabboth, and whe he goeth forth, ꝑ doore shal be shut after hym ayayne. He shall dayly bring vnto the Lord a lambe of a yere olde without blemyth for a burntoffryng: this shall he do euery morynge. And for a meatoffryng he shal gyue the.vi. part of an Epha, and the thyrde part of an hin of oyle (to myngle with the cakes) euery morynge. Yea this shall be a dayly meatoffryng vnto the Lorde for an euerlastynge ordinaunce: and thus shal the lambe, the meatoffryng and oyle be gyue euery morynge, for a dayly burntoffryng.

Moreouer, thus sayth the Lorde God. If the prince gyue a gyfte vnto anye of his sonnes, then shall it be his sonnes herete perpetuall, that he may possesse it. But if he wyl gyue one of his seruauntes some of his heritage, it shall be his to the fre yeare, and then to returne ayayne vnto the prince: for his heritage shall be his sonnes onely. The prince also shall take none of the peoples enheritaunce, ne put them from their possessio but to his owne sonnes shal he gyue his possessio, that my people be not scattered abrode, but that euery man maye haue his owne.

And he brought me thorow the intraunce at the syde of the doore to the habytacion of the Sanctuarye, that belongeth to the prestes and lode toward the north, and beholde there was a place vpon the West syde, then sayde he vnto me: This is the place, where the prestes shall dyght the trespace and the offringes, and bake the meatoffringes: that they nede not beare them in to the outward court and so to vnhalowe the people. So he brought me in to the vttermost courte, rounde about all the foure corners. Beholde, in euery corner of the fyue courte, there was yet a litle court.

Yea in all the foure corners of the courte there was a lytle courte of.xl. cubytes lōge & xxx. cubites brode: these fyue litle courtes were

Leuit. xxvi. Num. xxviii.

iii. Reg. xvii. & ii. Reg. xxi.

were of one lyke measure, and there were a ryght wall rounde about them al foure, vnder the which there were barthes made rounde about. Then sayd he vnto me: This is the kitchin, where the ministers of ꝑ house shal dresse the slayne offringes of ꝑ people.

¶ The description of the waters that come out of the temple. The costes of the lande of promyse, and the deuision therof by tribes.

CAPI. XLVII.

AFter this he brought me agayne before the dore of the house: and beholde there gushed out waters from vnder the postes of ꝑ house eastward (for the house stode eastwarde) the same ranne downe vpon the ryght syde of the house, which lyeth to the aulter south ward. Then caried he me out to the northe dore, and brought me forth there rounde about by the vttermost dore that turneth eastwarde. Beholde, there came forthe the water vpon the ryghte syde. Now when the man that had the measured in his hande went vnto the east dore, he measured a M cubites, and then he brought me thorowe the water, euen to the ankles. So he measured yet a thousande, and brought me thorow the water agayne vnto the knees: yet measured he a thousand, and brought me thorowe the water vnto the loynes. After this he measured a thousande agayne, then was it such a ryuer, that I myght not wade thorowe: The water was so depe, ꝑ it was needefull to gaue I wymmed, for it myght not be waded ouer. And he sayd vnto me: hast ꝑ seene this, O thou sonne of man? and with that, he brought me to the ryuer banche agayne.

Nowe when I came there, there stode many trees vpon either syde of the ryuer backe. Then sayd he vnto me: This water that goeth out toward the east, & runneth downe in to the playne felde, commeth into the see: and from the see it runneth out, and maketh the waters hole. Yea all that lyue and moue where vnto this ryuer commeth, shall recouer. And where this water commeth, there shall be moch fysh. For all that comme to this water, shall be lusty and hole. By this ryuer shall be fyshers stande from Engaddi vnto Eneglaim, & there sprede out their nettes: for there shal be great heapes of fish lyke as in the mayne see. As for his clay and pottes, they shal not be hole, for why, it shal be occupyed for salte.

By this ryuer vpon bothe the sydes of the shore, there shall growe all maner of fruitful trees, whose leaues shall not fall of, neither shall their fruite perysh: but euer be fryt at their monethes, for they waters runneth out of the sanctuary.

This fruite is good to eat, and his leafe profitable for medycyne. Thus saith the Lorde God: Let this be the border, wherin ye shal deuide the land vnto the xij. tribes of Israel with the lyne.

Parte it indifferently vnto one as vnto an other: of the which lande I swore vnto your fathers, that it shulde fall to your enheritaunce.

This is the border of the lande vpon the northsyde, from the mayne see, as men goo to Zedada: namely Hemath, Berocha, Sabarim: from the borders of Damascus and Hemath vnto Hazar Thichon, and that lyeth vpō the costes of Hauteran.

Thus the borders from the see forth, shall be Hazar Enan, the border of Damascus the North, and the borders of Hemath: that is the north parte.

The east syde shall ye measure frome Hauteran and Damascus from Galead and the land of Israel by Jordan and so forth, from the see cost, that lyeth eastwarde: and this is the east parte.

The southsyde is, from Thamar forthe to the waters of stryfe vnto Cades, the ryuer, to the mayne see: and that is the southe parte.

The west parte: namely the greate see for the borders therof tyl a man come vnto Hemath: this is the west parte.

This lande shall ye part amonge you, accordynge to the tribes of Israel, & deuyde it to be an heritage for you, & for the straungers that dwell amonge you, and beget children. For ye shal take them amonge ꝑ children of Israel, lyke as though they were of your owne housholde & countrey, and they shal haue heritage with you amonge the children of Israel.

Loke in what tribe the straunger dwelleth, in the same tribe shall ye geue him his heritage, sayth the Lorde God.

¶ The lottes of the seuen tribes. The parte of the possession of the preistes and of the temple, of the Leuytes, of the cyte, of the prynce, are reherced. The lottes of the other tribes. The gates of the cyte.

CAPI. XLVIII.

THese are the names of the tribes that lye vpon the northsyde, by the waye of Hethlon, tyl thou comest vnto Hemath and Hazar Enam, the borders of Damascus towarde the North beside Hemath: Dan shall haue his portion frome the east quarter vnto the west. Vpon the borders of Dan frome the east syde vnto the west, shall Aser haue his portion. Vpon the borders of Aser from the east part vnto the west shal Nephthali haue his portion.

Vpon the borders of Nephthali from the east quarter vnto the west, shall Manasses haue his portion. Vpon the borders of Manasses from the east syde vnto the west, shall Ephraim haue his portion.

Vpon the borders of Ephraim frome the east part vnto ꝑ west, shall Ruben haue his portion. Vpon the borders of Ruben frome

the

the eaſt quarter vnto the weſt ſhal Iuda haue his portion. Vpon the borders of Iuda from the eaſt parte to the weſt, ye ſhal ſet aſyde one portion of.xxv.M.meterodde longe o brode, (lyke as an other portion from the eaſt ſyde vnto the weſte) therin the Sanctuary ſhall ſtande.

As for the portion that ye ſhal ſeparate out for the Lorde, it ſhal be.xxv.M. longe, and ten thouſand brode. Which ſeparated holy portion ſhal belong vnto theſe: namely to the prieſtes towarde the northe xxv.M. and toward the weſt ten thouſand brode, toward the eaſt ten thouſand brode alſo, and toward the ſouth.xxv.M. long, wherin the Sanctuary of the Lord ſhal ſtande. Yea this ſame place ſhal be the prieſtes that are of the children of Sadoch, and haue kepte my holy ordinaunce, which went not aſtraye in the errour of the children of Iſrael, lyke as the Leuites are gone aſtray: and this ſeparated peece that they haue of the lande, ſhal be the moſte holy, harde vpon the borders of the Leuites.

And next vnto the prieſtes, ſhal the Leuites haue.xxv.thouſande long, and ten.M.brode. This ſhal be on euery ſyde.xxv.M. long, and ten.M brode. Of this portion they ſhal ſell nothing, ne make any permutacion therof, leeſt the chiefe of the lande fall vnto other, for it is halowed vnto the Lorde.

The other five.M. after the breadth that lyeth by the.xxv.thouſand, ſhall be common: it ſhal belong to the city and to the ſuburbes for habitacions, and the citye ſhall ſtande in the middeſt therof. Let this be the meaſure: toward the northe part five hundred and four.M. towarde the ſouth part, five.C. and four.M. toward the eaſt part.v.C. and four.M. toward the weſt part.v.C. and four thouſand.

The ſuburbes hard vpon the city, ſhal haue toward the north.l. and two.C. towarde the ſouth.l. and two.C. toward the eaſt.l. and.C. and toward the weſt alſo.l. and two hundred. As for the reſidue of the length ouer ſyde harde vpon the ſeparated holy grounde: namely.x.M. toward the eaſt, and ten.M. towarde the weſt, vnto the holye portion: it and the encreaſe therof, ſhall ſerue for them wearke that laboure in the the citye. They that labour for the welth of the city, ſhal maynteyn this alſo, out of what tribe ſo euer they be in Iſrael.

All that is ſeparated of the.xxv.thouſande long and.xxv.thouſand brode on the four parties, that ſhall ye put a ſyde for the ſeparated portion of the ſanctuary, and for the poſſeſſion of the citye. The reſidue vpon both the ſydes of the ſanctuary and poſſeſſion of the city ſhal belonge to the prince, betwene the place of the xxv.thouſande vnto the eaſt ende, and before the place of the.xxv.M. weſtwarde, vnto the borders of the citye: this ſhall be the princes portion. Thus ſhall be the holy place, and the houſe of the ſanctuary ſhall ſtande in the middeſt. Moreouer, from the Leuites and the citye poſſeſſion that lye in the middeſt of the princes part: lyke what remaineth betwixt the borders of Iuda and the borders of Benjamin, ſhal be the princes.

How of the other tribes.

From the eaſt part vnto the weſt ſhal Benjamin haue his portion. Vpon the borders of Benjamin from the eaſt ſyde vnto the weſte, ſhal Symeon haue his portion. Vpon the borders of Symeon from the eaſt part vnto the weſt ſhall Iſahar haue his portion. Vpon the border of Iſahar frome the eaſt ſyde vnto the weſt, ſhal Zabulon haue his portion. Vpon the borders of Zabulon from the eaſt part vnto the weſt ſhal Gad haue his portion. Vpon the borders of Gad ſouthward, the coaſtes ſhal reache from Thamar forthe vnto the waters of Strife to Cades, and to the floode, euen vnto the mayne ſe.

Thus is the land with his portions which ye ſhall diſtribute vnto the tribes of Iſrael ſayth the Lord God. Thus wide ſhal the city reache: Vpon the north part five.C. and four thouſande meaſures. The portes of the citye ſhall haue the names of the tribes of Iſrael. Three portes of the north ſyde: one Ruben, an other Iuda, the thirde Leui.

Vpon the eaſt ſyde five.C. and foure thouſand meaſures, with three portes: The one Ioſeph an other Benjamin, the third Dan. Vpon the ſouth ſyde five hundred and four thouſand meaſures, with three portes: the one Symeon, an other Iſahar, the third Zabulon. And vpon the weſt ſyde five hundred.C. and foure.M. meaſures, with three portes alſo, the one Gad an other Aſer, the third Nephthali. Thus ſhal it haue.xviij.thouſand meaſures rounde about. And from that time forth the name of the city ſhalbe: The Lorde is there.

The ende of the prophecye of Ezechiel.

THE BOKE OF THE PROPHETE DANIEL.

¶ The Prophete theweth the captyuyte of Joachim kynge of Juda. Of the sonnes that were in captyuyte. The kynge commaundeth to chose whyte of them shoulde be taught the lernyng and language of the Caldees. They are alowed the kynges kytchyng. Daniel abstayneth from the meate of the kynge of Babylon. The lucke and promocion of these chyldren.

CAPI. I.

a ANNO. V. REGIS. & ELIA. XXIIII.

IN the thyrde yere of the raygne of Joachim kynge of Juda, came Nabuchodonosor kynge of Babylon vnto Jerusalem, and besieged it: and the Lorde delyuered Joachim the kynge of Juda in to his honde: with certayne ouermetes of the house of God: which he caryed awaye vnto the land of Sennar, to the house of his God, and there he broughte them in to his goddes treasury. And the kynge spake vnto Aspenaz the chefe chamberlayne, that he sholde kynge him certayne of the children of Israel that were come of the kinges seed, and of Princes, yonge spryngolds without any blemyshe, but faire and welfauoured in sterne in all wysdome, conning and vnderstandynge, which were able to stande in the kinges palace, to rede, and to lerne so, to speake Caldeish.

b Vnto these the kynge appoynted a certeyn porcion of his owne meate, and of the wyne, whyche he dranke hym selfe, so to nourysshe them thre yere, that afterwarde they myght stande before the kynge. Amonge these nowe were certayne of the chyldren of Juda/name ly Daniel, Ananias, Misael, and Azarias. Vnto these the chefe Chamberlayne gaue o ther names, and called Daniel Balthasar: Ananias Sydrach: Misael Misach: and Azarias Abednago. But Daniel was at a poynte with hym selfe, that he wolde not be defyled therowe the kynges meat, ne the wyne whyche he dronke. And this he desyred of the chefe chamberlayne, lest he sholde be defyled hym selfe. So God gaue Daniel fauour and grace before the chefe chamberlayne, that he sayde vnto hym: I am afrayde of my lorde ℣ kyng, whyche hathe appoynted you your meate and drynche, lest he spye youre faces to be worse lykynge then the other spryngolds of youre age, and so ye shall make me lose my heed vnto the kynge.

Genesis xli. Exodi. b. Judith xii. c

Then Daniel answered Melasar, whome the chefe chamberlayne had set ouer Daniel, Ananias, Misael, and Azarias, and sayde: O proue but ten dayes with thy seruaunces, and let vs haue potage to eate, and water to drynche / then loke vpon oure faces, and theyre that eate of the kynges meate. And as then seme, so deale with thy seruaunces. So he consented to them in this matter, and proued them ten dayes. And after the ten dayes theyr faces were better lykynge, and fatter then all the yonge spryngolds whych ate of ℣ kynges meate.

Thus Melasar toke away theyr meat and D wyne, and gaue them potage therfore. God gaue nowe these foure spryngolds cunnyng and lerning in all scripture and wysdome, but vnto Daniel specially he gaue vnderstandyng of all vysions and dreames. Nowe when the tyme was expyred that the kyng had appoynted to bryngе in their yonge spryngolds before him: the chefe chamberlayne broughte them before Nabuchodonosor, and the kynge communed with them. But amonges them all were founde none suche as Daniel, Ananias, Misael, and Azarias.

Therfore stode they before the kynge, whyche in all wysdome, and matters of vnderstandyng that he enquyred of them, founde them ten tymes better then all the sothesayers and charmers, that were in al his realme. And Daniel abode styll vnto the fyrste yere of kynge Cyrus.

¶ The dreame of Nabuchodonosor. He calleth vnto hym sothsayers, and requyreth of them, both the dreame and the interpretacion therof. They answere that they can not shewe it. The kynge commaundeth all the wyse men of Babylon to be slayne. Daniel requyreth tyme to shewe the questyon. The Lorde openeth the mysterye vnto Daniel. Daniel is brought vnto the kynge, and sheweth him his dreame and the interpretacion therof. Of the euerlastynge kyngdome of Christe. The stone Christe. Daniel is exalted and promoted of the kynge.

CAPI. II.

a ANNO. II. REGNI NABU.

IN the seconde yere of the raygne of Nabuchodonosor, had Nabuchodonosor a dreame where thorowe his spirite was vexed, and his slepe brake from hym. Then the kynge commaunded to call togyther all the sothesayers, charmers, witches and Caldees, for to shewe the kyng his dreame. So they came and stode before the kynge. And the kyng sayd vnto them: I haue dreamed a dreame, and my spirite was so troubled therwith, that I haue clene forgotten what I dreamed. Vpon this the Caldees aunswered the kynge in the Syrians speche: O kynge, God saue thy lyfe for euer. Shewe thy seruaunces the dreame, and we shall shewe the what it meaneth. The kynge gaue the Caldees theyr answere, and sayde: It is gone fro me: Yf ye will not make me vnderstande the dreame, with the interpretacion therof, ye shall dye, and youre houses shall be pylled. But yf ye tell me the dreame and the meanynge therof, ye shall haue of me gyftes, rewardes, and great honoure: onely, shewe me the dreame and the signification of it.

Dyd

They aunswered agayne and sayde: The kynge muste shewe his seruauntes the dreme and so shall we declare what it meaneth.
Then the kynge aunswered, sayinge: I perceyue of a truthe, that ye be but prolonge the tyme: for so moche as ye se that the thyng is gone fro me. Therfore ye will not tell me the dreame, ye shal all haue one iudgement. Wut ye sayne and dissemble with vayne wordes, whiche ye speake before me, to put of the tyme.
Therfore tell me the dreame, and so shall I knowe yf ye can shewe me what it meaneth.
Upon this the Caldees gaue answere before the kynge, and sayde: there is no man vpon earthe that can tell the thynge, whiche the kynge speaketh of: Yea, there is neyther kynge, prince nor Lorde, that euer asked suche thynges of a sothesayer, charmer or Caldee: for it is a harde matter, that the kynge requyreth. Neyther is there any, that can certifye the kynge therof, except the goddes: whose dwellynge is not among the creatures.
E For the whiche cause the kyng was wrothe with greate indignation, and commaunded to destroye all the wyse men at Babylon, and the proclamation went forthe, that the wyse men shoulde be slayne. They sought also for Daniel with his companions. Then Daniel enquyred Arioch the kynges stewarde, of the iudgement and sentence, that was gone forthe afordye to kyll suche as were wyse at Babylon.
He answered and sayd vnto Arioch beinge then the kinges deputie: Why hath the king proclaymed so cruell a sentence? Ho Arioch tolde Daniel the matter. Upon this went Daniel vp, and desyred the kynge that he might haue leasure to shewe the kyng the interpretation: and then came he home agayne, and declared the thyng vnto Ananias, Misael, and Azarias his companions, that they shoulde beseche the God of heuen for grace in this secrete, that Daniel and and his felowes, with other suche as were wyse in Babylon, perysshed not.
D Then was the mistery shewed vnto Daniel in a vysyon by nyght. And Daniel praysed the God of heuen. Daniel also cryed loude and sayd: O that the name of God might be praised for euer and euer, for wysdome & strength are his owne / he chaungeth the tymes and ages: he putteth downe kynges / he setteth vp kynges: he giueth wysedome vnto the wyse, and vnderstandynge to those that vnderstande: he openeth the depe secretes; he knoweth the thynge that lyeth in darknesse, for the lyghe dwelleth with him. I thanke the, and prayse the (O thou God of my fathers) that thou hast lent me wysedome and strength, and hast shewed me the thynge that we asked of the, for thou hast opened the kinges matter vnto me.
Upon this went Daniel in vnto Arioch, whome the kynge had ordeyned to destroye the wyse at Babylon: he went vnto him and sayd: destroye not suche as are wyse in Babylon, but bringe me in to the kynge, and I shall shewe the kynge the interpretation.
Then Arioch brought Daniel in to the kyng in all the haste, and sayde vnto him: I haue founde a man amongest the prysoners of Iuda, that shall shewe the kynge the interpretation. Then answered the kynge, and sayd vnto Daniel, whose name was Baltheasar: Art thou he that canst shewe me the dreame, whiche I haue sene, and the interpretation therof? Daniel answered the kynge to his face, and sayd: No for this secret, for the wise the kynge maketh no question: it is neyther the wyse, the sorcerer, nor charmer, ne the deuyll coniurer, that can certifye the kynge of it: Onely God in heauen can open secretes, and he it is that shewed the kyng Nabuchodonosor, what is for to come in the latter dayes. Matth. xiii

Thy dreame, and that which thou hast seen in thyne bed, and thy deuises in thy bedde canst vp thy mynde what should come hereafter. So he that is the opener of mysteries, telleth the what is for to come. As for me, this secret is not shewed me for any wysdom that I haue more then any other liuyng: but only that I might shewe the kynge the interpretation, and that he might know the thoughtes of his owne hert. Then kyng sawest, and beholde, there stode before the a great ymage, whose figure was maruelous great, and his bryght glymme. The ymage here was of fine golde, his brest and armes of syluer, his bealy & loynes were of copper, his legges were of yron, his fete were parte of yron and parte of erthe.
This thou sawest, tyll the tyme that without any handes there was beaten of a stone, wyche smote the ymage vpon the fete, that were bothe of yron and erth, and brake the to pouder: then was the yron, the erth, the copper the syluer and gold broken all togither in peces and became lyke the chaffe of corne, that the wynde blowseth awaye from the summer floores, that they can no more be found. But the stone that smote the ymage became a greate mountayne, which fulfilleth all erthe with the dreme. And now will we shew before the kinge, what it meaneth. Matth. xxi. Luke xx. b

O kynge, thou arte a kyng of kynges: for the God of heauen hathe geuen the a kyngedome, rychesse, strengthe, and maiestye: and hathe deliuered the all thynges that are amonges the children of men: the beastes of the feld, and the foules vnder the heuen, and graue the dominion ouer them all. Thou arte that golden hede. After the, there shall arise an other kyngdome, whiche shall be lesse then thyne. The thyrde kyngdome shall be lyke copper, and haue dominacion in all landes. The fourthe kyngdome shall be as stronge as yron. For lyke as yron breaketh and breaketh all thynges: Yea euen as yron beateth euerye thynge downe, so shall it beate downe and vnbroke. Dan. ii. b

Where as thou sawest the fete and toes parte of erthe and parte of yron, that is a deuyded kyngdome, wherof there shall

haue some of the yron grounde myxte with it for so moche as thou hast sene the yron myxte with claye.

The toes of the fete that were part of yrō and part of claye, signifieth that it shall be a kyngdome partly stronge, and partly weyke. And where as ꝑ sawest yron mixte with claye, they shall myngle them selues with the seed of symple people, and yet not continue one with an other, lyke as yron will not be souldered with a potsherd.

Clay.2.b

In the dayes of these kynges, shall the God of heuen set vp an euerlastynge kyngedome, whiche shall not perysshe, and his kyngdome shal not be gyuen ouer to an other people: yea the same shall breake and destroy all these kyngdomes, but it shall endure for euer.

Dedy.2.f

And where as ꝑ sawest that without anye handes there was cut out of the mount a stone, whyche brake the yron, the copper, the erth, the syluer and golde in peces: by that hathe the great God shewed the kynge what wil come after this. This is a true dreme, and the interpretacion therof is sure.

Then the kynge Nabuchodonosor fell downe vpon his face, and bowed him self vnto Daniel, and commaunded that they shulde offre meate offerynges and swete odoures vnto him. The kynge answered Daniel, and sayd: yea of a truthe youre God is a God above all gobdes, a Lorde above all kynges, and an opener of secretes, seynge thou canste discouer this mistery. So the kinge made Daniel a great man, and gaue him many a great gyfte.

He made him ruler of all the countreyes of Babylon, and lorde of all the nobles that were at Babylon. Nowe Daniel entreated the kinge for Sidrach, Misach, and Abednago so that he made them rulers ouer all the offices in the lande of Babylon. But Daniel him self remayned styll in the courte by the kynge.

¶ The kynge setteth vp a golden Image, whiche he commaundeth to be worshepped. Sydrach, Misach, and Abednago are accused, bycause they dyd not the kynges commaundement. They are brought vnto the kynge and commaunded to worshyp the Image. They refuse to do it, and are put in to a burnynge ouen. By beleue in God, they are deliuered from the fyre. Nabuchodonosor confesseth the power of God after the sight of the myracle.

CAPI. III.

NAbuchodonosor the kynge caused a golden ymage to be made, which was three score cubites hygh, and sixe cubites brode. This he made to be set vp in the fielde of Dura in the lande of Babylon, and sente oute to gather togethee the dukes, lordes, and nobles, ꝑ iudges and officers, the debuties ꝑ shyres, with all the rulers of the land: that they myghte come to the dedicacion of the ymage which Nabuchodonosor the kynge hadde set vp. So the dukes, lordes and nobles / the iudges and officers, deputyes and viewes / with all the rulers of the lande gathered them togither, and came vnto the dedicacyng of the ymage that Nabuchodonosor the kynge had set vp.

Nowe when they stode before the ymage, whiche Nabuchodonosor sette vp, the herald cryed oute with all his myght: O ye people, kynredes and tunges, to you be it sayd: that when ye heare the noyse of the trompettes whiche shall be blowen, with the harpes, shawmes, psalteryes, symphonyes, and all maner of musyke: ye fall downe and worshyp the golden ymage that Nabuchodonosor the kynge hathe set vp. Who so then falleth not downe and boweth him selfe, shall euen the same houre be cast in to an hote burnynge ouen. Therfore, when all the folke herde the noyse of the Trompettes that were blowē with the Harpes, Shawmes, Psalteryes, Symphonyes, and all kynde of melodye: then all the people, kynredes and nacions fell downe, and bowed them selues vnto the golden ymage that Nabuchodonosor the kynge had set vp.

Now were there certayne men of the Caldees that went euen then and accused the Iewes, and sayd vnto the kynge Nabuchodonosor: O king, God saue thy life for euer. Thou being kynge, hast gyuen a commaundement, that all men, when they heare noyse of the trompettes, harpes, shawmes, psalteries, symphonyes, and all the other melodyes: shall fall downe and bow them selues toward the golden ymage: who so then fell not downe, and worshypped not, that he shulde be cast in to an hote burning ouen. B

Nowe are there certeyn Iewes, whom thou hast set ouer the offices of the land of Babylon: namely, Sydrach, Misach and Abednago. Daniel

These men (o kyng) regarde not thy commaundement, yea they will not serue thy gobdes, ne bow them selues to the golden ymage that thou hast set vp.

Then Nabuchodonosor in a cruell wrathe and displeasure, commaunded, that Sydrach, Misach, and Abednago shulde be brought vnto him. So these men were brought before the kyng. Then Nabuchodonosor spake vnto them and sayd: what? O Sydrach, Misach and Abednago, will not ye serue my gobdes? nat bowe your selues to the golden ymage, that I haue set vp? well be redye hereafter, when ye heare the noyse of the trompettes blowe with ꝑ Harpes, Shawmes, Psalteryes, Symphonyes, and all the other melodyes: that ye fall downe and worshyp the ymage whiche I haue made. But yf ye worshyp it not, ye shall be caste immediatlye in to an hote burnynge ouen. Lette se, what God is there, that maye deliuer you oute of my handes? Sydrach, Misach, and Abednago answered the kynge, and sayde: O Nabuchodonosor, we ought not to consent vnto the in this matter, for why? oure God whome we serue, is able to kepe vs from the hote burnynge ouen (O kynge) and can ryght well deliuer vs out of thy handes. And though he will not,

Dan.3.a

Dan.3.a

Yet shalt thou knowe (O kynge) that we wyll not serue thy goddes, nor doo reuerence to the ymage, which thou hast set vp. Then was Nabuchodonozor full of indignacion, so that the countenaunce of his face chaunged vpon Sidrach, Misach, and Abdonago. Therfore he charged & commaunded that the ouen shulde be made seuen tymes hotter then it was wont to be, and spake vnto the strongest worthyes that were in his hoste, for to binde Sidrach, Misach and Abdonago, and to cast them in to the hote burnyng ouen.

So these men were bounde in their cotes, hosen, shoes, with their other garmentes, and cast in to the hote burning ouen: for the kinges commaundement was so sharpe, and the ouen was exceedyng hote. As for the men that put in Sidrach, Misach, and Abdonago, the flame of the fyre destroyed them. And these thre men: Sidrach, Misach, and Abdonago, fell downe in the hote burnynge ouen, being fast bounde.

Then Nabuchodonozor the kyng maruey-led, and rose vp in all haste: he spake vnto his counsell and sayde: dyd ye not cast these thre men bounde in to the fyre? They answered, and sayde vnto the kynge: Yea, O kynge. He answered and sayde: Lo for all that, yet do I se foure men goynge loose in the myddest of the fyre; and nothynge corrupte, and the fourthe is lyke an aungell to look vpon.

Upon this went Nabuchodonozor vnto the mouth of the hote burninge ouen: he spake also, and sayd: O Sidrach, Misach, and Abdonago, ye seruauntes of the hye God, go forth and come hyther. And so Sydrach, Misach, and Abednago went oute of the fyre. Then the dukes, lorde, and nobles, and the kynges counsell came together to se these men, vpon whom the fyre had no maner of power in their bodyes. In so moche that the very heere of their hed was not burnt, and their clothes vnchaunged: yea there was no smell of fyre felt vpon them.

Then spake Nabuchodonozor and sayde: Blessed be the God of Sydrach, Misach, and Abednago: whiche hathe sente his aungell, and defended his seruauntes, that put their truste in him: that haue altered the kynges commaundement, and ioparde their bodyes therevpon, rather then they wolde serue or worshyp any other God, except their owne God onely.

Therfore I wyll and commaunde, that all people, kynredes and tunges, whiche speake anye blasphemye agaynste the God of Sidrach, Misach, and Abednago, shall dye, and their houses shall be pyled: Bycause there is no God that maye saue, as this. So the kynge promoted Sydrach, Misach, and Abednago, in the lande of Babylon.

¶ Nabuchodonozor dreameth agayne. Daniel interpreteth it. Nabuchodonozor is put oute of his realme, and eateth with beastes. He confesseth the power of God, and is restored in to his kyngdome.

CAPI. IIII.

NAbuchodonozor kynge vnto all people, kynredes and tunges that dwell vpon the hole earthe: peace be multiplyed amongste you: I thought it good to shew the tokens and marueylous workes, that the hye God hath wrought vpon me. O howe greate are his tokens, and howe mighty are his wonders? his kyngdom is an euerlastyng kyngdome, and his power lasteth for euer, and euer. [Psal. 144. Daniel. vii. Luke. i.]

I Nabuchodonozor kynge at rest in myne house, and flourysshynge in my palace, sawe a dreame, whiche made me afrayde: and the thoughtes that I had vpon my bed, with the visions of my hed troubled me. Then sent I out a commission, that all they which were of wysdome at Babylon shulde be brought before me, to tell me the interpretacyon of the dreame.

So there came the sothsayers, charmers, Caldees and coniurers of deuyls: to whome I tolde the dreame, but what it betokened they could not shew me: tyl at the last there came one Daniel (otherwyse called Balthasar, accordynge to the name of my God) with the hath the spirite of the holy goddes in him: to whome I tolde the dreame, saynge: O Balthasar, thou Prynce of sothsayers: for so moche as I knowe that thou hast the spirite of the holy Goddes, and no secrete is hid from the: tell me therfore what the vysyon of my dreame (that I haue seen) maye signifye. I sawe a vision in my hed vpon my bed: and beholde there stode a tre vpon the grounde whiche was very hyghe, greate, and myghtye: the heyght reached vnto the heuen, and the brede extended to all the endes of the earthe: his leaues were fayre, he had very moche fruite, so that euery man had ynoughe to eate therin.

The beastes of the felde had shadowes vnder it, and the fowles of the ayre dwelte in the bowes therof. Shortly, all creatures fed of it. I sawe in my hed a vysion vpon my bedde: and beholde, a watcher came downe from heuen, and cryed myghtyly, saynge: Hewe downe the tree, breake of his braunches, shake of his leaues, and scatter his fruite abrode: that all the beastes maye gette them awaye from vnder him, and the fowles from his braunches. Neuertheles, leaue the grounde of his roote styll in the earthe, and bynde him vpon the playne felde, with cheynes of yron and stele. With the dewe of heuen shall he be wet, and he shal haue his part in the herbes of the ground with other wylde beastes.

That mannes herte of his shall be taken from him, and a beastes herte shall be geuen him, till seuen yeres be come and gone vpon him.

This errande of the watcher, is a commaundement graunted and sought out in the counsell of him that is moste holye: to lerne men for to vnderstande that the highest hath power ouer the kyngdomes of men, and

MM.ij. geueth

gruth them to whom it lyketh him, & bynge
geth the bereye caitaffes of men ouer them.
This is the dreame that I kynge Nebucho-
donoſor haue ſene: therefore, O Balthaſar, tell
thou me what it ſignifieth: for ſo moche as
all the wyſe men of my kyngdome are not
able to ſhewe me what it meaneth. But
thou canſt do it, for the ſpirite of ♄ holy god-
des is in the.

D Then Daniel (whoſe name was Balthaſar) helde his peas by the ſpace of an howre, and
his thoughtes troubled him. So the kynge
ſpake, and ſayd: O Balthaſar, let neither the
dreame ne the interpretacion therof feare the.
Balthaſar anſwered, ſayinge: O my Lorde,
this dreame happen to thyne enemyes, & the
the interpretacion to thyne aduerſaryes. The
for the tree that thou ſaweſt, whiche was ſo
greate and mightye, whoſe heyghte reached
vnto the heuen, & his breth in to all ♄ worlde:
whoſe leaues were fayre, and the frute moch
vnder the whiche the beestes of the felde had
their habitacion, and vpon whoſe braunches
the foules of the ayre dyd ſyt.

Euen thou, O kynge, art the tree, great and
ſtronge. Thy greatneſſe encreaſeth, and rea-
cheth vnto the heuen, ſo doethe thy power to
the endes of the erth. But where as the kinge
ſawe a watcher, euen an holy aungell, that
came downe from heuen, and ſayde: hewe
downe the tree, and deſtroye it: yet leaue the
grounde of the roote in the earthe: and bynd
him vpon the playne felde, with chaynes of
yron and ſtele. He ſhall be wet with the dewe
of heuen, and his parte ſhall be with the
beaſtes of the felde, tyll ſeuen yeres be come
and gone vpon him. This (O kynge) is the
interpretacion, yea it is the very mater of him
that is hyeſt of all, and it toucheth my Lorde
the kynge.

E Thou ſhalte be caſt oute fro men, and thy
dwellynge ſhall be with the beaſtes of the
felde: with graſſe ſhalte thou be fed lyke an
ox. Thou muſt be wet with the dewe of he-
uen: Yea, ſeuen yeres ſhall come and goo
vpon the, tyll thou knowe that the hieſt hath
power vpon the kyngdomes of men, and gy-
ueth them to whom he will. Moreouer, where
as it was ſayd that the roote of the tre ſhulde
be left ſtyll in the grounde: it betokeneth ♄
thy kyngdome ſhall remayne hole vnto the,
after thou haſt learned to knowe, that the
power commeth from heauen. Wherfore, O
kynge, be content with my counſell, that thou
mayſt loſe thy ſynnes with righteouſneſſe,
and thyne offences with mercy to poore peo-
ple: for ſuche thynges ſhal prolong thy pear.
All theſe thynges touche the kyng Nabucho-
donoſor.

♄ After twelue monethes, the kyng walk-
ed vp and downe in the palace of the kyng-
dome of Babylon, and ſayd: This is ♄ great
citye of Babylon, which I my ſelfe (with my
power and ſtrengthe) haue made a kynges
courte for the honour of my maieſtie. While
theſe wordes was yet in the kynges mouthe,
there fell a voyce from heuen ſaying: O kyng
Nabuchodonoſor, to the be it ſpoken: The
kyngdome ſhall departe from the, thou ſhalt
be caſt out of mens company: thy dwellynge
ſhall be with the beaſtes of the felde, ſo that
thou ſhalt eate graſſe lyke an ox, tyll ſeuen
yeres be come and gone ouer the, euen vntyll
thou knoweſt that the hieſt hath power vpon
the kyngdomes of men, and that he maye
geue them vnto whome it pleaſeth him.
The ſelfe ſame houre was this matter fulfy-
lled vpon Nabuchodonoſor: for that he
was caſte out of mennes compayny, and eate
graſſe lyke an ox. His body was wet with ♄
dewe of heuen, tyll his heares were as great
as Egles fethers, and his nayles like byrdes
clawes.

G When this tyme was paſt, I Nabucho-
donoſor lyfted vp myne eyes vnto heuen, and
myne vnderſtandynge was reſtored vnto me
agayne. Then gaue I thankes vnto ♄ hieſt,
I magnified and prayſed him that lyueth for
euer more, whoſe power endureth alwayes,
and his kyngdom from one generacion to an
other: in comperyſon of whom all they that
dwelle vpon the earthe, are to be reputed as
nothynge.

He handleth accordynge to his will among
the powers of heuen, and amonge the inha-
bitauntes of the earth: and there is none that
maye reſiſt his hande, or ſaye: what doeſt
thou? At the ſame tyme was myne vnderſtan-
ding geuen me agayne, and I was reſtored to
the honour of my kingdome, to my dignitie, &
to myne owne ſhape agayne. My great eſta-
tes and prynces ſought vnto me, and I was
ſet in my kyngdome agayne, ſo that I had yet
greater worſhyp.

Then dyd I Nabuchodonoſor laude, magni-
fie and prayſe the kynge of heuen, for all his
workes are true, and his wayes right. And
thoſe that goo proudly, he is able to bringe
them downe.

¶ Balthazar kynge of Babylon abuſynge the veſ-
ſelles of the temple, ſeith an hande writynge on the
wall. The ſoothſayers called of the kynge, can not
expounde the writynge. Daniel is called, whiche
reedeth it, and interpreteth it alſo. Balthazar be-
ynge ſlayne, Darius ſucceedeth in his roume.

CAPI. V.

KYng Balthazar made a great banket to
his thouſande Lordes: with all that
thouſand he made great chere, and wil
he was drenken with wyne, he commaunded
to bring him the golden & ſyluer veſſelles, wh-
che his father Nabuchodonoſor had take out
of the temple at Jeruſalem: that the kyng &
his lordes ♄ his quene and concubines might
drynke therin.

So they brought the golden veſſell ♄ was
taken oute of the temple of the lordes houſe
at Jeruſalem. Then the kynge and his lordes
with his quene and concubynes dronke of
them. They dronke wyne, and prayſed their
idolles of golde, ſiluer, copper, yron, wod and
ſtone.

In

In the verye same houre there appeared fyngers, as it had bene of a mans hande wrytynge right over against the candelsticke vpon the playne wall in the kynges palace: and the kynge sawe the palme of the hande that wrote. Then chaunged the kyng his countenaunce, and his thoughtes troubled him, so that the ioyntes of his backe lodes, and his knees smote one against the other. Wherfore the kyng cryed vngodely, that they should bringe him the charmers, Caldees and soothsayers of Babylon. The kyng spake also to the wise men of Babylon, and said: Who so redeth this writtinge, and shewe me the playne meanynge therof: shall be clothed with purple, haue a cheyne of golde about his necke, and rule the thyrde parte of my kingdome.

Vpon this, came all the kynges wyse men: but they could neither reade the writtinge, nor shew the kyng what it signified. Then was the kinge sore afrayed: in so moche, that his colour chaunged, and his lordes were sore vexed. So by reason of this matter, that had happened to the kyng and his lordes, the quene went vp her selfe into the banchet house, & spake vnto the kinge, saynge: O kyng, God sane thy life for ever: Let not the thoughtes trouble the, and let not thy countenaunce be chaunged. For why? there is a man in thy kingdom, that hathe the spirite of the holye goddes within him, as it was sene in thy fathers dayes. He hath vnderstandynge & wisdome lyke the goddes. Yea the kinge Nabuchodonosor thy father made this man cheife of the sothsayers, charmers, Caldees and vpsil coniurers: because that such an abundaut spirite, knowledge and wysdome (to expoune dreames, to vpdi secretes, and to declare hard doubtes) was found in him: yea euen in Daniel, whome the king named Balthazar. Let this same Daniel be sent for, and he shall tell, what it meaneth.

Then was Daniel brought before the kinge. So the kinge spake vnto Daniel, and sayde: Arte thou that Daniel, one of the captiues of Juda, whome my father the kynge brought out of Jury? I haue herarde speake of the, that thou hast the spirite of the holy goddes, experience and vnderstandynge, and that there hath bene great wysdome founde in the. Now haue there ben brought me, wyse and cunnynge charmers to reade this wrytynge and to shewe me the meanynge therof: But they coulde not tell me, what this matter signified. The herde I saye, that thou couldest expound harde ryngynges, and declare harde doubtes. Wel then, yf thou canst rede this wrytynge, and shewe me the meanynge therof: thou shalte be clothed with purple, haue a cheyne of golde about thy necke, and rule the thirde parte of my kingdome.

Daniel answered, & sayd before the king: Be for thy rewardes, kepe them to thy selfe, & gyue thy ryches gyftes to an other: yet nat the lesse, I wyll reade the writtinge vnto the kinge and shewe him the interpretation therof. O kyng, God the highest gaue vnto Nabuchodonosor thy father, the kyngdome, & a

kinge, with worshipp and honoure: so that all people, kynredes & tonges dread & feare before him. Whom he slewe, whom he wolde: he smote, whome he pleased, & layed: whom he exalted, he set vp: & whom he wolde, he put downe. But because he hertened not his mynde, and his stomacke lift vp selfe vnto wyl fulnesse: he was brought from his kyngly throne, and his worshipe was taken from him. He was thrust out from amonges men, his hert was lyke a beastes hert, & his dwellynge was with the wylde asses: he was fayne to eate grasse like an ox, and his body was wet with the dewe of the heauen: vntyll he knewe that the highest had power vpon the kinge dome of men, and setteth ouer them whom he wyll.

And thou his sonne (O Balthasar) for all this, hast not humbled thyne hert, thoughe thou knewest all this thinges: but hast magnifyed thy selfe against the Lord of heuen, so that the vessels of his house were brought before the: that thou, and thy Lordes, with thy quene & concubines, mighte drinke wyne therin. And hast praysed the Idols of syluer and gold, copper and yron, of wod and stone. But for the God in whose hande consysteth thy breth and all thy wayes: thou hast not loued him.

Therfore is the palme of this hande sent hyther from him, to token vp this wrytyng. And this is the scripture, that is written vp: Mane, Thetel, Phares. Now the interpretacion of the thing is this: Mane, God hath nombred thy kyngdom, and brought it to an ende: Thetel, thou art weyed in the balance & arte found to light: Phares, thy kingdom is delte in peces, and geuen to the Medes and Perses.

Then commanded Balthasar, to clothe Daniel with purple, to hange a cheyne of gold about his necke, and and to make a pro clay macyon countrynge him, that he shuld be the ruler of the thyrde parte of his kyngdome. The verye same nyght was Balthasar the king of the Caldees slayne, and Darius out of Medea toke the kyngedome, beynge lxij yere of age.

Dan. v. Balthasar.

Esay. xlvij. Jere. l. Dan. ix. a.

¶ Daniel is made ruler ouer the lordes. The inuygeancyon of an acte agayne Daniel. The proclamacyon of the acte, wherof Daniel is certified vnto the kynge to a mayntenance. He is put in to a denne of lyons by the commaundement of the kyng. He is deliuered by fayth in God. Daniels accusers are put in to the lyons in his stede. Darius by the proclamacyon of a decree, magnifyeth the God of Daniel.

CAPI. VI.

IT pleased Darius to sette ouer his kingdom an. C. and xx. Lordes, whiche shulde be in all his kyngdom about. Above these he set three Princes (of whome Daniel was one) that the lordes might gyue accompte vnto

vnto them, and the kynge to be vndiscaled.

But Daniel excedeth all these princes and lordes, for the spirite of God was plenteous in him: so that the kynge was minded to set him ouer the hole realme. Wherfore the princes and Lordes sought, to picke oute in Daniel some quarel against the kingdom yet could they fynde none occasion ne fawte vpon him. For why? he was so faythfull, that there was no blame ne dishonestye founde in him.

B Then sayde these men: we wyll get no quarell agaynste this Daniel, except it be in the lawe of his God. Vpon this, went the princes and lordes together vnto the kinge, and sayde thus vnto him: kinge Darius God saue thy lyfe for euer. All the great estates of the realme: as the princes, Dukes, Senatours, and Judges, are determed to put out a commaundement of the kynge, & to make sure statute namely, that who so desireth any petition, either of any God or man (within this .xxx. dayes) except it be only of the, O kinge: the same person maye be cast into the lyons denne. Wherfore, O king confirme this statutes, and make a writyng that the thinge which the Medes and Persis haue ordeyned be not aultered ne broken.

C So Darius made the writynge, and confirmed it. Nowe when Daniel vnderstode that the writinge was made, he went into his house: and the windowes of his hall, towarde Jerusalem stode open. There kneled he downe vpon his knees, thre tymes a day there he made his petition, and prayed his God, lyke as his maner was to doo afore tyme.

Then these men made searche, and founde Daniel makinge his petition, and prayenge vnto his God: So they came to the kynge, & spake before him concernynge his commaundement, sayinge: O kynge, hast thou not subscribed the statute, that within thirty dayes who so requyreth his petition of anye God or man but only of thy self, O kyng: he shal be cast into the den of the lyons? The kinge answered, and sayde: yea it is true. It must be as a law of the Medes and Persis, that maye not be broken.

D Then answered they, and sayde vnto the kinge: Daniel one of the prysoners of Juda O king, regardeth neither the, ne thy statute that thou hast made, but maketh his petition thre tymes a day. When the kynge heard these wordes, he was sore greued, and wold haue rescued Daniel, to delyuer him & put of the matter, vnto the Sunne went downe to the intent that he myght saue him.

These men perceyuyng the kinges mynde sayde vnto him: knowe this (O kynge) that the lawe of the Medes and Persis is that the commaundement and statute which the kinge maketh, maye not be altered. Then the kynge bad them bryng Daniel, and they cast him into the lyons den.

Dani.vi.c.

The kynge also spake vnto Daniel, and sayde: thy God, whom thou alwaye seruest, euen he shall defende the. And there was E brought a stone, and layde vpon the hole of the den, this the kinge sealed with his owne ringe, & with the signet of his princes: that the kynges commaundement concernynge Daniel, shulde not be broken.

So the kinge went into his palace, and kept him sober all nyght, so that there was no table spred before him, neither coulde he take any slepe. But by tymes in the morninge at the breake of the daye, the kynge arose, and went in all haste vnto the denne of the Lyons.

Now as he came nygh vnto the denne, he cryed with a pitteous voyce vnto Daniel: yea the kinge spake, and sayde vnto Daniel: O Daniel, thou seruaunt of the liuynge God is not thy God (whom thou alway seruest) able to delyuer the from the Lyons? Daniel sayde vnto the kinge: O kinge, God saue thy lyfe for euer. My God hath sent his aungell, which hath shut the Lyons mouthes, so that they myght not hurte me. For why? myne vngiltynesse is founde out before him. And as for the, O kynge, I neuer offended the.

Then was the kynge exceadyng glad, and F commaunded to take Daniel out of the den. So Daniel was brought out of the denne, & no maner of hurt was founde vpon him. For he put his truste in his God. And as for those men whiche had accused Daniel, the kinge commaunded to bringe them, and to caste theym in the lyons denne, them their chyldren and their wyues. So the Lyons had the mastery of them, and brake all their bones a sonder, or euer they came at the grounde.

After this, wrote kynge Darius vnto all people kynredes, and tunges, that dwelte in all landes: peace be multyplyed with you: G My commaundement is, in all my dominyon and kyngdome, that men feare and stande in awe of Daniels God.

For he is the lyuynge God, which abideth euer: his kyngdome shall not fayle, and his power is euerlastynge. He is he that delyuereth & saueth: he with wodders & maruerlous workes, in heauen and in earthe: he hathe preserued Daniel from the power of the lyons. This Daniel prospered in the regyne of Darius and Cirus of Persia.

A vision of foure beastes is shewed vnto Daniel. The vision is interpreted of foure kyngdomes of the world. Of the power and increase of Antichrist. Of the euerlastynge kyngdome of Christe.

CAPI. VII.

IN the fyrste yeare of Balthasar kynge of Babylon, sawe Daniel a dreame, and a vysyon was in his heade vpon his bedde. Whiche dreame he wrote, and the summe of the matter is this: Daniel spake, and sayde, I sawe in my vysyon by nyght, and beholde the foure windes of the heauen stroue vpon the

the se, and foure greate beastes came vp frō the se one vnlyke an other.

The fyrst was as a lyō, and yet had he Egles wynges. I sawe, that his wynges were pluckt from him, and he taken awaye from the earth, that he stode vpon his fete as a man and that there was gyuen hym a mans hert.

Behold, the seconde beast was lyke a beer, & stode vpon the one syde. Amonges his teeth in his mouth he had thre greate longe teeth, & it was sayde vnto him: Aryse, eate vp, macke fleshe.

Then I loked, and beholde, there was an other lyke vnto a Leoparde: this had wings as a foule, euen foure vpon the backe. This beast had foure heades, and there was power gyuen hym.

After this I sawe in a vysion by nyght, & beholde the fourth beast was grym & horrible, and meruaylous stronge. It had greate yron teeth, it deuoured and destroyed, and stamped the residue vnder his fete. It was farre vnlyke the other beastes that were before hym, & had ten hornes, wherof I take good heed.

And beholde, there came vp among them an other lytle horne, before whome there were thre of the fyrste hornes pluckte awaye. Behold this horne had eyes lyke a man, and a mouth speakyng presumptuous thynges. I loked tyll the seates were prepared, and tyl the old aged sat hym down. His clothing was as whyte as snowe, and the heeres of his heed lyke the pure wull. His trone was lyke the fyry flame, and his wheles as the burnynge fyre. There brewe forthe a fyry steme, and went out from him. A thousande tymes a thousande serued hym. x. M. tymes ten thousande stode before him. The iudgement was set, and the bokes opened. Then toke I hede therbuto, because of the voyce of the proude wordes, which that horne spake I beheld, tyll the beast was slayne, and his body destroyed, and gyuen ouer to be brente in the fyre.

As for the power of the other beastes also it was taken awaye, but their lyues were prolonged for a tyme and season. I sawe in a vision by nyght, and beholde, there came one in the cloudes of heauen lyke the sonne of a man, whiche went vnto the olde aged, before whom they brought him: Then gaue he hym power & dignytie regall, that al people, kyndes and tunges shulde serue him. His power is an euerlastynge power, which shall neuer be put downe: and his kingdome endureth vncorrupt. My herte was vexed, and I Daniel had a troubled spirite within me, & the visions of my head made me afrayde: tyll I gate me vnto one of them that stode by, to knowe the truth concernynge all these thinges. So he tolde me, and made me vnderstande the interpretacion of these thynges.

These foure great beastes, are foure kynges whiche shal aryse out of the earth. These shall take in the kyngdome of the sayntes of the most hyghest, and possesse it tyl more and more for a longe season. After this I requyred diligently to knowe the trueth, concernynge the fourth beaste, which was so farre vnlike the other beastes, & so horrible: whose teeth were of yron, and his nayles of brasse: which deuoured and destroyed, and stamped the residue vnder his fete. I desyred also to know the trueth, as touchynge the ten hornes that he had vpon his heade, and this other whiche came vp after warde, before whose face there fell downe three: which horne had eyes and a mouth that spake presumptuous thinges, and loked with a greater syght then his fellowes. I beheld, and the same horne made battayle against the sayntes, yea and gat the victorye of them vntyl the tyme that the olde aged came, that the iudgement was gyuen to the holy sayntes: and tyll the tyme that the sayntes had the kyngdome in possession. He gaue me this answere: That fourth beast shall be the fourth kyngdome vpon earth: it shall be more then all other kyngdomes, it shall deuoure, treade downe, and destroye all other landes.

The ten hornes, are ten kinges, that shall aryse out of the kingdom, after whome there shall stande vp an other, which shal be greater then the fyrste. He shall subdue thre kinges, and shall speake wordes agaynste the hyghest of all: he shall destroye the sayntes of the most hyghest, and thynke, that he may chaunge tymes and lawes. They shal be gyuen vnder his power, vntyll a tyme, two tymes, and halfe a tyme.

But the iudgement shall be kepte, so that his power shal be taken from him, for he shal be destroyed, and perysshe at the laste. As for the kyngdome, power, and all myght that is vnder the heuen: it shall be gyuen to the holye people of the most hyghest, whose kyngdome is euerlastynge / yea all powers shall serue and obeye hym. Thus farre extende the wordes. Nowe therefore, I Daniel was so vexed in my thoughtes, that my countenaūce chaunged but the wordes I kepte styll in my herte.

¶ A vyson of a fyrye byrowne ramme and an he gote. The vnderstandyng of the vyson, sect the battell betweene the kynge of Persia, and the kynge of the Grecians. Of the shamefull kynge Antiochus.

CAPI. VIII.

In the thyrde yere of the tayne of kynge Balthazar, there appeared a vyson vnto me Daniel, after that I had sene the fyrst I sawe in a vyson (and when I sawe it, I was at Susis in the chiefe city, whiche lieth in the lande of Elam) and in the vision me thought I was by the ryuer Vlai.

Then I loked vp, and sawe: and beholde, there stode before the ryuer, a ramme, which had hornes: and these hornes were hygh, but one was hygher then an other, & the hyghest came vp last.

I sawe that this ramme pushed with his hornes, against the weste, against the north and

a agaynst the swalowe that no beastes might stande before hym, ne defende them from his power: but he dyd as him lysted, and warred greatly. I to take hede vnto this, and then came there an he gote from the west ouer the hole earth, and touched not the grounde.

B This goote had a meruelous goodly horn betwixte his eyes, and came vnto the ramme I had the .ij. hornes (whom I had sene afore by the ryuer Vlai) and ranne fearcely vpon him with his might. I sawe hym drawe nigh vnto the ramme, bringe herre fearce vpon hym: yea he gaue him suche a stroke, that he brake his two hornes: Neither had the ram so much strength as to stande before hym: but he cast him downe, trod him vnder his feete: and no man was able to deliuer the ram out of his power.

C The goote warred exceadynge greate, and when he was at the strongest, his great horn was broken also. Then grewe there other foure suche vpon the stede, towarde the .iij. Da. vii. xiii. Mychab. i. wyndes of the heauen. Yea out of one of the lest of these hornes, there came vp yet an other horne, whiche warred meruelyous great: towarde the south, toward the east, and towarde the fayre pleasaunt lande. It grewe vp to the hoost of heauen, wherof it did cast some downe to the grounde, and of the starres also, and trod them vnder feete.

Yea it grewe vp vnto the prince of the hoost, from whom the dayly offeringe was taken, and the place of his Sanctuary caste downe. And a certayne fraion was geuen vp to it, agaynst the dayly offeringe (because of wyckednesse) that it might caste downe the veryte to the grounde, and so to prosperre in all thinges, that it went about.

D Then I herd one of the Saintes speakinge, whiche sayde vnto one that asked this question: How long shall this vision of the dayly sacrifyce and of the wasting abhominacion endure: that the Sanctuary and the power shall so be troden vnder foote? And he answered him: Vnto the euenynge & the morninge, euen two thousande and thre hundreth dayes: then shall the Sanctuarye be clensed agayne.

E Nowe when I Daniel had sene this vision, and sought for the vnderstandynge of it: beholde, there stode before me a thynge lyke vnto a man. And I herd a mans voyce in the ryuer of Vlai, whiche cryed, and sayde: O Gabriel, make this man vnderstande the vision. So he came, and stode by me. But I was afrayde at his commynge, and fell downe vpō my face.

Then sayd he vnto me: O thou sonne of man, marke well, for in the laste tyme shall this vision be fulfylled. Nowe as he was speakynge vnto me, I waxed fayne, so that I stombe downe to the grounde. But he toke holde vpon me, and set me vp agayne, saying: Beholde, I will shewe the, what shall happen in the laste wrath: for in the tyme appointed it shall be fulfylled.

The ramme whiche thou sawest with the two hornes, is the kinge of the Medes and Perses: but the goote is the kyng of Grecia lande: the greate horne that stode betwixte his eyes, that is the principall kinge. But where as it brake, and foure other rose vp in the stede: it signifyeth, that out of this people shall stande vp foure kyngdomes, but not so mighty as it.

After these kyngdomes (while vngodlynesse is a growynge) there shall aryse a kinge of an vnshamefast face, whiche shall be wise in darke speakinges.

He shall be mighty and stronge, but not in his owne strength. He shall destroy aboue measure, and all that he goeth about shall prosperr: he shall slaye the stronge and holy people. And therowe his craftynesse, falsehed shall prosperre in his hande, his herte shall be proude, and manye one shall he put to death in his welthynes, he shall stande vp agaynste the Prince of Princes, but he shal be destroyed without hande. And this vision that is shewed vnto the, is as sure as the cuenynge and the morninge. Therfore wryte thou vp this syght, for it wyll be longe or it come to passe.

Vpon this was I Daniel very sayntc, so that I laye sycke certayne dayes: but when I rose vp, I went aboute the kynges busynesse, and maruey led at the vysyon, & no man knewe of it.

¶ Daniel desyreth to knowe that performed of God whiche he had promysed concernynge the returne of the people from theyr bandysshment in Babylon. I erre confessyon. Gabriel is sente. Gabriel the Angell expounderh vnto hym the vysyon of the .lxx. weekes and ten weekes. The annoyntynge of Christe. The buyldynge agayne of Jerusalem vnder Nehemias. The death of Christe. The destruccyon of the wycked Jewes.

CAP. IX.

I In the fyrste yere of Darius the sonne of Assuerus, whiche was of the sede of the Medes, and was made kinge ouer the realme of the Caldees: yea euē in the fyrst yere of his raygne, I Daniel desyred to knowe the perfyt nombre out of the bokes, whereof the Lorde spake vnto Jeremy the Prophet: that Jerusalem shulde lye waste three score and ten yeres: and I turned me vnto God the Lord for to praye & make myne intercession, with fastyng, sackcloth and asshes, I prayed before the Lorde my God, and knowleged, saynge:

O Lorde, thou greate and fearfull God, thou that kepest couenaunt and mercy with them, which loue the, and do thy commaundementes: We haue synned, we haue offended, we haue bene disobedyent & gone backe: yea we haue departed from all thy precepte and iudgmentes.

We wolde neuer folowe thy seruauntes the Prophetes, that spake in thy name to our kynges and princes, to our fore fathers and to all the people of the lande. O Lorde, ryghteousnesse belongeth vnto the, vnto vs perteyneth

tayneth nothynge but open shame: as it is come to passe this daye vnto euery man of Juda, and to them that dwell at Jerusalem: Yea vnto al Israel, whether they be farre or nyghe thorow out all landes: wherin thou hast strowed them, because of the offences y they had done agaynst the.

L Yea O Lorde, vnto vs to our kynges and princes, to oure forefathers: euen to vs all, that haue offended, belongeth open shame. But vnto the, O Lorde our God, pertayneth mercy and forgyuenesse. As for vs, we are gone backe from him, and haue not obeyed the voyce of the Lord our God, to walke in his lawes, whiche he layed before vs by his seruauntes the Prophetes: yea al Israel haue transgressed, and gone backe from thy lawe, so that they haue not hearkened vnto thy voyce.

Wherfore the curse and oth, that is written in the lawe of Moses the seruaunte of God (agaynst whom we haue offended) is powred vpō vs. And he hath performed his wordes, which he spake agaynst vs, and agaynst our iudges that iudged vs: to bringe vpon vs suche a great plage, as neuer was vnder heauen lyke as it is nowe come to passe in Jerusalem. Yea all this plage, as it is written in the lawe of Moses, is come vpon vs. Yet made we not oure prayer before y Lorde our God, that we myght turne agayne from our wickednesse, & to be learned in thy veryte. Therfore hath the Lorde made haste, to bringe this plage vpon vs: for the Lord our God is righteous, in all his workes which he dothfor why, we wolde not herken vnto his voyce.

D And now, O Lorde our God, thou that with a myghty hande hast brought thy people out of Egypt, to get thy self a name, wht the remayneth this daye: we haue synned, O Lorde, and done wickedly agaynste all thy righteousnes: yet let thy wrothfull displeasure be turned awaye (I beseche the) fro thy cytye Jerusalem thy holy hyl. And why? for our synnes sake and for the wickednesse of our forefathers is Jerusalem and thy people abhorred, of all them that are about vs. Nowe therfore, O oure God, here the prayer of thy seruaunte, and his intercession. O let not thy face shyne ouer thy Sanctuary, that lyeth wast.

O my God, enclyne thyne eare, and heare (at the leest for thyne owne sake) open thyne eyes: behold how we be desolated, yea and the cytye also, whiche is called after thy name: for we do not cast oure prayers before the in our owne righteousnesse, no: but only in thy great mercyes, O Lorde, heare. O forgyue Lorde: O Lorde consyder, tarye not ouer longe: but for thyne owne sake do it. O my God: for thy cytye and thy people is called after thy name.

F As I was yet speakinge at my prayere, knowledgynge myne owne synnes, and the synnes of my people, makynge so my request before the Lorde my God, for the holy hylls sake of my God: yea whyle I was yet speakinge in my prayer, beholde, the man Gabriel (whom I had sene afore in the vysy) came flyinge to me, and touched me aboute the offeryng tyme in the euenynge. He instourmed me and spake vnto me: O Daniel sayde he, I am nowe come to make the wyse Dan. viii. g
stande it: For as soone as thou begannest to make thy prayer, it was so heard, y therfore am I come to shewe the. And why? for thou Daniel. x. d
art a man greatly beloued.

Wherfore ponder the matter well, that G
thou mayste learne, to vnderstande the vision. Lxx. seuen and ten weekes are determed ouer thy people, and ouer the holye cyty: that the wickednesse may be consumed, that the sin maye haue an ende, that the offence maye be reconcyled, and to bringe in euerlasting righteousnesse, to fulfyll the visions and the prophetes, and to anoynte the most holye one. Vnderstande this then, and marcke it well that fro the tyme it shall be concluded, to go & repayre Jerusalem agayne, vnto Christe (or the anoynted) prince: there shall be seuē weekes. Then shall the stretes and walles be buylded agayne. lxij. weekes, but with harde troublous tyme. After these. lxij. weekes, shal Christe be slayne, and they shall haue no pleasure in hym. Then shall there come a people with the prince, and destroye the cytye and the Sanctuarye: and his ende shal come as the water floude. But the desolacion shall contynue tyll the ende of the battayle.

He shall make a stronge bonde with many, for the space of a weke: and when the weke is halfe gone, he shall put downe the slayne and meatoffrynge. And in the temple there shall be an abhominable desolacion, tyll it haue destroyed all. And it is concluded, that this wast ynge shal contynue vn to the ende. Math. xxiiij. Marke. xiij. b

¶ There appeareth vnto Daniel a man clothed in lynen, whyche strength hym wherfore he is sent.

CAPI. X.

IN the thyrde yeare of kynge Cirus of Persia, there was shewed vnto Daniel (otherwise called Balthasar) a matter, yea a true matter, but it is yet a longe tyme durynge. He vnderstode the matter well & perceyued what the vysion was. At the same tyme, I Daniel mourned for the space of thre weekes, so that I had no lust to eat bryde: as for fleshly wyne there came none within my mouthe. Lo, I dyd not anoynte my selfe, tyl the hole thre weekes were out. A

Vpon the. xxiij. daye of the fyrste moneth, I was by the greate floude, called Tigris: I lifte vp myne eyes, and loked: and beholde, a man clothed in lynnen, whose loynes were gyrded vp with fyne golde of Arabye: his body was lyke the Chrisolite stone, his face (to loke vpon) was lyke lyghtenynge, his eyes as the flame of fire, his armes and fete were lyke fayre glysteryuge metall, but the voyce of his wordes was lyke the voyce of a multytude. Daniel. viii. b Apoca. i. a

I Daniel

D I Daniel alone sawe this vision, the men
Daniel.c.10.a that were with me, sawe it not: but a greate fearfulnesse fell vpon them, so that they fled awaye and hyd them selues. I was left there my selfe alone, and sawe this greate vision, so long tyl there remayned no more strength within me: yea I loste my colloure cleane, I waxed awaye, and my strength was gone. Yet herde I the voyce of his wordes, and as soone as I herde it, sayncnesse came vpon me, and I fel downe flat vpon the ground vpon my face, and beholde, an handc touched me, whiche set me vp vpon my knees and vpon the palmes of my handes, sayinge vnto me: O
Daniel.d Daniel, thou well beloued man: take good hede of the wordes, that I shall saye vnto the, and stande right vp, for vnto the am I nowe sent.

E And when he had sayde these wordes, I stode vp trymblynge. Then sayde he vnto me, feare not Daniel: for why since the first daye that thou set thyne herte to vnderstande & vexedst thy selfe before thy God: thy wordes haue bene herde. And I hadde come vnto the, whē thou begannest to speake had not the prince ouer the kingdome of the Perses withstande me .xxi. dayes. But lo Michael one of the chiefest princes, came to helpe me, hym haue I left by the kyng of Persia, & am come to shewe the what shall happen vn to thy people in the latter dayes: for it yet shall be longe yet or the vysyon be fulfylled.
Iosue.b.d Daniel.xii.c

Nowe when he had spoken these wordes vnto me, I cast down my herde to the ground and helde my tunge. Beholde, there touched my lyppes one like vnto a man. Then opened I my mouth, & sayde vnto him, that stode before me: O my Lorde, my ioyntes are lowsed in the vision, and there is no more strength within me: howe may my Lordes seruaunt then talke with my Lorde? seinge there is no strength in me, so that I can not take my breth? Vpon this there touched me agayne, one like a man, and comforted me sayinge: O thou man so wel beloued,
Daniel.b feare not: be content, take a good herte vnto the, and be stronge.

F So when he had spoken vnto me, I recouered, and sayd: Speake on my Lord, for thou hast refreshed me. Then sayde he: knowest thou wherefore I am come vnto the? nowe wyll I go agayne to fyght with the prince of the Perses. As soone as I go forth, lo, the prince of Grecia shall come. Neuertheles, I wyll shewe the that thyng, that is fast noted in the scripture of truthe. And as for all yon ther matters, there is none that helpeth me in them, but Michael youre prince.

CAP I.

AND in the fyrst yere of Darius of Media, I stode by hym, to comforte hym, & to strength him, and now wyl I shewe the the truthe. Beholde, there shall stande vp yet thre kinges in Persia, but the fourthe shall be farre rycher then they all. And when he is in the chiefest power of his riches, he shall prouoke euery man agaynst the realme of Grecia land. Then shal there arise yet a mighty king that shall rule with greate dominion, and do what him list. And as soone as his kingdome is come vp, it shall be destroyed, & deuided towarde the foure windes of the heuē. They that come after him, shal not haue such power and dominyon as he: but his kingdome shall be scattered, yea euen amonges other then those. And the kynge of the south shall be myghtyer, then his other princes. Against hym there shall one make hym selfe stronge, and shall rule his dominyon with greate power.

But after certayne yeares they shall be ioyned togyther, and the kinges doughter of the south shall come to the kynge of the north, for to make frendshyp, but she shall not obtayne the power of that arme, neither shall she be able to endure thorowe his myght: but she, and suche as brought her (yea and he that begat her, & coforted her for his time) shall be ouerthrowen vp. Out of the braunches of her rote, there shal one stād vp in his stede which with power of armes shal go thorow the kinges land of the north, and handle him accordynge to his strength.

His for these Idols and princes, with their costly Iewelles of golde and syluer, he shall cary them awaye captyues into Egypte, & he shal preuayle against the kinge of the north certayne yeares. And when he is come in to the kynges realme of the south, he shall be forced to turne agayne in to his owne lande. Wherfore his sonnes shall be displeased, and shall gather togyther a mighty greate hoste of people: and one of them shall come, and go thorowe like a water floude then shall he returne, and go forth with defyinge & vexinge vnto his owne lande.

Then the kynge of the south shal be angry and shall come forth to fyght against the kynge of the north, yea shall bringe a great multytude of people togyther, and a greate heape shal be geuen into his hand, which shall be caryed awaye with greate pryde, for so much as he hath cast downe so many thousandes. Neuertheles he shall not preuayle. For the kinge of the north shall gather (of the armye a greater heap of people then afore, and come forth (after a certayne time and yeares) with a mighty hoste and exceadyng greate good.

At the same tyme there shall many stande vp against the kinge of the south, so that the wicked children of thy people also shall exalte them selues (to fulfyll the vision) & then fall.

So the kynge of the north shall come & laye syege, and to take the stronge holde ty-

tyme

¶ Prophecye of the kynges of Persia. Of the kyngdome of Grece. Of the kyngdome of Egypt, and of the bonde therof, and of the battell with the kyngdome of Syria. Of the Iewes that fyre vnto the kynge of Egypt, whom Antiochus the kyng of Syria persecuteth, whiche figureth vnto vs Antichrist. The pryde of Antiochus.

ctres: And the power of them of the southe shall not be able to abyde him, and the best men of the people shall not be so stronge as to resyst him. Wherfore, when he commeth, he shal handle him as he lyst, and no man shall be so hardy as to stande agaynst him. He shal stande in the pleasaunt countrey, which thynge him shall be destroyed. He shal set his face with al his power to optayn his kyngdome, and to be like it. Yea that shall he do, and gyue him vnto the doughters amonges women, to destroye him. But he shall fayle, neither shal he optayne his purpose.

After this shall he set his face vnto the yles, and take many of them. A prince shal stop him, to do him a shame, beside the confusion that vnto him shall come vnto him. Thus shall he turne agayne to his owne land, stomble and fall, and be no more founde: so be that came vpon him, and vyd him violence, shall stande in his place, and haue a pleasaunt kingdome: and after few dayes he shal be destroyed, and that neither in wrath, ne in battayle. In his stede there shall aryse a vyle person, not holden worthye of a kynges dignitie: this shall come in craftelye, and obteyne the kyngedome with fayre wordes: he shall fyghte agaynste the armes of the myghtye (and destroye them) yea, and agaynst the prynce of the couenaunt.

And after that he hath take truce with him, he shal handle disceytfully: that he maye get vp, and ouercome him with a small flocke, and so with craftynesse to get him to the fattest place of the lande, and to deale otherwyse then eyther his fathers or graundfathers did. For he shal destroye the thinge that they robbed and spoyled, yea and all their substaunce, ymagininge thoughtes against the strong holde, and that for a tyme. His power and herte shal be styred vp with a great armye agaynst the kinges of the south, where thorowe the kynge of the south shall be moued then vnto battell with a great and mighty hoste also. Neuertheles he shall not be able to stande, for they shal conspyre against him. Yea, they that eate of his meat shal hurt him, so that his hoste shal fall, and many be slayne downe.

These two kynges shal be mynded to do mischief, and talke of deceyte at one table: but they shal not prospere: for why? the ende shal not come yet, vnto the time appoynted. Then shal he go home againe in to his owne land with great good, and set his herte against the holy couenaunt, he shall be busy against it, and the same home. At the tyme appoynted he shal come againe, and go towarde the south. But it shall happen otherwise then at the first or euer agayn. And why? the shippes of Cithim shall come vpon him, that he may be smytten and turne agayne, that he may take indignacion agaynst the couenaunt of holynesse, to medle against it. Yea he shall tourne hym, and drawe suche vnto him as leaue the holye couenaunt.

He shall set myghtye men to vnbalowe the Sanctuarye of strengthe, to put downe the dayly offeringe, and to set vp the abhominable desolacion, and suche as breake the couenaunte shall he flatter with fayre wordes. But the people that wyll knowe their God, shall haue the ouer hande and prosper. Those also that haue vnderstandynge amongst the people, shal enfourme the multitude: and for a longe season they shall be persecuted with swerde, with fyre, with captiuitie, and with the robbyng awaye of their goodes. Nowe when they fall, they shall be holpe vp with a lytle helpe, but many shall cleue vnto them faynedly.

Yea some of them which haue vnderstandynge shal be persecuted also, that they may be tried, purified and clensed, tyll the ende be come, for there is yet an other time appointed. The kynge shal doo what him lyst, he shall exalte and magnifye him self aboue al, that is God. Yea he shall speake maruelous thynges against the God of all goddes, wherin he shall prospere, so longe tyl the wrath be fulfylled, for the conclusion is decreed alreadye. He shal not regarde the God of his fathers, but his lust shall be vpon women: Yea he shall not care for any God, for he shall magnifye hym self aboue all. In his place shall he worshyp the myghty gods: and the God whome his fathers knewe not, shal he honoure with gold and syluer, with precyous stones, and pleasaunt iewels.

This shall he doo, seruynge helpe and succour at the myghtye gods and straunge goddes. Suche as wyl receyue him, and take him for God, he shall gyue them greate worshyp and power: yea and make them lordes of the multitude, and gyue them the lande with rewardes.

In the latter tyme shall the kynge of the south stryue with him, and the kynge of the north in lyke maner shall come agaynste him with charrettes, horsemen, and with a great many of shippes. He shal come in to the landes, ouerflowe and go thorow: he shal entre also in to the fayre pleasaunt land. Many cyties and countreys shal decaye, except these, Edom, and the best of the children of Ammon which shall escape from his hande. He shall stretche forth his handes vpon the countreys, and the lande of Egypt shall not escape hym. For thorow his going in, he shal haue dominion ouer the treasures of golde and golde, ouer all the precious iewels of Egypte, Lybia, and Ethiopia.

Neuertheles the tydynges out of the East and the North shall trouble him, for the wyl the cause be shal goo forth to destroye and cause a greate multitude. The tentes of his palace shal be pytched betwixt the two seas, vpō the hylle of the noble Sanctuarye, for he shall come to the ende of it, and then shall no man helpe him.

¶ The prophecyeth the resurrection of the dead.
¶ The darckenesse of the prophecye of Daniel.

CAPL XII.

Apoc.x.c.4 ¶ The tyme will come also that the great prince Michael, which stondeth on thy people syde shal aryse vp, for there shal come a time of trouble, such as never was sen there began to be any people, vnto that same tyme. Then shal thy people be deliuered, yea all those that be founde written in the boke. Iud.v.c. Many of them that slepe in the dust of the erth shal awake, some to the euerlasting lyfe, some to perpetuall shame and reproue. The wyse (that be such as haue taught other) shall glystre as the shyning of heuen, and those that haue instruct the multitude vnto godlynesse, shall be as the sterres, worlde without ende.

Mat.xxiiii.b

Iud.v.c. 2.Cor.iii.c

Mat.xiii.c

B And thou, O Daniel, shut vp these wordes, and seale the boke til the last time. Many shal go about here and there, and then shal knowlege increase. So I Daniel loked, and behold, there stode other two: one vpon this shore of the water, the other vpō yonder syde. And one of them sayd vnto him, which was clothed in linen, and stode about vpō the waters of the flood: Howe longe shall it be to the ende of these wonderous wo, kes?

Apoc.x.a

C Then herd I the man with the fine clothes which stode about vpon the waters of the flood when he held vp his right and left hand vnto heuen, & sware by him which liueth for euer: that it shall last for a time, two times & half a time: when the power of the holy people is clene scatred abrode, then shall all these thinges be fulfylled.

Apo.xi.c.xii.c

D I here it wel, but I vnderstode it not. Then sayd I: O my Lord, what shal happen after that? He answered: Go thy way Daniel, for these wordes shal be closed vp, and sealed, til the last time: and many shal be purified, clensed, and tried. But the vngodly shal liue wickedly, and those wicked (as many of them as they be) shall haue no vnderstandinge. As for suche as haue vnderstanding, they shal vnderstode it. And from that tyme forth that the dayly offringe shall be put away, and the abhominable desolacion set vp, there shall be a thousande, two hundreth, and xc. dayes. O well is him that waytyth, and commeth to the. CCC. xxxv. hundred, and xxxv. dayes. Goo thou thy waye now til it be ended, take thy reste, and byde in thy lot, til the dayes haue an ende.

Mat.xxiiii.b

¶ The ende of the prophecye of Daniel.

THE BOKE OF THE PROPHETE OSEAS.

¶ The tyme wherin Oseas prophecyed. Oseas by takynge an harlotte to his wyfe, signifyeth the Idolatrye of the people. The destruction of the offspringe of Jehu, and of the Idolatrers is prophecyed.

CAPI. I.

THis is the worde of A the Lorde, that came vnto Oseas the sonne of Beeri, in the dayes of Oseas, Joathā, Achas, and Ezechias kynge of Iuda: and in the time of Jeroboam the sonne of Joas kynge of Israell.

B First when the Lord spake vnto Oseas, he sayd vnto him: Go thy waye, take an harlot to thy wyfe, and get children by her: for the land hath committed great whordom against the Lorde. So he went, and toke Gomer the daughter of Diblaim: which conceyued and brought forth a sonne. And the Lorde sayd vnto him: call his name Jezrael, for I wil shortly auenge the bloode of Jezrael vpon the house of Jehu, and wyll bringe the kyngedome of the house of Israel to an ende. Then wil I breake the bowe of Israel in the valey of Jezrael.

C She conceyued yet agayne, and bare a doughter. And he sayde vnto him: Call her name Lorubamah (that is, not optayninge mercye) for I wyll haue no pitie vpon the house of Israell, but forget them, and put them clene out of remembraunce. Neuertheles, I wyll haue mercy vpon the house of Iuda, and wyll saue them, euen through the Lorde their God. But I wil not helpe them through anye bowe, swerde, battel, horses or horsemen.

D Now when she had weaned Lorubamah, she conceyued againe, and bare a sonne. Then sayd he: call his name. Loammy. For ye are not my people, therfore wyll not I be yours. And though the nombre of the children of Israell be as the sande of the see, which can neither be measured ne tolde: yet in the place, where it is sayde vnto them, ye be not my people: euē there shal it be thus reported of them: they be the children of the liuinge God. Then shal the children of Juda, and the children of Israell be gathered together agayne and chose them selues one heed, & then departe out of the land: for great shal be the daye of Israel.

¶ The people is called vnto repentaunce.

CAPI. II.

Call

A TEll your brethren, that they are my people: and your systeren, that they haue obteyned mercy. As for your mother, ye shall chyde with her, and reproue her: for she is not my wyfe, neyther am I her husbande, vnlesse she put away her hoordome out of my sight, and her aduoutrye from her breastes. If no, I shal strip her naked, and set her euen as she came in to the worlde: yea, I shal lay her waste, and make her lyke a wylderneslle, and slee her for thyrste. I shall haue no pitie also vpon her children, for they be the children of fornication.

B Their mother hathe broken her wedlocke, and she that bare them, is come to confusion. for she sayde, I wyll goo after my louers, that gyue me my water and my breed, my wolle and flaxe, my oyle and my drynke. But I wyll hedge her waye with thornes, and stoppe it, that she shall not fynde her foote-steppes: and thoughe she runne after her louers, yet shall she not get them: she shal seke them, but not fynde them. Then shall she say well, I wyll goo tourne agayne to my fyrste husbande, for at that tyme was I better at ease, then nowe. But this woulde she knowe, where as I yet gaue her corne, wyne, oyle, siluer and golde, whiche she hath hanged vpon Baal.

Wherfore nowe wyll I go take my corne and wyne agayne in their season, and fet agayne my wolle and my flaxe whiche I gaue her to couer her shame. And now wyll I discouer her foolyshenesse, euen in the syght of her louers, and no man shall deliuer her out of my handes. Moreouer, I wyll take away all her myrth, her holy dayes, her newe moones, her Sabbothes, and all her solemne feastes: I wyll destroye her vynyardes and figtrees, thoughe she sayche: lo, here are my rewardes that my louers haue gyuen me. I wil make it a wodde, and the wylde beastes shall eate it vp: I wyll punyshe her also for the dayes of Baal, wherin she serued him, decking him with her eare ringes and cheynes when she folowed her louers, and forgat me, sayth the Lorde.

C Wherfore beholde, I wyl call her agayne, bringe her in to a wylderneslle, and speake kyndely vnto her: there wyll I gyue her her vynyardes agayne: yea, and the valleye of Achor also to hope her hope and comforte. Then shall she synge there, as in the tyme of her youthe, and lyke as in the daye when she came out of the land of Egypt.

D Then (sayeth the Lorde) she shall saye vnto me: O my husbande, and shall call me no more Baal: for I wyll take awaye those names of Baal from her mouth, yea she shal neuer remembre their names any more. Then wyll I make a couenaunde with them, with the wild beastes, with the foules of the ayre, and with euery thyng that creepeth vpon the earthe.

E As for bowe, swerde and battayle, I will destroye suche out of the lande, and wyll make them to slepe safely. Thus wyll I marye the vnto myne owne selfe for euer more, yea, euen to my selfe wyll I marye the, in righteousnesse, in equitie, in louynge kyndenesse and mercye. In fayth also wyll I marye the vnto my selfe, and thou shalt knowe the Lorde. At the same tyme wyll I shewe my selfe frendly and gracyous vnto the heuens, sayeth the Lorde: and the heuens shall helpe the earth, and the earth shal helpe the corne, wyne and oyle, and they shall helpe Jesrael. I wyll sowe them vpon earthe, for a seed to myne owne selfe, and wyll haue mercye vpon her that was wythoute mercye. And to them whiche were not my people, I wyll saye: thou arte my people. And he shall saye: thou art my God.

Romans 9.
1 Pet. 2.

¶ Of the woe of God to wicked people.

CAP. I. III.

A THen sayde the Lorde to me: Go yet thy waye, and loue an aduouterous woman whome thy neyghbour louyeth, as the Lorde doth the children of Israel: how be it they haue respecte to straunge goddes, and loue the wyne cannes. So I gat her for .xv. syluerlynges, and for an Homer and an half of barleye, and sayde vnto her: thou shalte byde with me a long season, but se that thou playest not the harlot, and take thou no holde with none other man, and then wil I kepe my selfe for the.

Exod. xxxiii. d
Deut. xxi. d

B Thus for dyuers of Israel shal syt a great whyle without kyng and prynce, without offering and aulter, without preest and reuelacion. But afterwarde shal the children of Israel conuert, and seke the Lorde their God, and Dauid their kynge: and in the latter dayes they shall worshyp the Lorde, and his louing kyndenesse.

1. Sam. xxv. e
Dan. xi. d
Exo. xxxiii. b

¶ A complaynte against the people and the preestes of Israel.

CAP. I. IIII.

C HEare the worde of the Lorde, O ye children of Israell: for the Lorde maketh complaynte against the inhabitauntes of the lande. And why? There is no fayethfulnesse, there is no mercye, there is no knowlege of God in the lande: but swearynge, lyenge, manslaughter, theftes, and aduoutrye, haue gotten the vpper hande, and one bloudgiltynesse followeth an other. Therfore shall the lande be in a miserable case, and all they that dwel therin, shall mourne. The beastes in the felde, the foules in the ayre, and the fyshes vnder the sea shall dye. Yet let there none that wyll chasten nor reproue an other. The preestes whiche shoulde reforme other men, are become lyke the people.

D Therefore stombleth thou in the daye tyme and the prophet with the in the night. I wyl bringe thy mother to silence, and why? my people perysshe, because they haue no knowe-

Hosea 4. a
Ecclus. xlvi. b
Malach. ii. b
Gen. xxvi. a

Nyl. g lege

lege. Seinge then that thou haſt refuſed vnderſtandynge, therfore wyll I refuſe the alſo: ſo that thou ſhalt no more be my preeſt. And for ſo moche as thou haſt forgotten the lawe of thy God, I wyll alſo forget thy chyldren. The more they increaſed in the multytude, the more they ſynned agaynſte me, therfore wyll I chaunge theyr honoure in to ſhame. They eate vp the ſynnes of my people, and encourage them in theyr wyckedneſſe. Thus the preeſt is become lyke the people. Wherfore I wyll punyſhe them for theyr wycked wayes, and rewarde them accordyng to their owne ymaginacions. They ſhall eate, and not haue ynoughe: They haue vſed hoordome, therfore ſhall they not proſpere: and why? they haue forſaken the Lorde, and not regarded him.

L Hoordome, wyne, and vnthriftineſſe take the herte away. My people aſke counſell at their ſtockes, their ſtaffe muſt tell them. For an hooryſhe mynde hath bleryed them, ſo that they commyt fornication agaynſte theyr God. They make ſacrifices vpon the hye mountaynes, and burne their incenſe vpon the hylles, yea amonges the okes, greues and buſhes, for there are good ſhadowes. Therfore youre doughters are become harlottes, and youre ſpouſes haue broken their wedlocke. I wyll not punyſhe youre doughters for beynge herlottes, and youre huſbandes that become hoores: ſeinge the fathers them ſelues haue vſed with harlottes, and offred vp vnthriftes: but the people that wil no vnderſtandynge muſt be punyſhed.

D Though thou Iſrael arte diſpoſed to play the harlot, yet ſhouldeſt not thou haue offended, O Iuda: thou ſhouldeſt not haue runne to Galgala, nor haue gone vp to Bethauen, ne haue ſworne, the Lorde lyueth. For Iſrael is gone backe lyke a wanton cowe. The Lorde therfore ſhall make her fede as the lambe that goeth aſtraye. And where as Ephraim is become partaker of ydolles: wyll let him goo. Their hoordomme haue put the backe, and brought them to hoordome. Their rulers loue rewardes, bringe (ſaye they) to their owne ſhame. A wynde ſhall take holde of their fethers, and they ſhall be confounded in their offeringes.

¶ Againſt the preeſtes and rulers of Iſrael. The helpe of man can do nothynge againſt God.

CAPL V.

E Ye preeſtes: heare this, take hede, O thou houſhold of Iſrael: gyue eare, O thou kynges houſe: for thes punyſhmēt wil come vpon you that are becom a ſnare vnto Maſphah, and a ſpred net vnto the mount of Thabor. They kyll ſacrifices by heapes, to begyle the people therwith: therfore wyll I puniſh them all. I know Ephraim wel ynough and Iſrael is not hyd fro me: for Ephraim is become an harlot, O Iſrael is defiled. They can not applie to turne vnto their God, for they haue an hoorish herte, ſo that they can not knowe the Lorde.

But the pryde of Iſrael wyll be rebuked B Oſe. 4. him in his face: yea both he Iſrael and Ephraim ſhall fall for their wickednelle, and Iuda with them alſo. They ſhall come with theyr Ieremi. 3. Deute. 12. ſheepe and bullockes to ſeke the Lorde, but Gene. 6. they ſhall not fynde him, for he is gone from them. As for the Lorde, they haue refuſed him and brought vp baſtarde chyldren: a moneth therfore ſhall deuoure them, with their portions. Blowe with the thawmes at Gabaa, and with the trompet in Ramah, crye vnto at Bethauen vpon the backeſyde of Benjamin. In the tyme of the plage ſhall Ephraim be layde waſte, therfore oyd I faythfully warne the tribes of Iſrael. Yet are the princes of Iuda become lyke them that remoue the landemarkes, therfore wil I poure out my wrathe vpon them lyke water.

Ephraim is oppreſſed, & can haue no right C of the lawe: for why? they folowe the doctrines of men. Therfore wyll I be to Ephraim as a moth, and to the houſe of Iuda as a caterpyller.

When Ephraim ſawe his ſyckneſſe, and Iuda his diſeaſe: Ephraim went vnto Aſſur, & D 2. Reg. 15. ſent vnto king Iareb, yet couldē not he helpe you, nor eaſe you of youre payne. I am vnto Ephraim as a lyon, and as a lyons whelpe to the houſe of Iuda. Euen I wyll ſpoyle them and goo my waye. I wyll take them wyth me and no man ſhall reſcue them. I wyll go, and returne to my place, tyll they waxe ſayntes, and ſeke me.

¶ Affliction coueteth a man to returne to God. The hypocriſie of the preeſtes.

CAPL VI.

IN their aduerſitie they ſhall ſeke me, and A ſaye: come lette vs returne agayne to the Lorde: for he hath ſmitten vs, and he ſhall heale vs: he hath wounded vs, and he ſhall bynde vs vp agayne: after two dayes ſhal he quicken vs, in the thyrde daye he ſhall ryſe vs vp, ſo that we ſhall lyue in his ſyght. Then ſhal we haue vnderſtandynge, and endeuour our ſelues to knowe the Lorde. He ſhall goo forthe as the ſpringe of the daye, and come vnto vs as the comynge and mornynge rayne vpon the erth.

O Ephraim, what ſhall I do vnto the? O Iuda how ſhall I entreate the? Seinge youre B loue is like a morninge cloude, and like a dewe that goeth early awaye. Therfore haue I ſet owne the Prophetes, and let them be ſlayne for my wordes ſake: ſo that thy punyſhment ſhall come to lyght.

For I haue pleaſure in louyng kyndneſſe C and not in offeryng: yea in the knowinge of God more then in bornofferinges. But euen like as Adam dyd, ſo haue they broken my couenaunt and ſet me at nought. Gilead is a cyte of euyll doers, of maliciouſe people & bloudſhedders. The multytude of the preeſtes is lyke an hepe of theues, murtherers, and bloudſhedders

ſo

for they haue wrought abhominacion. Horrible thynges haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israell is defyled: but Juda shall haue an harueste for him selfe, when I returne the captiuite of my people.

¶ Of the vyces and wantonnesse of the people.

CAPI. VII.

1 When I vnderstode to make Israel hole, then the vngratiousnesse of Ephraim, and the wyckednesse of Samaria commeth to lyghte: then goo they aboute with lyes. At home they be theues, and without they fall to robbynge. They consydre not in their hertes that I remembre all their wyckednesse. They goo aboute with their owne inuencions, but I se them well ynoughe.

They make the kynge and the Pyncers to haue pleasure in their wyckednesse and lyes.

2 All these bueno in aduoutrye, as it were an ouen that the baker heateth, when he hathe lefte kneadynge, tyll the dowe be leuended. Euen so goeth it this daye with oure kynges and Pyncers, for they begynne to be wodde dronken thorowe wyne: they vse familiarite with suche as diffeyne them. They with the ymagination of their herte are lyke an ouen, their slepe is all the nyghte lyke the slepe of a baker, in the morneng is he as hote as the flame of fyre: they are all togyther as hote as an ouen.

3 They haue deuoured their owne Judges, all their kynges are fallen, yet is there none of them that calleth vpon me. Therfore must Ephraim be mixte amonge the Heathen. Ephraim is become lyke a cake, that no man tourneth: Straungers haue deuoured his strengthe, yet he regardeth it not: he waxeth full of grene heeres, yet will he not knowe it: and the pryde of Israell is caste downe before their face, yet will they not tourne to the Lorde their God, nor seke him for all this.

Ephraim is lyke a woute that is begyled and hath no herte. Nowe call they vpon the Egyptians, nowe goo they to the Assirians: But whyle they be goynge here and there, I shall spreade my nette ouer them, and drawe them downe as the foules of the ayre: and accordynge as they haue ben warned, so wyll I punyth them. Wo be vnto them, for they haue forsaken me.

They must be destroyed, for they haue set me at nought. I am he that haue redemed them, and yet they dissemble with me. They call not vpon me with their hertes, but lye howlyng vpon their beddes. Where as they come together, it is but for meate and drynke, and nat will they not obeye. I haue taught them and defended their armes, yet do they ymagyn mischefe agaynst me, they tourne them selues, but not a right, and are become as a broken bowe. Their pryncers shall be slayne with the sweord, for the malyce of their tunges, suche blasphemyes haue they lerned in the lande of Egypte.

¶ The destruction of Juda and Israel, because of their Idolatrye.

CAPI. VIII.

SEt the horne to thy mouthe, and blowe: 1
get the (wyfelyy (as an Egle) vnto the house of the Lorde: for they haue broken my couenaunt, and transgressed my lawe. Israel can saye vnto me: thou art my God, we knowe the, but he hath refused the thyng that is good, therfore shall the enmemy folowe vpō him. They haue ordeyned kinges, but not thorow me: they haue made prynces, and I must not knowe of it. Of their syluer & golde haue they made them ymages, to bring them selues to destruccion. Deut. xvii. b. 4. Reg. xiii. a.

Thy calfe, O Samaria, shall be taken awaye, for my wrathfull indignacions gone forth agaynst the. Howe longe wyll it be, or they can be clensed? For the calfe came from Israel, the workeman made it, therfore can it be no God, but euen to a spyders webbe shall the calfe of Samaria be tourned. They haue sowne wynde, therfore shall they reepe a storme. 2

They sede shall beare no corne, there shall no melt be made of their encreace: thoughe they reepe, yet shal straungers deuoure it vp. Israel shall perish, the Gentyles shall entreate him as a foule vessell. Seuen they wente vp to the Assyrians, they are become lyke a wylde asse in the wildernesse. 3

Ephraim gyueth rewardes to get louers, therfore are they scattered amonge the Heathen, there wyl I gather them vp. They shal soone be weryed of the burthen of kynges and pyncers. Ephraim hathe manye aulters to doo wyckednesse, therfore shall the aulters tourne to hys synne. Thoughe I drewe them my lawe neuer so moche, they counte it but straunge doctryne. Where as they doo sacrifyce, offeryng the fleshe, and eatynge it: the Lorde wyll haue no pleasure therin: but wyll remembre their wyckednesse, and punysshe their synnes. Israell tourneth agayne in to Egypte, they haue forgotten him that made them, they buylde churches, and Juda maketh many strange cityes: therfore will I sende a fyre in to their cityes, and it shal consume their places. 4

¶ Of the hunger and captyuyte of Israel.

CAPI. IX.

DO not thou tryumphe, O Israel, make 1
no boostynge more then the Heathen, for thou hast committed aduoutrye agaynst thy God: thy straunge sewarmes hast thou loued, moost them all the corne floores. Therfore shall they no more eniope the corne floore and wine pressis, and their hope shall fayle them. They wyll not dwell in the Lordes lande, but Ephraim tourneth agayne Hos. ix. c.

into Egypte, and eateth vncleane thynges amonge the Assyrians. They poure out no wyne vnto the Lorde, neyther gyue they hym their slayne offrynges: but they be vnto me as mourners meate, wherein all they that eate them are defiled. For the breed that they haue suche lust vnto, shall not come into the house of the Lorde. What wyl ye do then in the solemne dayes, and in the feaste of the Lorde? Loo, they shall get them away for the destruction, Egypte shall receyue them, and Nophy shall bury them.

D The nettles shall ouergrowe their pleasaunt goodes, and burres shal be in theyr habytacions. Be ye sure (O Israel) the tyme of visitacion is come, the dayes of recompensynge are at hande. As for the Prophete, ye holde him for a foole: and him that is ryche in the spirite for a madde man: so greate is your wyckednesse and malyce. Ephraim hathe made hym selfe a watche man of my God, a Prophete that is become a snare to me in all his wayes, and abhominacion in the house of his God. They be gone to farre, and haue destroyed them selues, lyke as they did afore time at Gabaa. Therfore their wickednesse shall be remembred, and their synnes punyshed.

E I founde Israell lyke grapes in the wyldernesse, and lyke theyr fathers as the fyrste frygges in the top of the frygge tree, but they are gone to Baal peor, and runne awaye from me to that shamefull ydoll, and are become as abhominable as their louers. Ephraim shall be a bryde, so shall theyr glorye also. Yea to muche that they shall neyther begette, conceyue ne beare chyldren. And though they bringe vp any, yet will I make them childelesse among men. Yea wo shal come to them, when I departe from them. Ephraim (as me thinke) is planted in welthynesse, lyke as Tyrus, but now must he bringe her owne chyldren forth to the murtherer.

Osee. 9. Osee. 13.a

Osee. 9.a

O Lorde thou shalt gyue them, what shalt thou gyue them? Gyue them an vnfruteful wombe, and drye breastes. All their wickednes is come at Galgal, there wo I dyd hate them. For the vngratefulnesse of their owne inuencions, I will dryue them oute of my house. I wil loue them no more, for all their princes are vnfaythfull. Ephraim is bewen downe, their rote is dryed vp, so that they shal bryng no more frute: yea, and though they bringe forth any, yet wil I slee euen the best beloued frute of their body. Wy God shall cast them awaye, for they haue not ben obedient vnto hym, therfore shall they goo astraye amonge the Heathen.

D Osee. 11.b

E Osee. 9.a

Agaynste Israel and his Idols.

CAPI. X.

Osee. 8.a

I Israell was a goodly vyne, but he hathe brought forth vnprofitable frute: yea the more frute he had, so more autters he maded the more good I dyd to their lande, the more frendlyly he wed they vnto their ymages. Their herte is deuyded, therfore shall they be destroyed. The Lorde shall breake downe their ymages, he shall destroye their autters. Then shall they saye: we haue no kynge: for why? we haue not feared the Lorde. And what shal then the kyng do to vs? They common together, and sweare dayne othes: they be ouerthrowe together, therfore groweth their punyshment, as the weedes in the forowes of the lande.

B They that dwell in Samaria haue worshypped the calfe of Bethauen: therfore shal the people mourne ouer them: yea, and the preestes also that in theyr welthynesse reioyced with theym: and why? It shall passe awaye from them. It shall be brought to the Assyrians for a present vnto kynge Iareb. Ephraim shall receyue full punyshment: Israel shall be confounded for his owne ymaginacions / Samaria with his kynge shall vanyshe awaye as the fromme in the water. The hye places of Auen, where Israel is synne, shal be caste downe: thystles and thornes shall grow vpon their autters. Then shall they saye to the mountaynes, couer vs: and to the hylles, fall vpon vs.

Osee. 13.a Luce. 23.a

O Israel, thou hast synned as Gaba yd afore tyme, where they remayned: shall not the battayle them come vpon the wycked children as well as vpon the Gabaonites? I wil chasten them, euen after myne owne desyre, the people shall be gathered together ouer them, when I punyshe them for their great wyckednesse.

Iudic. 20.

Ephraim was vnto me, as a calfe that is vsed to go to plow, therfore I loued him, and fell vpon his fayre necke. I dyde Ephraim, Iuda plowed, and Jacob played the husbandman: that they myght sowe vnto rygtewesnesse, and reape the frutes of well doing: that they myght plowe vp their freshe lande, and seke the Lorde, till he came, and learned them rygtewesnesse.

Osee. 8.a

But nowe they haue plowed them wyckednesse, therfore shall they reape synne, and eate the frute of lyes. Seinge thou puttest thy confidence in thyne owne wayes, and in the multitude of thy worthyes: there shall growe a seditious amonges thy people. All thy stronge cityes shall be layde waste, euen as Salmana was destroyed with his inhabitours, whose slewe hym that was aucthor of Arbell in the daye of battayle, where the mother perysshed with her chyldren. Euen so shall it goo with you (O Bethel) by reason of your malicious wickednesse. Lyke as the sun synge goeth awaye, so shall the kynge of Israel passe.

D Osee. 4.a

E Osee. 8.a

Agaynste the vnkyndenesse of Israel.

CAPI. XI.

Osee. 2.a

When Israel was yonge, I loued him, and called him my sonne out of the lande of Egypt. But the more they were called, the

Smote they went backe, offrynge vnto Idols and caruynge Images: I lerned Ephraim to go, and bare them in myne armes, but they regarded not me, that wolde haue holpen them. I led them with cordes of frendshyp, and with bandes of loue. I was vnto hy, that layed the locke vpon their neckes. I gaue them their fodder my selfe, that they shulde not go agayne into Egypte. And nowe is Assur their kinge: for they wolde not turne vnto me. Therfore shall the swearde begynne in their cities, the floze that they haue layed by, shall be destroyed and eaten: and that be cause of their owne ymaginations. My people hath no iust to turne vnto me, their prophetes lay the locke vpon the, but they take them not of their hartes.

What great thinges haue I gyuen the, O Ephraim? how faythfully haue I defended the, O Israel? haue I dealt with the as with Adama? or haue I intreated the lyke Seboim? Oh my hert is otherwyse myndet.

Yea my mercy is so feruent: therfore haue I not turned me to destroye Ephraim in my wrothful displeasure. For I am God and no man, I am euen that holy one in the myddest of the, though I come not within the cyte.

The Lorde roseth lyke a lyon, that they may folowe him: yea as a lyon roseth he? they may be afrayde lyke the children of the fre: that they may be gathered awaye from Egypt, as men gaare byrdes: and frayed as wayfe (as ofte vse to be) from the Assirians lande: and that because I wolde haue them tary at home, sayth the Lorde. But Ephraim gath about me with lyes, and the house of Israel dissembleth. Only Juda holdeth him with God, and with the true holy thynges.

Of the vayne trust of the people.

CAPI. XII.

Ephraim kepeth the ayre, and followeth after the east wynde: he is euer increasing lyes and destruction. They confederate with the Assirians, their oyle is caryed in to Egypt. The Lorde hath a contro to holde with Juda, and wyll punysh Jacob: after their owne wayes accordyng to theyr owne inuencions, shall he recompense the. He toke his brother by the hele, when he was yet in his mothers wombe: & in his strength he wrestled with God. He strone with the angel, and gat the victorye: he that he prayed and beseyged hym. He fought him at Bethel, and there he talked with us.

Yea the Lorde God of hoostes, euen the Lorde hym selfe remembreth hym: Thou turne to thy God, kepe mercy and equite, and hope styll in thy God. But the marchaunt hath a false weyght in his hande, he loueth a pleasure to oppresse extorcion. Ephraim thynketh thus Well, I am ryche, I haue good rowme: In all my workes shall not one fault be founde, that I haue offended. Yet am I the Lord thy God, euen as whan I brought the out of the lande of Egypt, and set the in thy tentes, and as in the hyghe feste dayes.

I haue spoken vnto the prophetes, and shewed diuerse visions, and declared my selfe by the myny similitudes of the prophetes. But at Galaad is the abhominacion, they are taken to vanitie. At Galgall they haue slayne oxen: and as many heapes of stones as they had in their landes forowes, so many aultres haue they made. Jacob fled into the lande of Aram, and Israel serued for a wyfe, and for a wyfe he kept shepe.

By a Prophete the Lorde brought them out of Egypte, and by a Prophet he preserued them. But Ephraim hath prouoked him to displeasure thorow his abhominacyon, therfore shall his bloud be poured vpon him self and the Lorde his God shall rewarde him his blasphemyes.

Of the abhominacyons of Israel.

CAPI. XIII.

The abhominacion of Ephraim is come also into Israel. He is gone backe to Baal, therfore muste he dye. And nowe they synne more and more: of theyr siluer they make the molte Images, lyke the Idolles of the Heithen, and yet all is nothynge but the worke of the craftesman. Notwithstandyng they preache of the same: who so wyll kysse the calues, offereth to men. Therfore they shal be as the morynge cloude, and as the deawe that early passeth awaye, and lyke as the dust that the wynde taketh away from the flower, and as smoke that goeth out of the chymney.

I am the Lorde thy God, whiche brought the out of the land of Egypt: that thou shalt knowe no God but me onely: and that thou shuldest haue no Sauyour but only me. I take diligent hede of the in the wylderneste that dry lande. But when they were wel fed and had ynough, they waxed proude and forgat me. Therfore wyll I be vnto them as a lyon, and as a Leopardin the waye to the Assirians. I wyll come vpon them as a she bere, that is robbed of her whelpes, and I wyll breake that stubborne hert of theirs. There wyll I deuoure them as a lyon: yea the wylde beastes shall teare them.

O Israel, thou hest but destroyed thy selfe. In me onely is thy helpe. Where are thy kinges nowe, that shulde helpe the in all thy cities? Yea and thy rulers, of whom thou saydest, gyue me a kynge and Princes? well, I gaue the a kynge in my wrath, and in my displeasure wyll I take him from the agayne. The wyckednesse of Ephraim is bounde together, and his synne lyeth hyde. Therfore shall sorowes come vpon him, as vpon a woman that trauayleth. An vnprudent sonne is he, for he considereth not, that he shulde not haue bene habde to haue endured in the tyme of his byrth, had not I withstand him from the graue, and deliuered him from death.

O death, I wyll be thy death: O hell, I wyll be thy stynge. Yet can I se no comforte,

for

Deb.xiii. Cathalog. d

for when he is nowe the goodlyest amonge the brethren, the eest wynde (even the wynde of the Lorde) shall come downe from the wilderneese, and drye vp his conduites, and drinke vp his welles: he shall spoyle the treasure of all pleasaunt vessels.

As for Samaria, they shal be made waste, and why? they are disobedyente vnto their God. They shall perysshe with the swerde, their children shall be slayne and their women great with childe shall be ripped vp.

Osee.xiii.a

¶ The destruction of Samaria.

CAPI. XIIII.

A

Jere.xviii.a Ezech.xviii.a xxxiii.c Osee.xiii.a

O Israel, turne the nowe, vnto the Lorde thy God, for thou hast taken a greate fal thorow thy wickednes. Take these wordes with you, when ye turne to the Lorde and saye vnto hym: O forgeue vs al our sinnes receyue be gracious vnto vs, and then wyl we offre the bullockes of our lyppes vnto the: Assur shall be no more oure helper, neyther wyll we ryde vpon horses any more. As for the workes of oure handes, we wyll no more call vpon them: For it is thou that arte our God, thou the wilt euer mercye vnto the fatherlesse.

B

Osee.xiii.a

O (if they wolde do this) I shulde beare their sores: yea with all my herte wolde I loue them: so that my wrath shulde clene be turned awaye from them. Yea I wolde be vnto Israell as the dewe, and he shulde growe as the lylye, and his rote shulde breake oute as Libanus. His braunches shulde spreade out abrode and be as faire as the olyue tree, and smell as Libanus. They that dwel vnder his shadowe, shulde come againe, and growe vp as the corne, and flourysshe as the vyne: he shulde haue as good a name, as the dewe of Libanus.

C

O Ephraim what have I to do with Idoles any more? I will graciously heare him, & bee him forth. I wyll be vnto the as a greene fyrre tree, vpon me shalt thou finde thy fruite.

D

Who so is wise, shal vnderstand this: and he that is ryght entysede, wyll regarde it. For the wayes of the Lorde are ryghteous euen as he Godly wyll walke in them: As for the wycked, they wyll stomble ther in.

¶ The ende of the prophecye of Oseas.

THE BOKE OF IOEL THE PROPHETE.

¶ The prophecye against the Jewes. He exhorteth the prestes to prayer and fastynge, for the mysterye that was nowe nye at hande.

CAPI. I.

A

THis is the worde of the Lorde, that came vnto Joel the sonne of Phatuel: Heare, O ye elders: ponder this wel all ye that dwell in the land: if euer there happened suche a thinge in youre dayes, or in the dayes of youre fathers. Tell youre children of it, and let them shewe it vnto their children, and so they to certeyne their posterityes therof. Loke what the caterpyller hath left, that hath the grashopper eaten vp: what the grashopper left, that hath the locust eaten vp: and what the locust hath left, that hath the blastynge consumed. Wake vp ye dronkardes, and wepe: mourne all ye wynebybers, because of youre swete wyne, for it shal be taken awaye from youre mouthe. For a

D

myghtye and an innumerable people shall come vp in to my land: their haue teeth like the teeth of lyons, and chaft bones lyke the lyonesses. They shal make my vineyard waste they shall pyll of the barckes of my trees, stryp them bare, caste them away, & make the braunches white.

Deu.xxviii.

Make thy mone as a virgin beside that gyrded her self with sack, because of her husbande. For the meate and drinckoffrynge shal be taken awaye from the house of the Lorde and the prestes the Lordes ministers shall mourne. The felde shall be wasted, the lande shall be in a mysserable case: for the corne shall be destroyed, the swete wyne shal come to confusion, and the oyle vtterlye desolate. The housbande men and the wyne gardeners shal lode pyteously & make lamentacion for the wheate, wyne and barly, and because the harueste vpon the felde is so cleane wasted. The grape gatherers shall make great mone, when the vineyarde and syguere be so vtterlye wasted.

E

Yea all the pomgarnetes, palmetrees, apple trees, and the other trees of the felde shal wyther awaye. Thus the the mery ioyes of the children of men, shall come to confusion.

Gyrde you, and waile youre selues, O prestes: mourne ye mynysters of the aulter, go youre wayes in, and slepe in sack clothe, ye ministers of my God: for the meate and drinckoffrynge shall be taken awaye from the house of youre God. Proclayme a fastynge, call the congregacion, gather the elders and all the inhabytours of the lande to gether into the house of the Lorde your God, and crye vnto the Lorde, alas, alas, for the daye. And why? the daye of the Lorde is at hande, and commeth as a

F

destruccion

destroyer from the almyghtye. That not the meates be taken awaye before oure eyes, the myrth also and ioye from the house of oure God? The seed that perysh in the ground, the garners shall lye waist, the floores shalbe broken down, for the corn shal be destroyed. O what a lyghtinge make the catell? the bullockes are very euill lykinge, because they haue no pasture: and the sheepe are famished awaye.

O Lorde, to the wyll I crye: for the fyre hath consumed the goodlye pastures of the wylderneslle, and the flame hath brent vp all the trees of the felde. Yea the wylde beastes crye also vnto the: for the water ryuers are dryed vp, and the fyre hath consumed the pastures of the wylderneslle.

¶ The prophesyeth the commynge and crueltye of their enemyes. An exhortation to moue them to amende.

CAPI. II.

BLowe out the trompet in Sion, & crye vpon my holy hyll, that all suche as dwell in the the lande, maye tremble at it: for the day of the Lord commeth, and is hard at hande: a darcke day, a gloomynge day & cloudy day, yea & a stormy day, lyke as the morninge spredeth out vpon the hylles: Namely, a great and mighty people: suche as haue not bene sene sens the beginninge, neither shal be after them for euermore. Before him shall be a consumynge fyre and behynde him a burninge flame. The lande shall be as a garden of pleasure before him, but behynde him shall it be a very wylderneslle, and there is no man, that shall escape him. They are to loke vpon lyke horsemen. They skippe vp vpon the hilles, as it were the sounde of charrettes, as the flame of fyre that consumeth the stubble, and as a mighty people redy to the battel.

The lorke shall be afrayed of him, all faces shall be as blacke as apot. Their shall runne lyke gyauntes, and leape ouer the walles lyke men of warre. Euery man in his goinge shall kepe his arraye, and not go out of his path. There shal not one hynder an other, but eche shall kepe his owne way. They shal breake in at the wyndowes, and not be hurt. They shal come into the cite, and runne vpō the walles: They shall clymme vp vpon the houses, and skyp in at the windowes lyke a theife. The earth shall quake before him, yea the heauens shall be moued: The sonne and moone shall be darckened and the starres shall withdrawe their shyne. The Lord shall thrust his hoyer before his hoste, for his hoste is greate, stronge and mighty to fulfyll his commaundement. This is that greate and maruaylous dreadfull daye of the Lorde: And who is able to abyde it.

Loue therfore saieth the Lorde: Turne you vnto me with all youre hertes, with fastinge weepinge and mourninge, rent youre hertes, and not youre clothes. Turne you vnto the Lorde youre God, for he is gracyous and mercyfull longe sufferinge and of great compassion: and redy to pardon wickednes. That (no doubte) he also shal turne, and forgyue: & after his chastisynge, he shall let power in-crease remayne, for meate and drinckofferynges vnto the Lorde youre God: Blowe out with the trompet in Sion, proclayme a fastinge, call the congregacyon, and gather the people togither: warne the congregation, and gather the elders, bring the children and sucklyngres to gyther. Let the the bridgrome go forthe of his chambre, & the bryde out of her closet. Let the preistes serue the Lorde betweene the porche and the aulter weepinge and sayinge: be fauourable, O Lorde, be fauourable vnto thy people: let not thine heritage be brought to suche confusion, leest the Heithen be lordes ouer them. Wherfore shulde they saye amonge the heithen where is nowe their God?

Then shall the Lorde be gelous ouer his lande, and spare his people: yea the Lorde shall answere, and saye vnto his people: Behold, I will sende you corne, wine, & oyle, so that ye shal haue plentye of them: and I will no more geue you ouer to be a reproche amonges the heithen. Agayne, as for hym of the north, I shall driue him farre from you: and shut him out into a dry and waste land his face towarde the east see, and his hynder partes toward the vtteremost see. The stynck of him shall go vp, and his fylthy corruption shal fal vpon himselfe, because he hath wrought so proudely.

Feare not (O land) but be glad and reioice for the Lorde wyl do great thinges. Be not ye afrayed neither (O ye beastes of the felde) for the pastures shall be grene and the trees shal beare their fruite: the frytrees and vine yerdes shal geue their encrease.

Be glad then (O ye children of Sion) and reioyce in the Lorde youre God, for he hath geuen you a teacher of righteousnesse: and he shall sende you showres of rayne, early and late in the fyrst moneth: so that the garners shall be full of corne, and the pattes plenteously in wine and oyle. And as for the yeres that the gorthopper, locuste, blastynge and caterpiller (my great hoaste, which I sent amonge you) haue eaten vp, I shall restore the to you agayne: so that ye shall haue ynough to eate, and be satisfyed: & praise the name of the Lord youre God, that so marueylously hath dealte with you.

And my people shal neuer be confounded any more. Ye shal well knowe, that I am in the myddest of Israel, and that I am youre God: yea & that there is none other, & my people shall no more be brought to confusion.

After this, wil I powre out my spirite vpō all flesshe: and youre sonnes and doughters shall prophecye: youre old men shal dreame dreames, and youre yonge men shall se visions. yea & vpon seruauntes and maydes I wyl powre out my spirite in those dayes. I wyl shewe wonders in the ayre aboue, and tokens in the earthe beneth: bloude and fyre, and the vapoure of smoke. The sonne shall be turned

turned into darcknesse, and the moone in to bloude: before the greate and notable daye of the Lorde come. And the tyme shall come that who so euer calleth on the name of the Lorde, shall be saued. For vpon the mounte Sion and at Jerusalem, there shall be a saluacion, lyke as the Lord hath promysed: yea and amonge the other remnaunt, whom the Lorde shall call.

¶ Of the iudgement of God agaynst the enemyes of his people.

CAPI. III.

FOr lo in those dayes & at ſ same tyme when I turne agayne the captyuite of Juda and Jerusalē: I shal gather all people together, and bringe them in the valleye of Iosaphat: and there will I reason with them: because of my people and heritage of Israel: whome they haue scattered about in the nacions, and parted my land: yea they haue cast lottes for my people the yong me haue they set in ſ stabel house, and solde the Damsels for wyne that they myght haue to drynke. Thou Tirus and Sidon and all ye borders of the Philistines: what wolde ye to do vnto me? Wyl ye helpe me? wel, if ye wil nether defye me, I shal rewarde you, euen vpon your heade, and that rygh te shortly: for ye haue taken away my syluer and golde, my fayre and goodly Jewels, and brought them into your goddes houses. The chyldren also of Juda and Jerusalem haue ye solde vnto the Grecians, that ye myghte bringe them farre fromthe borders of their owne countreyes.

Beholde therfore, I wyll rayse them out of the place, where ye haue solde them, & will rewarde you euen vpon your heade. Your sonnes & your doughters wyl I sel thorowe the handes of the chyldren of Juda, and so they shall syue them forth to sel, vnto them of Saba, a people of a farre countrey, for the Lorde hym selfe hath layed it. Cry out these thinges amonge ſ Heithen, proclayme warre make vp the gaunters, let them drawe nygh, let them come vp all the lusty warryours of the. Make you (werdes of your plowshares, and speares of your sythes and sythes. Let the weake man layer I am stronge. Assemble you, and come, al ye Heithen rounde about: gather you together, there shal the Lord lay al the gaunters to the grounde. Let the people aryse, and get them to the valley of Iosaphat: for there wyll I syt, and iudge all the Heithen rounde about. Lape to your sythes, for the harueste is rype, come get you downe, the wynepresse is ful, yea the wynefattes runne ouer, for their wickednesse is waxen great.

In the valley appoynted, there shal be many, many people, for the day of the Lorde is nyghe in the valley appoynted. The sunne & moone shall be darckened, and the starres shal withdrawe their lyght. The Lorde shal roare out of Sion, and cryе out of Jerusalem, that the heauens and the earth shal quake withal. But the Lord shalbe a defence vnto his owne people, & a refuge for the chyldren of Israel. Thus shall ye knowe, that I the Lord your God dwell vpon my holy mount of Sion. Then shal Jerusalem be holy, and there shal no straungers go thorow her any more. Then shall the mountaynes drope swete wyne, & the hilles shal flowe with mylcke. All the ryuers of Juda shal haue waters ynoughe, and out of the Lordes house there shal flowe a ſpryng to water the bryde of Sittim. but Egypte shal be layed waste, and Edom shal be desolate: because they haue dealte so cruelly with the chyldren of Juda, and shed innocēt bloude in their lande. Ageayne, Juda shal be inhabyted for euermore, and Jerusalem from generacion to generacion: for I wyll not leaue their bloude vnauen ged. And the Lorde shal dwel in Sion.

¶ The ende of the prophecye of Joel.

THE BOKE OF THE PROPHETE AMOS.

¶ The ryme of the prophetye of Amos. The worde of the Lorde ageynst Syria, ageynst Tyre, ageynst Edom, and ageynst the chyldren of Ammon.

CAPI. I.

THese are the sermõs that were sermed vnto Amos (whi che was one of the shepherdes at Thecua) vpon Israel in the tyme of Ozias kinge of Iuda, & in the time of Jeroboam the sonne of Joas kinge of Israel, two yere before the earth quake. And he sayd: The Lord shall rore out of Sion, & throwe his voyce fro Jerusalem: so that the pastures of the shepherdes shall be in a miserable case, and drop of Charmel dryed vp. Thus sayth the Lord for thre and foure wickednesses of Damascus, I will not spare her: because they haue threshed Galaad with yron flayles: But I will sende a fyre into the house of Hazael, & same shal consume the palaces of Benadab. Thus will I breake the barres of Damascus, and rote out the inhabiter from the felde of Auen, and him that holdeth the sceptre out of the pielaice house so þ the people shal be dryuen out of Syria Hircta, sayth the Lord. Thus sayth the Lorde: For thre and foure wickednesse of Gaza, I will not spare her: because they make the prysoners yet more captyue, and haue shutte them in to the lãde of Edom. Therfore will I sende a fyre in to the walles of Gaza, whiche shall deuoure her houses. I will rote out them that dwel at Asdod and him that holdeth the sceptre of Ascalon, and stretch out myne hande ouer Accaron, that the remnaunt of the Philistines shal perysshe sayth the Lorde.

Thus sayth the Lorde: For thre and foure wickednesse of the cytye of Tire, I will not spare her: because they haue increased the captiuite of the Edomytes, and haue not remembred the brotherly couenaunt. Therfore will I sende a fyre in to the walles of Tire that shall consume her palaces. Thus sayth the Lorde: For thre and foure wickednesse of Edom I will not spare him, because he persecuted his brother with the swerde, destroyed his mothers wombe, bare hatred very log and so kept mygnacion alway by him. Therfore will I sende a fyre into Theman whiche shall deuoure the palaces of Bosra.

Thus sayth the Lord: For thre and foure wickednesse of the children of Ammon I will not spare them: because they rypte vp þ women great with chylde in Galaad, to make the borders of theyr landes the wyder. Therfore I will kyndle a fyre in the walles of Rabbath, that shall consume her palaces with a greate crye, in the daye of battayle, in trumpett and in the day of storme: so that their kinge shall go into captiuite he and his prynces together, sayth the Lorde.

¶ Ageynst Moab, Iuda, and Israel.

CAPI. II.

THus sayth the Lorde: For thre and foure wickednesses of Moab, I will not spare him: because he burnte the bones of the king of Edom to asshes. Therefore will I sende a fyre into Moab, whiche shall consume the palaces of Carioth: that Moab shall perysshe with a noyse and the sounde of a trompe. I will rote out the iudge from amonge them and slaye all the princes with him sayth the Lorde. Thus sayth the Lorde: For thre and foure wickednesse of Juda, I will not spare him: because he hath caste away the lawe of the Lorde, and not kept his commaundementes: for why, they were ledde astraye with þ lyes, that their forefathers followed. Therfore will I sende a fyre into Juda, which shall consume the palaces of Jerusalem.

Thus sayth the Lorde: For thre and foure wickednesses of Israel, I will not spare him: because he hath solde the righteous for money, and the poore for shoes. They treade vpon poore mens heades, as the dust of the earth, and croke the wayes of the meke. The sonne and þ father go to the harlot, to dishonoure my holye name, they lye beside euery aulter vpon clothes taken to pledge, and in the house of their goddes they drinke þ wine of the oppressed.

Yet destroyed I the Amorite before them that was as high as the Cedre trees, and as stronge as the okes: not withstandynge I destroyed his fruite fromme aboue and his rote fromme vnder.

Agayne: I brought you out of the lande of Egypt, and led you .xl. yeares thorowe the wildernesse, that ye myght haue the Amorites lande to possession. I raysed vp prophetes amonge your children, and aduaynces amonge your yonge men. Is it not so, O ye children of Israel, sayth the Lorde? But ye gaue the aduaynces wine to drynke, and ye commaunded the prophetes, sayeng, Prophecy not. Beholde, I will crushe you in sonder lyke as a wayne crusheth, that is ful of sheaues, so that the swyfte shall not escape, neither the stronge be able to do any thinge, no, the giaunt shall not saue his owne lyfe. The archer shall not abyde, & the swyfte of fote shall not escape. The horsman shall not saue his lyfe, and he that is as manly of hymselfe as a giaunt, shall in that daye be faine to runne his waye naked, sayth the Lorde.

¶ The reproueth the house of Israel of wyckednes.

CAPI. III.

Heare

A HEare what the Lorde speaketh vnto you (O ye children of Israel) namely, vnto all the tribes, whom I brought out of Egipt and said: you only haue I accepted from all the generacions of the earthe: therfore will I visite you in all youre wickednesses. Haye twayne walke together except they be agreed amõg them selues? Doth a lyon rore in the wod, except he haue a pray? B Or cryeth a lyons whelpe out of his denne, excepte he haue gotten some thinge? Doth a bryde fal in a snare vpon the earth where no louler is? Taketh a man his snare vp frõ the grounde, afore he catch somwhat? Cryet they oute Alarum with the trompette in the citie, and the people not afrayde? Commeth there any plage in a city wbout it be ℣ Lordes bowge? Nowe doth the Lorde God no maner of thinge, but he reuleth his secrete before vnto his seruauntes the prophetes. When a lyon rozeth, who will not be afrayed? Seinge then that the Lorde God hym selfe speaketh, who wyl not prophecye?

C Preache in the palaces at Asdod, and in the palaces of the lande of Egypt, and saye: gather you together vpon the mountaynes of Samaria, so shall ye se great murther and byolent oppression amonges them: for why, they regard not the thyng that is right, saith the Lorde, they gather to gether euell gotten goodes, and laye robbery in their houses.

Therfore thus saith the Lord God: This D lande shall be troubled and besieged rounde about, thy strength shal be pluckte from the, and thy palaces robbed. Thus saith ℣ Lord, lyke as an herdeman taketh two legges or a pece of an eare out of the lyons mouth: Euen so the children of Israel (that dwell in Samaria, hauynge their couches in the corner, and their beddes at Damascus) shall be pluckte awaye. Heare, and beare recorde in the house of Jacob (saith the Lorde God of hoostes) that when I begyn to visite the wickednesse of Israel, I will visite the aulters at Bethel also: so that the horues of ℣ aulter shall be broken of, and fall to the grounde.

Amo. 3. Exo. 32. Deu. 9.

As for the winter house and sõmer house, I will smyte them downe: and the houses of Iury, yea and many other houses shal perishe, and be destroyed, saith the Lorde.

¶ Against the gouernors of Samaria.

CAPI. IIII.

A OHeare this worde ye fat kyne, that be vpon the hyll of Samaria: ye that do poore men wrõge, and oppresse the needy: that saye to youre lordes: bring hither let vs drinke. Therfore ℣ Lord hath sworne by his holynesse: The dayes shall come vpon you, that ye shall be lyfte vp vpon speares, & your posterite caryed away in fyshers pannyers. Ye shal get you out at ℣ gappes one after an other, and in Armon shal ye be cast away, saith the Lorde.

Psal. 49.

Ye come to Bethel for to worke vngracyousnesse, and haue increased youre synnes at Galgal: ye brought your sacrifices in the morynge and your tythes vnto the thirde daye. Ye made a thanckesseryng of leuen, ye proclamed freewyll offeringes, and proclaymed them. Such lust had ye, O ye children of Israel, saith the Lorde God. Therfore haue I gyue you pure teeth in al your cytyes, and scarcenesse of bred in all your places yet wyll ye not turne vnto me, saythe the Lord. When there were but thre monethes vnto the haruest, I withholde the rayne from you: yea I rayned vpon one citie, and not vpon an other one pece of grõd was moystened with rayne and the grounde that I rayned not vpõ was dry. Wherfore two, yea thre cytyes came vn to one to drincke water: but they were not satisfyed, yet wil ye not turne vnto me, saith the Lorde.

Amo. 4. Deu. 28. Leui. 26. C

I haue smytten you with drouth & blasting and loke how many orchardes, vineyardes, figtrees and oliue trees ye had: the caterpyller hath eaten them vp. But yet wyll ye not turne vnto me, saith ℣ Lord. Pestilence haue I sent among you, as I dyd in Egypte your yong men haue I slayne with the sword and caused your horses be taken captyue: I made the stinkinge sauoure of your tentes to come vp in to your nosthrels: Yet will ye not turne vnto me, saythe the Lorde. Some of you haue I ouerthrowen, as I ouerthrew Sodome and Gomorre: so that ye were as a brande pluckt out of the fyre. Yet will ye not turne vnto me, saith the Lorde. Therfore thus will I handle the agayne, O Israel, prepare thy self to mete thy God, O Israel. For lo, he maketh the mountaynes, he vnderneth the wynde, he sheweth man what he is about to do, he maketh the morynge and the darkenes, he treadeth vpon the hygh places of the earth: the Lorde God of hoostes is his name.

Amo. 4. Gene. 19. Deu. 29. D

¶ A complaynt of the captyuytye of Israel.

CAPI. V.

A HEare this worde, O ye house of Israel and why? I must make this mone for you: The dyngen Israell shall fall, and neuer ryse vp agayne: she shall be cast downe vpon her owne grounde, and no man shall helpe her vp. For thus saith the Lorde God: Where as there dwelte a thousande in one cytye, there shall be left scarce an hundreth therin: and whe there dwelte an hundreth there shall scarce ten be lefte for the house of Israel.

Amo. 4. Amo. 5. Amo. 8. Esa. 1. Esa. 6. Esa. 10. Esa. 17. Esa. 24. Esa. 28. Esa. 29. Esa. 30. Esa. 31. Esa. 32. Esa. 33. Esa. 37. Esa. 65. Esa. 66. Ezech. 6. Ezech. 7. Ezech. 12. Ezech. 18. Ezech. 20. Ezech. 22. Ezech. 23. Ezech. 24. Ezech. 33. Ezech. 36. Ezech. 39. Dani. 9. Osee. 4. Osee. 5. Osee. 6. Osee. 7. Osee. 8. Osee. 9. Osee. 10. Osee. 11. Osee. 12. Osee. 13. Osee. 14. Joel. 1. Joel. 2. Joel. 3. Abdi. Jona. 1. Jona. 2. Jona. 3. Jona. 4. Mich. 1. Mich. 2. Mich. 3. Mich. 4. Mich. 5. Mich. 6. Mich. 7. Nahum. 1. Nahum. 2. Nahum. 3. Habac. 1. Habac. 2. Habac. 3. Sophon. 1. Sophon. 2. Sophon. 3. Aggeus. 1. Aggeus. 2. Zacha. 1. Zacha. 2. Zacha. 3. Zacha. 4. Zacha. 5. Zacha. 6. Zacha. 7. Zacha. 8. Zacha. 9. Zacha. 10. Zacha. 11. Zacha. 12. Zacha. 13. Zacha. 14. Mala. 1. Mala. 2. Mala. 3. Mala. 4.

Nemerthelesse, thus saith the Lorde vnto the house of Israel: Seke after me, and ye shall lyue but seke not after Bethel. Come not at Galgal, goo not to Berlaba: for Galgal shall be caryed awaye captyue, and Bethel shall com to nought. Seke the Lorde, ℣ ye maye lyue: lest the house of Joseph be burnt with fire and consumed, & lest there be none to quenche Bethel.

B

Ye turne the lawe to wormwod, and caste

downe

bowne ryghteousnesse vnto the grounde. The Lorde maketh the seuen sterres and the Orions, he tourneth the nyght in to dayt, and of the dayt he maketh darckenesse. He calleth the waters of the see, and poureth them out vpon the playne grounde: the Lorde is his name.

E He reyseth destruction vpon the myghtye people, and bryngeth downe the strong holdes: but they owe him euyll will that reproueth them openly: and who so telleth them the playne truth, they abhorre him. For in mocke then as ye oppresse the poore, and robbe him of his best sustenaunce: therfore where as ye haue buylded houses of square stone, ye shall not dwell in them. Of ruerylous pleasaunte vynegardes shall ye plante, but the wyne of them shall ye not drynke: and why? as for the multitude of youre wyckednesses, and youre slouth symnes, I knowe them ryghte well. Enmemyes are ye of the ryghteous, ye take rewardes, ye oppresse the poore in iudgmente. Therfore the wyse muste nowe be sayne to holde his tonge, so wycked a tyme is it.

D Seke after the thynge that is good, and not euyll, so shall ye lyue: yea the Lorde God of hoostes shall be with you, accordynge to youre owne belyefe: hate the euyll, and loue the good: set vp ryghte agayne in the porte: and (no doubte) the Lorde God of hoostes shall be mercyfull vnto the remnaunt of Ioseph. Yt no (sayth the Lorde God, the God of hoostes) there shall be mournynge in all stretes: yea they shall saye in euerye streete, Alas alas.

They shall cal the husbande man to lamentacion, and suche as can mourne to mournynge. In all vynegardes there shall be mournynge, for I will come amongest you, sayth the Lorde.

E Woo be vnto them that desyre the daye of the Lorde: Wherfore wolde ye haue it: for that daye of the Lorde, it shall be darcke and not clere: Yea ryght as when a man runneth from a lyon, and a beer meteth with him: or when he commeth in to the houle, and leaneth his hande vpon the wall, and a serpent byteth him. Shall not the day of the Lorde be darke, and not clere? shall it not be cloudy, & no shyne in it?

I I hate and abhorre youre holye dayes, and where as ye assemble me when ye come together, I will not accepte it. And thoughe ye offre me burnt offeryngs and meate offeryngs, yet haue I no pleasure therin. No for youre fat thankesofferyngs, I will not loke vpon them.

G Away with that noyse of thy songes, I will not heare thy playes of musycke: but let equitie flowe as the water, and ryghteousnesse as a myghtye ryuer. O ye houle of Israell, gaue ye me offeryngs and sacrifyces those fortye yeres longe in the wyldernesse? yet haue ye set vp tabernacles to youre Moloch, and ymages of youre goddes, yea and the sterre of youre god Remphe, figures whiche ye made to worshyp them. Therfore will I cause you be caryed awaye beyonde Damascus, sayth the Lorde, whose name is the God of hoostes.

¶ Against the pryuate & proude lyuynge in pleasure.

CAPI. VI.

O Woo be to the proude welthy in Syon to suche as thynke themselues sure vpon the mount of Samaria? whiche holde them selues for the beste of the worlde, & rule the houle of Israel, and as they lyst. Go vnto Calne, and se: and from thence get you to the mayn the great cirye, & so go downe to Gath of the Philistines: be they better at ease then these kyngdomes, or the borders of theyr lande wyder then youres? Ye are taken oute for the euyll daye, euen ye that syt in the stoole of wyckednesse: Ye that lye vpon beddes of Iuyre, and vse your wantonnesse vpon youre couches: ye that eate the beste lambes of the flocke, and the fattest calues of the stalle: ye that synge to the lute, and in playenge the instrumentes compare youre selues vnto Dauid: ye that dryncke wyne oute of goddlettes, and annoynte youre selues with the beste oyle, but no man is sorye for Iosephs hurte. Therfore nowe shall ye be caryed awaye captyue of them, that shall be leder awaye captyue and the lusty cheere of the wylfull shall come to an ende.

The Lorde God hath sworne euen by him selfe (sayth the Lorde God of hoostes) I hate the pryde of Iacob, and I abhorre his palaces: and I will gyue ouer the cirye, with all that is therin: so that thoughe there remayne ten men in one houle, they shall dye. So that next kynsfolkes, and the dead buryers shall take them, and carye awaye theyr bones, and saye vnto hym that is in the innermost houle: is there yet any mo by the? And he shall answere they are all gone, holde thy tunge (shall he saye) for they wolde not remembre the name of the Lorde.

Beholde, the Lorde is mynded to smyte the greate houle, so that they shall decaye: and the lytle houles that they shall cleaue asunder. Who can run with horses, or plowe with oxen vpon the harde rockes of stone? For why, ye haue tourned true iudgmente in to bytternesse, and the fruite of ryghteousnesse in to wormewodde. Yea, euen ye that reioyse in vayne thynges, ye that saye: haue not we obteyned hornes in oure owne strengthe? Well take hede, O ye houle of Israell, sayth the Lorde God of hoostes: I will bryng a people vpon you, which shall trouble you from the waye that goeth towarde Hemath in to the broke in the medowe.

¶ Of the captyuyte of Israel and Iuda.

CAPI. VII.

A The Lorde God shewed me suche a vyſion: beholde there stode one that made grashoppers, euen when the corne was shotinge forth, after the kynge had clypt his shepe.

Nowe when they vnderteke to rote vp all the grene thynges in the lande, I sayde: O Lorde God, be mercyfull I beseche the: who shoulde elles helpe vp Jacob that is brought so lowe? So the Lorde was gracious therin, and the Lorde sayde: well, it shall not be.

B Agayn the Lorde shewed me this vision: beholde, the Lorde God called the fyre to punyshe withall, and it deuoured the greate depe: yea it consumed a parte alredye. Then sayd I: O Lorde God, holde thyne hande: for who shoulde elles helpe vp Jacob that is brought so lowe? So the Lorde was mercyfull therin, and the Lorde God sayd: well, it shall not be.

C Moreouer he shewed me this vyſion: Beholde, the Lorde stode vpon a plastered walle, and a masons trowell in his hande. And the Lorde sayd vnto me: Amos, what seest thou? I answered: a masons trowell. Then sayde the Lorde: Beholde, I will laye the trowell amonge my people of Israell, and will no more ouerse theym: but the hyghe hyll chapelles of Israel muste be layde walle, and the churches of Israell made desolate, and as for the house of Jeroboam, I will stande vp agaynst it with the swerde.

D Vpon this sente Amasiah the Priest to Bethel, vnto Jeroboam the kynge of Israel, sayinge: Amos maketh the house of Israell to rebell agaynste the, the lande can not awaye with his wordes. For Amos sayth, Jeroboam shall dye with the swerde, and Israel shall be led awaye captyue out of theyr owne lande.

And Amasiah sayde vnto Amos: Get the hence (thou that canste se so well) and flee in to the land of Juda: get the there thy liuing and prophecye there, and prophecye no more at Bethel, for it is the kynges chapell, & the kynges courte.

Amos answered and sayde to Amasiah: As for me, I am neyther Prophete ne prophettes sonne, but a kepar of cattell. Now as I was dressynge downe mulberyes, and gaynge after the cattell, the Lorde tooke me, and layde vnto me: Goo thy waye and prophecye vnto my people of Israell. And therfore heare thou now the worde of the Lord: Thou sayest: prophecye not agaynste Israell, and speake not thynge agaynste the house of Isaac. Wherfore thus sayth the Lorde: Thy wyfe shall be defyled in the cyte, thy sonnes and doughters shall be slayne with the swerde, and thy lande shall be measured out with the lyne. Thou thy selfe shalte dye in an vncleane lande, and Israell shall be driuen out of his owne countrey.

¶ Agaynst the rulers of Israel. The Lorde threatneth that he will take vp the kynges whether he haue determyned agaynst Israel.

CAPI. VIII.

A The Lorde God shewed me this vyſion: and beholde, there was a maunde with sommer frute. And he sayd Amos, what seest thou? I answered: a maunde with sommer frute. Then sayde the Lorde vnto me: the ende commeth vpon my people of Israel, I will no more ouerse them. In that daye shall the songes of the temple be tourned in to sorowe, sayth the Lorde God. Many dead bodyes shall lye in euerye place, and be cast forth secretly.

B Heare this, O ye that oppresse the poore, and destroye the nedye in the lande, sayinge: When will the newe moneth be gone, that we may sell vytayle, and the Sabboth, that we maye haue starcenesse of corne: to make the bushell lesse, and the syele greater? We shall set vp false weyghtes, that we may get the poore bodye vs with their money, and the nedye also for shoes: yea let vs sell the chaffe for corne.

C The Lorde hath swore agaynst the pryde of Jacob: these workes of theirs will I neuer forget. Shall not the land tremble, & all they that dwell therin mourne for this? Shal not their destruction come vpon them lyke a water floode, and flowe ouer them, as the floode of Egypt? At the same tyme (sayth the Lorde God) I shall cause the sunne to go downe at noone, and the lande to be darke in the clearest daye. Your hye feastes will I turne to sorowe, and youre songes to mourninge: I will bringe sacke clothe vpon all youre backes, and baldnesse vpon euery head: yea suche a mourninge will I sende them, as is made vpon an onely begotten sonne, and they shall haue a miserable ende.

D Beholde, the tyme commeth (sayth the Lorde God) that I shall sende an hunger in to the earthe, not the hunger of breed, nor the thyrste of water: but an hunger to heare the worde of the Lorde: so that they shall goo frome the one sea to the other, yea from the North vnto the East, runninge about to seke the worde of the Lorde, and shall not fynde it. In that tyme shall the fayre virgins and the younge men perysshe for thyrste, yea euen they that sweare in the offence of Samaria, and saye: as truly as thy God liueth at Dan, and as truelye as thy God liueth at Berlaba. Theye shall fall, and neuer ryse vp agayne.

¶ Threatenynges agaynst Israel. No man can escape the hande of God.

CAPI. IX.

A I Sawe the Lorde standynge vpon the aulter, and he sayde: smyte the worke stoke, that the poostes maye shake withall. For theyr couetousnesse shall fall vpon all theyr heades, and theyr posteritie shall be slayne with the swerde. They shall not flee awaye, there shall not one of them escape, ne be deliuered.

Though

Thoughe they were beryed in the hell, my hande shal fetche them from thence: though they clymme vp to heauen, yet shall I cast them downe: though they hyde them selues vpon the toppe of Carmel, yet shall I serche them oute, and bynge them from thence: Thoughe they creepe downe fro my syghte in to the depe of the see, I shall commaunde the serpent euen there to byte them: If they go awaye before their enemies in to captiuitie, then shall I commaunde the swerde there to slee them.

Thus wyll I set myne eyes vpon them, for they harme, and not for they welth. For worn the Lorde God of hoostes toucheth the lande, it consumeth awaye, and all they that dwelle therin, muste nedes mourne: And why? euery destruction shall aryse as euerye streame, and runne ouer them as the floode in Egypte.

He that hath his dwellynge in heuen, and groundeth his tabernacle in the earthe: He that calleth the waters of the see, and powreth them out vpon the playne grounde: his name is the Lorde. O ye children of Israell are ye not vnto me, euen as the Moryens, saythe the Lorde? haue not I brought Israell oute of the lande of Egypte, the Philistynes fromt Caphtor, and the Syrians fromt Cyr? Beholde, the eyes of the Lorde are vpon the realme that synneth, to roote it cleane out of the earthe: Neuertheles I wyl not vtterly destroye the house of Jacob sayth the Lorde.

For lo, this I promyse: though I syfte the house of Israell amongest all nacyons (lyke as they vse to syfte in a syue) yet shal not the smallest graueil stone fall vpon the earthe: But all the wicked doers of my people, that saye: Nayshe, the plage is not so nye, to come so hastely vpon vs: those shall perysshe with the swerde.

At that tyme wyll I buylde agayne the tabernacle of David, that is fallen downe, and stoppe vp his gappes: and lode what is broken, I shall repayre it: Yea I shal buylde it agayne, as it was afore tyme, that they mayst possesse the remnaunte of Edom, yea, and all suche people as call vpon my name with them, saythe the Lorde, whiche dothe these thinges.

Beholde, the tyme commeth (saythe the Lorde) that the plowman shall ouertake the mower, and the treader of grapes hym that sowethe seed. The mountaynes shall droppe swete wyne, and the hylles shall be fruteful, and I wyll couerte the captiuitie of my people of Israell: they shall repayre the waste cityes, and haue them in possession: they shal plant vynyardes, and drynke the wine therof: they shall make gardens, and eate the frutes of them. And I wyll plante them vpon their owne grounde, so that I will not vnroote them out agayne fro their lande whiche I haue geuen them, saythe the Lorde thy God.

The ende of the prophecye of Amos.

THE BOKE OF THE PROPHETE ABDI.

¶ Against Edom, and the trust that they had in erthly.

CAPI. I.

A Ezech.xxv.d Jerem.xlix.c Amos.ix.c

THis is the vysyon that was shewed vnto Abdi: Thus hath sayde the Lord God vpon Edom: We have herd of the Lord, that there is an imbassage sent amonges the heathen: Up, lette vs aryse and fyght agaynst them. Beholde, I will make the small amonge the heathen, so that thou shalt be vtterly despysed. The pryde of thyne herte hath lyfte the vp, thou that dwellest in the strong holdes of stone, and hast made the an hye seate: Thou sayst in thyne herte: who shall caste me downe to the grounde? But though thou wentest vp as hye as the Egle, and madest thy nest above amonge the sterres: yet wolde I pluche the downe from thence. If the theves and robbers came to the by nyght, thou takynge thy rest, thoulde they not steale, tyll they hadde ynought? If the grape gatherers came vpon the, wolde they not leave the some grapes? But howe shall they serche Esau, and serche out his treasures?

B Jerem.xlix.a Abacuc.ii.b

C

Yea, the men that were sworne vnto the shall dryve the out of the bordres of thyne owne lande. They that be nowe at one with the, shall disceyve the and overcome the: Euen they that eate thy breed shall betraye the so sore, that thou perceyvest it not. Shall not I of the same tyme destroy all the wise men at Edom, and those that have vnderstandyng from the mount of Esau? Thy graunters, O Theman, shall be afrayde, for they owe the slaughter they shal be all overthrowen vpon the mount of Esau. Shame shall come vpon the, for the malyce that thou shewedst to thy brother Jacob: yea for euermore shalt thou perysshe, and that bycause of the tyme when thou bidd'st set thy selfe agaynst him, euen when the ennemyes carved awaye his hoste, and when the alyeauntes came in at his portes, and cast lottes vpon Jerusalem, thou thy selfe wast as one of them.

D Ezech.xxxv.c Numer.xx.c

Thou shalte no more se the daye of thy brother, thou shalte no more beholde the time of his captyvite, thou shalt no more triumphe ouer the children of Juda, in the day of their destruction, thou shalte triumphe no more in the tyme of their trouble. Thou shalt no more come in at the gates of my people, in the tyme of their trouble, thou shalt not se their misery in the day of their fall.

E

Thou shalte fynde out no man agaynst their hoste, in the daye of their adversite: neyther shalte thou stande, mayntayne anye more at the corners of the strete, to murther suche as are fledde, or to take them prysoners, that remayne in the daye of their trouble.

For the daye of the Lorde is harde by vpon all the heathen. Lyke as thou hast done, so shalte thou be dealte withall: yea, thou shalte be rewarded euen vpon thyne heed. For lykewyse as ye have dronken vpon myne holye hyll, so shall all heathen dryncke contynually: yea, dryncke shall they, and swalowe vp, so that ye shall be, as though ye had neuer ben.

F Jerem.xlix.c

But vpon the mounte Syon, there shall a remnaunt escape: there shall be holy, and the house of Jacob shall possesse euen those that had them seasyd afore in possession. Moreouer, the house of Jacob shall be a fyre, the house of Joseph a flame, and the house of Esau shall be the strawe, whiche they shall kyndle and consume, so that nothyng shal be left of the house of Esau, for the Lorde hym selfe hath sayd it.

G Jerem.xlix.c

They of the South shall have the mount of Esau in possession, and lohe what lyeth vpon the grounde, that shall the Philistines have: the playne tribes shal Ephraim & Samaria possesse: and the mountaynes of Galaad shall Ben Jamin have. And this hoste shal be the childre of Israels prysoners. Howe what so lyeth from Canaan vnto Zarephath, and in Sepharad, that shall be vnder the subiection of Jerusalem: and the citeyes of the south shall enheryte it. Thus they that escape vpon the hyll of Sion, shall go vp to punysh the mounte of Esau, and the kyngdome shall be the Lordes.

¶ The ende of the prophecye of Abdi.

THE BOKE OF THE PROPHETE IONAS.

¶ Of the flyght of Jonas when he was sent to Ninive. He is swolowed of a fysh, and cryeth him to the Lord for his deliverance.

CAPI. I.

THe worde of the Lorde came vnto Jonas the sonne of Amithai, sayinge: Aryse, and get the to Ninive that great cite, & preache vnto them, how that their wickednesse is come vp before me. And Jonas made him redy to flie vnto Tharsis from the presence of the Lord, and got him to Joppa, where he found a shyp redy for to goo vnto Tharsis. So he payde his fare, & went aborde, that he might goo with them vnto Tharsis, from the presence of the Lorde. But the Lorde sente a greate wynde in to the see, and there was a mighty tempest in the see: so that the shyppe was in iupardye of goynge in peces. Then the mariners were afrayde, and cryed euery man vnto his god: and the goodes that were in the shyppe, they cast in to the see to lighten it of them. But Jonas gat him vnder the hatches, where he layde him downe and slept.

So the maister of the shyp came to him and sayd vnto him, why slomberest thou? Vp, call vpon thy God: yt God (happily) will thinke vpon vs, that we perysshe not. And they sayd one to an other: come, let vs cast lottes, that we may knowe for whose cause we are thus troubled. And so they caste lottes, and the lot fell vpon Jonas.

Then sayd they vnto him: tell vs for whose cause are we thus troubled? what is thyne occupacion? whence commest thou? what countrey man art thou, and of what nacion? He answered them: I am an Ebrue, and I feare the Lorde God of heuen, which made bothe the see and dry lande. Then were the men exceedingly afrayde, and sayde vnto him: why hast thou so? (for they knewe that he was fled from the presence of the Lorde, because he had told them) and sayd moreouer vnto him: What shalbe we to vnto the, that the see maye ceasse from troublynge vs? (for the see wrought and was troublous) he answered them: Take me and cast me in to the see, so shall it let you be in rest: for I wote, it is for my sake, that this great tempest is come vpon you.

Neuertheles, the men assayed with rowyng to bringe the shyp to lande, but it would not be, because the see wrought so, and was so troublous agaynste them. Wherfore they cryed vnto the Lorde, and sayd: O Lorde, let vs not perysshe for this mans death, neyther laye thou innocent bloude vnto our charge, for thou, O Lorde, hast done euen as thy pleasure was.

So they toke Jonas and cast him into the see, and the see left ragyng. Then the men feared the Lorde exceedingly, & offred sacrifice and made vowes vnto the Lorde.

¶ Jonas is swallowed of a whale. The prayer of Jonas.

CAPI. II.

BVt the Lorde prepared a great fysshe to swalowe vp Jonas. So was Jonas in the belly of the fish, thre dayes and thre nyghtes. And Jonas prayed vnto the Lorde his God out of the fishes belly, and sayd: In my trouble I called vnto the Lorde, and he herde me: out of the belly of hell I cried, and thou herdest my voyce. Thou hadest cast me downe deepe in the middell of the see, and the floudes compassed me about: yea all thy waues and floudes of water went ouer me. I thought that I had ben cast away out of the syghte: but I will yet agayne looke toward thy holy temple.

The waters compassed me, euen to the very soule: the depe laye about me, and the weedes were wrapt about myne head. I went downe to the bottome of the hylles, and was buried in with erth for euer. But thou, O Lorde my God, hast brought vp my life agayne out of corruption. When my soule fainted within me, I thought vpon the Lord, and my prayer came in vnto the, euen in to thy holy temple. They that holde of vayne vanities will forsake his mercy. But I will do the sacrifice of the voyce of thanckesgyuynge, and will paye that I haue vowed: for why? saluacion commeth of the Lorde. And the Lorde spake vnto the fysshe, and it cast out Jonas agayne vpon the dry lande.

¶ Jonas is sente agayne to Ninive. The repentaunce of the kynge of Ninive.

CAPI. III.

THen came the worde of the Lorde vnto Jonas agayne, sayinge: vp & get the to Ninive that great cite, and preache vnto them the preaching which I bad the. So Jonas arose, an went to Ninive at the Lordes commaundement. Ninive was a great cite vnto God, namely of thre dayes iourney.

And Jonas went in, & entred in to the cite eut a dayes iourney, and cried, sayinge: There are yet xl dayes, and then shal Ninive be ouerthrowen. And the people of Ninive beleued God, and proclaymed fasting, and arayed them selues in sackcloth, as well the great as the small of them. And the tidinges came vnto the kyng of Ninive, which arose out of his seate, & did his apparell of, and put on sackcloth, and sat him downe in asshes.

And it was cried and commaunded in Ninive, by the authorite of the kyng and his lordes sayinge: se that neither man nor beest, ore or herde taste ought at all, and that they neither fede, ne drynk water, but put on sackcloth both

man and beest, & cry mightely vnto God: yea
& let that euery man turne from his euil waye, &
from the wickednesse that he hath in hand.

D Who can tell? God may turne, and repent
Ed. xxxviii. D and cease frō his feerce wrath, that we perish
not. And when God sawe their workes, how
they turned from their wicked wayes, he re-
pented on the euil which he sayd he wolde do
vnto them, and did it not.

¶ Jonas is reproued of God.

CAPI. III.

A Therfore Jonas was sore discontent and
angry. And he prayed vnto the Lorde, &
sayd: O Lord was not this my saying
(I pray the) when I was yet in my countrey?
therfore I hasted rather to flie vnto Tharsis,
for I knew wel enough that thou art a mer-
cyful God, full of compassion, longe suffering,
and of great kyndnesse, and repentest when
Ii. Reg. vii. a Iudith. xi. a thou shalt take punishment. And now, O Lorde,
take my lyfe fro me (I beseche the) for I had
rather dye then lyue. Then sayde the Lorde:
art thou so angry? And Jonas gat him out of
the city, and sate vnder on the east side therof,
and there made him a boothe, and sat vnder it
in the shadowe till he might se, what shulde
chaunce vnto the city.

And the Lord God prepared a wylde vyne B
which sprange vp ouer Jonas, that he might
haue shadowe aboue his head to deliuer him
out of his payne. And Jonas was exceedinge
glad of the wylde vyne. But vpon the next
morow against the spring of the day, the Lord
ordeyned a worme, which smote the wylde
vyne, so that it withered away. And when the
sunne was vp, God prepared a vehement C
hoote wynd: and the sunne beate vpon the head of Jo-
nas that he fainted, and wished in
his soule, that he might dye, and sayde: It is
better for me to dye, then to liue. Then God
sayd vnto Jonas: Art thou so angry for the
wylde vyne? And he sayde: yea, I am angry euen
vnto death. Then the Lorde sayd: thou
hast compassion vpon a wylde vyne, wherein D
thou deseruest no labour, nor madest it grow:
which sprang vp in one night, and perished in
an other, and shuld not I then haue compassi-
on vpon Niniue that great city, wherin there
are aboue an hundred and twenty thousand
persons, that knowe not their right
hande from their left, besy-
des many cattell?

¶ The ende of the prophecye
of Jonas.

THE BOKE OF THE PROPHETE MICHEAS.

¶ Of the destruction of Samaria, because of their Idolatrye.

CAPI. I.

THis is the word of the Lorde that came vnto Micheas the Morasthite, in the dayes of Iotham, Achas and Ezechias kinge of Iuda: which was shewed him vpon Samaria and Jerusalem. Heare all ye people marke this well, O earthe, and that therein is: Yea the Lorde God him self be witnesse amonge you, euen the Lorde from his holye temple. For why? beholde, the Lord shal go out of his place, and come downe, and treade vpon the hyghe thinges of the earth. The mountaynes shall consume vnder him, and the valleyes shal cleaue asunder: lyke as wax cō sumeth at the fyre, and as the waters runne downewarde. And al this shal be for the wickednesse of Jacob, & the synnes of the house of Israel.

B But what is the wickednesse of Jacob? Is not Samaria? Which are the high places of Juda? Is not Jerusalem? Therfore I shal make Samaria an heape of stones in the felde to lay about the vineyard: yea stones shal I cast in to the valley, and discouer her foundacions. All her Images shalbe broken downe and all her wemmages shall be brent in the fyre: yea all her Idols will I destroye: for why, they are gathered out of the hyre of an hore, and into an hore yre shal they be turned agayne. Wherfore I wyll mourne and make lamentacion, bare and naked will I go I must mourne like the dragons, and take sorowe as the Estriches: for their wounde is past remedy: And whyche is come in to Juda and hath touched the port of my people at Jerusalem alredye. Wepe not, lest they at Geth perceyue it.

C Thou at Betaphra, welter thy selfe in the dust and asshes. Thou that dwellest at Saphir, get the hence with shame. The proude shall boast no more for very sorowe: & why? her neighboure shal take from her what she hath. The rebellyous citie hopeth, & it shall not be so cruel: but for al that, the plage shal come from the Lorde, euen into the porte of Jerusalem. The great nopte of the chaarettes shal feare them: that dwel at Lachis, which is an occasion of the synne of the doughter of Sion, for in came vp the wickednes of Israel. Yea she sent her counsell into the lande of Geth.

D The houses of lyes wyll deceyue the kinges of Israel. And as for the (O thou that dwellest at Mozaila) I shall bringe a possessi oner vpon the, and the plage of Israell shall reach vnto Odolla. Make the balde, & shaue the, because of thy tender children: Make the eagle come balde as an Egle for they shall be caryed awaye captyue from the.

¶ The threatnynges agaynst the synfull people.

CAPI. II.

WO vnto them, that ymagyn to doo harme, and bruyse vngracyousnes vpō their beddes, to performe it in the clere daye: for their power is agaynst God. Wha they couet land, they take it by violence, they rob men of their houses. A Iac. 5.

Thus they oppresse a man for his house, & curry man for his heritage. Therfore thus sayth the Lord: Beholde agaynste this generacion haue I deuysed a plage, wherout ye shal not pluche your neckes. Ye shal no more go so proudly, for it will be a perilous tyme. In that daye shall this terme be vsed, and a mournynge shall be made ouer you on this maner: We be vtterly destroyed, the portyon of my people is translated. When wyll he part vnto vs the land, that he hath taken frō vs?

Neuertheles there shall be no man to deuide the by portion in the congregacion of the Lord. Tush, holde your tunge (say they) It shall not fall vpon this people, we shall not come so to confusion. Sayth the house of Jacob? Is the spirite of the Lorde so cleane awaye? or is he so myndeb? Truth it is, my wordes are frendly vnto the that lyue right but my people hath the contrarye, therfore must I take parte agaynst them: for they take awaye both coote and cloke from the symple. B Num. 26.

Ye haue turned poore widues to sighes, the women of my people haue ye shut out from their good houses, and taken away my excellent giftes frō their children. Vp, get you hēce for here shall ye haue no rest. C

Because of their Idolatrye they are corrupt, and shall myserably perysshe. If I were a lyeghly felowe and a preacher of lyes, & told the that they myght syt dyddyng & bollinge and be dronken: O that were a Prophet for this people. But I wyll gather the in deede, O Jacob, and bring the remnaūt of Israel al togither I shal cary them one myth an other as a flocke in the folde, and as the cattell in their stalles, that they maye be disquyeted of other men. Who so breaketh the gappe, he shal go before. They shal breake vp the port and go in and out at it. Their kinge shall go before them, and the Lorde shal be vpon the heade of them. D

¶ Agaynst the tyrannye of princes, and false prophetes.

CAPI. III.

HEare, O rulers of the house of Jacob, and ye leaders of the house of Israel: Is duite not ye knowe, what were lawfull and right? But ye hate the good, & loue the euil: ye pluche of mens skynnes, & the A Deut. 17. & 2 Paral. 19. & Ieremi. 5. & Psal. 14. & 52.

the fleshe from their bones: ye eate the fleth of my people slaye of their skynne: ye breake their bones, ye chop them in peces as it were into a cauldyd, and as fleth into a pot. Howe the tyme shall come, that when they call vn to the Lord, he shall not heare them, but hide his face from them, because that thorowe their owne ymaginacions they haue dealt so wyckedly.

B And as concernynge the Prophetes that disceyue my people, thus the Lorde sayethe agaynste them: When they haue anye thyng to byte vpon, then they preache that all shal be well: but yf a man put not some thyng in to their mouthes, they preache of warre agaynste him.

C Therfore your vision shall be turned to nyght, and your prophecying to darcknesse. The sunne shall go downe ouer their Prophetes, and the daye shal be darcke vnto them. Then shall the vision seers be ashamed, and the sothsayers confounded: yea they shal be layne, all the packe of them, to stoppe their mouthes, for they haue not Gods worde. As for me, I am full of strengthe, and of the spirite of the Lord, full of iudgement and boldenesse: to shewe the house of Jacob their wickednesse, and the house of Israel their synne.

D O heare this ye rulers of the house of Jacob, and ye iudges of the house of Israel: ye that abhorre the thinge that is lawfull, and wrest all thinge that is streight: Ye that buylde vp Sion with bloude, and Jerusalem with horrible wronge. O ye iudges, ye geue iudgmente for gyftes: O ye prestes, ye teache for lucre: O ye prophetes, ye prophecy for money. Yet will they be taken as those that holde by the Lorde, and saye: Is not the Lorde amonge vs? Tush, there can no misfortune happen vs. Therfore shall Sion (for your sakes) be plowed lyke a feld, Jerusalem shal become an heape of stones, and the hyll of the temple shall be turned to an hye wod.

Abacuc.iiij
Ezech.xxiij
Jeremy.viij

¶ Of the callynge of the Gentyles, and conuersion of the Jewes.

CAPI. IIII.

E But in the latter dayes it wyll come to passe that the hyll of the Lordes house shall be set vp hyer then any mountayne or hilles: Yea the people shal prease vnto it, and the multitude of the Gentyles shal bidde them thither, sayenge: Come, let vs goo vp to the hyll of the Lorde, and to the house of the God of Jacob, that ye may teache vs his waye, and that we maye walke in his pathes. For the lawe shall come out of Sion, and the worde of God from Jerusalem, and shall geue sentence amonge the multytude of the heathen, and reforme the people of farre countreyes: so that of their swerdes they shall make plowehares, and of their speres.

Esay.ij.a
Micheas.iiij.g

Psalm.a

Esay.xl.b

F One people shall not lyfte vp a swerde agaynst an other / yea, they shall no more learne to fyght: but euery man shall sit vnder his vyneyarde and vnder his fygtre, and no man to fraye him awaye: for the mouthe of the Lorde of hoostes hath spoken it. Therfore where as all the people haue walked euery man in the name of his owne God we will walcke in the name of oure God for euer and euer. At the same tyme sayethe the Lord, will I gather vp the lame and the out caste and suche as I haue chastened: and wyl giue yllus vnto the same. I made of the outcastes a greate people and the Lorde him selfe shal be their kinge vpon the mount Sion, from this tyme forth for euermore. And vnto the (O thou towre of Oder, thou stronge holde of the doughter Sion) vnto the shall it come: euen the lordshyp and kingdom of the doughter Jerusalem. Why then art thou nowe so heuye? is there no kinge in the? are thy counceilers awaye that thou arte so payned, as a woman in her trauayle? And nowe (O thou doughter Sion) be sory, let it greue the as a wife labouringe with chylde: for nowe must thou get the oute of the cyetye, and dwell vpon the playn feld: Yea vnto Babylon shalte thou go, there shalt thou be deliuered, there the Lord shal lowse the frome the hand of thine enemyes.

Micheas.iiij.g

Esay.xl.b

Now also are there many people gathered togither agaynste the, sayenge: what lyon is cursed we shall it ouer lulle vpon hes. But they knowe not the thoughtes of the Lorde, they vnderstand not his counsel, for he shall gather them togyther as the sheaues in the barne.

Micheas.iiij.g

Therfore get the vp, O thou doughter Sion, and threshe out the corne: for I wyl make thy horne yron, and thy clawes brasse, that thou mayste gyrnde many people: and their goodes shalt thou appropryate vnto the, and their substaunce vnto the ruler of all the worlde.

¶ Of the deliuerance of Jerusalem.

CAPI. V.

A Ster shalt thou be vexed thy selfe, O thou rebellious doughter: they shall laye siege agaynste vs, and smyte the iudge of Israel vpon the cheke with a rodde. And thou Bethlehem Ephrata, art litle amonge the thousandes of Juda. Out of the shall come vnto me, he that shall be the gouernour in Israel: whose goinges forth haue been from aforetyme, and from euerlastinge.

Micheas.v.a

In the meane tyme shall he geue them vp, vntyll the tyme that she which is in travayle (that is to saye Sion) shall bringe forth. Then shall the remnaunt of his brethren turne vnto the children of Israel. He shall stande fast, and feede in the strength of the Lorde, and in the maiesty of the name of the Lorde his God, and they shall be conuerted, for he shall be magnifyed vnto the worldes ende.

Micheas.v.a

Then shall there be peace, so that the Assyrian maye come into oure lande, and treade downe oure palaces. We shall bringe vp seuen shepeherdes and eight principall prynces vpon them: and

Micheas.v.b

these shall subdue the lande of Assur with ꝯ swerde, and the lande of Nimrod with their naked weapons. Thus shall he delyuer vs from the Assirian, when he commeth within oure landes, and setteth his foote within oure borders.

And the remnaũt of Jacob shalbe amõges the multytude of people, as the drew of the Lorde, and as the droppes vpon the grasse, that tarryeth for no man, and wayteth of no body. Yea the remnaũt of Jacob shall be amõges the Gentyles and the multytude of people, as the lyon amonge the beastes, of the wodde, and as the lyons whelpe amonge a flocke of sheepe: which when he goeth thorowe treadeth downe, rendeth in peces, and there is no man that can helpe. Thine handes shall be lyfte vp vpon thine enemyes, and all thyne aduersaryes shal perish.

The tyme shall come also (sayth the Lorde) that I will take thine horses from the, and destroye thy charettes. I will breake downe the cytyes of thy lande, and ouerthrowe all thy stronge holdes. All witchcraftes will I rote oute of thine handes, there shall no mo soothsayenges be with the. Thyne Idols and thyne Images will I destroye out of ꝯ, so that thou shalt no more bowe thy selfe vnto the workes of thyne owne handes. Thy groues will I plucke vp by the rotes, and breake downe the citie. Thus will I be auenged also, vpon all the heythen that will not heare.

¶ An exhortation to heare the iudgemẽte against ꝯ euell beyng vnkynde, what maner of seruyces holy please God.

CAPI. VI.

HEare now what the Lorde sayth: Vp reproue the mountaynes, and let the hylles heare thy voyce. O heare ꝯ punyshmẽt of the Lorde, ye mountaynes and ye mighty foundacions of the earthe: for the Lord will reproue his people, and reason with Israel: O my people, what haue I done vnto the? or wherin haue I hurt the? gyue me answere. Because I brought the fro the lande of Egypt, and delyuered the out of the house of bondage? Because I made Moses, Aron and Miriam to lede the? Remẽber (O my people) what Balach ꝯ king of Moab had ymagined ageynste the, and what answere that Balaam the sonne of Beor gaue him, frome Setim vnto Galgall, that ye maye knowe the louynge kyndnesse of the Lorde.

What acceptable thinge shall I offer vnto the Lorde? shall I bowe my hee to the hygh God? shall I come before him with burnte offeringes, and with calues of a yere olde? Hath the Lorde a pleasure in many thousande rammes, or innumerable streames of oyle? Or shal I gyue my firstborne for myne offence, and the fruite of my body for the sin of my soule? I will shewe the, o man, what is good, and what the Lorde requireth of the: Namely, to do ryght, to haue pleasure in louynge kyndnesse, to be lowlye, and to walke with thy God: that thou mayst be called a cytye of the Lord, and that thy name may be ryghteousnesse. Heare (O ye tribes) who willeth gyue you farther warnynge. Shulde I not be displeased, for the vnrighteous goode in the houses of the wicked, and because the measure is myny shed? Or shulde I iustifye the false balaunces and the bagge of deceytfull weyghtes, among those that be full of ryches vnrighteously gotten: where the rich-mẽ deale with falsed, speake lyes, & haue deceytfull tunges in their mouthes?

Therfore I will take in hande to punyshe the, to make the desolate, because of thy sinne. Thou shalt eate, and not haue ynough: yea thou shalte hunge thy self vnwar. Thou shalt lie, but not escape: and those that thou woldest saue, will I delyuer to the swerde. Thou shalt sowe, but not reape: thou shalt presse oute oliues, but vse shalte them not howe to anoynte thy self withall: thou shalt treade out sweete wine, but shalte drincke no wine. Ye kepe the ordynaunces of Amri, and all the customes of the house of Achab: ye folowe their pleasures, therfore will I make the waste, and cause thy inhabyters to be abhorred. O my people: and thus shalte thou beare thyne owne shame.

¶ A complaynt of the vyle maners of the ryghteous. Against the which ought we not to holde with our greatest frendes.

CAPI. VII.

WOe is me: I am be come as one, that gathered a gleanynge in the harueste. There are no mo grapes to eate, yet wolde I fayne (with al my hert) haue of the best fruit. There is not a godly man vpon earthe, there is not one ryghteous amonge men. They lay bayte all to shed bloude, and euery man hunteth his brother to death: yet they saye they do well when they do euyl. As the prince will, so sayeth the iudge: that he maye haue him a pleasure ageynst. The greate man speaketh what his herte desyreth: and the heartes so folowe him. The best of them is but as a thistle and the most ryghteous of them is but as a bryer on the hedge. But when the daye of thy preachers commeth, that thou shalte be vysyted: then shal they be wasted away. Let no man byleue his frend, ne put his confidẽce in a prynce. Kepe the porte of thy mouthe, fro her that lyeth in thy bosome, for the sonne shall put his father to dishonour, the doughter shall ryse ageynst her mother, the doughter in lawe ageynste her mother in lawe: & a mans foes shall be euen they of his owne household.

Neuertheles I will loke vp vnto the Lord I will paciently abyde God my sauyour: my God shall heare me. O thou enemye of myne, triumphe not at my fal, for I shall ryse vp ageyne: and thoughe I sytte in darcknesse yet the Lorde is my lyght. I will beare the

punyshment of the Lorde for why? I have offended him. Yet he sit in iudgement vpō my cause. & se that I have right. he will bringe me forthe to the light, & I shal se his righ-teousnesse.

C Nah. 2. a. Whē that is myne ennemye shall loke vpō it, and be confounded, which se now saieth. Where is thy Lorde God? Myne eyes shal beholde her, when she shall be troden downe as the clay in the stretes. The tyme wil come that thy gappes shall be made vp, and ꝑ law shall go awaye: and at that tyme shall they come vnto the, from Assur vnto the stronge cyties, and from the stronge cities vnto the ryuer: from the one see, to the other, from the one mountayne to the other.

Nah. 3. d. Notwithstandynge the lande must be wa-sted, because of them, that dwell therin, and for the fruites of their owne imaginacions.

D Therefore fede thy people with thy rodde, the flocke of thyne heritage which dwell de-solate in the wodde: that they maye be fed vpon the mounte of Charmell, Basan, & Ga-laad as afore tyme. Marueylous thynges will I shewe them, lyke as when they came out of Egypte. This shall the heathen se, and be ashamed for all their power, so that they shal laye their handes vpon their mouth, and stoppe their eares. They shall lycke the dust lyke a serpēt, & as the wormes of the earthe, that tremble in their holes. They shall be a-fraide of the Lorde oure God, and they shal feare the.

Where is there such a God as thou? that pardoneth wickednesse, and forgiueth the of-fences of the remnaunte of thyne heritage. He keepeth not his wrath for euer. And why? his delite is to haue compassiō: he shal turne? againe, and be mercyfull to vs: he shall put downe oure wickednesses, and caste all oure synnes into ꝑ botome of the see. Thou shalte kepe thy truthe with Jacob, and thy mer-cy for Abraham, lyke as thou hast sworne vnto our fathers longe agoo.

The ende of the prophecy of Micheas,

THE BOKE OF THE PROPHETE NAHVM.

The destruction of Ninive, and of the deliue-raunce of Israel.

CAPI. I.

THis is the heuye burthen of Ninive, whiche Nahum of Elchos dyd write as he sawe it. The Lord is a gelous God and a taker of venge aunce, yea a taker of vengeaunce is the Lorde, and wrothful. The Lorde taketh ven-geaunce of his ennemy, and reteineth displea-sure for his aduersaryes. The Lorde suffereth longe, he is of greate power, and so innocent that he leaueth no man faultelesse before him. The Lord goth forth in tempest and stormy wether, the cloudes are the dust of his fete. When he repouseth the see, he dryeth it vp, & turneth all the flodes to dry lande. Basan is desolate, Charmel and the pleasure of Li-banus wasteth awaye. The mountaynes tre-ble for him, the hilles consume. At the sight of him, the earth quaketh, yea the hole worlde and al that dwell therin. Who may endure before his wrath? Or who is able to abyde his grym displeasure? His angre taketh on lyke fyre, and the hard rockes burste in sun-der before him.

Full gracious is the Lorde, and a stronge holde in the tyme of trouble, he knoweth the that put their trust in him: when the floude renneth ouer, and destroyeth the place, and when the darcknesse followeth fyll vpō his ennemyes. What do ye ymagyn then against the Lorde on this maner? (Nuld, when he hathe ones made an ende, there shal come no more trouble.) For lyke as the thornes that sticke together, and as the dry strawe, so shal the branchardes be consumed together, euen when they be full. There come out of ꝑ such as ymagyn mischief, & gyue vngracious co-cell agaynste the Lorde.

D Therefore thus sayeth the Lorde: Let the be as wel prepared, yea and as many as they can, yet shal they be hewen downe, and passe awaye. And as for the, I will vexe the, but not vtterly destroye the. And nowe will I breake his rod, from thy back, and burste thy bondes in sonder. But the Lorde hath gyuen a cōmaundemēt concernyng the, that there shal come no more seede of thy name. The carued and caste Images wyl I rote out of ꝑ house of thy God. Thy graue shall I prepare for ꝑ and thou shalte be confounded.

The discryeth the vtterly of the Caldees against the Ninuytes.

CAPI. II.

BEholde, vpon the mountaynes come ꝑ fete of him, that bryngeth good tydin-ges, & preach eth peace. O Juda, kepe thy holy

holy hayes, performe thy vowes: for Belial shall come no more in the, he is vtterly roted out.

The shatterer shall come vp against the, & lay siege to the castel. Loke thou wel to the stretes, make thy loynes strong, arme thy self with all thy myght: for the Lorde shall vysite against the glory of Jacob, lyke as the glory of Israel. The destroyers haue destroyed them vtterly, and marred the vines braunches. For the shyld of his gaunteis is made redde, his men of warre are clothed in purple. The charettes are as fyre, when he maketh him redy warde, his archers are well horsed and ryded. The charettes rolle vpon the stretes, & meete in the high wayes. They are to lyke vpon lyke confusion of fyre, and go swyftly, as the lightenyng. When he hath but warned his gaunteis, they fall in their waye, and hastely they flyne vp the walles: yea the engins of warre are prepared alredye. The water portes shall be opened, and the hanges palace shall fal. The queene her selfe shal be led away captyue, and her gentylwomen shall mourne as the doues, and grone within their hertes. Nimine is lyke a pole full of water, but then shall they be fayne to flee. Stande, stande, (shall they crye) and there shall not one turne back. Away with the syluer, away with the gold: for here is no ende of treasure. There shalbe a multytude of all maner costly ornamentes. Thus must she be spoyled emptied and cleane swept out: that their hertes may be melted away, their knees tremble all their loynes be weake, & their faces blacke as a pot.

Where is now the dwellyng of the lyons and the pasture of the lyons whelpes? where the lyon and the lyonesse walt with the whelpes, and no man feared them away? But the lyon spoyled enough for his ponge ones, and denoured for his lyonesse: he filled his dennes with his praye, and his dwellynge place with that he had rauyshed. Behold, I wyll vpon the, sayeth the Lorde of hoostes, and wil set fyre vpon thy charettes, & they shal smoke with all, and the swearde shall deuoure the ponge lyons. I will make an ende of thy spoylynge from out of the earth, and the voyce of thy messengers shall no more be herde.

¶ The fall of Nimine.

CAPI. III.

WO to the bloud thurstye cyte, whiche is all full of lyes and robbery, and wyll not leaue of from raueshyng. There is man maye heare scourgynge, rushynge, the noyse of weles, the cryinge of the horses, and the rollyng of the charettes. There the horsemen get vp with naked swerdes, and glysterynge speares: There ryseth a multytude slayne, and a greate heape of deade bodyes: There is no ende of deade corpses, yea men fall vpon theyr bodyes: And that for the greate and manyfolde whoredom, of the fayre and beutyfull horlot: whyche is a maistresse of witchcraft, yea and selleth the people thorow her whoredome, and the nacyons through her witchcraft.

Beholde, I wyll vpon the (sayeth the Lord of hoostes) and wyl pull thy clothes ouer thy heade: that I maye shewe the nakednesse of manye the heathen, and the shame amonge the kingdomes. I wyll caste heape vpon the, to make the abhorred, & a gasyng stock: yea all they that loke vpon the, shall flame backe, & say: Ninine is destroyed.

Who wyl haue pitie vpon the? where shal I fynde one to comfort the? Art thou better then the greate cyte of Alexandria? that laye in the waters, and had the waters rounde about it: whyche was strongly fenced and walled with the sea? Ethiopia and Egypt were her strength, and that excedynge greate about measure. Phutea and Libia were her helpers: yet was she layeth away and brought into captyuyte: her yong children were smytten downe at the head of euery stretе, the lottes were cast for the moste auncyent men in her, and all her myghtye men were bounde in chaynes. Euen so shalt thou also be dronke, and hyde thy selfe, and seke helpe agaynste thyne enemye. All thy stronge cytyes shal be lyke thycke trees with ripe frygges: which when a man shaketh, they fal in to the mouth of the eater.

Behold, thy people within the are but women: the postes of thy lande shall be openly vnto thyne enemyes, and the fyre shall deuoure thy barres. Drawe water now against the be besieged, make vp thy stronge holdes go in to the clay, tempre the morter, make strong bryche: yet the fyre shal consume the, the swerde shall destroye the, yea as the locust doth, so shalt it eate the vp. Yt shall fall thycke vpon the as the locustes, yea rygdte thycke shalt it fal vpon the, euen as the great hoppers. Thy marchauntes haue bene nombred with the starres of heuen: but now shal they spred abrode as the locustes, & flee their waye: Thy lordes are as the grethoppers, & thy captaynes as the multytude of grethoppers: which when they be cold, remayne in the hedges: but when the Sunne is vp, they flie away, and no man can tel where they are become. Thy Shepherdes are a slepe (O kinge of Assur) thy worthyes are layde downe: thy people is scattered abrode vpon the mountaynes and no man gathereth them togither agayne. Thy wounde can not be hyd, thy plage is so sore. All thy that heare this of the shall clappe their handes ouer the. For what is he, to whome is not alway bene thyne payne.

¶ The ende of the prophecye of Nahum.

THE BOKE OF THE PROPHETE ABACVC.

¶ Complaynt against Israel.

CAPI. I.

THis is the heuye burthen, which the prophete Habacuc dyd se. O Lorde, how longe shal I crye, and thou wilte not heare? how longe shall I complayne vnto the sufferynge wrong & thou wilte not helpe? Why letest thou me se wyckednesse and labours? Tyranny and violence are before me: power ouergoeth right: for the law is torne in peces, and there can no right iudgement go forth. And why? the vngodly is more set by then the righteous: this is the cause, þ wrong iudgement proceedeth. Beholde amonge the heythen, and loke well: wonder at it, and be ashamed: for I wyll do a thinge in youre time whiche thoughte ye be tolde you, ye shall not beleue.

For lo, I wyll rayse vp the Caldees, that bytter and swyft people: which shall go ouer all the lande, to take possession of dwellynge places, that be not theire owne. A feryce and boysterous people is it, these shall ipe in iudgement & punysh. Their horses are swifter then the catres of the mountayne, & more feyer then the wolues in the euenynge. Their horsemen come by greate heapes from farre, they fle hastely to deuoure as the Egle.

They come all to spoyle: out of them commeth an east wynde, which bloweth and gathereth their captiues, like as the sand. They shall mocke the kinges, and laugh the princes to scorne.

They shall not set by any stronge holde, for they shall laye ordynaunce agaynst it, and take it. Then shall they take a freth courage vnto them, to go forthe and to doo more euell, and so attrybe that power vnto their God.

But thou O Lorde my God, my holy one thou arte from the begynnyng, therfore shal we not dye. O Lorde, thou hast ordeyned the for a punyshment, and set them to reproue the wyckednesse.

Thine eyes are cleane, thou mayst not se euyll: thou canst not beholde the chynge that is wicked. Wherefore then beholdest thou loke vpō the vngodlye, and holdest thy tonge when the wicked deuoureth the man that is better then him selfe? Thou makest me as the fysh in the se, and lyke as the creynge beestes, þ haue no gouyde. They take vp all with their angle, they catche it in their nette, and gather it in their yarne: wherof they reioyce and are glad. Therfore offer they vnto their net, and do sacrifice vnto their yarne: because that therowe it their portion is become so fat, and their meate so plentyous. Wherfore they cast out their net agayne, & muste cease to slaye the people.

¶ Of the vision of the prophete. Agaynste pollyng, couetousnesse, and Idolatry.

CAPI. II.

I Wyll stande vpon my watch, and set me vpon my bulwerche, to loke & se what he wolde say vnto me and what answere I shulde geue vnto him that reproueth me. But the Lorde answered me, and sayde: Write the vision playnly, vpō the tables, that whoso commeth by, maye rede it: for the vision is yet farre of for a time, but at the last it shal come to passe and not fayle. And though he tary, yet wayte thou for him, for in very dede he wyll come, and not be slacke. Beholde, who so wyll not beleue his soule shall not prospere: the iuste shall lyue by his fayth. Lyke as the wyne deceyueth the dronckarde, euen so the proude shall fayle and not endure. He openeth his desyre wyde vp as the hell, and is as vnsatysfyable as death. All heythen gathereth he to him, and heapeth vnto him all people.

But shal not all these take vp a prouerbe agaynst him, and mocke him with a by worde, & saye: Wo vnto him that heapeth vp other mens goodes! How longe wyll he lade him selfe with thicke claye? O how sodenly will they stande vp, that shall vexe, and awake, þ shall teare the in peces? yea thou shalte be their praye. Bycause thou hast spoyled many heythen, therfore shall the remnaunt of the people spoyle the: because of mens bloude, and for the wronge done in the lande, in the cite and vnto all them that dwell therin.

Wo vnto him, that courtously gathereth euell gotten goodes into his house: that he maye set his nest an hyghe, to escape from the power of misfortune. Thou hast deuysed the shame of thyne own house, for thou hast slayne to moche people, and hast wyllfully offended: so that the very stones of the wall shall crye out of it, and the tymbre that lyeth betwixt the ioyntes of the buil dynge shal answere. Wo vnto him, that buyldeth þ towne with bloude, & maynteyneth the cite with vnrighteousnesse. Shall not the Lorde of hostes bringe this to passe, that the labourers of the people shall be brent with a greate fyre, and that the thynge wherevpon the people haue werged them selues, shall be lost? For the earthe shall be full of knowledge of the Lordes honoure, lyke as the waters that couer the se.

Wo vnto him that giueth his neyghbour drynche, to geue him worthyll displeasure for his slaunderouse: that he maye se his priuytees. Therfore with shame shalte thou be fylled, in steade of honoure.

Drynche thou also, yi thou slombre with all: for the cuppe of the Lordes right hande shall compasse the about, and shamefull spewinge in thy glorye shall come. For the wronge

wrong that thou hast done in Lybanus, shall ouerwhelme the, & the wild beestes that make the afrayde, because of mens bloude, & for the wrong done in the land, in the city, and vnto all suche as dwel therin.

What helpe then wil the ymage do, whom the worke man hath fashioned: Or the vayne false ymage, wherin because the craftesman putteth his trust, therfore maketh he domme poolles? Woo vnto him that sayth to a peece of wod: aryse/ and to a domme stone: stande vp. For what instruction may suche one geue? Beholde, it is layde ouer with golde and syluer, and there is no breth in it. But the Lorde in his holy temple is he, whom all the worlde shoulde feare.

¶ The prayer of the Prophete Habacuc for the ignorant.

CAPI. III.

O Lord, when I herd speke of the, I was afrayde. The worke that thou hast taken in hand, shalt thou performe in his tyme, o Lord/ and when the time commeth, thou shalt declare it. In thy wrath thou thinkest vpon mercy. God commeth from Theman, & the holy one from the mount of Pharan. Selah.

His glorye couereth the heauens, and the earth is full of his prayse. His shyne is as the sunne, and beames of lyghte goo out of his handes, there is his power vpo. Destruction goeth before him, and burnyng coelles go from his feete. He standeth and measureth the earth. He loketh, and the people consume awaye, the mountaynes of the worlde fal downe poulder, and the hylles are layne to bow the selues, for his goinges are euerlastynge and sure.

I sawe that the pauylyons of the Moryans, and the tentes of the lande of Madian were vexed for wickednesse. Was thou not angre, O Lorde, in the waters? Was not thy wrath in that doubte, and thy displeasure in the see? Yes, when thou satest vpon thyne horse, and when thy charettes had the victorye. Thou shewedst thy bowe openly, lyke as thou haddest prompted with an othe vnto the tribes. Selah.

Thou dydest deuyde the waters of the earth. When the mountaynes sawe the, they were afrayde, the water flooode went away: the depe made a noyse at the lyftynge vp of thyne handes. The sunne and moone remayned styll in their habitation. Thyne arowes went out glysteynge, and thy speres as the shyne of the lightening. Thou troddest downe the lande in thyne anger, and hyddest thy selfe the heathen in thy displeasure. Thou camest forthe to helpe thy people, to helpe thyne anoynted. Thou smotest downe the head, the house of the vngodlye, and discouerest his foundacions: euen vnto the necke of hym. Selah. Iosue. 3.

Thou cursest his scepters, the Capitayne of his men of warre, whiche come as a flodde wyndt to scatter me abrode, and are glad when they maye eate vp the poore secretlye. Thou makest alwaye for thyne horses in the see, euen in the mudde of great waters. When I heare this, my bodye is vexed, my lyppes tremble at the voyce therof, my bones rotte, I am afrayde where I stande. O that I myght rest in the daye of trouble, that I myght goo vp vnto our people, which are alredye prepared. C

For the frygge tree shall not be grene, and the vynes shall beare no fruite. The laboure of the olyue shall be but lost, and the landes shall bringe no corne: the sheepe shall be taken out of the folde, and there shall be no catell in the stalles. But as for me, I will be glad in the Lorde, and will reioyce in God my sauyour. The Lorde God is my strength, he shall make my feete, as the feete of Psal. xviii. b
Partes: and he which giueth the victorye, shall bring me to my hygh places, singing vpon my
plaimes.
(?)

¶ The ende of the prophecye of Habacuc.

THE BOKE OF THE PROPHETE SOPHONY.

¶ Threateninges agaynst Juda and Jerusalem, because of theyr Idolatrye.

CAPI. I.

A THis is the worde of the Lorde, whiche came vnto Sophony the sonne of Chusi, the sonne of Godolias, the sonne of Amarias the sonne of Ezechias in the time of Josias the sonne of Amon kynge of Juda.

I will gather vp all thynges in the lande (sayth the Lorde) I will gather vp man and beest. I will gather vp the fowles in the ayre, and the fysshe in the see (to the greate decaye of the wycked) and will vtterly destroye the men oute of the lande, sayth the Lorde. Gen. 6. 7. Hier. 12. 4. I will stretche oute myne hande vpon Juda, and vpon all suche as dwell at Jerusalem.

B Thus will I roote oute the remnaunte of Baal from this place, and the names of the Kemarym and Preestes: yea, and suche as vpon theyr house toppes worshyp and bowe them selues vnto the hoste of heuen, whiche swere by the Lorde, and by theyr Malchom also: whiche starte a backe frome the Lorde, and neyther seke after the Lorde, ne regarde hym. Deute. 4. b. Jerem. 7. b

C Be styll at the presence of the Lorde God for the daye of the Lorde is at hande: yea the Lorde hath prepared a slayne offeringe, and called his gestes thereto, and thus wyll it happen in the daye of the Lordes slayneofferinge: I will vysit the princes, the kynges chyldre, and all suche as weare straunge clothyng. In the the same day also will I vysyte all those that treade ouer the thresholde so proudlye, whiche fyll theyr Lordes house with robbery and falsehed. Am. 8. c. d. Jerem. 5. 5. c. d.

At the same tyme (sayth the Lorde) there shall be herde a great crye from the fyshporte, and an howlynge from the other porte, and a great murther from the hilles. Howle ye that dwell in the myll, for all the marchaunt people are gone, and all they that were laden with syluer, are rooted out.

D At the same tyme will I seke thorow Jerusalem with lanternes, and vysyte them that continue in theyr dregges, and saye in theyr hertes: Tushe, the Lorde will doo neyther good, nor euyll. Theyr goodes shall be spoyled, and theyr houses layde waste: they shall buylde houses, and not dwell in them: they shall plante vyneyardes, but not drynke the wyne therof. For the great daye of the Lorde is at hande, it is herde by, and commeth on a pace. Horrible is the crye of the Lordes daye, then shall the graunt crye out: for that daye is a daye of wrathe, a daye of trouble and heynesse, a daye of bitter destruction and myserye, a darke and glomynge daye, a cloudye and stormye daye, a daye of the noyse of trompettes and shawmes, against the strong cities and hyghe towres. Jerem. 6. c. Deut. 28. c. Jeremiah. 6. c.

I will bringe the people into suche distres, that they shal go about like blynde men because they haue synned againste the Lorde. Their bloude shall be shed as the dust, and their bodyes as the myre. Neither their syluer ne their golde shall be able to deliuer them in the wrothfull daye of the Lorde, but the hole lande shal be consumed thorow the fyre of his gelousye: for he shall soone make cleane ryddaunce of all theym that dwell in the lande. Ezech. 7. Sophon. 3.

¶ He moueth to returne to God, prophesying vnto the one destruction, and to the other deliueraunce.

CAPI. II.

COme together and gather you, O frowarde people: or the thinge go forth that is concluded, and or the tyme be passed awaye as the dust: or the fearefull wrath of the Lorde come vpon you, yea or the daye of the Lordes sore displeasure, come vpon you. A Seke the Lorde all ye meke herted vpon earthe, ye that worke after his iudgemente: seke rygheousnesse, seke lowlynesse: that ye maye be defended in the wrothful daye of the Lorde. For Gaza shall be destroyed, and Ascalon shal be layd wast. They shall cast out Asdod at the noone day, and Accaron shall be pluckte vp by the rotes. Iere. 47. Ioan. 4.

B Wo vnto you that dwell vpon the see coste ye murtherous people: the worde of the Lord shall come vpon you, O Canaan thou lande of the Philistines, I wyl destroy the, so that there shall no man dwell in the any more: as for the see coost, it shal be herdmens cotages and shepe foldes: yea it shall be a porcion for suche as remayne of the house of Juda, to fede ther vpon. In the houses of Ascalon shal they rest towarde nyght: for the Lord their God shall vysyte them, and turne away their captyuytye. I haue herde the dispyte of Moab, and the blasphemyes of the children of Ammon howe they haue shamefully intreted my people, and magnifyed them selues within the borders of their lande. Therfore as truely as I lyue (sayth the Lorde of hoostes the God of Israel) Moab shal be as Sodome, and Ammon as Gomorra: euen dyre thorne hedges, salte pyttes and a perpetuall wyldernesse. Ezech. 25. c. Jere. 48. c. Ezech. 35. c.

C The residue of my folke shall spoyle the, the remnaunt of my people shall haue them in possession. This shall happen vnto theym for their pryde, because they haue dealte so shamefully with the Lord of hoostes people, and magnyfyed them selues aboue them. The Lorde shall be grym vpon them, and destroye all the goodes in the lande. And all the Iles of the heethen shal worshyp him euery man in his place.

D Ye Moabites also shall perishe with my swerde:

swerde: yea he shal stretche out his hand ouer the north, and destroye Assur. As for Niniue, he shal make it desolate, drye and waste. The flockes and all the beastes of the people shall lye in the myddest of it with pellicanes and hedgehogs shall abyde in the vpper postes of it, foules shall syng in the wyndowes, and rauens shal sytte vpon the balkes, for the bulwarkes of Cedre shal be ouerthrowne. This is the proude and carelesse city, that said in her herte: I am, and there is els none. O how is she made so waste that the beastes lye therin? Who so goeth by mocketh her, and poputteth at her with his fynger.

¶ Against the gouernors of Jerusalem. Of the callynge of all the Gentyles. A comforte to the reysidue of Israel.

CAPI. III.

WOo to the abhominable, frithy and cruel city: which wil not heare, ne be reformed. Her trust is not in the Lorde, neither wyll she holde her to her God. Her rulers within her, are as roryng lyons: her iudges are as wolues in the euenyng, which leaue nothing behynd them till the morowe. Her Prophetes are lyghte persons and vnfaythfull men: her priestes vnhalowe the Sanctuarye, and do wronge vnder the pretence of the lawe. But the iust Lorde that dothe no vnryght, was amonges them, euery morowe shewyng them his lawe clerely, and ceased not. But the vngodly wil not learne to be ashamed. Therfore wil I rote out this people, and destroye their cytyes: yea and make their stretes so voyde, that no man shall go therin. Their cityes shall be broken downe, so that no body shal be left, ne dwell there any more.

I sayd vnto them: feare me, and be content to be reformed, that their dwellinge be not destroyed, and that there happen vnto them none of these thynges, wherwith I shal visite them. But neuertheles, they haue dylygently folowed the fylthynesse of their owne ymaginacions. Therfore ye shall wayte vpon me sayth the Lorde, vntil the time that I stand vp to: I am determined to gather the people, and to bring the kyngdomes together, that I may poure out myne angre, yea all my wrathfull displeasure vpon them. For all the worlde shal be consumed with the fire of my gelousy. And then wil I clense the lyppes of the people, that they may euery one call vpon the name of the Lorde, and serue him with one shoulder. Such as I haue subdued, and my children also which I haue scatred abroade, shall bring me presentes beyonde the waters of Ethiopia.

In that time shalt thou be no more confused vnto vnrighteousnesse of all thy ymaginacions, wherin thou hast offended me: for I wil take away the proude boastes of thyne honour vnto the, so that thou shalt no more triumphe by cause of my holy hyl. In the also wil I leaue a small poore lyuynge people, which shal trust in the name of the Lorde. The remnaunt of Israel shal do no wickednesse, ne speke lyes neither shall any disceytfull tonge be founde in their mouthes. For they shall be fedde, and take their rest, and no man shall make them afrayed. Syng thankes, O doughter Syon, be ioyful, O Israel: reioyce and be glad from thy hole hert, O doughter Jerusalem/ for the Lorde hath taken away thy punyshement, and turned backe thyne enemyes. The kyng of Israel, euen the Lorde him selfe is with the, so that thou needest no more to feare any misfortune.

In that tyme it shal be sayd to Jerusalem: feare not, and to Syon: let not thyne eyes be slacke, for the Lorde thy God is with the, he is the that hath power to saue: he hath a special pleasure in the, and a meruaylous loue towarde the: yea he reioyceth ouer the with gladnesse. Suche as hathe ben in penynesse, wyl I gather together, & take out of thy congregacio: yea and the shame and reproch that hath ben layde vpon the, shall be farre from the. And lo, in that tyme wyll I destroye all thole that vexe the: I wyll helpe the lame, and gather vp the cast away: yea I wyl get them prayse and honoure in all landes, where they haue ben put to shame. At the same tyme wil I bring you in, and at the same time wil I gather you. I wyll get you a name and a good reporte amonge all people of the earthe, when I turne backe your captiuitie before your eyes, sayeth the Lorde. (?)

¶ The ende of the prophecye of Sophony.

THE BOKE OF THE PROPHETE AGGEVS.

¶ The tyme of the prophecye of Aggeus. An exhortacion to buylde the temple agayne.

CAPI. I.

A In the seconde peare of kynge Darius, in the fyrth moneth, the fyrst daye of the moneth, came the worde of the Lorde (by the prophete Aggeus) vnto Zorobabel the sonne of Salathiel the prynce of Juda, and to Jesus the sonne of Josedech the hye preest, sayenge: Thus speaketh the Lorde of hoostes, and sayth: This people bothe saye: The tyme is not yet come to buylde vp the Lordes house. Then spake the Lorde by the Prophete Aggeus, and sayd: Ye your selues can fynde tyme to dwell in syled houses, and shall this house lye waste?

B Consydre now youre owne wayes in youre hertes, sayth the Lord of hoostes/ye sow moch but ye bring lytle in: ye eate, but ye haue not ynough: ye drynke, but ye are not fylled: ye decke your selues, but ye are not warme/ and he that earneth any wage, putteth it in a broken purse.

C Thus sayth the Lorde of hoostes: Consydre youre owne wayes in youre hertes, get you vp to the mountayne, fetche wodde, and buylde vp the house, that it maye be acceptable vnto me, and that I maye shewe myne honour, sayth the Lorde. Ye loked for moch, and lo, it is come to lytle: and thoughe ye bringe it home, yet do I blowe it awaye. And why so sayethe the Lorde of hoostes? Euen bycause that my house lyeth so waste, and ye ren euery man vnto his owne house. Wherfore the heuen is forbydden to gyue you any dewe, and the earthe is forbydden to gyue you encrease. I haue called for a drouthe, bothe vpon the lande, and vpon the mountaynes, vpon corne vpon wyne, and vpon oyle, vpon euery thyng that the grounde bryngeth forthe, vpon men and vpon catell/ yea and vpon all handye labour.

D Now when Zorobabel the sonne of Salathiel, and Jesus the sonne of Josedech the hye preest, with the remnaunt of the people, herde the voyce of the Lorde theyr God, and the wordes of the Prophete Aggeus (lyke as the Lorde their God had sent him) the people did feare the Lorde. Then Aggeus the Lordes aungell sayd in the Lordes message vnto the people: I am with you sayth the Lorde. So the Lord waked vp the spirite of Zorobabel the prynce of Juda, and the spirite of Jesus the sonne of Josedech the hye preest, & the spirite of the remnaunt of all the people, that they came and laboured in the house of the Lorde of hoostes their God.

¶ He sheweth that the goodlynesse of the seconde temple shall excede the fyrste, bycause of the comyng of Christe.

CAPI. II.

E Vpon the .xxiiij. daye of the fyrste moneth in the seconde peare of kynge Darius, the one and twenty day of the seuenth moneth, came the worde of the Lord by the prophete Aggeus, sayenge: Speake to Zorobabel the sonne of Salathiel prince of Juda, & to Jesus the sonne of Josedech the hye preest, and to the residue of the people, & say: Who is left amonges you, that sawe this house in her fyrst beauty? But what thinke ye now by it? Is it not in your eyes, euen as thoughe it were nothing? Neuertheles be of good chere O Zorobabel (sayth the Lord) be of good chere, O Jesus thou sonne of Josedech hye preest: take good herte vnto you also, all ye people of the lande, sayth the Lorde of hoostes, and doo accordynge to the worde (for I am with you sayth the Lord of hoostes) like as I agreed with you, when ye came oute of the lande of Egypte, and my spirite shall be amonge you; feare ye not.

F For thus sayethe the Lorde of hoostes: yet ones more wyll I shake heauen and earthe, the see, and the drye lande: yea, I will moue all heathen, and the comforte of all heathen shall come, and so wyl I fyll this house with honoure, sayethe the Lorde of hoostes. The syluer is myne, and the golde is myne, sayethe the Lorde of hoostes. Thus the glorye of the last house shall be greater then the fyrst, sayethe the Lorde of hoostes: and in this place wyll I gyue peax, sayethe the Lorde of hoostes.

G The .xxiiij. daye of the nyneth moneth, in the seconde peare of kynge Darius, came the worde of the Lorde vnto the Prophete Aggeus, sayenge: Thus sayethe the Lorde God of hoostes: Axe the preestes concernynge the lawe, and saye: yf one beare holye fleshe in his cote lap, and with his lap doo touche the breed, potage, wyne, oyle, or any other meat: shall he be holye also? The preestes answerede and sayd: No. Then sayd Aggeus: Now yf one beyng defyled by a dede carcase, touche anye of these, shall it also be vncleane? The preestes gaue answere and sayd/ yea, it shall be vncleane. Then Aggeus answered, and sayd: euen so is this people and this nacion before me, sayth the Lorde, and so are all the workes of their handes/ yea, and all that they offer is vncleane.

H And now (I praye you) consydre from this daye forthe, and how it hathe gone with you afore, or euer there was layde one stone vpon an other in the temple of the Lord, that whe ye came to a corne heape of twenty bussheles, there were scarce ten/ and that when ye came to the wyne presse for to poure oute fifty pottes of wyne, there were scarce twentye. For I smote you with brede, blastyng and hayle stones in all the labours of youre handes: yet was there none of you that wolde turne vnto me sayth the Lorde.

Consyder

D Consyder them from this daye forth and afore, namely from the foure and twenty daye of the nynneth moneth, vnto the daye that the foundacion of the Lordes temple was layde: marke it wel, is not the seed yet in the barne? haue not the vynes, the figge trees, the pome granates, and olyue trees ben yet vnfruitfull? but from this daye forth, I shall make them to prospere.

Moreouer the foure and twenty day of the moneth, came the worde of the Lorde vnto Aggeus agayne, sayinge: Speake to Zorobabel the prynce of Juda, and say: I wyll shake both heuen and erth, and ouerthrowe the seat of the kyngdomes, yea and vtterly the mighty kyngdome of the heathen. I will ouerthrowe the charettes, and them that sytte vpon them, so that bothe horse and man shall fall downe, euery man through his neyghbours swerde. And as for the, O Zorobabel, (sayth the Lorde of hostes) thou sonne of Salathiel my seruaut: I will take the (sayth the Lord) at the same time and make the as a seale, for I haue chosen the, sayth the Lorde of hostes.

(I)

¶ The ende of the prophecye of Aggeus.

E

THE BOKE OF THE PROPHETE ZACHARY.

The moueth the people to returne to the Lorde, and to forbeare the wyckednesse of their fathers, he prophesyeth Christe and the Apostles.

CAPI. I.

A The eyght moneth of the seconde yere of kinge Darius, came the worde of the Lorde vnto Zachary the son of Barachias, the son of Addo the Prophete saying: the Lorde hath bene sore displeased at your fore fathers. And saye thou vnto them: thus sayth the Lorde of hostes. Turne you vnto me (sayth the Lorde of hostes) and I will turne me vnto you, sayth the Lord of hostes. Be not ye like your fore fathers vnto whom the Prophetes cryed afore time, saying: thus sayth the Lorde God of hostes. Tourne you from your euil wayes, and from your wicked ymagynacions. But they wolde not heare, ne regarde me, sayth the Lorde.

What is now become of your fore fathers and the Prophetes? are they yet styll alyue? But dyd not my wordes and statutes, which I commaunded by my seruaunces the Prophetes) touche your fore fathers? Vpon this they gaue answere, and sayde: like as the Lord of hostes dewised to vnto vs, according to our owne wayes and ymagynacions, euen so hath he dele with vs.

B Vpon the .xxiiij. day of the xi. moneth, whiche is the moneth Sebath, in the seconde yere of Darius, came the worde of the Lorde vnto Zachary the son of Barachias, the son of Addo the prophet, saying: I sawe by night, and lo, there sate one vpon a red horse, and stode stil among the Myrte trees that were beneth vpon the grounde: and behynd him were there red, speckled, and whyte horses. Then sayd I: O my Lorde, what are these? And the aungel that talked with me, sayde vnto me: I will shewe the what these be. And the man that stode amongest the Myrte trees answered and sayd: These are they whom the Lorde hath sent to goo thorowe the worlde. And they answered the aungel of the Lord that stode among the Myrte trees, and sayd: We haue gone thorowe the worlde, and beholde all the worlde dwelt at rest, and are carelesse.

Then the Lordes aungell gaue answere, and sayd: O Lorde of hostes, how long wylt C thou be vnmercyful to Jerusalem, and to the cities of Juda, with whom thou hast ben displeased nowe these .lxx. yeres? So the Lorde gaue a louyngly and comfortable answere vnto the aungell that talked with me. And the aungell that talked with me, sayd vnto me. Crye thou, and speake: Thus sayth the Lorde of hostes: I am exceedyngly

griens ouer Jerusalem and Syon, and sore displeased of the careless people: for where as I was but a lytle angry they dyd their best that I might destroye the. Therfore thus sayth the Lorde: I will torne me agayne in mercye towarde Jerusalem, so that my house shall be buylded in it, sayth the Lorde of hostes: yea, and the plommet shall be layde abrode in Jerusalem, sayth the Lorde of hostes. Zacharie. viii. b

D Crye also, and speake: Thus sayth the Lorde of hostes: My cyties shall be in good prosperite agayne, the Lorde shall yet comforte Sion, and chose Jerusalem. Then lyfte I vp myne eyes and sawe, and beholde, foure hornes. And I sayd vnto the aungel that talketh with me: what be these? he answered me: These are the hornes which haue scatered Juda, Israel, and Jerusalem abrode. And the Lorde shewed me foure carpenters. Then sayd I, what wyll these doe? he answered and sayd: those are the hornes, which haue so strowed Juda abrode, that no man durst lyfte vp his head: but these are come to fray them away, and to cast out the hornes of the Gentyles, which lift vp their horne ouer the lande of Juda, to scatter it abrode.

¶ The renewynge of Jerusalem and Juda.

CAPI. II.

E I Lyfte vp myne eyes agayne and loked, and beholde, a man with a mea. lyne in his hande. Then sayde I: whyther goest thou? And he sayd vnto me, to measure Jerusalem, that I may se how long and how brode it is. And beholde the aungel that talked with me went his way forth. Then went there out an other aungel to mete him and sayd vnto him: Run, speke to this yonge man, and saye: Jerusalem shal be inhabited without any wal, for the very multitude of people and catteil, that shal be therin. Yea I my self, sayth the Lord, will be vnto her a wall of fyre round about and wyll be honoured in her. Ouer stand vpon ye.

F O get you forth, O flee from the land of the North, sayth the Lord, ye whom I haue scattered in to the foure wyndes vnder heuen, sayth the Lord. Saue thy self, O Sion: thou that dwellest with the doughter of Babylon, for thus sayth the Lorde of hostes: with a glorious power hath he sent me ouer to the heathe which spoyled you: for who so toucheth you, shal touche the apple of his own eye. Beholde I wil lifte vp myne hand ouer them, so that they shall be spoyled of those which afore serued them, and ye shall knowe that the Lorde of hostes hath sent me.

G Be glad and reioyce, O doughter of Syon for lo, I am come to dwell in the myddest of the, sayth the Lorde. And the same tyme there shall many heathen cleaue to the Lorde, and shall be my people. Thus wyll I dwell in the myddest of the, and thou shalte knowe that the Lorde of hostes hath sent me vnto the. The Lorde shall haue Juda in possession for his parte in the holy grounde, and shall chose Jerusalem yet agayne. Lette all flesshe be styll before the Lorde, for he is ryssen out of his holy place.

¶ Of the lawe and hyghe estate of Christe, vnder the figure of Jesus the preest. A prophecy of Christ.

CAPI. III.

A Nd he shewed me Jesus the hygh preest standynge before the aungell of the Lorde, and Satan stode at his ryghte hande to resyst him. And the Lorde sayd vnto Satan: The Lorde reproue the (thou Satan) yea the Lorde that hath chosen Jerusalem reproue the. Is not this a brande taken out of the fyre? A Zacha. iii. Iudas.

Now Jesus was clothed in vncleane rayment, & stode before the angel: which answered and sayd vnto those that stode before him take awaye the foule clothes from him. And vnto him he sayd: Beholde, I haue taken awaye thy synne from the, and wyll decke the with chaunge of rayment. He sayd moreouer, set a fayre myter vpon his head. So they set a fayre myter vpon his head, and put on clothes vpon him, and the aungell of the Lorde stode theer. B

Then the aungel of the Lord testifyed vnto Jesus, and spake: thus sayth the Lorde of hostes: If thou wylte walke in my wayes, and kepe my watche: thou shalte rule my house, and kepe my courtes, and I wyll gyue the place among these that stande here. Heare O Jesus thou hye preest, thou and thy frendes that dwell before the, for they are wonderous people. C

Beholde, I wil bring forth the braunche of my seruaunt: for lo, the stone that I haue layd before Jesus / vpon one stone shall be seuen eyes. Beholde, I wyll hewe him oute (sayth the Lorde of hostes) and take away the synne of that lande in one daye. Then shall euerye man call for his neyghboure vnder the vyne, and vnder the fygge tre, sayth the Lorde of hostes. D

¶ The vyson of the golden candelstycke, and the exposityon therof.

CAPI. IIII.

A Nd the aungell that talked with me, came agayne, and waked me vp, as a man that is rayled out of his slepe, and sayd vnto me: What seest thou. And I sayd: I haue loked, and beholde a candelstycke all of golde, and a bolle vpon it ii, and his seuen lampes therin, and vpon euery lampe. vii. tubes. And two olyue trees thereby, one vpo the ryght syde of the bolle, and the other vpon the lefte syde. A

So I answered and spake to the aungell that talked with me, sayinge: O my lorde, what are these? The aungell that talked with me, answered and sayde vnto me: knowest thou not what these be? And I sayd: No my B

no my lorde. He aunswered and sayde vnto me: This is the worde of the Lorde vnto Zorobabel, sayinge: Neyther thorowe an hoste of men, nor thorowe strengthe, but thorowe my spirite, sayethe the Lorde of Hoostes. What arte thou, tppon greate mountayne, before Zorobabel? thou shalt be made euen. And he shall bringe vp the fyrste stone, so that men shall crye vnto him: good luche good luche.

Moreouer, the worde of the Lorde came vnto me, sayinge: The handes of Zorobabell haue layde the foundamen of this house, his handes shal also finish it, that ye may knowe how that the Lorde of hoostes hathe sente me vnto you.

For he that hath ben despysed a lytle season, shall reioyce, when he seeth the tynne weyght in Zorobabels hand. The seuen eyes are the Lordes whiche goo thorowe the hole worlde. Then aunswered I, and sayde vnto him: What are these two olyue trees vpon the ryghte and lefte syde of the candelstycke? I spake moreouer, and sayd vnto him: what be these two olyue braunches (which thorow the two golden pypes) empeye them selues in to the golde? he answered and sayd: knowest thou not what these be? And I sayd, no my Lorde. Then sayd he: These are the two olyue braunches that stande before the ruler of the hole erth.

¶ The vysion of the flyeing boke, signifyinge the curse of theues and suche as abuse the name of God. By the vysion of the measure, is signified the bondage of Iuda to Babylon.

CAPI. V.

SO I toorned, me lyfteyngt vp myne eyes and loked, and beholde a flyeing boke. And he sayd vnto me: what seest thou? I answered: I se a flyeynge boke of twenty cubytes longe, and ten cubytes brode. Then sayde he vnto me: this is the curse that goeth forth ouer the hole earthe: for all theues shall be iudged after this boke, and all sweters shall be iudged accordynge to the same. I will bringe it forthe (sayethe the Lorde of Hoostes) so that it shall come to the house of the theefe, and to the house of him that falsely sweereth by my name: and shall remayne in his house and consume it, with the tymbre and stones therof.

Then the aungel that talked with me, went forth, and sayd vnto me: lyfte vp thyne eyes and se, what this is that goeth forth. And I sayd, what is it? He answered: this is a measure goynge oute. He sayde moreouer: Euen thus are they (that owe) vpon the hole erth) to loke vpon. And beholde, there was lyfte vp a talent of leade: and lo, a woman sat in the myddest of the measure. And he sayde this is wyckednesse. So he caste her in to the myddest of the measure, and threwe the lompe of lead vp in to an hole.

Then lyfte I vp myne eyes, and loked, and beholde there came out two women, and the wynde was in their wynges (for they hadde wynges lyke the winges of a storke) and they lyfte vp the measure betwixte the erth and the heauen.

Then spake I to the aungell that talked with me: whyther wyll these beare the measure? And he sayd vnto me: in to the lande of Synear, to buylde them an house, whiche when it is prepared, the measure shall be set there in his place.

¶ By the foure charettes, he describeth the prosperyte of the foure kyngdomes.

CAPI. VI.

MOreouer I turned me, lyfteyng vp myne eyes and loked: and beholde there came foure charettes out from betwixt two hylles, whiche hylles were of brasse: In the fyrste charet were reddy horse, in the seconde charet were blacke horse, in the thyrde charet were whyte horse, in the fourth charet were horses of dyuers colours, and stronge. Then spake I, and sayd vnto the aungell that talked with me: O Lorde, what are these? The aungell aunswered and sayd vnto me: These are the foure wyndes of the heauen, whyche be come forthe to stande before the ruler of all the erth.

That with the blacke horse went in to the lande of the North, and the whyte followed them, and the speckled horses went forth towarde the South. These horses were verye stronge, and went oute, and sought to go and take their iourney ouer the hole erth. And he sayd: get you hence, and go thorowe the worlde. So they went thorowe oute the worlde. Then cryed he vpon me, and spake vnto me, saying: beholde: these that go toward the North, shall fyll my wrath in the North countrey.

And the worde of the Lorde came vnto me, saying: Take of the prysoners that are come from Babylon: namely Heldai, Tobiah, and Iedaia: and come thou the same daye, and go in to the house of Iosiah the son of Sophony. The take gold and syluer, and make crownes therof, and set them vpon the heed of Iesus the son of Iosedech the hye preest and spake vnto him: thus sayth the Lorde of hoostes: Beholde the man whose name is the braunche, and he that shal spring vp after him, shal buylde vp the temple of the Lorde: yea euē he shal buylde the temple of the Lorde. He shal beare the glorye, he shall sit vpon the Lordes trone, and haue the dominacion.

A preest shal be also vpon his trone, and a peaceable counsell shall be betwixte them both. And the crownes shall be in the temple of the Lorde, for a remembraunce vnto Helem, Tobiah, Iedaia, and Hen the sonne of Sophony. And such as be farre of, shall come and buylde the temple of the Lorde, that ye maye knowe how that the Lorde of hoostes

hath sent me vnto you. And this shall come to passe, yf ye wyl hearken diligently vnto the voyce of the Lorde your God.

¶ The exhortation of exhortynge without mercye. The helpynge of thaduyse, and the obstinacye of the people.

CAPL. VII.

1 IT happened also in the fourthe yeare of kyng Darius, that the worde of the Lorde came vnto Zacharye, in the fourth daye of the nynethe moneth, whiche is called Caseu, what time as Sarasar and Regemelech and the men that were wt them sent vnto Bethel for to praye before the Lorde: and that they shoulde saye vnto the Priestes whiche were in the house of the Lorde of hoostes, and to the Prophetes, shoulde I wepe in the fyfth moneth, and abstayne as I haue done nowe certayne yeres?

4.Kin.25.a

B Then came the worde of the Lorde of hoostes vnto me sayinge: Speake vnto all the people of the lande, and to the priestes, and saye, when ye fasted and mourned in the fyue and seuenth moneth (nowe this .lxx. yeare and ten yeres) dyd ye fast vnto me? When ye ate also and dronke, dyd ye not eate and drynke for your owne selues? Are not these the wordes whiche the Lorde spake by the Prophetes afore tyme, when Jerusalem was inhabited and welthye, she and the cytyes rounde about her: when there dwelte men, both towarde the South, and in the playne countrey.

Jerem.31.a

C And the worde of the Lorde came vnto Zacharye, sayinge: Thus sayethe the Lorde of hoostes: Execute true iudgement, shewe mercy and louynge kyndenesse, euerye man to his brother. Do the wydowe, the fatherlesse, the straunger, and poore no wronge: and let no man ymagyn euyll agaynst his brother in his herte.

Zachar.vii.a Exod.xxii.d

Neuertheles, they wolde not take hede, but couered theyr backes, and stopped theyr eares, that they shoulde not heare: yea, they made theyr hertes as an Adamante stone, lest they shoulde heare the lawe and wordes, whiche the Lorde of hoostes sent in his holye spirite by the Prophetes afore tyme.

d Prou.21.d

D Wherfore the Lorde of hoostes was verye wrothe at them. And thus is it come to passe that lyke as he spake, and they wolde not heare: euen so they cryed, and I wolde not heare (sayethe the Lorde of hoostes) but skattered them among all Gentyles, whom they knewe not. Thus the lande was made so desolate, that there trauayled no man nor came neither to nor fro, for that pleasaunt lande was vtterly layde waste.

Jerem.xlv.b

¶ Of the returne of the people vnto Jerusalem, and of the mercy of God towarde them. Of good workes. The callynge of the Gentyles.

CAPL. VIII.

2 SO the worde of the Lorde came vnto me sayinge: Thus sayethe the Lorde of hoostes: I was in a gelousye ouer Syon, yea I haue ben verye gelous ouer her in a greate displeasure, thus sayeth the Lorde of hoostes: I wyll returne me agayne vnto Syon, and wyll dwell in the myddest of Jerusalem: so that Jerusalem shal be called a faythful and true cytye, the hyll of the Lorde of hoostes, yea an holy hyll. Ezech.43

Thus sayethe the Lorde of hoostes: There shall yet olde men and women dwell agayne in the stretes of Jerusalem: yea and suche as goo with staues in theyr handes for very age. The stretes of the cytye also shall be full of younge boyes and damoselles playinge vpon the stretes.

B Thus sayethe the Lorde of hoostes: yf the residue of this people thynche it to be impossible in theyr dayes, shoulde it therfore be vnpossible in my syghte, sayethe the Lorde of hoostes? Thus sayeth the Lorde of hoostes: Beholde, I wyl deliuer my people from the lande of the Easte and Weste, and wyll bringe them agayne, that they maye dwelle at Jerusalem. They shall be my people, and I wyll be theyr God in truthe and righteousnesse. Jerem.xxxi.a Esay.xi.a

Thus sayethe the Lorde of hoostes: lette your handes be stronge, ye that nowe heare these wordes by the mouthe of the prophetes whiche be in these dayes, that the foundacyon is layde vpon the Lorde of hoostes house, that the temple maye be buylded. For why? before these dayes, neyther men ne catell coulde wynne any thynge, neither myght anye man come in and oute in rest, for trouble: but I let euerye man goo agaynst his neyghbour. Agge.i.b

Neuertheles, I wyll now intreate the residue of this people no more as afore tyme, sayethe the Lorde of hoostes, but they shall be a seede of peace. The vyneyarde shall gyue her fruite, the grounde shall gyue her increase, and the heauens shall gyue theyr dewe: and I shall cause the remnaunte of this people to haue all these in possession. And it shall come to passe, that lyke as ye were a curse amonge the Heathe (O ye house of Juda and ye house of Israel) euen so wyll I deliuer you, that ye shall be a blessyng: feare not, but let your handes be stronge.

For thus sayethe the Lorde of hoostes: lyke as I bethought to punysshe you, what tyme as your fathers prouoked me vnto wrath, sayeth the Lorde of hoostes, and spared not. Euen so am I determyned now in these dayes, for to do wel vnto the house of Juda and Jerusalem, therfore feare ye not. Nowe the thinges that ye shall do, are these: Speake euery man the truth vnto his neyghbour, execute iudgement truelye, and peaceablye within your gates, none of you ymagyn euyll in his herte against his neyghbour, and loue no false othes: for all these are the thynges that I hate, sayethe the Lorde. C Ephe.iiii.b Zachar.viii.b

And

And the worde of the Lorde of hoostes came vnto me, sayinge: thus sayth the Lord of hoostes: The fast of the fourth moneth, the fast of the fyfth, the fast of the seuenth, and the fast of the tenth, shall be ioye and gladnesse, and prosperous dayes vnto the house of Iuda: Onely, loue the truth and peace.

D Thus sayth the Lord of hoostes: There shall yet come people, and the inhabiters of many cytyes: and they that dwell in one cyte shall go to an other, sayinge: Go, let vs go, & praye before the Lorde, let vs seke the Lorde of hoostes, I will go with you: yea many people and mighty Nations shall come and seke the Lord of hoostes at Ierusalem, and to praye before the Lorde. Thus sayth the Lorde of hoostes: In that tyme shall ten men (owte of all maner of languages of the Gentyles) take and kewe by the brymme of his garment, & saye: we will go with you, for we haue herd, that God is amonge you.

¶ The conuersion of the Gentyles. The sorowe of Chyrste spronge on an Asse.

CAPI. IX.

S The worde of the Lorde shall be verye-fyed at Hadrach, and Damascus shall be his offringe: for the eyes of all men & of the tribes of Israel shall loke vp vnto the Lorde. The borders of Hemath shal be ioyned thereby, Tyrus also and Sidon, for they are very wyse.

Tyrus shall make her selfe stronge, heape vp syluer as the sande, and golde as the claye of the stretes. Beholde the Lorde shall take her in, & haue her in possession: he shal smyte downe her power in to the se, and she shall be consumed with fyre. Thus shall Asralon se and be afrayde. Gaza shal be very sory, so shall Accaron also, because her hope is come to confusion. For the kinge of Gaza shall perishe, & at Asralon shall no man dwell.

B Straungers shall dwell at Asdod, and so for the pryde of ỹ philistines, I shall rote it out. Their blouds wyl I take owap frō their mouth and their abhominacions from amōges their teeth. Thus they shall be lefte for our God, yea they shal be as a prince I Iuda, & Accaron like as Iebuse. And so wyll I compasse my house round about with my men of warre goynge to and fro: that no oppressour come vpon them any more. For that haue I sene nowe with myne eyes.

C Reioyce thou greatlye, O doughter Sion be glade. O doughter Ierusalem. For lo, thy kinge commeth vnto the, euen the righteous and Sauyoure: Lowly and symple is he, he rydeth vpon an asse, and vpon the foole of an asse. I wyll rote out the charettes from Ephraim and the horse from Ierusalem, the battel bowes shall be destroyed. He shall gyue ỹ doctrine of peace vnto the heythen, and his dominyon shall be frome the one se to the other, and frome the flouddes to the endes of ỹ worlde.

Thou also thorowe the bloude of thy coue naunt shalt let thy prysoners out of the pitte wherin is no water. Turne you nowe to the stronge holde, ye that be in prysō, and longe soye to be delyuered: And this doye I pronoūce the warne, that I wyll restore the double vnto you. For Iuda haue I bent out as a bowe for me, and Ephraim haue I fylled. Thy sonnes (O Sion) wyl I rayse vp amonge ỹ Gretians, and make the as a gorgeous sworde: the Lorde also shal be seue ouer them, and his dartes shall go forthe as the lightenynge. The Lorde God shall blowe the trompette, and shall come forthe as a whirle wynde of the south.

D Esaie. xl. d & xlix. g & lxvi. d

The Lorde of hoostes shal defende them, they shall consume and deuoure, and subdue them with sprage stones. They shall swelte and rage, as it were thorowe wyne. They shal be fylled lyke the basons, and as the hornes of all the aulter.

The Lorde their God shall deliuer them in the daye, as the flocke of his people: for they of his Sanctuarye shall be set vp as his iewels. O howe prosperous and goodly a thinge shall that be! The corne shall make the yonge men chearefull, & the wine make the maydens.

¶ The people is moued to requyre the destroyer of rayne of the Lorde. The Lorde promyseth to bryng and multiplye the house of Iuda.

CAPI. X.

P Aske the Lorde rayne in the latter season. So shall the Lorde make cloudes, and geue you rayne ynough for all the corne of the felde: for Idoles & the southsayers of Idolis.

The false prophetes & lyers, and tell but vayne dreames: the comforte that they geue, is no thinge worth. Therefore go they astraye like a flocke of sheepe, & are troubled, because they haue no shepherde.

My wrathfull displeasure is moued at the shepherdes, and I wyll visyte the goates. For the Lorde of hoostes wyll graciously visite his flocke, the house of Iuda, and make them as a goodly horse here in the battayle. Owte of Iuda shall come the hetmet, the nayle, the bataylbowe, and all the princes together.

Ezech. xxxiv. a

Ezech. xxxix. b Gene. xlix. b

They shall be as the gyauntes, which in the battayle trede downe the myre vpon the stretes. They shall fyght, for the Lorde shall be with them, so that the horsmen shall be confounded.

I will comfort the house of Iuda, and yet saue the house of Ioseph. I will turne the also, for I pytye them: and they shall be like as they were, when I had not cast them of. For I the Lord am their God, and wyl heare them.

C

Ephraim shall be as a gyaunte, and their herte shall be cheareful as thorowe wyne: yea their children shall se it, and be glade, & reioyce

their hert shall reioyce in the Lorde. I wyll
blow for them and gather them together, for
D I wyll redeme them. They shall increase, as
they increased afore. I will sowe them amõg
the people, that they maye thinke vpon me
in farre countreyes: they shal lyue with their
children, and turne agayne. I wyll bryng the
agayne also from the lande of Egypte, and
gather them out of Assiria. I wyl take them
into the lande of Galaad and to Libanus y
they shall want nothynge. He shall go vpon
the see of trouble, and smyte the waues: so
that all the deepe floudes shal be dryed vp. The
Matth.11 proude boastinge of Assur shall be cast downe
Zach.10. and the scepter of Egypt shal be take away.
I wyll comforte them in the Lorde, that they
maye walke in his name, sayth the Lorde.

¶ The destruction of the temple. The care of the
faythfull is compared to Libanus, by the father.
Is grieuous vprore against Jerusalem and Juda.

CAPI. XI.

A OPen thy doores, O Libanus, that the
fyre maye consume thy Cedre trees.
Howle ye Fyrre trees, for the Cedre is
fallen, yea all the proude are wasted awaye:
Howle O ye oke trees of Basan (for y migh-
tye strong wod is cut downe. Wen may heare
the shepherdes mourne, for their glory is de-
stroyed. Wen may heare the lyons whelpes
roore for the pryde of Jordane is wasted a-
waye.

Thus sayth the Lorde my God: Fede the
shepe of the slaughter, which shall be slayne
of suche that possesse the, yet they take it for
no sinne, but they that sell them saye: The
Lorde be thanked, I am rich: yea their owne
shepherdes spare them not. Therfore will I
no more spare those that dwell in the lande
(sayth the Lorde) but lo, I will delyuer the
people, euery man in to his neighbours hãd
and in to the hande of his kinge: that they
maye smyte the lande, and out of their han-
des will not I delyuer them.

B I my selfe fed the slaughter shepe (a poore
flocke verely) and toke vnto me two staues:
the one I called louinge mekenesse, the other
I called woo, and so I kepte the shepe. Wre
shepherdes destroyed I in one moneth, for I
Matth.xxiii.c might not away with the, neither had they any
delyte in me. Then sayde I: I wyll fede you
no more, the thinge that dyeth, let it dye: and
that wyll perysshe, let it perysshe, and let the
remnaunte eate, euery one the fleshe of his
neyghbour. I toke also my louing wekenesse
and brake it, that I mygh disanull the cou-
nenaunt, which I made with al people. And so
it was broken in that daye.

C Then the poore symple shepe that gaue a
respecte vnto me, knewe therbye, that it was
the worde of the Lorde. And I sayd vnto the
Mat.xxvii.a ye thinke it good, bringe hyther my payre:
ye no, then leaue. So they waied downe xxx
syluer pens, the value that I was pryced at.
And the Lorde sayd vnto me: cast it y the pot
fer (a goodly pryce for me to be valued at of
them) and I toke the xxx syluer pens, and cast
them to the potter in the house of the Lorde.
D Then brake I my other staffe also (namelye
woo) that I mygh sowse the brotherhede be-
twyxte Juda and Israel. And the Lorde sayd
vnto me: Take to the also the staffe of a fo-
lysh shepeherde: for lo, I wyl rayse vp a shep
herde in the lande, whiche shall not seke after
the thynges that be losse, ne care for suche
as go astraye: he shal not heale y wounded, ne
shal not norysh the thing that is hole: but he
shall eate the flesh of suche as be fat, & teare
their clawes in peces.

O Idolles shepherde, that leaueth the Zacha.xi.
flocke. The swerde shall come vpon his arme
and vpon his eyghte eye. His arme shall be
cleane dryed vp, & his eyghte eye shall be for
blynded.

¶ Of the destruction and buylduge agayne of Je-
rusalem.

CAPI. XII

THe burden whiche the Lorde
hath layed for Israel. Thus sayth y
Lorde, which spred the heuens abrode,
layde the foundacion of the earthe, and gy-
ueth man the breath of lyfe: Beholde, I wil
make Jerusalem a cuppe of surfet, vnto all
the people that are round about her: Yea Ju
da shall lyke also shall be in the siege agaynst
Jerusalem. At the same tyme wyll I make Je
rusalem an heuy stone for all people, so that
all suche as lyft it vp, shal be torne and rent,
and all y people of the earth shal be gathered
togither agaynste it.

In that daye, sayth the Lorde, I will make
D all horses adaffled, and those that ryde vpon
them, to be out of their wyttes. I wyll open
mine eyes vpon the house of Juda, and smite
all the horses of the people with blyndnesse.
And the princes of Juda shal say in their har-
tes: The inhabiters of Jerusalem shall gyue
me consolacion in the Lorde of hostes their
God. In that tyme wyll I make the princes
of Juda like an hote burning ouē with wod,
and lyke a cresset of fyre amonge the strawe,
so y they shal consume all the people rounde
about them, both vpon the right hande and
the left. Jerusalem also shall be inhabited a-
gayne namely, in the same place where Jeru
salem standeth.

The Lorde shall preserue the tentes of Ju
E da lyke as afore tyme: so that the glorye of
the house of David and the glorye of the ry-
chens of Jerusalem, shall be but lyttle regar-
ded, in comparison of the glory of Juda. In
y daye shall the Lorde defende the citizens of
Jerusalem: so that the weakest shal amõges
them shal be as David: and the house of Da
uid shall be lyke as Gods house, and as the
angel of the Lorde before them.

At the same tyme wyll I go about to de-
stroye all suche people as come agaynste Jeru
salem. Moreouer, vpon the house of David
and vpon the citizens of Jerusalem, wyll I
poure

poure out the spirite of grace and prayer, so that they shall loke vpon me, whome they have pearsed: and they shall be wepe him, as men mourne for their onely begotten sonne: yea and be sory for him, as men are sory for their first childe.

D Then shall there be a greate mournynge at Jerusalem, lyke as the lamentacion at Hadrimmon in the felde of Maggadon. And the lande shal bewayle euery kinred by them selues: The kynred of the house of David them selues alone, and their wiues by them selues. The kinred of the house of Nathan them selues alone, and their wiues by them selues: The kinred of the house of Leui them selues alone and their wyues by them selues: The kynred of the house of Semei them selues alone, and their wyues by them selues: In like maner, all the other generacions, euery one by them selues alone, & their wyues by them selues.

¶ Of the well of grace and truthe Christe. Of the cleane ryddaunce of Idolatrye, and of the false prophetes.

CAPI. XIII.

I N that tyme shall the house of Dauid & the citezens of Jerusalē have an open well to wash of sinne and vnclennes. And then (sayeth the Lorde of hostes) I will destroye the names of Idolles oute of the lande: so that they shall no more be put in remembraunce.

As for the false prophetes also and the vncleane spirite, I shall take them out of the lande: so that yf any of them prophecye any more, his owne father and mother that begat him, shall saye vnto him: Thou shalte dye, for thou speakest lyes vnder the name of the Lord, yea his owne father and mother that begat him, shall wounde him, when he prophecyeth.

And the shall those prophetes be confounded euery one of his vision when he prophecyeth neither shall they were sackclothes any more, to deceyue men withal. But he shal be fayne to saye: I am no prophete: I am an husbande man, for so am I taught by Adam fro my youth vp.

And yf it be sayde vnto him: Howe came these woundes then in thine hādes? He that answere: Thus am I wounded in the house of myne owne frendes.

L Awake, O thou sword, vpon my shepherde, and vpon the pleate of my people, sayeth the Lorde of hoostes: Smyte the shepherde, & the shepe shall be scattered abrode, and so will I turne myne hande to the lytle ones. And it shall come to passe (sayeth the Lorde) that in all the lande two partes shall be cutte out, but the thirde parte shall remayne therin.

And the same thirde parte will I bringe thorow the fyre, and will clense them as the siluer is clensed, & trye them like as golde is tryed. Then shall they call vpon my name and I will heare them: I will say: It is my people. And they shall say: Lorde my God.

¶ The walkynge of the churche vnder the figure of Jerusalem. Of the kyngdome of the Lorde.

CAPI. XIIII.

B Holde, the daye of the Lorde cōmeth, that thou shalte be spoyled and robbed for I gather together all the heithen, to fyght agaynste Jerusalem: so that the cytye shall be won, the houses spoyled, and the women defyled. The halfe of the cytye shall go awaye into captyuytye, and the residue of the people shall not be caryed out of the cytye. After that shall the Lorde go forthe to fyghte agaynste those heithen, as men vse to fyghte in the day of battayle. Then shal his fete stād vpon the mounte Oliuete, that lyeth vpon the east syde of Jerusalem. And the mount Oliuete shall cleaue in two, eastwarde, & westwarde, so that there shall be a greate valley: and the halfe mounte shall remoue towarde the north, and the other towarde the south. And ye shal flee vnto the valley of my hilles for the valley of the hilles shall reche vnto Azal. Yea ye shal flye, like as ye fled for the earth quake in the dayes of Osiah kinge of Juda. And the Lorde my God shall come, and all sayntes with him. In that daye shall it not be lyght, but colde and frosty. This shall be that specyall day, which is knowne vnto the Lorde: neither daye ne nyght, but about the euenyng tyme it shal be lyght. In that tyme shall these waters of lyfe runne oute fro me Jerusalem: the halfe parte of them towarde the east see, and the other halfe towarde the vttermost see, and shall continue both sommer and winter. And the Lorde him selfe shall be kinge ouer al the earth.

At that tyme shall there be one Lorde and his name shall be but one. Men shall go about the hole earth, as vpon a felde: from Geba to Remmon, & from the south to Jerusalem. She shall be set vp, and inhabited in her place: from Ben Jamin vnto the place of the fyrste porte, and vnto the corner porte: and from the tower of Hananeel, vnto the kinges wine pressis. Then shall men dwell, and there shall be no more cursing, but Jerusalem shall be safely inhabyted. This shall be the plage, wherwith the Lorde will smyte al people, that haue fought agaynste Jerusalem: Namely, their flesh shal consume awaye, though they stande vpon their fete: their eyes shal be consume in their holes, and their tunge shall consume in their mouth.

In that daye shal the Lorde make a great frication amonges them, so that one shal take an other by the hande, & laye his handes vpon the handes of his neyghboure. Juda shall fyght also agaynste Jerusalem, and the goodes of all heithen shall be gathered together rounde about: golde and siluer and a very greate multytude of clothes. And so shall this plage go ouer horses, mules, camels, asses, and all the beastes that shall be

in the

in the house, lyke as yonder plage was. Euery one that remayneth then of all ỹ people, wch the came agaynst Jerusalem, shall go vp eatly, to worshyp the kinge (euen the Lorde of hostes) and to kepe the feast of tabernacles. And loke what generacion vpon earth goeth not vp to Jerusalem, for to worshyppe the kinge (euen the Lorde of hostes) vpon the same shall come no rayne. If the kynred of Egypt go not vp, and come not, it shall rayne vpon the neither.

D This shall be the plage wherwith ỹ Lord wyll smyte all heithen, that come not vp to kepe the feast of tabernacles: yea this shall be the synne plage of Egipt and the synne plage of all people, that go not vp to kepe ỹ feaste of tabernacles.

At that tyme shal the rydynge gere of the horses be holy vnto the Lorde, and the kettels in the Lordes house shall be lyke ỹ basens before the aulter. Yea all the kettels in Jerusalem and Juda shall be holy vnto the Lord of hostes: and all they that haye offrynges, shall come take of theym, and dighte theym therin. And at that tyme there shal be nó mo Chanaanites in ỹ house of the Lord.

¶ The ende of the prophecy of Zachary.

THE BOKE OF THE PROPHETE MALACHI.

¶ He complayne agaynst Israel and her preistes.

CAPI. I.

THe heuy burthen, which ỹ Lord shewed agaynst Israel by Malechy. I haue loued you (saith the Lorde) yet ye saye: wherin hast thou loued vs? Was not Esau Jacobs brother, (sayeth the Lorde?) yet haue I loued Jacob and hated Esau: yea I haue made his hilles waste, and his herytage a wildernes for dragons. And though Edom sayde wel, we are destroyed, we wyl go buylde vp agayne the places that be wasted: yet (saith the Lord of hostes) what they buylde, that brake I down: so that it was called a cursed lande, and a people, whom the Lorde hath ouer bene angrye withall. I

Your eyes haue sene it, and ye youre selues must confesse, that the Lorde hath honoured the land of Israel to greate honoure. Should not a sonne honoure his father, ỹ a seruaunt his master? If I be nowe a father, where is myne honoure? If I be the Lord, what am I feared? (sayth the Lorde of hostes. II

Now to you preistes, that dispise my name. And ye saye: wherin haue we dispysed thy name? In this, ỹ ye offre vncleane bred vpon myne aulter. And ye wyl saye: wherin haue we offred any vncleane thinge vnto the? In this that ye saye: the aulter of the Lorde is not to be regarded. If ye offre the blynde, is not that euyll? And if ye offre the lame and seche, is not that euyll? Yea offre it vnto thy prynce, shall he be content with the, or accepte thy persone, sayth the Lorde of hostes?

And nowe make youre prayer before God that he maye haue mercye vpon vs: for such thinges haue ye done. Shall he regarde youre persones, thinke ye, (sayth the Lorde of hostes)? Yea what is he amonge you, that wyll be so mercyfull as to shut the doore, or to kindle the fyre vpon myne aulter for nought? I haue no pleasure in you, sayth the Lorde of hostes, nor lyke the meate offringe, I wyll not accepte it at youre handes. For from the vprysinge vp of the sonne vnto the goinge downe of ỹ same, my name is greate amonge the Gentyles: yea in euerye place shall there sacrifyce be done, and a cleane meate offringe offred vp vnto my name: for my name is greate among the Heithen, sayth the Lorde of hostes. But ye haue vnhalowed it, in that ye saye, the aulter of the Lord is not to be regarded, and the thinge that is set thereupon, not worthye to be eaten. III IV

Now say ye: It is but labour and trouble

and

and thus haue ye thought skorne at it (saith the Lorde of hoostes) ye haue robbery, yea the lame and the sycke. Ye haue brought me in a meate offring. Shulde I accept it of your hand (saith the Lorde)? Cursed be the deceaueare, which hath in his flocke one that is male, & when he maketh a vowe, offereth a sycke vnto the Lorde. For I am a greate kynge (saith the Lorde of hoostes) & my name is feare full amonge the heithen.

¶ The reasonynges against the spoyled lyinge lyuinges of the people,

CAPI. II.

A nd nowe (O ye prestes) this commaundement concerneth you: yf ye will not heare it, ne regarde it, to geue the glorye vnto my name, (saith the Lorde of hoostes) I will sende a curse vpon you, & will curse your blessynges: yea curse them will I yf ye be not take hede. Beholde, I shall reprue your seede, and cast dounge in your faces: euen the dounge of your solemne feastes: and it shall cleue fast vpon you. And ye shall knowe that I haue sent this commaundement vnto you: that my couenaunt (which I made with Leui, sayeth the Lorde of hoostes.

B I made a couenaunde of lyfe and peace vnto him: this I gaue him, that he myght feare me in a me of mekenes & he did feare me, and bare my name in reuerence. The lawe of truthe was in his mouth, and there was no wickednes found in his lippes. He walked with me in peace and equyte, and dyd shewe many one ware from their synnes. For the prestes lippes shulde be full knowinge, that men maye seke the lawe at his mouth, for he is a messenger of the Lorde of hoostes. But as for you, ye are gone cleane out of the waye, and haue caused the multitude to be offended at the lawe: ye haue broken the couenaunt of Leui (sayeth the Lorde of hoostes). Therfore will I also make you to be despysed, and to be of no reputacion amonge all the people: because ye haue not kept my wayes, but been partiall in the lawe.

C Haue we not all one father? Hathe not one God made vs? why doth euerye one of vs then beleyue his owne brother, & so breake the couenaunt of oure fathers? Loue hath Iuda offended: yea & abhominacion is done in Israel and in Ierusalem, for Iuda hath defyled the holynesse of the Lorde, which he loued, & hath kept the doughter of a straunge God. But the Lorde shall destroye the man that doth this (yea both the master and the scholer) out of the tabernacle of Iacob, with him that offereth vp meate offerynge vnto the Lorde of hoostes.

Eftsones haue ye brought it to this poynte against & the syde of the Lorde to couerde with teares wepynge and mournynge: in so that I will no more regarde the meate offryng, nether will I receyue or accepte any thinge at your handes. And yet ye saye: wherfore? Euen because that where as the Lorde made a co- D uenaunt betwyxte the & the wyfe of thy youth thou hast beleued her: yet is she thyne owne companyon and maryed wyfe.

Did not the one, and yet had he an excellent spirite. What byd then the one? The seede of the godly procured of God. Therfore take heed to your spirite, and let no man beleue the wyfe of his youthe. If thou hatest her put her awaye (sayeth the Lorde God of Israel) and cast her a clothing for the iniurye (sayeth the Lorde of hoostes). Take heed then to your spirite, and beleue not. Ye greeue the Lorde with your wordes, and yet ye saye: wherewith haue we greued him? In that that ye saye: All that do euell are good in the sight of God, and haue pleasse hym. Or elles where is the God that punysheth?

¶ Of the messenger of the Lorde, Iohn Baptyste. Of the daye of the Lorde, and of Christ.

CAPI. III.

B Beholde, I will sende my messenger, whi- E che shall prepare the waye before me: Matth.xi.b and the Lorde whome ye seeke haue, Marke.i.a shall sodenly come to his temple, yea euen the Luke.vii.c messenger of the couenaunte whome ye lyste Ioh.i.a after.

Beholde, he commeth, sayeth the Lorde of hoostes. But who maye abyde the daye of his comynge? Who shal be able to endure whe he appeareth? For he is like a goldfyneres fyre, & like washers sope. He shall sit downe to fyre and to clense the syluer, he shall purge the children of Leui, and purify them lyke as gold and syluer: that they may bringe vnto the Lorde in righteousnes. Then shall the offrynge of Iu- F da and Ierusalem be acceptable vnto the Lorde lyke as in the beginninge and in the yeres afore tyme.

I will come and punyshe you, and I my self will be a swifte witnesse against the witches against the aduoutrers, against false swe- arers you and against them, that wrongfully kepe backe the hyrelynges money which her the widdowes and the fatherlesse, & oppresse the straunger, and feare not me, sayeth the Lorde of hoostes. For I am the Lorde that chaunge Deut.xxxii. not, & ye (O children of Iacob) will not leaue iiii.Reg.xvii. of: ye are gone away fro myne ordynaunces & fro the tymes of your forefathers haue ye not kept them.

Turne you vnto me, and I will turne me vnto you, sayeth the Lorde of hoostes, ye G saye: Wherin shall we turne? Shulde a mi- Iaba.i.b nister falshed and deceyte with God as ye do? falshed and deceyte with me?

Yet ye saye wherin vse we deceyte with you? In tythes and heaue offrynges. Therfore are Leui.xxvii.b ye cursed with penury, because ye defraude Deut.xiii. me, all the londe of you.

Bryng entreye tithe into my house, that there maye be meate in myne house: & proue me wherwith (sayeth the Lorde of hoostes) yf I

wyll not apen the wyndowes of heauen vn to you, and poure you oute a blessinge wyth plenteousnesse. Yea I shall reprouse the consu mer for your sakes, so ꝓ he shal not cate vp ꝓ fruite of your ground, neyther shall the vyn yarde be barren in the felde, sayth the Lorde of hostes: And so moche that all people shal say that ye be blessed, for ye shall be a pleasaunt lande, sayth the Lorde of hostes.

Ye speake harde wordes agaynst me, sayth the Lorde. And yet ye say: What haue we spo ken agaynst the? Ye haue sayde

P It is but lost labour, to serue God: What profyte haue we for kepinge his commaundē mentes, and for walkinge humbly before the Lorde of hostes? Therfore maye we say, that the proude are happy, and that they wycked braue wyth vngodlynesse, are set vp: for they tempte God, and yet escape.

Then they that feare God, say thus one to an other: the Lorde considereth and heareth it. Yea it is before him a memoryal boke wri ten for suche as feare the Lorde, and remem bre his name. And in ꝓ day that I wyl make (sayth the Lord of hostes) they shal be myne owne possession: and I wyll sauoure them, lyke as a man sauoureth his owne son, that doth him seruice. Turne you therfore, and cō syder what difference is betwyxte the righ teous & vngodly: betwyxt him that serueth God and him that serueth him not.

Malachias

For marche, for beholde the day commeth that shall burne as an ouē and all the proude, yea and all suche as do wickednesse, shall be stubble: and the daye that is for to come, shall burne them vp (sayth the Lorde of hostes) so that it shall leaue them neyther rote ne braunche.

But vnto you that feare my name, shall that Sonne of ryghteousnesse arise, & healthe shall be vnder his wynges: ye shall go forth & multyply as the fat calues. Ye shal treade downe the vngodlye: for they shall be lyke the asshes vnder the soles of your fete, in the daye that I shall make, sayth the Lorde of hostes. Remembre the lawe of Moyses my seruaunte whiche I commytted vn to him in Oreb for all Israel, with the statutes and or dy naunces. Beholde I wyll sende you Elyas the Prophete, before the commynge of the day of ꝓ great & fearful Lorde. He shall turne the hartes of the fathers to their children and the hertes of the children to their fa thers, that I come not & smyte the earth with cur singe

(f)

Deu.

Mat.

Luc.

THE ENDE OF THE PROPHECYE OF MALACHI: AND CONSEQVENTLY OF ALL THE PROPHETES.

THE VOLVME OF THE BOKES CALLED APOCRIPHA

CONTEYNED IN THE COMMON translacion in Latyn, whiche are not founde in the Hebrue nor in the Chalde.

THE REGISTRE THEREOF.

The thirde booke of Esdras.
The fourth boke of Esdras.
The boke of Tobiah.
The boke of Judith.
The rest of the boke of Hester.
The boke of wysdome.
Ecclesiasticus.
Baruch the Prophete.
The songe of the .iij. childeren in the ouen.
The storye of Susanna.
The story of Bel and of the Dragon.
The prayer of Manasseh.
The fyrste boke of the Machabees.
The seconde booke of the Machabees.

THE THYRDE BOKE OF ESDRAS.

¶ Josias holdeth passouer. After his death is Jechonias his sonne made kynge in his stede: whom the kynge of Egypte putteth oute, and setteth in his brother Joachim. Jerusalem is destroyed, and Jechonias taken.

CAPI. I.

AND Josias helde the feaste of Easter in Jerusalē vnto ꝓ Lorde and slewe the passouer the fourtenth daye of ꝓ fyrst moneth. He set the priestes also in ordre (according to their dayly courses) beinge arayed in long garmentes in the temple of the Lord. And he spake vnto the Leuites the holy ministers of Israel, that they shulde hallowe them selues vnto the Lorde, to set the holy arcke of the Lord in the house that kinge Salomon the sonne of David had buylded and sayde: Ye shall no more beare the arcke vpon your shoulders. Now serue your Lorde, and take the charge of his people of Israell, after your dyllages and your tribes: according as kynge David the kynge of Israell hath ordeyned, and according as Salomon his son hath honourably prepared: yea loke that ye all doo seruice in the temple, according to the ordeyning and distribution of the principall men, whiche are appoynted out of the tribes, to wo seruice for the children of Israel. Kyll the passouer, and prepare offrings for your brethren, and do according to ꝓ commaundement of the Lord, which he gaue vnto Moses. And vnto the people that was found, Josias gaue .xxx. thousand shepe, lambes, kydes and gotes, and fyue thousand oxē. These the kynge (of his princely liberalitie) gaue vnto the people, according as he had promised: and to the priestes for ꝓ passouer he gaue two thousande shepe, and an hundred oxen. Moreouer Jechonias and Semeias, and Nathanael brethren, and Salabias, Jehiel, and Jozabad gaue therym to the passouer, fyue thousande shepe, and fyue hundred bullockes.

And when these thinges were brought to passe, the priestes and the Leuites stode goodly in their ordre, and had the vnleuened breed after wont the tribes. And after the ordeyning of the principall men in the tribes, they offered vnto the Lorde in the sight of the people, according as it is written in the boke of Moses, and so they roosted the Easter lambe, as according was. So for the thankeoffrings and the other, they bayled them in kettels and pottes, and set them before the people with good will, and afterwarde before them selues, and the priestes. For the priestes offred the fatte, vntyll the tyme was expyred, but the Leuites prepared for them selues and for their brethren the children of Aaron. The singers also the children of Asaph, stode in their order, according as David had limited. So did Asaph, Zacharye and Jouthum, whiche were appointed by the kinge. Moreouer the porters and wai keepers stode by the wais and that diligently, so that none went out of his dooing and seruice for their brethē (the Leuites) prepared for them. Thus were all thinges performed, that belonged to the offringe of the Lorde. In that day they held the passouer, and offred thankeoffringes beside the sacrifice of the Lord, according to the commaundement of kyng Josias.

So the children of Israel which were then present, held an honourable passouer, and ꝓ feast of vnsowre bread seuē dayes long. Yea such a passouer was not kept in Israel from the time of the Prophet Samuel. And all the kynges of Israel held not such an Easter as this which kyng Josias helde, and the priestes, the Leuites, the Jewes and all Israell, of all the that were at Jerusalem. And in the .xviij. yere of the raigne of Josias was this passouer kept. And with a perfect hert did kyng Josias order all his workes before the Lord, and the thinges that were wrytten of him in tymes past, concerninge those that sinned and were vngodly against the Lorde before all people, and that sought not the worde of the Lorde vpon Israel.

After all these actes of kynge Josias, Pharao the king of Egypt went vp and came toward Carcamis by Euphrates, & Josias went to mete him. Then sent the kyng of Egypt vnto Josias, saying: what haue I to do with the, O king of Juda? I am not sent of the Lorde to fight against the, for my warre is vpō Euphrates, go than thy waye home again in al the haste. And Josias would not turne again vpon his charet, but vndertoke to fyght against him, and harkened not vnto the worde of the Prophete, whiche he tolde him oute of the mouth of God, but prepared a battayle against him in the felde of Mageddo. And the princes preased to kyng Josias. Then sayd the kyng vnto his seruauntes: Carye me awaye out of the battayle, for I am sore wounded. And immediatly his seruauntes tooke him away out of the front of the battayle. And he sat vpon the seconde charet, came to Jerusalē, died, and was buried in his fathers sepulcre. And in all Jury they mourned for Josias, yea the rulers also with their wyues made lamentacion for him vnto this daye. And this was done euer more in Israel.

These thinges are wrytten in the boke of the storyes of the kynges of Juda, namely all the actes and workes of kynge Josias, his power royall and manlyne, his vnderstandynge in the lawe of God, and what he did, yea thinges whiche are not wrytten in the boke of the kynges of Israell and Juda. And the people toke Jechonias the sonne of Josias, and made him kynge in stede of Josias his father, when he was xxiij. yere olde.

Aaa And

ſhuld be raigned ouer Iſrael .iij. monethes. And the kyng of Egypt put him downe, & he ſholde not raigne in Ieruſalem, and layed vp a taxe of the people: namely an hundred talentes of ſyluer and, one talent of golde. The kynge of Egypt alſo made Joachim his brother kynge of Juda and Ieruſalem. Als for them of ſ kynges counſell with the kinge him ſelfe and Zacheries his brother, he toke them & caried them away priſoners in to Egypt. Fifte and twenty yere olde was Joachim, when he was made kyng in the lande of Juda and Ieruſalem, & he did euil before the Lorde. After this Nabuchodonoſor the kynge of Babylon came vp, bounde him with bandes of yron, & caried him vnto Babylon. Nabuchodonoſor alſo toke all the veſſels that were halowed in the temple of the Lord, and all the iewels, & caryed them vnto Babylon, and broughte them in to his owne temple at Babylon. Of his vnclennelie and vngodlynelie it is written in the boke of the actes of the kynges. And Joachim his ſon raigned in his ſtede. He was made kyng being xviij. yere old, and raigned but thre monethes and .x. dayes at Ieruſalem, and did euil before the Lorde. Vpo after a yere Nabuchodonoſor ſent and cauſed him be broughte vnto Babylo with the holy veſſels of the Lorde, and made Sedechias his brother kynge of Juda and Ieruſalem, when he was .xxj. yere olde, and he raigned .xj. yere.

2. Reg. xxiij.

Jere. xxxvij.

And he did euil alſo in the ſight of ſ Lord, and cared not for the wordes that were ſpoke vnto him by the Prophete Jeremye, at the mouth of the Lorde. And where as he hadde made an othe vnto kyng Nabuchodonoſor, he manſwore him ſelf, and fel from him, hauing a ſtiffe necke and hert, and tranſgreſſed all the ſtatutes and ordinaunces of the Lord God of Iſrael. The rulers alſo and prieſtes of the people of the Lorde did mocke euil, & became vngodly more then the heathen, being defiled in all maner of abhominacions: yea and vnclen the holy temple at Ieruſalem. And the God of their fathers ſent his meſſengers vnto the, to turne them backe and to call them againe from their ſynnes, for he wold fayne haue ſpared them, for his holy tabernacles ſake. Neuertheleſſe they had his meſſengers in mocke, and lokt what God ſpake vnto them by his prophetes, they made but a ſkorne of it. Thus dyewes on ſo longe, til the Lorde was wroth with his people for their vngodlynelie, and til he cauſed the kynges of the Caldees to come vp, which ſlew their yong men with ſ ſworde yea euen in the compaſſe of their holy temple and ſpared no body, neyther yonge man nor olde, neyther mayden nor youngе man: but they were al deliuered in to the power of the kynges of the Caldees, and of the holy veſſels of the Lorde, and the kynges treaſoure toke they, and caryed them vnto Babylon. So ſay the houſe of the Lorde they burnt it, & made bowne the walles of Ieruſalem, ſet fyre vpo her towres, deſtroyed all her noble buyldynges, and broughte them to nought, and the people that were not ſlayne with the ſworde, they caryed vnto Babylon.

Thus became they priſoners and bondemen of the kynge of Babylon, tyll they were deliuered and rayſed for them ſelues, & when the wordes of the Lorde were fulfylled, whiche he promiſed them by the mouth of the Prophete Jeremye, and tyll the lande had her reſte: namely all the tyme that it lay waſte, hauyl it reſte and quyetneſſe. lxxij. yeres.

* Jere. xxv.

¶ Cyrus geueth leeruse to the Jewes to returne to Ieruſalem, and reſtoreth them the veſſelles of the temple. After that are there letters ſende to Artaxerxes, whiche accuſe the Jewes for buyldynge of the cytye: and ſo is the buyldynge ſtyrred of, vntyl the ſeconde yere of Darius.

CAPI. II.

NOw when kynge Cyrus raigned ouer the Perſians, and when the Lorde wolde perfourme the worde that he had promyſed by the mouth of the Prophete Jeremye: the Lorde rayſed vp the ſpirite of Cyrus the kynge of Perſians, ſo that he cauſed this wrytynge to be proclaymed throwe out his hole realme, ſaying: Thus ſayth the kyng of Perſians: the Lorde of Iſrael the hye Lorde hathe made me kynge of the lande and commaunded me to buylde him an houſe at Ieruſalem in Jurye. Yf there be anye now of your people, the Lorde be with him, and goo vp with him to Ieruſalem. And all they that dwell rounde about the place, ſhal helpe them, whether it be with golde, with ſyluer, with gyftes, with hoſſe and neceſſarye catell, and all other thynges that are broughte with a free will to the houſe of the Lorde at Ieruſalem.

A

Then the princypall men oute of the tribes and lygage of Juda and Ben Jamin rose vp, ſo did the prieſtes alſo and the Leuites (whom the Lorde had moued) to goo vp and to buylde the houſe of the Lorde at Ieruſalem. And they that were about them, helped them with all maner of golde, and ſyluer, and catell alſo, and with many ſpecial gyftes, & also dyd many one, whoſe mynde was ſtered vp thereto. * Kyng Cyrus alſo broughte forth the veſſels and ornamentes that were halowed vnto the Lorde (whiche Nabuchodonoſor the kynge of Babylon had caryed clenne from Ieruſalem, and conſecrated them to his goddes) and deliuered them to Mithridates his rendare, and by him they were deliuered to Sanabaſſar the captayne of Jurye. And this was the nombre of them: Fyue ſpoonfulles and foure hundred golden bolles, ſyluer bolles lykewiſe, nyne and twenty knyues, fyue and thirty golden ſpoonfulles and foure hundred and ten ſyluer, and a thouſande beſyde. All the veſſelles of golde and ſyluer were fyue thouſande eight hundred and .lx. Theſe were caryed with Sanabaſſar, and them that were come againe with him to Ieruſalem out of the captiuite of Babylon. Now in the tyme of Artaxerxes the kynge of Perſia, there wrote Beelemus, and Mithridates, Tabellius, Rhe-

B

* 1. Esd. iij.

thimus, Balthemus, Semellius the scribe, and other that dwelte in Samaria and in other places vnder the dominion therof, wrote a letter vnto kynge Artaxerxes, wherin they complayned vnto the kynge of them in Jury and Jerusalem. The letter was made after this maner.

E Oure thy seruauntes, Rathimus the storye wryter, Babellius the scribe, and other iudges of the counte in Celosyria, and Phenices. Be it knowen and manifest to our Lorde the kyng, that the Jewes whiche are come vp hyther vnto vs into the rebellyous and wycked cyte, begyn to buylde it agayne, and the walles aboute it, and to set vp the temple a new. Nowe yf this cyte and the walles therof be set vp agayne, they shall not onely refuse to gyue tributes and tares, but also rebell vtterly agaynste the kyng. And for so moch as they take this in hande now about the temple, we thought it reason, to thynke no scorne of it, but to shewe it vnto our Lorde the kyng, and to certifye him therof: to thintent that yf it please the kynge, he maye cause it be soughte in the bokes of olde, and thou shalt fynde suche warning written, and shalt vnderstande that this cyty hath alway ben rebellious and disobedient, that it hath subdued kynges & cities, and that the Jewes which dwel therin, haue euer ben a rebellyous, obstinate, vnfaythful, and fighting people, for the which cause this cyty is walled. Wherfore now we certifye our Lord the kyng, that if this cyty be vnbuilded & occupied agayne, and the walles therof set vp new, thou canst haue no passage in to Celosyria, and Phenices.

D Then wrote the kynge to Rathimus the storye wryter, to Balthemus, to Babellius the scribe, and to the other officers and dwellers in Samaria and Phenices, after this maner: I haue red the epystle whiche thou sentest vnto me, and haue commaunded to make diligent searche, and haue founde that the cyte hathe euer rebelled kynges, that the same people are disobedient, and haue caused much warre, and that mygtye kynges haue raygned in Jerusalem, whiche also haue receyued tares of Syria and Phenices. Wherfore I haue commaunded those people that they shall not buylde the cyte, that they make no more in it, and that they procede no further with the buylding: for to moche as it might be the cause of warre and displeasure vnto kynges.

Some when Rathimus and Babellius the scribe, and the rulers in the londe herde this wrytynge of kynge Artaxerxes, they sent them forthe, and came in all haste to Jerusalem, with an hoste of horsemen, and many moche people of warre, and began to buylde. And in that lyke tyme began the buylding of the temple, vnto the seconde yere of kynge Darius.

CAPI. III.

KYnge Darius made a greate feast vnto his seruauntes, vnto all his coute, and to all the officers of Medea and Persia, yea to all the deputyes and rulers that were vnder him from India vnto Ethiopia, an hundred and xxvii countreys. So when they had eaten and dronken, being satisfied, and were gone home agayne. Darius the kynge went in to his chambre, layde him downe to slepe, and so awaked. A

Then the thre younge men that kepte the kynges person, and watched his bodye commoned amonge them selues, and spake one to an other: let euerye one of vs saye some thynge, and loke whose sentence is wyser and more excellent then the other, vnto him shall kynge Darius gyue great gyftes, and clothe him with purple. He shall gyue him vessels of golde to drynke in, clothes of golde and coueringes, he shall make him a costly charret, and a bridle of golde, he shal gyue him a bonet of whyte lynke, and a cheyne of golde about his necke: yea he shall be the seconde and principall next vnto kyng Darius, and that because of his wisdome, and shal be called the kinges kynsman. B

So euerye one wrote his meanynge, sealed it, and layd it vnder the kynges pyllowe, and sayd: when the kynge sleepeth, we wyll gyue him oure wrytynges, and loke whose wordes the kynge and his chefe lordes iudge to be the most wysely spoken, the same shall haue the victorye. One wrote: Wyne is a strong thyng. The seconde wrote: The kyng is stronger. The third wrote: Women haue yet more strengthe, but aboue all thynges the truth beareth awaye the victory. Now when the kynge was risen vp, they toke their wrytynges, and deliuered them vnto him, and so he red them. Then sent he forth to call all the chefe Lordes, all the deputyes and rulers of the countreyes of Medea & Persia. And when they were set downe in the counsell, the wrytynges were red before them. And he commaunded to call the young men, that they might declare their meanynges of their wrytynges by mouth. So when they were come in, the kyng spake vnto them: Syrres go and make vs to vnderstande what the strongest are that ye haue written. C

Then began the first (which spake of the strengthe of wyne) and sayd: O ye men, what a mighty thyng wyne is? it causeth all men to erre that drynke of it: it maketh the mynde and thoughts of the kynge and the fatherles all one: of the bonde man and the free: of the poore and the ryche: it turneth also all thoughtes into myrth and pleasure, so that a man remembreth neyther sorowe nor dette: it maketh euery hart riche, so that a man remembreth neyther kynge nor prince: it maketh to speake all thynges by talentes: and when men sytte at the table, and are dronken, they laye their handes faste vpon their neyghbours, and then they thynke they speake nothynge amysse. O ye men, is not wyne the strongest, that forceth vs to do thus? And when he had thus spoken, he left of and held his peace. D Plutarch. lib. 1. apud.

The seconde began to speake, (which had spoken of the strength of the kynge) O ye men, are not men the strongest, that haue rule ouer the sea and lande, and all thynges therin? But the kynge is stronger: for he is lorde ouer them all, and ruleth them, and whatsoeuer he commaundeth them to do, that they do. If he commaunde them to fyght one against an other, they do it: yea if he sende them forthe against their enemyes, they go, and ouerthrowe all before them, and subdue all vnder their power. They that obey not him, shall be ouercome and destroyed. Then

And

Moreouer, when men are dronkynge, they forget all frendshyp, all brotherly fayrefulnesse and loue: but as sone as they are dronken, they drawe out the swerde and wil fyght: and when they are sayd downe frō the wyne, and to stirre vp agayne, they can not tell what they dyd: iudge ye now, is not wyne the first gest? For who wolde els take in hande to do suche thynges? And when he had spoken thus he helde his tonge.

¶ The declaracyon of the two last fraternes of the yonge men, propounded in the Chapter before: of whiche the last, that is, that veryte beareth the victorye of all thynges, is well commended and alowed. Darius wryteth letters to all the rulers vnder him, that they holde of the Zorobabel in the buyldynge of Jerusalem.

CAPI. IIII.

The kynge. ¶ THen the seconde (whiche had sayde that the kynge was stronger) began to speke sayinge: O ye men, are not they the first gyft and moste excellent, that conquere the lande and the se, and all that is in the se, & in the earthe? Now is the kynge lorde of all suche thinges, and hath dominion of them all: and lothe what he commaundeth, it is done. Yf he sende his men forth a warefare, they goo, and breake downe pyles, walles, and towres. They are slayne, and slee (other men) them selues, and ouer passe not the kynges worde. Yf they get the victory, they bryng the kyng all the spoyle. Lykewyse the other that medle not with warres and fyghtyng, but tyll the grounde: when they haue tylyd they bryngе tribute to the kynge. And yf the kynge alone do but commaunde to kyll, they kyll. Yf he commaunde to forgyue, they forgyue. Yf he commaunde to smyte, they smyte. Yf he bydde awaye, they byde awaye. Yf he commaunde to buylde, they buylde. Yf he commaunde to breake downe, they breake downe. Yf he commaunde to plante they plante. The common people and the rulers are obedient vnto him. D And the kyng in the meane season syttyth him downe, eatyth and drynketh, and taketh his rest: then kepe they watche rounde about the kynge, and not one of them dare gette him out of the waye to do his owne busynesse, but muste be obedient vnto the kynge at a worde. Iudge ye nowe, O ye men, how stoute are not they aboute, vnto whom men are thus obedient? And when he had spoke this, he held his tonge.

The thyrde, whose name was Zorobabel, whiche had spoken of women and of truthe, began to saye after this maner: O ye men, it is not the great kyng, it is not the multitude of me, neither is it wine that excelleth. Who is it then that hath the lordshyp ouer them? Women. Haue not women borne the kynge and all the people that rule those thinges? Haue not women borne them, & brought vp, that plante the vines wherout the wine commeth? They make garmentes for all me, they gyue honour vnto all men, & without women can not men lyue. Yf they gather gold and syluer, & all precious thinges, and se a fayre welfauoured woman, they leaue all togyther and turne their eyes onely vnto the woman, & gape vpon her and haue more mynde vnto her, then vnto syluer and gold, or any maner of precious thyng. A man leaueth his father that brought him vp he leaueth his own natural countrey & cleaueth vnto the wyfe, yea he forgyueth how lefe he the woman, and remembreth neither father, nor mother, ne countrey. By this ye muste nedes know that women haue the dominion ouer you. ¶ Doth it greue you? A man taketh his swerde, and goeth his waye to stele, to spill, to murther, to sayle vpon the se, and ryde vpon, and goeth in the barehowse: and when he hath stollen, pyllyed and robbed, he bryngeth it vnto his loue. Agayne, a man loueth his wyfe better then father or mother: yea, many one there be that renne oute of their wyttes, and become bondemen for their wyues sakes: many one also haue perished, and haue bene slayne, and haue synned by cause of women.

And nowe by leue me, I knowe a kynge, whiche is great in his power, and all landes stande in awe of him, and no man dare laye hand vpon him: yet did I se that Apame (the doughter of the great kynge Wartacus) the kynges concubyne, sat beside the kynge vpon his ryght hande, and toke of his crowne from his hede, and set it vpon her owne hed, and smote the kynge with her lefte hande. Moreouer the king loked vpon her & open mouth: D yf she laughed vpon him, he laugheth also: but yf she take any displeasure with him, the kynge was fayne to flatter her, and to gyue her good wordes, tyll he haue gotten her fauour agayne.

O ye men, are not women then stronger? Great is the earth, and hye is the heuen that do their thinges. Then the king and the princes loked one vpon an other. So he began to speke of the truth. O ye men, are not women stronger? Great is the erth, hye is the heuen, swyfte is the course of the sunne, he compasseth the heuen rounde about, and fetcheth his course agayne to his owne place in one daye. Is he not excellent that hath this? Yea great is the truthe, and stronger then all thynges. All the erth calleth vpon the truth, the heuen praiseth it, all workes shake and tremble at it, and with it is no vnrighteous thyng. Wine is vnrighteous: the kyng is vnrighteous, women are vnrighteous, all the children of men are vnrighteous, yea all their workes are vnrighteous, and there is no truthe in them, in their vnrighteousnesse also shall they be destroyed and perysshe. As for the truthe, it endureth, and is alwaye stronge: it liueth and conquereth, for euermore liueth without ende.

The truthe accepteth no persones, it putteth no difference betwene ryche or poore, betwyxte the mighty or symple, but doth ryght vnto euery man, whether they be euyll or good, and all men are lyuingly dealt with all in the workes of it. In the iudgement of it there

there is no vnrighteous thynge, but strength, kingdom and power, & mainly for euermore. Blessed be the God of truth.

And with that he held his tonge, and al the people cried and sayd: Great is the truthe, and above all. Then sayd the kyng vnto him: Aske what thou wylt, more than is appointed in the writynge, and I shall geue it the, for thou art founde wyser then thy companyons: thou shalt sit nexte me, and be my kynsman. Then sayd he vnto the kynge: Remembre thy promyse and vowe which thou hast vowed and promysed (in the daye when thou camest to the kyngdome) to buylde vp Jerusalem, and to sende againe all the vessels and iewels that were taken away out of Jerusalem: which Cyrus separated whē he offered in Babylon, and wolde haue restored them againe vnto there. And thy vowe was to buylde vp the temple, which the Edomites brent when Jerusalem was destroyed by the Caldees. This onely (O kynge) is the requyre that I requyre, this is the masterye, which I desyre and aske of the: that thou performe the vowe which thou with thyne owne mouth hast made vnto the kyng of heuen.

Then Darius the kyng stode vp, and kissed him, and wrote a letter vnto all the rulers and officers, to all the Lordes and nobles, that they shulde conuey him forth, & all them that wolde goo vp with him. He wrote a letter also vnto all the officers that were in Celesyria and Phenices, & vnto Lybanus, that they shulde drawe Cedre trees from Lybanus vnto Jerusalem, to buylde the city withall. Moreouer he wrote vnto all the Jewes that were gone out of his realme in to Jury, touchyng of the freedome, that no officer no ruler nor officer, shold come to their house: and that all their landes which they had conquered, shold be free and not tributary. And that the Edomites shold giue ouer the cities and villages of the Jewes which they had taken: yea and that they shulde yerely giue.xx. talentes to the buyldyng of the temple, vntil it were finished, and to the dayly beholdyng of the vyctoryngs (as it is commaunded) ten talentes yerely also: and that al they which come from Babylon to buylde the city shold haue fre libertie, they and their children and all the priestes.

He wrote the greatnesse also and commaunded that the holy garment shulde be geuen them wherein they ministred, and wrote that commaundmentes shold be geuen to the Leuites vntil the day that the house were finished. & Jerusalem buylded vp: and commaunded that al they that watched the city shold haue their portions and wages.

He gaue ouer also al the vessels that Cyrus had separated from Babylon, and al that Cyrus had geuen in commaundment, the same charged he also that it shold be done and sent vnto Jerusalem. Now when this younge man was gone forth, he turned his face toward Jerusalē, and praysed the kyng of heuē and said: Of the comest the victory, of the comest wysdome & glorie, and I am thy seruaunt. Blessed art thou whiche hast geuen me wysdome: the wyll I praise, O Lorde, thou God of our fathers.

And so he rode the fastest, and came vnto Babylon, and whē he come there, he told this vnto all his brethren that were at Babylon, and they praysed the God of their fathers, that he hadde geuen them releasynge and libertie to goo vp and to buylde Jerusalem, and the temple (which is yet called after the name of the Lorde) and they reioyced with instrumentes and gleemens many dayes longe.

¶ They that returne to Jerusalem are numbred. They begyn to layē the foundacyon of the temple, but are let by the aduersaries, and so is the buyldynge hyndred by the space of two yeres.

CAPI. V.

After this were the principal men of al the villages, chosen in the tymes of kynges, that they shold go vp with their wyues and children, with their seruauntes and maydens, with all their catell and substaunce. And Darius the king sent with them a thousande horsemen, to conuey them safely vnto Jerusalem: and their brethren were glad, playyng vpon instrumentes, and singing. And these are the names of the men which went vp out of the villages, accordyng to the tribes. Of the priestes, the sonne of Phinees, the sonne of Aaron: Jesus the sonne of Josedec, Joachim the sonne of Zorobabell, the sonne of Salathiel (of the kynred of David, out of the kynred of Phares, of the tribe of Juda) which spake wonderfull thynges vnto Darius the kynge of Persia, in the seconde yere of his raygne in the first moneth of Nisan.

These also are they of Jury which came vp and turned againe vnto Jerusalem, out of the captiuitie that Nabuchodonosor the kynge of Babylon had brought vnto Babylon. And euery man sought his possion against in Jury in his city, they that came with Zorobabel, & with Jesus, Nehemias, Sarayas, Reelayas, Mardochius, Beelsar, Aspharasus, Reesaias, Rochai, Oheius, Enoias, and of these princes.

And the nombre of them according to their kynredes and tribes were. The children of Phoras, two thousand, an hundred thyrty three and twelue. The children of Saphat, three hundred and.lxxij. The children of Jere, an hundred & xij. In the place of Jesus and Joabe, a thousande thre C. & two. The sonnes of Bema, two thousande fyue hundred eyghtye and ten. The sonnes of Choroba, two hundred and fyue. The sonnes of Banica, an hundred thre score and eyght. The sonnes of Asbech, four hundred and thre. The sonnes of Adonicam, fyue hundred and .xxvij. The sonnes of Chum, thryty and seuen. The sonnes of Zaraes, two thousande and .lxvij. The sonnes of Asma, four C. thre score and

The sonnes of Asareelis, an hundred & eight. The sonnes of Cisis and Telas, an hundred and seuen. The sonnes of Thasie, foure hundred and.xxx.ij. The sonnes of Iebesdone, an hundred and.xxx. The sonnes of Hananias an hundred and thirty. The sonnes of Asnat. &c. The sonnes of Maeias, foure hundred & xvi. The sonnes of Zadarus. xcv. The sonnes of Sephoiemon, an hundred and.xxiij. The sonnes of Nepopas, fifty and fiue. The sonnes of Hechanarus, an hundred and. lviij. The sonnes of Zebethaeus, an hundred and.xxxv. The sonnes of Ereaparates (which is called also Cnobabies and Modias) foure C. and.xxij. Of them of Hamos and Gabea, an C. and.xx. Of them of Bethelem and Netoge.lxv. Of the of Bathatus, an hundred and.xxij. Of them of Bethemodes.lv. Of the sonnes of Kiphis, there were an hundred.lv. Of the sonnes of Labbanus, thre hundred and.lvi. Of the sonnes of Hachem, thre hundred thre score and ten. Of the sonnes of Hasdeus and Elimon, thre hundred. lxxvij. Of the sonnes of Celeus, two thousande an hundred and.xlv. The sonnes of Anaas, thre hundred. lxx.

The preestes: The sonnes of Jedbus: The sonnes of Esther: The sonnes of Ei Jaib, thre hundred thre score and twelue. The sonnes of Emerus, two hundred fifty & two. The sonnes of Faluirus, thre hundred & lvij. The sonnes of Carra, two hundred and xxvij. The Leuites: The sonnes of Jesus in Cadahel & Banus, and Sarebias, and Cocas, Sisentye and foure.

The hole nombre of these from twelue yeres was thre thousande foure hundred & lxij. Of the sonnes, doughters and wyues, ỹ hole summe was, a thousande, two hundred and foutye and two. The sonnes of the Prestes that prayed God in the temple: The sonnes of Asaph, of whome there were an hundred and xxviij. But the doore keepers were: The chyldren of Sisenus, the chyldre of Atir, the chyldren of Amon, the chyldren of Acuba, Mopa, the chyldren of Tabi, an hundred thyrtye and nyne in all.

The Prestes that serued in the temple: The sonnes of Asil, the sonnes of Sasipha, the sonnes of Tobloth, the sonnes of Coria, The sonnes of Sud, the sonnes of Seim, the sonnes of Kahana, the sonnes of Armacha, the sonnes of Achub, the sonnes of Uitha, the sonnes of Cetha, the sonnes of Agaab, the sonnes of Obay, the sonnes of Emeni, the sonnes of Canna, the sonnes of Gebba, the sonnes of Ar, the sonnes of Hasem, the sonnes of Belemon, the sonnes of Nachoba, the sonnes of Calida, the sonnes of Gaza, the sonnes of Oxai, the sonnes of Semeon, the sonnes of Reia, the sonnes of Nasiem, the sonnes of Aliaua, the sonnes of Phaxai, the sonnes of Nabida, the sonnes of Acuda, the sonnes of Agaba, the sonnes of Sami, the sonnes of Fanon, the sonnes of Gnafaion, the sonnes of Sarebia, the sonnes of Sisis, the sonnes of Carea, the sonnes of Banna, the sonnes of Carea, the sonnes of Nabi, the sonnes of Agila, the sonnes of Pedon: Salomon his sonnes, the sonnes of Asaphot, the sones of Phasida, the sonnes of Cein, the sonnes of Pedon, the sonnes of Gabbahri the sonnes of Taphetus the sonnes of Aggia, the sonnes of Hacheret, the sonnes of Habaethem, the sonnes of Sarenerth, the sonnes of Saiist, the sonnes of Sota, the sonnes of Hasus, the sonnes of Abbus, the sonnes of Suba, the sonnes of Cares, the sonnes of Rabotis, the sonnes of Phaphat, the sonnes of Maimon. All these mynistred in the Sanctuarye, and were seruauntes of Salomon: euen foure hundred thre score and ten.

These folowing are they, that went vp frō Thelmellat Thelarsa (whose places were Carmeli and Careth) and might not shew forthe their cities and kynredes, how they were of Israel: the sonnes of Dalarus, the sonnes of Tuben, the sonnes of Nechodanus. Of the preestes that executed the office of the preesthode, and were not found: the sonnes of Obia, the sonnes of Achilos, the sonnes of Abdin, which maryed one of the doughters of Phargelen, and were named after him. The wrytinge of the same kynred was sought in ỹ register of their generation, but it was not founde; and therfore were they forbydden to execute the office of ỹ preesthode. Vnto the sith Nehemias & Athanas, that they sholde haue no porcion in the Sanctuarye, till there rose vp an hye preest, that were well instruct in the playne clerenesse and truth. Of all Israel (beside seruauntes and maydens) there were.xlij. thousande, thre hundred and.xl. Howe were there of seruauntes and maydens, seuen. C. thre hundred and.xxxvi. Of syngynge men and syngynge women, there were two. C. and.xlv. Foure hundred and.xxxv. Camels. Seuen. C. and.xxxvj. horses. Two hundred thousande & foutye and fyue mules. Fyue thousande and.xxv. asses.

They; beside alle, and the rulers of the tribes, when they came to Jerusalem, and wolde bylde and set vp the temple of God agayne in his place, they gaue after their substaūce, vnto the temple, to the treasure, and to the tempre of the Sanctuarye twelue thousande pounde of golde, fyue thousande of siluer, and an hundred preestes garmentes. And so dwelte the preestes and the Leuites, and ỹ people that came out to Jerusalem, and the countrey there about, the syngers also & the porters euery one of Israel in his owne lande.

And when the seuenth moneth came, and when the chyldren of Israel were euery man at his busynesse, they came all with one consent in to the temple, which was before the Gate doore. And there stode Jesus the sonne of Josedec, and his brethren the preestes, and Zorobabel the sonne of Salathiel, and his brethren, setting vp an aulter to offer burnt offrynges vpon it, as it is written in the lawe of Moyses.

There came people also of other countreys, & the heathen out of all landes to set vp ỹ and dwelt in his place, and offred sacrifices and burnt

offrynges

offringes vnto the Lorde in the mayninge. And so they holde the feast of tabernacles as it is commaunded in the lawe: And beyng after they an offrynge vnto the sacrifyces appoynted, the offrynges also of the Sabbothes and of the newe Mownes, & all holy feastes. And all they that vowed offringes vnto the Lorde, begonne at the newe Moone of the seuenth moneth to offer vnto God, for the temple of the Lorde was not yet buylded. And they gaue vnto ꝑ masons & carpenters, money, meate, and drynke with clothe. Vnto them of Sidon also and Tyre they gaue corne, that they sholde carye Cedre tree owte of Libanon vnto Ioppa and Seames, and that they shulde make Rafters in the Seames of Ioppe, accordynge as it was appointed and ordeyned by Cyrus kinge of the Persians.

And in the seconde yere they came in to the temple of God at Ierusalem. In the seconde moneth begonne Zorobabell the Sonne of Salathiel, and Iesue the Sonne of Iosedec & them brethren the prestes and Leuites, and all they that were come vnto Ierusalem out of the captyuyte of Babylon, and layde the foundacion of the temple, in the newe moone of the seconde moneth in the seconde yere that they were come in to Iewry and Ierusalem. And they appointed the Leuites (that were above .xx. yere old) vnto the ouerse of the Lorde: & Iesue and his Sonnes and his brethren all the Leuites ꝯ to gyther, and perfourmed the lawe and ordynnance in the house of the Lorde.

And the prestes stode, and had their garnementes and trompettes, and the Leuites the Sonnes of Asaph hadde Cymbalis to, accordynge thanckes and prayse vnto the Lorde, accordynge as Dauid the kinge of Israel had ordeyned. And they apoynted

lers of the worke. And they gaue, as this answerynge are the seruauntes of ꝑ Lorde, which make dwelle and erth: and as for this house it hath bene buylded & set vp afore tyme by ꝑ great and myghtye kynge of Israel. But whē our fathers prouoked God vnto wrath, and synned agaynst the God of Israel, he gaue them ouer in to the power of Nabuchodonoso for kynge of Babylon the kynge of the Chaldees, which brake downe the house, and brent it, and caryed awaye the people prysoners vnto Babylon. Neuertheles, in the fyrst yere that kynge Cyrus raygned at Babylon, Cirus the kynge wrote and commaunded to buylde vp this house agayne: and all the ornamentes that Nabuchodonoso caryed away from Jerusalem vnto Babylon, and appropriated vnto his own tēple: shall bryngē Cyrus forth agayne, & deliuered the to Zorobabel ꝑ to Balmanasar the vnder Byrut commaundynge them that they shulde bring those same ornamentes agayne to Jerusalē in to the tēple, & to begyn this ꝑ tyme forth, to build ꝑ temple agayne in his own place. The Balmanasar layde the foundacion of the Lordes house at Jerusalem, and euer sence haue they buylded, & yet is it not ended. And therfore, O kynge, yf thou thynke it good, let it be sought in the Lybraryes and rolles of kinge Cyrus: yf it be founde them, that it is done with ꝑ counsell and consent of kinge Cyrus, and yf our Lorde the kynge be so myndyd, let him wryte vnto vs therof.

Then commaunded kyng Darius, to serche in the Lybraries: and so at Ebbathanis in a tyrie cytye in Medea there was founde such a writynge: In the fyrste yere of the raygne of Cyrus the same kynge Cyrus commaunded that the house of the Lord at Jerusalem shulde be buylded agayne (and oblacions to be made there cōtynually vnto the Lord) whose heyght shall be .x. cubytes, and the breede .xl. cubytes, and .iii. square with thre newe stones, with a lofte of tymbre of the same toll euery, yea with a newe lofte, and the expenses therof to be geuen of the house of kinge Cyrus.

And the ornamētes of golde and syluer, ꝑ Nabuchodonoso toke out of the house of ꝑ Lorde at Jerusalem, shall be set agayne in ꝑ temple at Jerusalem, where they were afore. Dilcuers also the vnder Byrut in Syria and Phenices, the princes and theyr compayons, and the other that be heade rulers in Syria & Phenices, shall not medle nor haue any thing to do with that place.

Cirus haue commaunded also, that they shall buylde the house of the Lorde hole vp, and haue ordeyned them, to helpe those that be come alle of captyuyte: tyll the house of the Lord be fynyshed: and out of the tribute and taxinge that is yerely payed vp in Syria and Phenices, diligently to geue them a certayne summe to the offrynge of the Lord and the same to be deliuered vnto Zorobabel ꝑ officers: that he therwith may offeryng ofen, rammes, lambes, and corne, salte, wyne and oyle, and that contynually curyge vpon

1. Reg. vi. a

iiii. Reg. xxiiii. xxv. Jeremy. xxxix. lii.

2. Esdr. vi

1. Esdr. vi. a

a. Esdr. viii.

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after the prestes whiche the prestes that be at Jerusalem, shewe to be made daylye: this shall be geuen vnto them without delaye ꝑ they may offre sacrifices daylye to the lyuynge God, for the kynge and for his frendes, and to praye for their lyues. Let it be proclaymed also on euery syde, that whosoeuer hereafter breketh or breparyth this commaundement of ꝑ kynge, shall be hanged vpon a galowe (made of his owne good) and all his goodes shalbe confounded vnto the kinge.

The Lorde almyghty (whose name is there called vpon) roote out and destroye all the kynges and people, that vnderfake by myght to hynder the same, or to make vnright rought with the house of the Lorde at Jerusalem. I Darius the kinge haue ordeyned, that these thynges shall be done with all dylygence.

¶ The temple is fynyshed and dedicate: and the frall of vnleuened breed is holden.

CAPL. VII.

Then Esdras the sonne of Seloyna, and Phenees, and the other Landlordes with theyr companyons, obeyed the thinges that kynge Darius had ordeyned, were dylygent in the holy worke and were fayne helpers with the olde rulers of the Jewes. And so the worke of the Sanctuary went forth and prospred, when Aggeus and Zacharye prophecyed.

And they perfourmed all thinges thorow the commaundement of the Lorde God of Israel, and after the mynde of Cyrus, Darius, and Artaxerxes kinges of perse.

And thus was ouer house fynyshed vnto the .xxiij. daye of the moneth Adar in the .vi. yeare of kynge Darius. And the children of Israel the prestes and the Leuites, and the other that were come out of captyuyte, and such as were ioyned vnto them, dyd accordynge as it is wrytten in the boke of Moyses. And in the dedicacion of the temple they offred an hundred oxen, an hundred rammes, .iii. hundreth lambes, and .xii. gootes for the synnes of all the people of Israell, after the nombre of the tribes of Israel. The prestes also & the Leuites stode aseyde in theyr garmentes, after the tribes, ouer all the workes of the Lorde God of Israel accordynge to the boke of Moyses, and the porters by all the dores.

And the children of Israel (with those that were come out of captyuyte) helde the passouer the xiiij. daye of the fyrste moneth, when the prestes and the Leuites were sanctyfyed. They that came out of captyuite, were not all sanctifyed together: but the Leuites were all sanctifyed together. Also all they that came out of captyuite, kylled ꝑ calfe lambe, for theyr brethren, for the prestes and for theselues. And the children of Israel that came out of captyuite, eate of it and escaped from all the abhominacyons of ꝑ Heathē, sought the Lord, and kepte the feaste of vnleuened bread .vij.

dayes

bayes longe,eatyng and drynkyng and bere myry before the Lorde: that the Lorde hath turned the herte of the kynge of Assiria, and comforted their handes to the workes of ỹ Lorde God of Israel.

Esdras confyrmeth the people to assemble and come together, and them reherseth them the lawe. Chap. the fyrst of Esdrenadas.

CAPI. VIII.

AND after him, when Artaxerxes the kinge of the Persians raygned, there wente vpon him Esdras the sonne of Saraias, the sonne of Ezechias, the sonne of Helchiah, the sonne of Salum, the sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of Ezechias, the sonne of Boccas, the sonne of Abdia, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron the hyest preest. This Esdras went vp from Babilon for he had good vnderstandinge in the lawe of Moyses, that was geuen of the Lord God of Israel, to be taught and lerne in Iuda. And the kinge fauoured him, and dyd him great worshyp and honoure, after all his desyre. There went vp with him also certayne of the chyldren of Israel, of the preestes of ỹ Leuites, of the syngers, porters and ministers of the temple at Jerusalem.

In the .vij. yeare of the raygne of kinge Artaxerxes, in the .v. moneth, that is in the vij. yeare of the raygne, they wente from Babylon in the newe moone of the fyfth moneth, and came the fyrste daye to Jerusalem after his commaundement, lyke as the Lorde had gouerned their iourney. For Esdras had gotten great auctorite that he durst leaue none of the chyldren behynde, whiche are in the lawe and commaundementes of God. And he taught Israel all ryghteousnes and iudgement.

Then came the Secretaryes of kynge Artaxerxes, and deliuered the lettres (that were come from Artaxerxes the kinge) to Esdras the preste and reder of the lawe of the Lorde: And this is the coppy of the letter. Kynge Artaxerxes sendeth his greetynge vnto Esdras the preste and reder of the lawe of the Lorde: Of fyrsthyng and good will I haue ordeyned and chaunged, yf there be ought of the Iewes, of the prestes and Leuites in my realme, which desyreth and is contente to go with the vnto Jerusalem, that he may be fre. Therfore yf any be mynded to beare the company, let them come together, to go with the (lyke as I am content and my seuen fryndes my counsaylers) to se what they do at Jerusalem and in Iewry, and bere the thynges accordynge as thou hast in the lawe of the Lorde and to bynge the gyftes vnto God ỹ Lord of Israel, that I and my frendes haue promysed to Jerusalem, and all the syluer & golde that is in the country of Babylon, vnto the Lord to Jerusalem, with the thynge that is geuen by the people in the Lordes temple at Jerusalem: Yea that the same may well be gathered, and geuen at euen, thynge and gotes and other that be longe to their thinges: and that they myght offer vpon vnto the Lorde, vpon the aulter at Jerusalem.

And what so euer them and thy brethren will doo with syluer and golde, that doo after the wyll and after the commaundement of the Lord thy God: & put vnto with all the syluer vessels, that are geuen the for ỹ seruyce of the house of the Lord thy God at Jerusalem, and whatsoeuer is needfull for the to chaunce of the temple, that shal be geuen ỹ of the kynges treasure. And I also, euen I Artaxerxes the kynge commaunde all the treasurers beyonde the water, that whatsoeuer Esdras the preste and reder of the lawe of the God of heuen shall require of you, that it be done dylygently vnto the summe of an hundreth talentes of syluer, and lykewyse of wheate vnto an hundreth measures, and vyll an hundreth vessels of wyne, and other plenteous thynges without nombre. Let all thynges be done after the lawe of the hyghest God, that ỹ wrath of God come not in the realme of the kynge and of his sonnes. I commaunde you also, that ye receyue no tol ne tribute of the preestes, Leuytes syngers, and ministers of the temple, ne of the lauers: and that no man haue auctorytye to worke any wronge against thē. But ye (O Esdras) set thou iudges and ordynaryes in the holy lande of Syria and Phenyce, after the wysedome of God: and learne all such as are ignorauntes in the lawe of God thy Lorde, & let all them that offende against the lawe be punysshed: whether it be in dethe bodely payne, to be condemned in money, or to be banyshed.

Then spake Esdras the wyse. Blessed be the God of our fathers, that hath geuen in ỹ hert of the kynge to magnifye his house that is Jerusalem, and hath made me to be honored in the syght of the kynge, of his counsayll, of his frendes and of his nobles.

And so I was boldned in my mynde, strengthyned as the hand my God helped me, and I dyd out men of Israel to go vp with me.

And these are the prynces (after their kynredes and bandes of their fathers) that went vp in the kynge Babylon, out of the kingdome of Artaxerxes: Of the sonnes of Phares, Gedsamus. Of ỹ sonnes of Ithamath, Amsamus. Of the sonnes of Dauid, Sarra, ỹ sonne of Zebbia.

Of the sonnes of Phares, Zacharyas with him there ranne ouer an hundreth and fyfty men. Of the sonnes of the captayne of Moabyten, Eliu, and with him .ij. hundreth and .l. men. Of the sonnes of Zathoes, Jechonias, Zacharyas, with him .ccc. and .l. men. Of the sonnes of Adamantha ỹ, Sothelyas, .lxx. with him. Of ỹ sonnes of Zaphetia, Zaraias Michael, with him .lxx. Of the sonnes of Joab, Abdias Jehiel, and with him .ccxij. men.

twelue men. Of the sonnes of Banis, Lalimoth the son of Iosephus, & with hym an. C & lx. mē. Of the sonnes of Beet, Zachary, Bebei, and with him. xxviij. C. and lxij. men. Of the sonnes of Elcad, Johannes Elcelan, & with hym. C. & lxx. men. Of the sonnes of Adonikam those that were the last, and these are theyr names: Eliphalam the sonne of Jebell and Jemaias, and with him. lxx men. All these called I together by the water Ahia, where we pytched oure tentes thre dayes, and there I mustered them.

D As for the sonnes of the prestes and Leuites, I founde none there. Then sent I vnto Eleazar, and Ezeelom, and Maalman, and Maloham, and Ethathan, and Hamen, and Zorobimathan, Eunagan, Zachary, Mosollamum, these were the leders and men of experience, and I sent them worde, that they shulde come vnto Loddeus, which was by the place of the treasurye, and commaunded them that they shulde speake vnto Loddeus and to his brethren and to those that were in the treasurye, to sende vs suche men, as myght execute the prestes office in the house of the Lorde oure God. And with the myghtye hande of our Lorde God, they brought vnto vs men of good experience, frome amonges the sonnes of Mooli the sonne of Leui, the sonne of Israel, Sebebeiam and the sonnes and his brethren Asbin and Anin, of whō there were thre. From amōges the children of the sonnes of Eenaneus, and their sonnes were xx. men. And of them that serued in the temple, whom Dauid had ordeyned, and the principall men that ministred for the worke vnto the Leuites in the temple two. C. and twentye men, whose names are all rehersed by in writynge.

Then commaunded I a fastynge vnto the ponge men before the Lorde, that I myght prayse of him a prosperous iourney & a good waye for vs, yea for vs, for our children, and for the catel, because of the layenges awaite, and I durst not require of the kynge men of warre and of horse, to conueye vs safely against oure enemyes, for we had sayd vnto the kynge, that the power of the Lorde our God shuld be with them, that seke hym with their hole herte. And therefore we besought God oure Lorde earnestlye because of these thynges, & he was mercyfull vnto vs, and hearde oure prayer. And I separated from amonge the rulers of the people, and fro the prestes of the temple. xij. men, & Hebeia and Asania, and ten men of their brethre with them. And I weied them the golde & the syluer and all the precyous ornamentes of the house of our God, which the kyng & his counsel, and his princes, & hole Israel had geuen. And whē I had weyed it, I gaue the an. C. & l. talētes in syluer, & C. talentes of syluer vessell, an. C. talētes of golde, & of golde vessell lxxx tymes twentye, & vessels of other metall (yea of good metall) xij. glystynge as the golde, & sayd vnto them: ye also are holy vnto the lorde, & the vessels are holy, & the golde and the syluer is promysed vnto the lorde God of our fathers. Be diligent nowe and kepe it, vntyll the tyme that ye delyuer it to the rulers of the people, to the prestes, to the Leuites, and to the principall men of the cytyes of Israell in Jerusalem, and in the chambre of the house of our God.

So the prestes and the Leuites which receyued of me the golde, the syluer and the vessell, brought it to Jerusalem into the temple of the Lorde. And from Ahia we brake vp the xij. daye of the fyrst moneth, & so we came to Jerusalem. And when the thyrde day was past, the weyed golde & syluer was delyuered in the house of the Lord the fourth daye, vnto Meremoth the sonne of Ure the preste, and with him was Eleazar the sonne of Phineas, and with them were Josabdus the sonne of Jesue, Nodias and the sonne of Banus, and certayne of the Leuites to the nombre and to the weyght: and the wayght of them were wrytten vp the same tyme. As for those that were come out of captyuyte, they offred sacrifice vnto the Lorde the God of Israel: euen xij. oxen for all Israel. lxxxij. rammes lxxvj. sheep. xij. goates for synne all dyne for a thankesgyuyng, all to ſ sacrifice of the Lorde. And the kynges commyssion delyuered they vnto the Stewardes and debtes of the kyng, and to the vnder rulers in Celosyria and Phenices.

Nowe when these thynges were done, the rulers came vnto me, and sayd: The generacyon of Israel, the princes, the prestes and Leuites, the straunge people and inhabiters of the land, haue not put awaye their abhominacyons, from the Cananites, Hethites, Pherezites, from the Moabytes, Gergesens and Cosmytes.

For both they and their sonnes haue mengled them selues with the doughters of them, and the holy sede is myxte with the outlandyshe Heathen, and sens the begynnynge of their raygne haue the rulers and heades ben partetakers of their wickednesse.

¶ As soone as I had hearde these thynges immediatly I rente my holy garmentes, and pulled out the heares of my heade & my berd, & sat me downe sorowfull & heuy. And all they that were moued thorow the word of ſ God of Israel, came vnto me: & I sat styll full of heuynesse vntyll the euenyng sacrifice. Then rose I vp frō my fastyng, hauyng rente clothes and the holy garmēt, kneled downe vpon my knees, helde out my handes vnto the Lorde, & sayde: O Lorde, I am confounded & ashamed before thy face, for oure synnes are become many vpon our heades, and our wickednesse are exalted vnto the heuē for sence the time of our fore fathers, we are in great syn vnto this day. And for the synnes of vs & our fathers, we with our brethren and with oure prestes haue ben deliuered vnto the kynges of the erth, in to the sworde, and in to captiuite, and became a spoyle with confusion & shame vnto this daye. And now, O Lord God, how greate is the mercye that we haue gotten of the: in that thou hast left vs a roote & name in the place of thy Sanctuarye, to discouer oure

light

lyght in the house of the Lorde oure God, & ryuen vs meate at al tymes of our mynystracion. And when we were in captyuyte, we were not forsaken of the Lorde our God: but he made the kinges of Persia gracious and fauourable vnto vs, so that they gaue vs victayles and meate, yea and leaue to vnylde vp the temple of oure Lorde God agayne, to repayre the walled places of Iuon, & to dwell in Iewry and Ierusalem. And nowe, O Lorde, what shall we saye, hauinge all these thynges in possession? For we haue broken thy commaundementes, whyche thou gauest vnto vs by the hãde of thy seruauntes the prophetes, sayinge: The land that ye go vnto, and that is ryuen you for an heritage to haue in possession, is defyled with the vnclennes and filthynesse of the heithen, and with their abominacion haue they polluted it all together. Therfore shall ye not ioyne your doughters vnto their sonnes ne marry your sonnes vnto their doughters: Moreouer, ye shal neuer seke to make peace vnto them, that ye may increase & eat the best in the lande, that ye may dyuyde the inheritaunce of the lande vnto your children for euermore. As for the thinge that nowe happeneth vnto vs, it commeth all for our wycked workes & great synnes, yet hast thou geuen vs suche a rote, that we are come agayne into our owne lande: and we are so wycked that we haue broken thy statutes and commaundementes agayne, & mengled our serues with the vnclennes of the outlandyshe heathen. O Lorde, arte thou angrye with vs? wylte thou rote vs cleane out, that our rote and name remayne no more? O Lorde God of Israell thou arte true, for our rote endureth yet vnto this present daye. And beholde, nowe are we before the in our synnes, nowe can we not stande before the in them.

And when Edras with this prayer had knowledged the synne, weppynge, and lyenge flatte vpon the grounde before the temple, there gathered vnto hym from Ierusalem a great multytude of men and women, of yonge men & maydens, for there was a very greate weppyng and mournyng in the congregacyõ. So when Iechonias the sonne of Iezelions of the chyldren of Israel cryed, he sayd vnto Edras: we haue synned agaynst the Lorde, because we haue maryed outlandyshe wemẽ of the heathen. Nowe arte thou ouer all Israel. We wyll sweare an othe therfore vnto the Lorde, that we shall put awaye all oure wyues, whyche we haue taken of the heathe with theyr chyldren: ryse agayn, for vnto the apperteyneth the before our fore elders. Stande vp then, open thou it, and declare it playnly vnto vs, acordynge to the lawe of the Lorde: for the matter belongeth vnto the, & we wyll helpe the, quyte thy selfe manly. So Edras arose, and toke an othe of the rulers of the preestes and of the Leuites, and of Israel, to do after these thynges: and they swore.

¶ After Edras had redd the lawe, the people put away their straunge wyues: and then reherseth euery man merely vnto his owne dwellynge.

CAPI. IX.

Then Edras rose vp from the fount of the temple with out, & went in to the chamber of Ionathas the son of Elisabus, and remayned there, and eat no meate nor dronke drynke, for the multytude of the wyckednes of the people. And there was made a proclamacyon in al Iewry and at Ierusalem, for all suche as were gathered at Ierusalem out of captyuyte, that whosoeuer came not to Ierusalem within two or .iii. dayes at myndyng to the iudgement of the olde lorde of councell) his goodes shulde be taken from him, and he excluded from the congregacyon of the captyuyte. And in the dayes were all they of the trybe of Iuda and Ben Iamin gathered together at Ierusalem, the .xx. daye of the .ix. moneth. And the hole multytude satte tremblynge in the courte of the temple, for it was winter. So Edras arose vp, and sayd vnto them: ye haue done vnryghteously, in that ye haue taken outlandyshe wyues to marrage, and so to encrease the synnes of Israel. And now knowledge the same, and giue prayse vnto the Lorde God of our fathers, and performe his wyll, departynge from the heathen of the lande, and from the outlandyshe wyues. Then cryed the hole multytude with loude voyce, and sayd: ye be as thou hast spoken, so wyll we do: but for so moche as the people are many, and the wynter here, we may not stãd without the house agayne, this worcke is not a thynge, that can be fynyshed in a daye or two, for we be many that haue synned in these thynges: Ordeyne therfore, that the rulers of the multytude & all they that dwell with vs, and as many as haue outlandyshe wyues, the gyestes also and iuges of euery place may stande in the tyme appointed, tyl they lose vp the wrath of the Lorde in his behalfe.

Then Ionathas the sonne of Oseli, and Ezias and Thecam reuened ye charge of this matter, & Mossolamus, and Leuis and Sabathaeus helped them therto. After this, all they stode vp that were come out of captyuite. And Edras the preest chose vnto him the principall men from amonge the fathers acordynge to theyr names, & in the new mone of the tenth moneth they satte together, to examen this matter. And so the matter was a determynge (concernyng the men that had outlandyshe wyues) vntyll the newe mone of the first moneth. And of the preestes that had wyues them selues with out lawfull wyues, there were founde: of the sonnes of Iesua the sonne of Iosedech and his brethren, Maaseas, Eleazar, Ioribus, and Ioadenus. Whyche offred them selues to put away their wyues, and to offre a ram for their ignorãce. And of the sonnes of Emmeri, Ananias, and Elias, and Zerech, Azarias. Of the sonnes of Phaseta, Limelias, Ismaen, Nathanea, Iudis, Iobus and Tatias. And of the Leuites Iosabdus, Semeis, and Colius, Calcias, Patheas, Coinas, and Elnatas. Of the syngers of the Sanctuary, Eliasib, Zacharias. Of the porters

kers, Hallumus and Tolbaues. And of Jsrael, of the chyldren of Foro, Ost. and Remias, a Seddias, and Melchias, Michelus, Elezarus, Jemmichias, and Bannas. And of the chyldren of Jolaman, Chamus, Zachari, Jezrelus, Joddius, Ezimoth and Elias. And of the sonnes of Jothoin, Elisdas, Liasamus, and Mathias, Nathmoth, Habdis and Tebedias. And of the sonnes of Zebee, Johannes, Amarias, Zabdias, and Emmeus. And of the sonnes of Bannus, Olammus, Mauchus, Jedbus, Jasub, Asebus & Jemoth. And of the sonnes of Addin, Naatus, and Mooslas, and Caleus, and Baanas, Masiuas, Mathathias, Bezi, Bannus and Manasses. And of the sonnes of Nasu, Nonce, Aleas, Melchias, Hameas, Simon, Benjamin, Malchus and Martas. And of the sonnes of Alom, Carlamus, Mathathias, Banous, Eliphalach, Manasses, Semei. Of the sonnes of Bannus, Jeremy, Moodias, Adzamas, Jobel, Banees, Drlaar, Jona, Martmoth, Ethaid, Mathenens, Elialis, Ozias, Dielus, Semebius, Tambris and Joseph. Of the sonnes of Nobrus, Jodius, Mathathias, Sabadus, Zecheus, Jedmi, Jelleus, and Banees. All these had taken outlandyshe women to maryage, and they put the away with theyr chyldren. The preestes and Leuites, and all they that were of Jsrael, dwelt at Jerusalem and thoroweut all the lande, in the newe moone of the.vij. moneth and & chyldren of Jsrael were in theyr dwellinges. And & hole multitude came togethre vpon the floore at the east syde of the holy porte of the temple. And they spake vnto Esdras the hye preest and reader, that he wolde bringe the lawe of Moses, whiche was geuē of the Lorde God of Jsrael. Ho Esdras the hye preest brought the lawe vnto the hole multitude, to man and woman, and to all preestes, that they myght heare the lawe, in the newe moone of the.vij. moneth. And he red in the floore that is before the holy porte of the temple, from the morowe early vnto the euenyng, before men and women. And they applyed their mynde all vnto the lawe.

II. Esd. viii. a
I. Esdr. viii. a

And Esdras the preest and reader of the lawe stode vp vpō a scaffolde of wood, which was made therefore: and vpō his right hand there stode by him Mathathias, Samus, Anamias, Azarias, Urias, Hrechias, and Malsamus: Vpō his left hād stode Faldeus, Mysael, Melachias, Adnseas, Habus, Hasbadias and Zachary. Then toke Esdras the boke before the hole multitude, for he was the principall, and had in moost honour of them all. And when he had red out the lawe, they stode all streyght vpon theyr fete. So Esdras praysed the Lorde the moste hygh God, the almyghty God of hostes. And all the people answered: Amen: and held vp their handes, fell downe flat vpō & earth, & prayed & Lord. And Jesus, Beneas, Harchias, Jaddinus, Accubus, Sabbathcus, Calithes, Azarias, Jozabus, Ananias, and Phelias the Leuites lyfte vp theyr handes vpwarde, and bowed theyr faces to the grounde, and prayed the Lorde: Those were they which taught & lawe of the Lorde, and red the lawe of the Lorde in the congregacyō: and euery man set those before that vnderstode the lawe. Then spake Atharates vnto Esdras the hye preest and reder, and to & Leuites that taught the multytude, sayinge: This daye is holy vnto the Lorde: & all they that heard the lawe, wepte. So Esdras said: Departe your way the, and eat the best and drynke the swetest, and sende gyftes vnto them that haue nothynge: for this daye is holy vnto the Lorde, and be not ye sorye. Then wente they theyr wape euerychone, ate and dronke, and were merye, and sent rewardes vnto them that had nothyng that they myght also eat with gladnesse: for they were exceadyngly restored, thoroweh the wordes that were red vnto them in & lawe.

And so they were all gathered together at Jerusalem to holde & feast, accordynge to the couenaunt of the Lord God of Jsrael.

¶ The ende of the thyrde boke of Esdras.

THE FOVRTH BOOKE OF ESDRAS.

¶ The people to repented for theyr vnthankfulnesse. God wyll fynde another people / theis wyll not be reformed.

CAP. I.

THe seconde boke of the Prophet Esdras / the sonne of Saraias, the son of Azarias, the son of Helchia, the sonne of Sallum, the son of Sadoc, the sonne of Achitob, the sonne of Amerias, the sonne of Azarias the sonne of Maraioth, the son of Haahias, the sonne of Ussi, the sonne of Boccus, the sonne Abisu, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron, of the tribe of Leui: which was prysoner in the land of Medes, in the raygne of Artarexres king of Persia.

And the word of the Lorde came vnto me, sayinge: go thy waye, and shew my people their synfull dedes, and their children their wickednesses, which they haue done against me, that they maye tell their children children the same: for the sinnes of their fathers are increased in them. And why? they haue forgotten me and haue offred vnto straunge goddes. Am not I euen he, that brought the out of the land of Egypt, from the house of bondage? But they haue prouoked me vnto wrath, and despised my counsels. Pull thou out then the heer of thy heade, and cast al e-uill ouer them, for they haue not bene obedient vnto my lawe.

It is a people without ierurye and nourture. How longe shal I forbeare them vnto whom I haue done so moche good? Many kynges haue I destroyed for their sakes: pharao with his seruauntes and all his power haue I smytten downe and slayne: All the nations haue I destroyed and rooted oute before them, euen the east haue I brought two landes and people to nought, euen Tyre & Sydon, and haue slayne al their enemyes. Speake thou therfore vnto them, sayinge: Thus sayethe the Lorde: I ledde you thorowe the see, and gaue you sure stretes since the begynnynge. I gaue you Moses to be your captayne, and Aaron to be the priest. I gaue you lyght in a pyller of fyre, & greate wonders haue I done amonge you: yet haue ye forgotten me, sayth the Lorde.

Thus sayeth the almyghty Lorde: I gaue you quayles to eate, and fludes for your foode: Neuertheles ye murmured, and afterd not the victory of your enemyes vnto my name: yea this same daye do ye yet murmoure. Where are the benefites, that I haue done for you? When ye were hongry in the wylderne, dyd ye not crye vnto me: Why hast thou brought vs into this wylderne, to kyll vs? It had bene better for vs, to haue serued the Egiptians, then to die in this wylderneße. Then had I pitie vpon your mourninges, and gaue you Manna to eate. Ye ate angels fode. When ye were thurstye, dyd not I bowe the harde stone, I caused water to flowe therout? for the heate I couered you with the leaues of the trees. A good plentyfull lande gaue I you: I cast oute the Cananites, the Pherezites and Philistines before you. What shall I doo more for you, sayeth the Lorde. Exp. 17.

Thus sayeth the almyghty Lorde: When ye were in the wylderneße, in the water of the Amorytes, beinge a thyrste and blaspheminge my name: I gaue you not fyre for your blaspheinyes, but caste a tree in to the water, and made the ryuer swete. What shal I doo vnto the, o Jacob? O thou Juda wolbest not obeye me. I wyll bowne me to an other people, and vnto those wyll I gyue my name, that they maye kepe my statutes. Seynge ye haue forsaken me, I wyll forsake you also. When ye desyre me to be gracious vnto you, I wyll haue no mercye vpon you: when ye call vpon me, I wyll not heare you. For ye haue defyled youre handes with blonde, and youre feete are swyfte to commyt manslaughter. Ye haue not forsaken me (in a maner) but your owne selues sayeth the Lorde. Exp. 1.8

Thus sayethe the almyghtye Lorde: haue I not prayed you, as a father his sonnes, as a mother her doughters, and as a nurse her younge babes, that ye wolde be my people, and I shoulde be youre God: that ye wolde be my children, and I shoulde be your owne father? I gathered you together, as an henne gathereth her chyckens vnder her wynges. But nowe what shall I doo vnto you? I shall cast you oute fro my face. When ye offre vnto me, I shall turne my face from you: for your solemne feaste dayes, your newe moones, and your circumcisions haue I forsaken. I sente vnto you my seruauntes the Prophetes, whom ye haue taken and slayne, and torne their bodies in peces, whose blood I wyll requyre of youre handes, sayethe the Lorde. Mat. xxiii. Exp. 4.b Ezay. 65.

Thus sayeth the almyghtye Lorde: youre house must be desolate. I wyll caste you oute as the wynd doth the strawe: your children shall not be frutefull, for they haue despysed my commaundement, and doone the thynge that is euyll before me. Youre houses wyll I gyue vnto a people that shall come, and they that neuer herd me, shal bileue in me: & they vnto whome I neuer shewed token, shal doo the thynge that I commaunde them. They haue sene no Prophetes, yet shall they call their synnes to remembraunce, and knowlege them. I repose me vnto the grace, that I wil do for the people which is to com, whose children reioyse in gladnesse: and though they haue not sene me with bodyly eyen, yet in spirite they byleue the thynge that I saye.

And

And now brother, beholde what grete worshyp and se the people that cometh from the East, vnto whom I wyll gyue the kyngdom of Abraham, Isaac, and Jacob, of Osee, Amos, and Michias: of Joel, Abdi, Jonas, Nahum, and Habacuc: of Sophony, Aggeus, Zachary, and Malachi, which is called also an aungell or messenger of the Lorde.

¶ The Synagoge fyndeth faulte with her owne children. The Gentyles are called.

CAPI. II.

THus sayth the Lorde, I haue brought this people out of bondage. I gaue the my commaundementes by my seruauntes the Prophetes, whome thou wouldest not heare, but despysed my counceils. The mother that bare them, sayth vnto them: Goo your waye you children, for I am a wydow and forsaken: I brought you vp with gladnesse, but with sorowe and heynesse haue I lost you: for ye haue synned before the Lorde your God, and done the thynge that is euil before him. But what shall I nowe doo vnto you? I am a wydowe and forsaken: goo your waye, o my children and aske mercye of the Lorde. As for me, o father, I call vpon the for a wytnesse ouer the mother of these children, whiche wolde not kepe my couenaunt: that thou bringe them to confusion, and their mother to a spoyle, that she beare no more. Let their names be scatred abrode amonge the heathen, let them be put oute of the erth, for they haue thought scorne of my couenaunt.

Woo be vnto the Assur, thou that hydest the vnrighteous by the. Thou wicked people, remembre what I dyd to Sodome & Gomorre whose lande is turned to pytche and asshes. Euen so also wil I do vnto all them that beare me not, sayth the almighty Lorde. Thus sayth the Lorde vnto Esdras: tel my people, that I wil gyue them the kyngdom of Jerusalem which I wold haue gyuen vnto Israel: their glory also will I take vnto me, and giue the the euerlastynge tabernacles, whiche I had prepared for them. Genes. xlii. c

The tre of lyfe shall be vnto them a swete smellynge oyntment: they shall neyther laboure nor be werye. Goo ye your waye, and ye shall receyue it. Praye for your selues a fewe dayes, that they maye dwelle therin. Rowe is the kyngdome prepared for you, therfore watche, take heuen and erth to witnesse, for I haue broken the euil in peces, and created the good, for I lyue sayth the Lorde. Mother embrace thy children, and bringe them vp with gladnesse: make theyr fete as fast as a pyller, for I haue chosen the, sayth the Lorde. B

And those that be dede wyll I rayse vp agayne from their places, and bring them out of the graues, for I haue knowen my name in Israel. Feare not thou mother of the children, for I haue chosen the sayth the Lorde. And for thy helpe, I shal send the my seruauntes Eley and Jeremy, after whose counsel I haue sanctified and prepared for the twelue trees with dyuers frutes, and as manye welles flowynge with mylke and hony, and seuen mountaynes, wherupon there grow roses and lylyes, wherin I wyll fyll my children with ioye.

Execute iustyce for the widow, be iudge for the fatherlesse: giue to the poore, defende the comfortlesse, clothe the naked, heale the wounded & sicke, laught not a lame man to scorne, defende the cripple, and let the blynde come in to the syghte of my clerenesse. Kepe the olde and yonge within thy walles, where so euer thou fyndest the dede, couer them, and bury them, and I shall gyue the the fyrst place in my resurrection. Holde stil, o my people, and take thy rest, for thy quietnesse is come. Fede thy children, o thou good nurse, stablish their fete. As for the seruauntes whom I haue gyuen the, there shall not one of them perysshe, for I wyll seke them from thy nombre, were not thy trust. Esay

For when the daye of trouble and heynesse commeth, other shall wepe and be sorowfull, but thou shalte be merye and plentyous. The heathen shall be gelous, but they shall be hable to doo nothynge agaynste the, sayth the Lorde. My handes shall couer the, so that thy children shal not se the fyre euerlastynge. Be ioyfull, o thou mother with thy children, for I wyll deliuer the, sayth the Lorde. Remembre thy dede children, for I shall bringe them out of the erth, and shewe mercy vnto them, for I am mercyfull sayth the Lorde almyghty. C

Embrace thy children vntyl I come, and shew mercy vnto the, for my welles run ouer and my grace shall not fayle.

I Esdras receyued a charge of the Lorde vpon the mount Oreb, that I sholde go vnto Israel. But whe I came vnto Israel they set me at nought, & despised the commaundemet of the Lorde. And therfore I saye vnto you, o ye heathen, that heare & vnderstand: Looke for your shepeherde, he shall gyue you euerlastynge rest: for he is nye at hande that shall come in the ende of the worlde. Be redy to the rewarde of the kyngdom, for the euerlastynge lyght shal shyne vpon you for euermore. Flee the shadowe of this worlde, receyue the ioyfulnesse of youre glorye. I testifye my sauyoure openly: O receyue the gyft that is gyuen you, and be glad, gyuynge thankes vnto hym, that hathe called you to the heauenly kyngdome.

Aryse vp and stand fast: beholde the nombre of those that be sealed in the kynde of the Lorde which are departed from the shadow of the worlde, and haue receyued gloryous garmentes of the Lorde. Take thy nombre, o Sion, and shut vp thy purified, which haue fulfilled the law of the Lorde. The nombre of thy children whom thou longedest for, is fulfylled: beseche the power of the Lorde that thy people, whiche haue ben called from the begynnyng, may be hallowed. D

I Esdras

I Esdras sawe vpon the mounte Syon a greate people, whome I could not numbre, and they al prayed the Lord with songes of thankesgyuynge. And in the myddes of them there was a yong man of an hye stature, more excellent then all they, and vpon euery one of their heades he set a crowne, and was euer hygher and hygher, whiche I marueyled at greatly. So I asked the aungell and sayde: Syr what are these? he answered and sayde vnto me: These be they that haue put of the mortall clothynge, and put on the immortal, and haue confessed and knowledged the name of God. Nowe are they crowned and receyue the rewarde.

Then sayd I vnto the aungel: what yong person is it that crowneth them, and giueth them the palmes in their handes? So he answered and sayd vnto me: It is the sonne of God, whome they haue knowleged in the worlde. Then began I greatly to commende them, that stode so stedy for the name of the Lorde. And to the aungell sayd vnto me: Go thy waye and tell my people what maner of thinges, and how great wonders of the Lorde thy God thou hast seene.

¶ The wonderous workes whiche God dyd for his people are rehersed. Esdras marueyleth that God suffreth the Babylonians to haue rule ouer his people, whiche yet are synners also.

CAPI. III.

IN the thyrtye yere of the fall of the cyty, I was at Babylon, and laye troubled vpon my bedde, and my thoughtes came vp ouer my herte: for I sawe the desolacyon of Syon, and the plenteous wealth of them that dweite at Babylon, and my spirite was sore moued: so that I began to speake fearefull wordes to the hyghest, & sayd: O Lorde, Lorde, thou spakest at the begynnyng, when thou plantedst the earth (and that thy selfe alone) and gauest commaundement vnto the people, and a bodye vnto Adam, whiche was a creature of thy handes, and hast breathed in hym the breth of lyfe: and so he lyued before the, and thou ledest him in to Paradyse, whiche garden of pleasure thy ryghte hande hadde planted or euer the earthe was made. And vnto hym thou gauest commaundement to loue thy waye, whiche he transgressed, and immediatly thou appoyntedst death in hym, and in his generacions. Of hym came nacyons, trybes people and kynredes out of nombre. And euery people walked after their owne wyll, and dyd nyce thynges before the, but thy commaundementes they despised. And in processe of tyme, thou broughtest the waterfloude vpon those that dweite in the worlde, and destroyedst them. And as the deathe was in Adam, so was the waterfloude also here. Neuertheles one of them thou lefteste, euen Noe with his housholde, of whome came all ryghteous men. And it happened, that when they that dweite vpon the earth began to increase, and hadde gotten many chyldren, and were a greate people, they began to be most vngodly then the fyrst. Nowe when they all lyued so wyckedlye before the, thou dyddest chose the a man amonge them, whose name was Abraham. Hym thou louedst, and to him onely thou shewedst thy wyll, and madest an euerlastynge couenaunte with him, promysynge hym thou wouldest neuer forsake his seed. And vnto hym thou gauest Isaac, vnto Isaac also thou gauest Jacob and Esau. So by Jacob, thou dyddest chose him, and put backe Esau. And so Jacob became a greate multitude. Gene. xxi.d

And it happened that when thou ledest his seed out of Egypt, thou broughtest them vp to the mount Syon, bowynge downe the heauens, settynge fast the earthe, mouynge the grounde, makynge the depthes to shake, and troublynge the worlde: and thy glorye went thorowe foure portes of fyre, and earthquakes, and wyndes, and colde: that thou myghtest gyue the lawe vnto the seed of Jacob, and diligence vnto the generacion of Israel. And yet tokest thou not away from them that wycked herte, that thy lawe myght bring forth frute in them. For the fyrst Adam bare a wycked herte, transgressed, and was ouercome, and so be all they that are borne of him. Thus ormayned weyknesse with the lawe in the herte of the people, with the wyckednesse of the roote: so that the good departed away, and the euyll abode styll. So the tymes passed away, and yeres were brought to an ende. Then raysedst thou vp a seruaunte called David, whome thou commaundedst to builde a cyty vnto thy name, and to offer vp incense and a sacrifyce vnto the therin. This was doone nowe manye yeres. Then the inhabytantes of the cyty forsoke the and in all thinges did, euen as Adam and all his generacions had wont: for they also had a wicked herte. Gene. viii.d Rom. viii.d 1. Reg. xi. 2. Reg. v.d

And so thou gauest thy cyte ouer in to the handes of thyne enemyes. Are they of Babylon then better and more ryghteous then thy people, that they shall therfore haue the dominion of Syon? For when I came there, and sawe their vngodlynesse, and so greate wyckednesse that it coulde not be numbred: yea, when my soule saw so many euyll doers in the thirty yere, my herte fayled me: for I saw how thou sufferedst them in such vngodlynesse, and sparedst the wycked doers: but thyne owne people hast thou rooted out, and preserued thyne enemies, and this hast thou not shewed me.

I can not perceyue howe this happeneth. Doo they of Babylon then better then they of Syon? Or is there any other people, that knoweth the fauynge the people of Israel? Or what generacion hath so beleued thy couenauntes, as Jacob? And yet their rewarde appeareth not, and their labour hath no frute. For I haue gone here and there thorowe the heathen, and I se they be ryche and welthye, and thynke not vpon thy commaundementes.

Abb. ij. Wepe

Weye thou therfoze our wicked dede now in the ballaunce, and thens also that dwelle in the woride, and so shall thy name be no where founde, but in Israell. Oz where is there a people vpon earthe, that hathe not hyned before the? Oz what people hathe so kepte thy commaundements? Thou shalte fynde that Israell by name hathe kepte thy preceptes, but not the other people and heathen.

¶ The Aungel reproueth Esdras, bicause he feared to enter in to the profounde iudgement of God.

CAPL IIII.

¶ And the aungell that was sente vnto me (whose name was Uriel) gaue me an answere, and sayd: Thy hert hath taken to moche vpon it in this worlde, and thou thynkest to compasse the waye of the hyest. Then sayde I: Yea my Lorde. And he answered me and sayde: I am sent to shewe the thre wayes, and to set forth thre symilitudes before the: wherof yf thou canst declare me one, I will shewe the also the waye that thou desyrest to se, and I shal shewe the where thy wicked herte commeth. And I sayd: Tell on my Lorde. Then sayd he vnto me: Go thy waye, weye me the weyghte of the fyre, oz measure me the blast of the wynde, oz call me agayne the daye that is past. Then answered I and sayd: What man borne is able to do that? Why requyrest thou suche of me? And he sayd vnto me: Yf I should aske the, how depe dwellinges are on the see? Oz how great water springes are vpon the firmament? Oz how great water springes are in the begynnynge of the depe? Oz whiche are the out goynges of Paradyse? Peradventure thou wouldest saye vnto me: I neuer went downe yet in to the depe nor hel, neither dyd I euer clymme vp in to heuen. Neuertheles now haue I asked the but onely of fyre and wynde, and of the daye thorowe whiche thou hast trauayled, and from whence thou canste not be seuered: and yet canst thou gyue me no answere of them.

He sayd moreouer vnto me: Thyne owne thynges, and such as are growen vp with the can thou not knowe: how shoulde thy bedell then be able to compasse the way of the hyest, and now outwardly in the corrupte worlde to vnderstande the corrupcion that is euident in my syghte? Then sayde I vnto him: It were better we were not at al, then we shold lyue in wickednesse, and suffer, & not to knowe wherfoze. He answered me and sayd: I went in a wod, and the trees toke such a counsel and sayd: Come let vs go, and fyght agaynst the see, that it maye depart awaye before vs, and that we may make vs yet moze woddes. The flouddes of the see also in like maner toke this counsel and sayd: Come let vs go vp and fyght agaynst the trees of the wodde, that we may make our lande the wyder. The thought and counsel of the wodde was but vayne, and nothynge worthe, for the fyre came and consumed the wodde: The thought of the flouddes of the see came likewyse to noughte, for the land flode vp and stopped them. Yf thou were iudge now betweene these two, whom woldest thou iustifye, oz whom woldest thou condemne? I answered and sayd: Verely it is a foolysh thought that they bothe haue deuised. For the grounde is gruen vnto the wod, and the see also hath his place to beare his flodes. Then answered he me and sayd: Thou hast gruen a ryghte iudgement, why iudgest thou not thy selfe also? For lyke as the ground is gruen vnto the wodde, and the see to his flooddes: euen so they that dwell vpon erth maye vnderstande nothyng but that which is vpon erth: and he that dwelleth aboue the heuen, maye onely vnderstande the thynges that are aboue the heuens.

Judith 8.b
1. Para. 28.c

Elias. Jeremias. Esdras.

Then answered I and sayd: I beseche the O Lorde, let me haue vnderstandynge: for it was not my mynde to be curious of thy high thinges, but such as we dayly medle withal/ namely, wherfore that Israell is blasphemed of the heathe, and for what cause the people (whome thou euer hast loued) is gruen ouer to be punished of vngodly nacions: and why? the law of our fathers is brought to noughte, and the written couenaunces come to none effect, and we passe away out of the worlde as the grashoppers, and our lyfe is a very feare, & we are not worthy to obteyne mercy. What wyll he do then vnto his name, which is called vpon ouer vs? Of these thynges haue I asked question.

Then answered he me and sayd: The more thou serchest, the more thou shalt maruayle, for the worlde hasteth fast to passe awaye, and can not compryse the thynges, that are promysed for the ryghteous in tyme to come, for this worlde is full of vnryghteousnesse and wickednesse.

But as concernynge the thynges wherof thou askest me, I will tell the. The euyll is sowen, but the destruction therof is not yet come. Yf the euyll nowe that is sowen, be not couered vpfyde downe, and yf the place where the euyll is sowen, passe not awaye, then can not the thynge come that is sowen with good. For the corne of euyll seede hathe ben sowen in the herte of man frome the begynnyng, and how moche vngodlynesse hath he brought vp vnto this time? and how moche shall he yet bringe forth vntyll he come in to the barne?

1. Esdr. 8.c

¶

Ponder nowe by thy selfe, when the corne of euyll seede is cut downe, how great a barne shall it fyll? I answered an sayd: How and when shal these thinges come to passe? Wher for are ours yeres fewe and euyll? And he answered me, sayinge: Haste not thou to moche vpon the hyest, for thy hastynesse is but vayne, thou makest to moche ado. Dyd not the soules also of the righteous aske question of these thynges in their bedernesse, sayinge: How longe shall I hope of this lacion? When commeth the fruite of my barne, and my rewarde? and vpon this Jeremiel

Apocal. 6.b

miel the Archaungel gaue them answere, and sayde: Euen when the nombre of the seden is fylled in you: for he hath weyed the worlde in the balance: in measure and nombre hath he measured the tyme, and maketh it not, vntyll the same measure be fulfylled. Then answered I and sayde: O Lorde Lorde, now are we all full of tyme, and for our sakes peraduenture it is not that the barne of the righteous shall not be filled, because of the synnes of them that dwell vpon the erth.

So he answered me and sayde: Goo thy waye to a woman with chylde, and aske of her when she hath fulfylled her nyne manthes/yf her chylded mayde kepe the byrth any longer within her. Then sayd I: No Lord that can she not. And he said vnto me: In the secrete places of soules are lyke the pury chambre of a woman. For lyke as a woman that trauaileth, maketh haste when the time and necessitie of the byrthe is at hande: Euen so vnto the haste to deliuer it that is committed vnto her. Loke what thou desyrest to se, it shal be shewed the from the beginnyng. Then answered I and sayde: Yf I haue founde fauoure in thy syght, and yf it be possible, and yf I be mete therfore, shewe me thi whether there be more to come then is paste, or more paste then is for to come? What is paste I knowe: but what is for to come, I knowe not.

And he sayd vnto me: Stande vp vpon the eight syde, and I shall expounde the symilytude vnto the. So I stode, and beheld, an hote burnynge ouen went ouer before me: and it happened that when the flambe was gone by, the smoke habde the vpper hande. After this there went ouer before me a watery cloude, and sent down moche rayne with a storme: and when the stormy rayne was past, the droppes remayned styll. Then sayde he vnto me: Lyke as the rayne is more then the droppes, and as the syze excedeth the smoke: euen so the measure of the thynges that are paste, habe the vpper hande. Then went the droppes and the smoke aboue: and I prayed and sayde: Shall I lyue (thynkest thou) vntyll that tyme? Or what shall happen in those dayes? He answered me, and sayde. As for the tokens whereof thou askest me, I may tell the of them in a parte: but as touching thy lyfe, I may not shewe the, for I am not sent therfore.

¶ Esdras and the Aungel commen togyther.

CAPI. V.

NOwe herkyn, ouer consernyng the tokens marke this. Beholde, the dayes shall come, that they which dwell vpon erth shal be taken in a great nombre, and the way of the truth shall be hyd, and the lande shall be barryn from faythe, but iniquite shal haue the vpper hande, lyke as thou hast seen now, and as thou hast herde long ago. And the lande that thou seest now to haue rule, shalte then shortly be waste. But yf God graunte the to lyue, thou shalt se after the thirde trompet, that the sunne shall sodenly shyne agayn in the nyght, and the mone thre tymes in 6 day, and bloude shall drop out of wod, and the stone shall gyue his voyce, and the people shall be vnquiet: and euen he shall rule, whome they hope not that dwell vpo erth, and the fowles shal sle, and the Sowrwilde see shall cast out his fish, and make a noyse in the nyght, which many shal not knowe, but they shall all heare the voyce therof.

There shal be a confusion also in many places, and the fire shall be ofte sent agayne, and the wylde beastes shall go their way, and vnclenne women shal beare monsters, and salt waters shall be found in the sweete/and frend shall fight agaynst an other/then shal all wit and vnderstandyng be hyd and put aside in to their secrete place, and shall be sought of many, and yet not be founde: then shall vnrighteousnesse, and vnsupportablenesse haue the vpper hande vpon earthe. One lande also shall aske an other and saye: Is righteousnes gone thorow the? And it shall say, no. At the same tyme shall men hope, but nothynge obteyne: they shall labour, but their wayes shall not prospere.

To shewe the suche tokens I had leue, and yf thou wilt pray agayne, and wepe as nowe, and fast fowr dayes, thou shalt heare yet greater thinges. Then I awaked, and a fearefulnesse went thorow all my body, and my mynde was feble and carefull. So that I almost sowned withal. So the aungel that was come to talke with me, held me, comforted me, & set me vp vpon my fete.

And in the seconde nyght it happened, that Salathiel the Capitayne of the people came vnto me, sayinge: Where habe thou bene? and why is thy countenance so heuy? Knowest thou not that Israell is committed vnto the in the lande of their captiuitie? Go then and eat, and forsake vs not, as the shepherde that leaueth his flocke in the handes of wycked wolues. Then sayd I vnto him: Go thy waye fro me, and come not nye me: and he herd it/and as I sayd, so went he his waye fro me.

And so I fasted seuen dayes, mourninge and weppinge, lyke as Uriel the aungel commaunded me. And after seuen dayes, it happened that the thoughtes of my herte were harpe grieuous vnto me agayne, and my soule receyued the spirite of vnderstandynge, and I begaune to talke with the moofte hyghest agayne, and sayd: O Lorde, Lorde, of euery woode of the erthe, and of all the trees therof, thou hast chosen the one onely vyneyarde, and of all landes of the hole world thou hast chosen the one pyt: and of all flowres of the ground, thou hast chosen the one lily: and of all the depthes of the se, thou hast fylled the one ryuer/and of all buylded cityes thou hast halowed Syon vnto thy selfe: and of all the soules that are created, thou hast named the one wut/and of al the cattel that are made

thou hast prouided the one seruy, and among all the multytudes of folkes, thou hast gotten the one people, and vnto this people whō thou louedst thou gauest a lawe that is proued of all.

And nowe, O Lorde, why hast thou geuen this one people ouer vnto manye? and vpon the one roote thou hast prepared other, and why hast thou scattered thy one onely people amonge many? Whiche treade theym downe, yea whiche haue ouer withstande thy promyses, and neuer beleued thy commaundes? And though thou werest angrye vnto the people yet shouldest thou punyshe them with thyne owne handes.

¶ Now when I had spoke these wordes, the angel that came to me the nyght afore, was sent vnto me and sayde vnto me: Heare me & hearken to the thynge that I saye, and I shall tell the more. And I sayd: Speke on my Lorde. Then sayd he vnto me: Thou art sore vexed and troubled for Israels sake. Louest thou the people better than hym that made them? And I sayd: No Lorde, but of verye greate compassion haue I spoken. For my synnes parne me euery houre, bycause I wolde haue experience of the waye of the moost hyest, & to take out part of his iudgement. And he sayde vnto me: that thou mayst not. And I sayd: wherfore Lorde? Wherevnto was I borne then? Or why was not my mothers chylded then my graue? Or had I not seen the misery & trouble of Iacob, and the tranayle of my people of Israel.

And he sayd vnto me: nombre me the thinges that are not yet come / gather me togyther the droppes that are skatered abrode: make me the flowres grene agayne that are wythered: open me the thynge that is closed: and bynge me forthe the wyndes that are shutte vp: & shewe me the ymage of a voyce, & then shall I declare the, the thynge that thou labourest to know. And I sayd: O Lord, Lord who maye knowe these thynges, but he that hath not his dwellynge with men? As for me I am vnwyse: howe maye I then speake of these thynges wherof thou askest me. Then sayd he vnto me: lyke as thou canst do none of these thynges that I haue spoken of, euen so canst thou not fynde out my iudgement, or in the ende the loue that I haue promysed vnto my people.

And I sayd: beholde, O Lorde, yet art thou nye vnto them that haue no ende: and what shall they do that haue dene before me, or we that be nowe, or they that shall come after vs? And he sayde vnto me: I will lykē my iudgement vnto a ryngē. Lyke as there is no slacknes of the last, euen so is there no swiftnes of the fyrst. So I answered and sayde: Couldest thou not make shorte (that haue bene made, and that be nowe, and that are for to come) in one, that thou mightest shewe thy iudgement the sooner? Then answered he me and sayde: The creature maye not passe aboue the maker, neyther maye the worlde holde them at ones, that shall be created.

And I sayde: Howe hast thou sayde then vnto thy seruaunte, that thou lyuynge maker, hast made the creature lyuynge at ones, and the creature bare it? euen so might it now also beare them that be present at ones. And he sayde vnto me: Aske the chyldebedde of a woman, and saye vnto her: If thou bryngest forthe chyldren, why doest thou it not togyther, but one after an other? Shape her therfore to byrng forth ten chyldren at ones. And I sayd: She can not, but muste do it one after an other.

Then sayd he vnto me: Euen so haue I geuen a chyldebed vnto the earthe, for thole that be sowen vpon it by processe of tyme. For lyke as a yonge chylde maye not bynge forthe the thynges that belonge to the aged, euen so haue I ordeyned the worlde which I made.

And I aſked and sayde: Seinge thou hast nowe geuen me awaye, I will speake before the: for our mother of whom thou hast tolde me, is yet younge, and nowe she draweth nye vnto age. He answered me and sayd: Aske a woman that beareth chyldren, and she shall tell the. Saye vnto her: wherfore are not they (whome thou hast nowe brought forth) lyke thole that were before the, but lesse of stature: and she shal answere the: They that be borne in the youthe of strength, are of one facyon: and they that are borne in the tyme of age (when the chyldbed fayleth) are other wyse. Consyder nowe thy selfe, howe that ye are lesse of nature then thole that were before you, and so are they that come after you lesse then ye, as the creatures whiche nowe begyn to be olde, and haue passed ouer the strengthe of youthe. Then sayde I: Loude I beseche the, yf I haue founde fauoure in thy syghte, shewe thy seruaunte, by whome doest thou vysyt thy creatures?

¶ The Angel instructeth Esdras, and giueth him answere to his questyons.

CAPI. VI.

And he sayde vnto me: In the begynnynge when the grounde was made: before the worlde stode, or euer the wyndes blewe, before it thondered and lyghtened, or euer the foundacions of Paradyse were layde, before the fayre flowres were sene, or euer the mouable powers were stablished, before the innumerable multytude of aungelles were gathered togyther, or euer the hyghnesse of the ayre were lyfted vp, afore the measures of the firmament were named, or euer the chyualrye in Syon were here, and or the present yeres were fassyoned ones, and or euer the imaginacions of them that nowe synne were put abrode, before they were sealed that nowe gather fayethe for a treasure: then dyd I consyder and ponder all these thynges, and they all were made thorowe me, and thorowe me made other, by me also they be ended, & by none other.

Now

Then answered I and sayde: whiche shal be the partynge asunder of the tymes? Or when shall be the ende of the fyrste, and the begynnynge of it that foloweth? And he said vnto me: From Abraham vnto Isaac, when Jacob and Esau were borne of him, Jacobs hande helde fyrst the hele of Esau: for Esau is the ende of this worlde, and Jacob is the begynnynge of it that foloweth. The hande of man betwixte the hele and the hande. Other question (Esdras) aske thou not.

I answered then, and sayde: O Lorde Lorde, if I haue founde fauoure in thy sight I beseche the, shewe thy seruaunt the ende of thy tokens, whereof thou shewedest me parte the last nyght. So he answered and sayd vnto me: Stande vp vpon thy fete, and heare the perfecte voyce and sounde. There shall come a greate mocion, but the place where thou standest shall not be moued. And therfore when thou hearest the worde, be not afrayde: for of the ende shall the worde and foundacio of the earth be vnderstande. And why? the worde therof trembleth and quaketh for it knoweth, that it muste be chaunged at the ende. And it happened, that whe I had herd it, I stode vp vpon my fete, and herked: and beholde there was a voyce that spake, & the sounde of it was lyke the sounde of many waters, and it sayde. Beholde, the dayes come, that I will begynne to drawe nyghe, and to vysette them that dwell vpon earth, and will begynne to make inquisicio of them, what they be that hurt equyte with vnrighteousnes, and when the lowe estate of them shal be fulfylled: and when the worlde that shall vanysh awaye, shal be ouercome, then will I do these tokens.

The bokes shall be opened before the firmament, and they shall be all togither, & the childe shall of a yere olde shal speake with their voyces: the women with childe shall bring forth vntymely children of thre or foure monethes olde, and they shall lyue, & be ruled vp: & sodenly shal the sowne places appeare as the wilowne, the ful store houses shall sodenly be found emptye, and the trompet shal geue a sounde, whiche when every man heareth they shall be hastily afrayde. At y time shall frendes fight one against an other like enemyes, and the earth shall stande in feare with them.

The springes of the welles shall stande styll, and in thre houres they shal not renne. Moreouer remayneth yet all these thinges that I haue told the, shall escape, and be my sauiacion, and the ende of power worlde. And the men that are preserued, shall se it, they that haue not tasted death frome theyr byrthe: and the hert of the inhabyters shal be chaunged, and turned into another meninge: for euyll shall be put out, & bitternes shall be quenched: as for vayth, it shall florysshe, rotrepcio shalbe ouer come: and the truth, whe she hath bene so longe wit out fruite, shalbe declared. And it happened when he talked to me, that I loked benerely vpon him, before whom I stode, and herde worde sayde to me:

Beholde, I come to shewe the the tyme of y nyght for to come.

If thou wilt praye yet more, and fast seuen dayes agayne, I shall tell the more thinges, and greater then before: for thy voyce is hearde before the hyghest: for why? the myght hath sene thy righteous dealynge, he hath sene also thy chastite, whiche thou hast had euer sence thy youth: and therfore hathe he sent me to shewe the all these thinges, and to saye vnto the: Be of good comfort, & feare not, and haste not with the tymes that are past to thynke vayne thynges, and make not haste of the latter tymes.

And it happened after this, that I wepte agayne, and fasted seuen dayes in lyke maner that I myght fulfyll the thre wekes, whiche he tolde me. In the eyght night was my hert vexed within me agayne, and I begame to speke before the hyghest: for my spirite was greatly set on fyre, and my soule was in distres. And I sayde: O Lorde, thou spakest vnto thy creature fom the beginninge (euen the fyrste daye) and sayedest: Let heauen and erth be made, and thy worde was a perfecte worde. And then was there the spirite, and the darknesse were set on euery syde, and silence: there was no mans voyce as yet there. Then commaundest thou a fayre lyghte to come forth out of thy creatures, that thy worke myght appeare and be sene.

Upon the seconde daye thou madest the spirite of the firmament, and commaundedst it to parte a sunder, and to make a deuision betwixt the waters, that the one part might remayne about, and the other benech. Upon the thyrde day thou commaundest that the waters were gathered in the fourth part of the earth: three partes hast thou dryed vp and kept them, to thentent that men myght sowe and occupye husbandrye therin. Assoone as thy worde went forth, the worche was made. For immediatly there was great innumerable fruite, and many pleasures and bestyes of temptacion. Flowers of chaungeable colour and smell, and this was done the thyrde daye.

Upon the fourth day thou commaundedst that the sonne shulde gyue his lyght, and the moone her lyght: the starres to be set in order, and gauest them a charge to do seruice vnto mankynde that was for to be made. Upon the fyfte day thou spakest vnto the fourth parte, where the waters were gathered, that they shulde bryng forth the liuyng beastes, foules, & fyshes. And so it came to passe, that the dum waters & vnfruteful, brought forth liuynge beastes at the commaundement of God, that all people myght prayse thy wonderous workes. Then didest thou preserue two seades, the one called Enoch and the other Lemuchus, & by them sparedst the one fyft the generacion for the fourth parte (namely, before the waters were gathered together) myght not drowne them both. Agayne thou gauest one grayne, whiche was dryed vp the thyrde daye. That he shulde dwell in the fourth parte, wherin are a thou-

sande

lande lyues. But vnto Lemuchon thou gauest the fourth pace, namely the moyst, and, best kepte hym to bewayle what thou wylt and whan. Vpon the fyfte daye thou gauest commaundement vnto the earth, that before the xi thoulde bringe forth beastes, catel, and all that crepe, and (beſydes this) Adam also whom thou madest lorde of al creatures: Of hym come we all, and ye people also, whō thou hast chosen specially vnto thy self. All this haue I sayd nowe and spoken before the, that I myght shewe, how that the worlde is made for our sakes. As for the other people which also come of Adam, thou hast sayde that they are nothyng, but be lyke a spettle, & hast lykened the aboundaunce of them vnto a droppe (that falleth) from the tote of the bouke.

And nowe, O Lorde, the heathen whiche haue ben reputed as nothynge, haue begonne to be Lordes ouer vs, and to deuoure vs: but we thy people (whome thou hast called the fyrst borne, thy only begotten, and thy feruent louer) are geuen into their handes & power. If the worlde nowe be made for ours sakes, why haue we not the inheritaunce in possessyon with the worlde? How longe shal this endure?

¶ The Angell sheweth Esdras many thynges to come.

CAPI. VII.

ANd it happened after that I had spoke our these wordes, there was sent vnto me an aungell, whych habde ben by me alle the nyghtes afore, and he sayd vnto me: Up Esdras, and heare the wordes that I am come to tell the. And I sayde: speake on Lorde my God. Then sayd he vnto me: The fyre is sette in a wyde place, that it myght be deepe and great: but the entraunce is narrow and small lyke a pyller. For who wolde goo into the fyre, to loke vpon it, and to rule it? If he wolde not shewe the narrowe, howe myght he come into the wyde?

Item an other: A cyte is buylded and sette vpon a wyde fylde, and is full of goodes: the entraunce is narrowe and sodeyn, lyke as yf there were a fyre at the ryght hande, and a depe water at the left, and as it were onlye one steapte path betwyxte them bothe, soo smal that there coulde but one man goo there.

If this cyte nowe were geuen to an heyre, & he neuer went thorowe the perilous waye, howe wolde he receyue his enheritaūce? And I sayde: it is so Lorde. Then sayd he: Euen so is Israel also a portyō. And why? for they sakes haue I made the worlde: and when Adam trāsgressed my statutes, then was the thynge moged that was done. Then were the entraunces of the worlde made narrow, full of sorowe and trauayle: They are but fewe and euell, full of perils and labeure. For the entraunces of the fore worlde were wyde and sure, and brought immortal frute: If ther now which entreth in this worlde maye not vnderstande these greate and large thynges, muche lesse may they vnderstande the secrete thynges: Why disquieteth thou thy selfe then, seynge thou arte but a corruptible man? And what wouldest thou knowe, where as thou arte but mortall? And why hast thou not enquyred as to thyne owne perte the thyng that is for to come, but that to pertein?

Then sayd I: O Lorde Lorde, thou hast ordeined in thy lawe, that ye vnrighteous shulde inherite these thynges, but that the vnfaythfull and vngodly shulde perysshe. Neuertheles the righteous shall make greate thynges and hope for wyde: for they that haue lyued vngodly and vnlawe greate thynges, shal not se the wyde.

And he sayd vnto me: There is no iudge aboue God, ne none that hath vnderstandinge aboue the hyest. For there be many that perysshe, because they despyse the lawe of God that is sette before them. For God hath geuen strayte commaundement to suche as come, that they know what they do, and how they shulde lyue: and yf they kept this they shulde not be punysshed.

Neuertheles they were not obedyent vnto hym, but spake agaynste hym: ymagined vayne thynges, and purposed to frame, & sayd moreouer that there was no God, and that God regarded it not. His wayes haue they not knowen: his lawe haue they despysed, & dempted his promyses: in his statutes and ordynaunces haue they not ben faythfull and vnfaynte, and haue not perfourmed his workes.

And therfore Esdras, vnto the full, plenty, and to the empty, emptynesse. Beholde, the tyme shall come, that these tokens which I haue tolde the, shall come to passe, and the bryde shall appeare: and the earth that now holdeth awaye, shall be shewed: and whosoeuer is delyuered from the foresayd euylles, shall se my wonders. For my sonne Jesus shalbe openlye declared, with those that be with hym: and they that remayne, shall be merry in foure hundred yeares.

After these same yeares shall my sonne Christe dye, and all men that haue lyfe, and the worlde shalbe tourned into the olde syleuce. vij. dayes, lyke as in the fore iudgmentes so that no man shall remayne. And after. vij. dayes, the worlde that yet awaketh not, shal be raysed vp, and shall dye corrupte. And the earthe shall restore those that haue slepte in her, and so shall the dust those that dwell in syleuce, and the secrete places shall delyuer those that be committed vnto them. And the moste hyest shall be openlye declared vpon ye seate of iudgement, and all mysery shall be nyghe awaye, and longe sufferynge shalbe gathered together. But the iudgment shall abyde, the truthe shall remayne, and faythe shall waxe stronge, the worcke shall folowe and the rewarde shall be shewed, the righteousnesse shall waxe, and ye vnrighteousnesse shall beare no rule.

Then sayd I: Abraham prayed fyrst for the

the habitacion, and thinke for certaine that tyme is at hande, that ryght-
ousnes is longe, that peace is come for whom we haue prayed, in the name of Iesus and Abrahamus. Dauid for the Ninimites, and Salomon for them that came to the holy
temple, and Helias for them that receaued rayne and for the dead, that he might liue: and
perchaūce for the people in the time of Ezechias and diuers others in lyke maner, which haue prayed for many.

Euen nowe hathe the vengeaūce to greatly vp, and wyckednes increased, and the ryghteous haue prayed for the ungodly, wherefore shall it not be so nowe also?

He aunswered me, and sayde: Thou preterist wordes is not the end where corruptyon maye haue rome in it, therefore haue they prayed for vs.

But the daye of doome shall be the ende of this tyme, and the beginning of immortalitie for to come, wherein all corruptyon is ouerpassed, all vnfruitfulnes is forgotten, all vnrighteousnes is lessened and vtterly taken away, ryghteousnes groweth, and the veritie springeth vp. Then shall no man be able to saue hym that is destroyed, nor to oppresse him that hath gotten the victorye.

I aunswered then, and sayde: This is my first and last saying: that it had ben better, not to haue geuen the earth vnto Adam: or els whē it was geuen him, to haue hym from hē he should not synne. For what profyte is it for vs men nowe in this present tyme to liue in heapes, and after death to looke for punyshment? O thou Adam, what hast thou done? For though it was thou that synned, thou arte not fallen alone, but we all that come of the. For what profyte were it vnto vs, yf there be promysed vs an immortall tyme, where as we medle with deadly workes? and that there is promysed vs an euerlastynge hope, where as we sure selues are cruell and haughtye that there are laied vp for vs dwellynges of health and freedome, where as we haue lyued cruell? and that the worshyp of the hyest is kepte to be frute them, which haue lyued a peruerse lyfe where as we haue walked in the moste wycked wayes of all? And yf there shalbe shewed a paradyse, whose fruite endureth for euer, wherin is freedome and medecyne, where as we shall not goo in? For we haue walked in vnpleasant places: and that the faces of the which haue abstayned, shal shyne aboue the starres, where as our faces shalbe blacke and darcke? For whyle we lyued and dyd vnryght ousnes, we consydered not, that we should suffer therfore after death?

Then aunswered he me, and sayde: This is the conclusyon & thought of the battayle, which man hath vpon earth: that yf he be ouercome, he shall suffer as thou haste sayde. But yf he gette the victorye, he shall receyue the thynge that I saye. For this is the lyfe, wherof Moyses spake vnto the people, whyle he lyued, saying: Chose the lyfe, & thou shalt lyue. Neuertheles they beleued hym not, neither the prophetes after him. No nor me which haue spoken vnto them, that heauyer shulde not reach vnto them to their destruccyon lyke as feare is for to come vnto those, that haue ben vnthankefull vnto him that gaue them lyfe, & vnto those that haue despised the hyest, & haue set at nought his lawe: and whyle he is present and lyueth in them, they forsake the waye of ryghteousnes, & walke in the wayes of vanitie, & forget his couenaūt, & transgresse his testamentes, & beleue not his promyses, & serue their vnprofytable lustes, & refuse to knowe his wayes, & despise his holynes, & hate them that feare him. Thinke not these thynges (saieth he) which haue ben in tyme paste, to be iudged alone for the: but for vs also which lyue nowe, that our workes be not iudged alone for tyme paste, but for our owne. For what profyte is it vnto vs, that we shall haue hope of a better place, & yet we worke the workes of the worste? Or what profyte is it vnto vs, that we shall receyue rest, which haue walked in the wayes of trauayle? Or what profyte is it vnto vs, that we shall receyue the tyme of health, which haue walked in the wayes of sycknes? Or what profyte is it vnto vs, that we shall see the habitacion of our fathers in rest, in their dwellynges, which haue kepte not my lawe? Or what profyte is it vnto vs, that we shall receyue the glorye of the hyest, which haue not lyued in the waye of ryghteousnes? Or what profyte is it vnto vs, that we shall receyue the promyses of the hyest, which haue not lyued after his lawe? Or what profyte is it vnto vs, that we shall receyue the fruite of the hyest, which haue not lyued in the waye of ryghteousnes? Or what profyte is it vnto vs, that we shall receyue the tyme of health, which haue not lyued in the waye of sycknes? Or what profyte is it vnto vs, that we shall see the habitacion of our fathers in rest, in their dwellynges, which haue not kepte

ryghteousnes, nurtureth it in thy lawe, and reioyceth it with thy vnderstandynge, mortifyeth it as thy creature, and maketh it spunge as thy worke. Seynge then that thou destroyest hym, which with so greate labours is created and fashioned after the commaundement, thou couldest lykewise ordeyn, also that the thynge whiche is made, myghte be preserued.

And this I speake nowe of all men in generall, as thou knowest: but of thy people, for whose sake I am sory: and of thy inheritaunce: for whose cause I mourne, and of Israel, for whome I am wofull: and for Jacob, for whose sake I am greued: therfore beginne I to praye before the, for my selfe and for them, for I se the fall of vs, turne of vs, & dwell vpō earth. But I haue herd the swyftnes of the iudge, which is to come: therfore heare my voyce, and vnderstand my wordes, and I shall speake before the.

This is the begynnynge of the wordes of Esdras, before he was receyued: O Lorde, thou that dwellest in euerlastynges, whose eyes are lyft vp in the ayre, whose throne is stedynge bye, whose glorye and maiesty may not be comprehended, before whome the hostes of heauen stand with trembling, whose beckynge is turned in wynde and fyre, whose word is true, whose talkig is stedfast, whose commaundemente is stronge, whose ordynaunce is fearfull, whose lokc dryeth vp the depthes, whose wrath maketh the mountaynes to melt awaye, and whose truth beareth wytnes: O heare the prayer of thy seruaunt, and marke with thyne eares the petycyon of thy creature.

For whyle I lyue, I will speake, and so longe as I haue vnderstandynge, I will answere. O loke not vpon the synnes of thy people, whiche serue in the truthe. Haue no respecte vnto the wicked studyes of the heithen, but to the desyre of those that kepe thy testimonies with sorowes. Thynk not vpon those that haue walked faynedly before the, but vpon them, which wyll haue knowne thy feare.

Let it not be thy wyll to destroy the whiche haue had beastly maners, but to loke vpō them that haue clenly taught thy lawe. Take thou no indignacion at them, whiche are worse then beastes: but loue them, that alway put their truste in thy ryghteousnesse and glorye: for we and oure fathers haue all the same lyckynes and infirmite but because of oure synnes thou shalte be called mercyfull.

For if thou hast mercy vpon vs, thou shalte be called mercyfull, where as the haue no workes of righteousnes: for the righteous which haue layde vp many good workes to gether shal out of their owne receiue reward. For what is man, that thou shuldest take his pleasure at him? O what is the corrupte vile mortal generacion, that thou shuldest be so rough towarde him?

For of a truth there is no man amōge the that be borne, but he hath dealte wyckedly: and amonges the faythful there is none, whi che hath not done amisse. For in this (O Lorde thy ryghteousnesse and thy goodnes shall be prayed and declared, yf thou be mercyfull vnto them, whiche are not rych in good workes.

Then answered he me and sayde: Some thinges hast thou spoken a right, and accordinge vnto thy worde it shall be. For I wyll not directly consydre the workes of the, whiche haue sinned before death, before the iudgment, before destruction, but I wyll reioyce ouer the workes thought of the ryghteous. I wyl remēbre also the pylgremage the holy mahynge and the rewarde. Lyke as I haue spoken nowe so shall it come to passe. For as the husbande man soweth moche sede vpon the grounde, and planteth manye trees, and yet alwaye the thynge that is sowne or planted is not al kept safe, neither doth it al take rote: Euen so is it of them that are sowne in the worlde, they shall not all be preserued.

I answered then and sayd: If I haue found grace, then let me speake. Lyke as the husbande mans sede perysheth, if it receyue not rayne in due season, or if there come to moch rayne vpon it: Euen so perysheth man also, whiche is created with thy handes, and is like vnto thine owne Image & to thy self, for whose sake thou hast made all thinges, and lykened him vnto the husbande mans sede. We not wrath at vs, O Lorde, but spare thy people, and haue mercye vpon thyne owne inheritaunce: O be mercyfull vnto thy creature.

Then answered he me and sayde: Thinges present are for the presents thynges to come for such as be to come. For thou wanteste yet moche, seynge thou mayste loue my creature about me: I haue oft tymes drawne nygh vnto the, but neuer to the vnrighteous. In this also thou art marueylous before the lorde in that thou hast humbled thy selfe as it becommeth the, and hast not reputed thine owne selfe, that thou art had in such honour amonges the ryghteous. Therfore shal great wretchednes and myserye come vpon them, that in the latter tyme shall dwell in the worlde, for they haue walked in great pryde.

But vnderstande thou for thy selfe, & seke out glory for such as be like therfor vnto you is paradyse opened, the tre of lyfe is plāted, the tyme to come is prepared, plenteousnes made redye, a cyte is buylded for you, and rest is prepared, yea perfecte goodnes and wysdome. The rote of euell is stanched from you, the weakenes and moth is hyd the fro, and vnto hell fleeth corrupcion out of your remembraūce. Sorowes are banyshed away, and in the ende is shewed the treasure of immortalyte. And therfore aske thou no more questions, concernynge the multitude of them that perysh. For they haue taken vpon them, despised the byddē, thought scorne of my lawe, and forsaken his wayes.

Moreouer, they haue troden downe thy ryghteous, and sayd in their harte, that there is no

is no God, yea and that wy thynge, for they dye. For lyke as the thynge that I haue spoken of, is made redy for you: Euen so is thrift and payne prepared for them. For it was not the wyll that man shoulde come to naught: but they whiche be created, haue defyled the name of him that made them, & are vnthankfull vnto him, which prepared lyfe for them. And therfore is my iudgement now at hand. These thynges haue I not shewed vnto all men, but vnto fewe: namely vnto the, and suche as be lyke the.

Then answered I and sayde: Beholde O Lorde, now hast thou shewed me the multitude of the tokens, whiche thou wylt begyn to do at the last: but at what tyme and whē thou hast not shewed me.

¶ Esdras hath vysyons shewed vnto hym.

CAPI. IX.

HE answered me then and sayde: Measure thou the tyme diligently in thy self when thou seest that one part of the tokens come to passe, whiche I haue tolde the before: so shalte thou vnderstande, that it is the very same tyme wherin the hyghest wyll begynne to vysyt the worlde, whych he made.

And when there shall be sene earthquake and vproze of the people in the worlde, then shalt thou well vnderstande, that the moost hyest spake of those thynges, from the dayes that were before the, euen from ỹ beginning.

For lyke as all that is made in the worlde, hath a begynnyng and ende, and the ende is manyfest: Out of the tymes also of ỹ hyghest haue playne begynnynges in wonders and sygnes, and the ende in workynge and in tokens. And euery one that shall be saued, and shall be able to escape by his workes and by fayth, wherin ye haue beleued, shall be preserued from the sayde perels, and shall se my sauyour in my lande and within my borders, for I haue halowed me from the worlde. Then shall they be in carefulnesse, whiche now haue auoyded my wayes: and they that haue cast them out despytefully, shall dwell in payne.

For suche as in their lyfe haue receaued benefytes, and haue not knowen me, and they that haue abhorred my lawe, whyle they had yet libertie, and when they had yet open rowme of amendement and conuersyon, and vnderstode not: but despyted it: the same shall know it after death in payne. And therfore be thou nomore curyous: howe the vngodly shall be punished, ỹ how the righteous shall be saued, and whose the worlde is, ỹ for whō the worlde was made, and when it is. Then answered I and sayde: I haue talked before, and now I thinke, and wyll speake also hereafter, that there be many mo of them whiche perysshe, then shall be saued, lyke as the flood is greater then the droppes.

And he answered me, sayenge: Lyke as the fielde is also ỹ frute: as ỹ flowres be so are the colowres also: suche as the worke is, such is also the worke: and as the husbande man is him selfe, so is his husbandrye also, for it was the tyme of the worlde. And when I prepared for them that are now, or euer the worlde was made, wherin they should dwell, then was there no man that withstode me. Now when euery one was, and the maker also in the worlde whiche is now prepared, & the moneth that ceaseth not, and the lawe which is vnsearchable, they manners were corrupte. So I considred the worlde, and beholde, there was peryl, bicause of the thoughtes that were come in to it. And I saw, and spared them greatlye, and haue kepte me a wynebery of the grapes, and a plant from among many generacyons. Let the multitude peryth then, whiche are growen vp in vayne, and let my grape and wynebery be kept: euen my plant: for with great labour haue I made it vp.

Yet wylt thou lefte yf thou wylt take vpon the yet seuen dayes me (but thou shalte not fast in them) go thy waye then into the fielde of flowres, where no house is buylded, and eate only of the flowres of the fielde, fast not flesh, drynke no wyne, but eate flowres onlye, praye vnto the hyest contynually, so wyll I come, and talke with the.

So I went my waye, and came in to the fielde which is called Ardath (lyke as he commaunded me) and there I sate among ỹ flowres and ate of the herbes of the fielde, and the meate of the same satisfyed me. After seuen dayes, I sate vpon the grasse, my herte was vexed within me lyke as afore, and I opened vp mouth, and began to talke before the hyest, and sayde: O Lorde, thou that shewest thy self vnto vs, thou hast declared and opened thy self vnto our fathers in ỹ wylderneſſe, in a place where no man dwelleth, in a barren place, when they came out of Egypte, and thou spakest, sayenge: Heare me O Israel, and marke my wordes thou sede of Jacob. Beholde, I sowe my lawe in you, and it shall bryng frute in you, and ye shall be honoured in it for euer. For our fathers which receyued the lawe, kept not, and obserued not thy ordinaunces and statutes, and the frute of thy lawe was not destroyed: for it ought not, for why? it was thyne. For they that receyued it perysshed, bicause they kepte not the thynge that was sowen in them.

Lo it is a custome when the ground occupyeth frute, as the sede ỹ is sowen, or the shyppe, or the table, meate and drynke, that when it perysheth and is broken, wherin a thyng is sowen, or wherin any thyng is put: the thynges also perysshe in our hondes, which are sowen or put therin. But not so in such wise: but kepte for the thyng that is sowen, and sene therin, remayneth the same, ỹ is sowen, and not perysshed. Behold, I sowed my lawe in you, and it shall not perysshe in you, but remayne in his fulnesse.

And when I considered that thynges of my selfe after this manner, I lifted vp my eyen, and sawe a woman vpon my ryght syde, & Lamentacion. Esdras. Deut. xxxii. Esdras. Esdras. Esdras

had ashes upon her heade.

Then let I my thoughtes go, & I was in, and turned me vnto her, & sayde: Wherfore wepest thou, why art thou so sory and discomforted? And she said vnto me: Syr, let me bewayle my selfe and take yet more sorow: for I am sore vexed in my mynde, and brought very lowe. And I sayde vnto her: what ayleth the? Or who hath done any thing to the? tell me. She sayde: I haue bene fruitefull and baren, and haue had an husbande thirty yeres. And these thirty yeres I do nothig els daye & nyght and al houres, but make my prayer to the highest. After thirtye yeares God herde me thy handmayden, loked vpon my myserye, considred my trouble, and gaue me a sonne, and I was glad of him, so was my husbande also, and all my neighboures and we gaue greate honoure vnto the mightye. And I nourished him vp great trauayle. So when he grew vp, and came to the tyme that he shulde haue a wyfe, I made a feaste.

¶ Esdras and the women that appeareth vnto him common together.

CAPI. X.

AND it happened that when my sonne went in to his chambre, he fell downe and dyed. Then ouerthrew we all the lyghtes, and all my neyghboures rose vp to comforte me. Then toke I my rest vnto the second day at nighte: whe they had al rested that they myghte comforte me, I rested also, and rose vp by nyght, and fled, and am come hither in to this felde, as thou seist: and am purposed not to come in the cytye, but to remayne here, and neither to eate ne drinke but continually to mourne and to fast, vntyll I dye.

Then let I my meditations and thoughtes fal, that I was in, and spake to her in displeasure: O thou folyshe woman, seist thou not ours heuynesse and mourninge, & what happeneth vnto vs? how Sion our mother is al wofull and sorye, and how she is clene brought downe and in myserye? seynge we be all nowe in heuynes, and make oure mone (for we be all sorowfull) As for the heuynes that thou takest, it is but for one sonne. Demaunde the earth, and she shall tell the, yt it is she which ought by reason to mourne for the fall of so manye that growe vpon her.

For from the beginninge al men are borne of her, and other shall come: and beholde, they walke almoste all in to destructiō, and many of them shall be roted out

Who shulde then (by reason) make more mourninge, then the earth hath lost so greate a multytude? and not thou, whiche art sory but for one. But yf thou wouldest saye vnto me: My mourninge is not lyke the mourninge of the earth, for I haue lost the frute of my body, whiche I bere with heuines: but the earth is according to the maner of the

earthe, the present multytude goeth away into her, as it is come to passe: Then saye I vnto the: lyke as thou hast borne with trauayle and sorowe, euen so the earth also hath the ordynaunce geuen her frute vnto man, for vnto him I made her. And therfore withholde thy sorow and heuynes by thy selfe, and take what happeneth vnto the, beare it stoutely. For yf thou iuggest the matche and take al God to be righteous and good, and receyuest his councell in tyme, thou shalte be commended therin. Go thy way then into the cyty to thy husbande.

And she sayd vnto me: that wyl I not do, I wyl not go into the cyty, but heare wyl I dye. So I admoued more with her, and sayde: Do not so, but be counselled, and sorowe me: for how many falles hath Sion? Be of good cōfort for the sorow of Jerusalem. For thou seist that our Sanctuary is layed waste our aulter broken, our temple destroyed, our playnge of instrumentes and singinge layed downe, the chaunche sowninge put to silence, oure myrthe is banished away the light of oure candelstycke is quenched, & ark of the couenaunte is taken from vs, all oure holy thynges are defyled, and the name that is called vpon oure vs, is dishonored: our children are put to shame our preestes are brente, oure Leuites are caryed awaye in to captyuyte, oure virgins are defyled, and oure wyues rauished, our righteous men spoyled, and our children kylled, our yong me are broughte in bondage, and our stronge worthyes are become weake: and Sion (whiche seale is the greatest of all) is loosed vp from her worshyp for she is deliuered into the handes of them that hate vs.

And therfore shake of thy greate heuynes, and put awaye the multytude of sorowes: that the myghtye maye be mercyfull vnto vs, and that the lyghte may gyue the rest from thy labours and trauayle. And it happened, that when I was talkyng with her, her face dyd shyne and glysten, so that I was afrayde of her, and mused what it might be. And immediately she caste oute a greate voyce, verye fearefull, so that the earth shoke at the noyse of the woman: and I loked, and beholde, the woman appeared vnto me no more: but there was a cyte buylded, and a place was shewed from the ground and foundacion.

Then was I afrayd, and cryed with loude voyce, and sayde where is Uriel the aungel, which came to me at the fyrste? For he hathe caused me to come in many consideracions of hygh thoughtes, and myne rude is turned to corruption, and my prayer to rebuke. And as I was speakinge these wordes, he came vnto me, and loked vpon me, and I laye as one that had bene dead, and myne vnderstanding was suttered. and he toke me by the ryghte hand & comforted me, & set me vp vpon my fete, and sayde vnto me: what ayleth the? and why is thine vnderstanding troubled and thy vnderstādyng of thy harte, and wherfore art thou sorye? And I sayde: Because thou hast forsaken

forsake me, and I have done according vnto thy wordes. I went in to the feld, & there have I fine thinges, that I am not able to expresse. He said vnto me: Stand vp, and be manly, & I shall give the exhortacion.

Then layd I: Speke on to me my Lorde, forsake me not, lest I die in vayn: for I have seene that I knew not, and herd that I be not know. Or shal my vnderstanding be deceyued, and my mynde? But now I beseche the, that thou wilt shew thy seruaunt of this wonder, he answered me then & said: heare me and I shal enformer the, and tell the wherfore I am afrayd, for the hiest hath opened many secret thynges vnto the.

He hath seene that thy way is right, & that thou takest sorow continually for thy people and makest great lamentacion for Sion, and therfore vnderstande the vision which thou sawest a litle whyle agoo after this maner: Thou sawest a woman mourning, and thou hast comforted her. Neuertheles now seest thou the likenes of the woman no more, but thou thoughtest there was a city buylded: & sythe as she tolde the of the fall of her sonne, so is this the answer: the woman whom thou sawest is Sion, and where as she tolde the that she hath ben. xxx. yeres vnfruitful & barren, those are the. xxx. yeres, wherin there was no offring made in her.

But after thirty yeres Salomon buylded her, and offred, and then bare she hym a sonne. And where as she told the that she norysshed him with labour, that was the dwellynge of Jerusalem, but where as the sonne dyed in her chambre, that is the fal of Jerusalem. And thou sawest her fyrcelle how she mourned for her sonne: and what els happened vnto her, I have shewed the. And nowe God seeth that thou art sory in thy mynde, & suffrest from thy hert for her, and so hath he shewed the her clere vselle, and the fayr vselle of her beauty.

And therfore I badde the remayne in the feld, where no house is buylded. For I knewe that the hyghest wolde shewe this vnto the, therfore I commaunded the to goo in to the feld, where no foundacyon nor buyldynge is. For in the place where the hyest wil shew his cite, there shall be no mans buyldynge. And therfore feare not, and let not thy hert be afrayde, but goo thy waye in, and se the glorious and fayre buyldynge, and howe great it is, and howe great thou thynkest it after the measure of thyne eyes, and then shalte thou heare as moche as thyne eares maye comprehende. For thou art blessed a-boue many other, and art called to the hyest, as the fewe. But to morowe at nyghte thou shalt remayne here, and so shal the hiest shewe the visions of the thynges, which he wyl do vnto them that dwell vpon earthe in the last dayes, so I slepte the same nyghte & the as he commaunded me.

¶ In this chapter and in the two next ensuing, he maketh mencion of certayne visions, and of the interpretacion thereof.

CAPI. XI.

Then sawe I a dreame: and beholde, there came vp from the see an Egle, which had twelue wynges and three heades.

And I sawe and beholde, he spred his wynges ouer all the earth, and all the windes of the ayre blewe in them, and he were gathered together against. And I behelde, and out of his fethers there grewe other lytle contrary fethers: the heades rested, the herd in the middest was greater then the other, yet rested it with the residue.

Moreouer I sawe, that the Egle flewe with his wynges, and raigned vpon erth, and ouer all them that dwel vpon the erth: and I sawe that all thynges vnder heuen were subiecte vnto him, and no vnclenes against him no not one creature vpon erth. I sawe also that the Egle rose vp vpon his clawes, and gaue a sounde with his fethers, & a voyce, sayinge after this maner: watche not all togither. Slepe euery man in his owne place, and watche for a time, but let the heades be preserued at the last. Nerthelesse I sawe that the voyce went not out of his heades, but from the myddest of his body. And I nombred his contrary fethers, and beholde there were eyght of them. And I looked, and beholde vpon the right syde there arose one fether, and raigned ouer al the erth. And it happened that when it raigned, the rule of it came, and the place therof appeared no more. And the next following rose and raigned and had a great time: and it happened, that when it raygned, the rule of it came also, lyke as the tyrst, so that it appeared no more.

Then came there a voyce vnto it, and said: Heare thou that hast holden in the earthe so longe, this I saye vnto the before thou begynnest to appere no more. There shal none after the, attayne vnto thy time. Then arose the thyrde, and raygned as the other afore, and appered no more also. So went it with all the residue one after an other, so that euery one raygned, & then appeared no more.

Then I loked, & beholde, in processe of tyme the fethers that followed, were set vp vpon the ryght syde, that they myghte rule also: & some of them ruled, but within a whyle they appered no more: for some of them were set vp, but ruled not.

After this I loked, and beholde the twelue fethers appered no more, and the two wynges: and there was no more vpon the Egles body, but two heades that rested, & sixe fethers. Then sawe I also that the sixe fethers were parted in two, and remayned vnder the herd that was vpon the right side, for the foure continued in their place. So I loked, & beholde, they that were vnder the winges thought to set vp them selues, and to haue the rule. There was there one set vp, but shortly it appered no more, and the seconde was sooner away then the first. And I beheld, and lo, the two thought also by the selues to raigne: & whē they so thoughte: beholde, there waked one of the heades that were at rest, namely, it that

Eee was

was in the middest, for that was the greater of the two heedes. And then I sawe that the two heedes were fitted with him, and the herd was toured with them that were by hym, & ete up the two vnder wynges that wolde haue raigned.

But this heed put the hole erth in feare, & bare rule in it, ouer all those that dweit vpō erth with moch labour, and he had the gouernaunce of the world, ouer all the foules that haue ben. After this I loked, and beheld, the heed that was in the middest, soberuly appered no more, lyke as the wynges: then came the two heedes, which ruled vpon earth, & ouer those dweit therin. And I beheld, and lo, the heed vpon the right syde, deuoured it that was vpon the left syde. And I herd a voyce, which sayd vnto me: loke before the, and consyder the thing that thou seist. Then I sawe, & beholde, as it were a lyon that roreth, ramayng hastely out of the wodde, and he sent out a mannes voyce vnto the Egle, and said: Heare thou, I will talke with the, and the hyest shal say vnto the: Is it not thou that hast the victorye of the foure beastes, whome I I made to raigne vpon erth, & in my world, and that the ende of their tymes might come therow them?

And the fourth came, and ouerwan al the beestes that were paste, and had power ouer the world with great fearfulnesse, and ouer the hole compasse of the erth in the most wicked labour, and so long tyme dweit he vpon the erth with disceyte, and the erth hast thou iudged not with truth. For thou haste troubled the meke, thou hast hurt the peaceable & quiet, thou haste loued lyers, and destroyed the dwellynges of them that brought forthe fruite, and hast cast down the walles of such as did the no harme. Therfore is thy wrongous dealyng and blasphemye come vp vnto the hyest, and thy pryde vnto the myghty. The hyest also hath loked vpon the proud tymes, and beholde, they are ended, and their abhominacions are fulfilled. And therfore appere no more thou Egle, and thy horrible wynges and thy wycked fethers, and thy vngracyous heades, and thy synfull clawes, and all thy hayrie body: that the earth be maye be refreshed, and come agayne to her selfe, when she is deliuered from thy violence, and that she maye hope for the iudgement and mercye of hym that made her.

CAPI. XII.

And it happened when the Lyon spake these wordes vnto the Egle, I sawe, & beheld, the herd that afore had the vpper hande appered no more: neyther dyd the four wingis appere any more, that came to hym, & were set vp to raigne, and their kingdom was smal and ful of vprore. And I saw and beholde, they appered no more, & the hole body of the Egle was hyet, and the erth was in greate feare. Then awaked I oute of the traunce of my mynde, and from great feare, and sayd vnto my spirite: lo, this haste thou geuen me, in that thou serchest out the wayes of the hyest: lo yet am I wery in my mynde, and very weyke in my spirite, & litle strength is there in me, for the greate feare that I receyued this nyght. Therfore will I now beseche the hyest, that he will comfort me vnto the ende: and I sayde, Lorde, Lorde, yf I haue founde grace before thy syghte, and yf I am iustifyed with the, before many other, and yf my prayer be com vp before thy face, comforte me then, and shewe me thy seruaunte the interpretacion and playne difference of this horrible syght, that thou mayst perfectly comforte my soule: for thou haste iudged me worthye, to shewe me the laste of tymes.

And he sayd vnto me: this is the interpretacion of this syght. The Egle whome thou sawest come vp from the see, is the kyngdom whiche was seene in the vision of thy brother Daniel, but it was not expounded vnto him for nowe I declare it vnto the. Beholde, the dayes come, that there shall ryse vp a kyngdome vpon erth, and it shall be feared about all the kyngdomes that were before it. D

In the same kyngdome shall twelue kynges raygne one after an other. For the second shal begyn to raygne, & shal haue more tyme then the other. And this do the twelue wynges signify which thou sawest. As for the voyce that spake, and that thou sawest go out from the heedes, but not from the body, it betokeneth that after the tyme of that kyngdome, there shall aryse great stryuynges, and it shal stand in peryl of fallyng: neuertheles it shal not yet fall, but shall be set in to his begynnyng. And the syght vnder wynges which thou sawest hange vnto the wynges of hym, betoke that in him there shall a tyme syghte kynges, whose tyme shal be but smal, and their yeres swyft, & two of them shall beare. But when the middest time commeth, there shal be foure kept in the time, when his tyme beginneth to come, that it maye be ended, but two shal be kepte vnto the ende.

And where as thou sawest thre heedes resting, this is the interpretacion: In his last shal the hyest rayse vp three kyngdomes, and call many agayne in to them, and they shal haue the dominion of the earth, and of those that dwell therin, with moche labour about all those that were before them. Therfore are they called the heedes of the Egle: for it is they that shall bryng forthe his wyckednesse agayne, and that shal performe and fynyshe his laste. And where as thou sawest that the great heed appeared no more, it signifyeth that one of them shall dye vpon his bedde, and yet with payne, for the two that remayne shal be slayne with the swerde, for the swerde of the one shall deuour the other, but at the last shall he fall therow the swerd hym selfe.

And where as thou sawest two vnderwinges vpō the head that is on the ryght syde, it signifyeth that it is they, whom the hyest hathe kepte vnto their ende: this is a small kyngdom, & ful of trouble. The lyon whom thou

thou sawest ryssynge vp out of the wod, and rorynge and speakynge vnto the Egle, and rebukynge hym for his vnrighteousnesse, in the wynde, whiche the hyest hathe kepte for them & for theyr wychednesse vnto the ende: he shall reproue them, and vexe them a fewe before them. For he shall sette them lyuynge before the iudgement, and shal rebuke them: for the residue of my people shall be deliuer with trouble, those that be preserued ouer myne endes: and he shall make the ioyful vntyl the commyng of the day of iudgement, wherof I haue spoken vnto the from the beginning. This is the dreame that thou sawest, and this is the interpretacion. Thou onely hast bene mete to knowe the secrete of the hyest.

Therfore wryte all these thynges that thou haste sene in a boke, and hyde them, and teache them the wyse in whom people, whose hertes thou knowest, maye comprehende & kepe these secretes. But wayte thou here thy selfe yet seuen dayes moo, that it maye be shewed the, what so euer it pleaseth the hyghest to declare vnto the, and with that he wente his wayt.

And when al the people perceyued, that the seue dayes were past, and I not come agayn into the city, they gathered them al togither from the least vnto the most, and came vnto me, & sayd: what haue we offended the? and what euyll haue we done agaynst the, that thou forsakest vs, and sittest here in this place? for of all people thou only art left vs as a grape of the vine, and as a candle in a darke place, and as an haue and hyp preserued from the tempest. Haue we not vis aduersitie ynough, but thou muste forsake vs? Were it not better for vs, that we had ben brent with Sion. For we are no better then they that dyed there: and they wepte with loud voyce. Then answered I them and sayde: Be of good comforte, O Israell, and be not hevy thou house of Jacob, for the hyest hathe you in remembraunce, and the myghty hath not forgotten you in temptacion. As for me, I haue not forsaken you, neyther am I departed from you: but am come in to this place to pray, bicause of the mysterye of Israell, that I myghte aske mercy for the lowe estate of your Sanctuarye. And nowe goo youre waye home euery man, and after these dayes wyll I come vnto you. So the people went their waye in to the citye, lyke as I commaunded them: but I remayned styl in the felde seuen dayes, as the aungell badde me: and I ate onely of the flowres of the felde, and had my meat of the herbes in those dayes.

CAPL. XIII.

And it happened after the seuen dayes, that I dremed a dreme by nyghte. And behold, there arose a wynde from the see, that it moued all the floudes therof. And I loked, and behalde, the man was stronge, & inuyroned with the cloudes of heuen, & when he turned his countenaunce to confyder, all the thinges trembled that were sene vnder him: and when the voyce went out of his mouthe, all they brent that herd him, lyke as the erth when it feleth the fyre.

After these I sawe, and beholde, there was gathered togither a multitude of men out of nombre from the foure wyndes of the heuen, to fight against the man that came out from the see. And I loked, and beholde, he graued him selfe a greate mountayne, and flewe vp vpon it. But I wolde haue sene the border or place, wherevnt the hyll was graue, and I coulde not.

I sawe after these, that all they whiche came to fyghte agaynst hym, were sore afrayde, and yet durst they fyght. Neuerthelesse, when he sawe the fearcenesse and violence of the people, he neyther lyfte vp his handes, ne helde in werde nor any weapen: but only (as I sawe) he sent oute of his mouthe as it had ben a blast of fyre, & out of his lyppes the wynde of the flambe: and out of his tonge he caste oute sparkes and stormes, and they were all myxte togyther the blaste of fyre, the winde of the flambes, and the great storme, and fell with a rushe vpon the people whiche was prepared to fight, and brent them vp euerychone: so that of the innumerable multitude there was nothyng sene, but only dust and smoke. When I sawe this, I was afrayde.

Afterwarde sawe I the same man come downe from the mountayne, and callynge vnto hym an other peaceable people: and there came moche people vnto hym: some were glad, some were sore, some of them were bounde, so that they were carryed and brought forth.

Then was I sycke thorowe greate feare, and I awaked, and sayd: thou hast shewed thy seruaunt al thy wonders from the beginnynge, and haste counted me worthye, that thy myghtest receyue my prayer: shewe me nowe yet the interpretacyon of this dreame. For thus I consyder in my vnderstandyng: Wo vnto them that shall be lefte in those dayes: and moche more woo vnto them that are not lefte but yude: for they that were not lefte, were in heuynesse.

Nowe vnderstande I the thynges that are layde vp in the latter dayes, which shal happen vnto them, and to those that are not lefte behinde. Therfore are they come in to great perylles, and many necessities, lyke as these dreames declare. Yet is it rather, that he whiche sustreeth harme, come in these, then to passe awaye as a cloude out of the worlde, and not to se the thynges that shall happen in the last.

Then answered he me, and sayd: The interpretacion of the fyghte shall I shewe the, and I will open vnto the, the thing that thou hast required. For thou haste spoken of them that are lefte behynde, and this is the interpretacion. He that taketh awaye the perill in that tyme hath kepte hym selfe. They that be fallen in to parme, are suche as haue wor-

hes end sayth vnto the most mighty. I nowe
this therfore, that they which be left behind
are more blessed then they that be dead. ¶ This
is the meanynge of ỹ vision. Where as thou
sawest a man commynge vp from the depe of
the see, the same is he which God the hyghest
hath kept a great season, whom by his owne
selfe shal deliuer his creature, & he shal ordre
them that be left behynd. And where as thou
sawest, that out of his mouthe there came a
blast of wynde, fyre, and storme, & how that
he lyfte vp neyther swerde nor weapon, but
that the rushyng in of hym destroyed ỹ hole
multitude that came to fyght agaynste hym:
it signifieth, that the dayes come, when God
wyll deliuer them that are vpon earthe, and
in a traunce of mynde shal he come vpon the
that dwell in the earth. And one shall vnder-
take to fyght agaynste an other, one citye a-
gaynst an other, one place agaynst an other, Mach. xxiii. a
one people agaynst an other, and one realme
against an other. When this cōmeth to passe
then shall the tokens come that I shewed the
before, and then shall my sonne be declared,
whome thou sawest clyme vp as a man. And
when all the people heare his voyce, euery
man shall in theyr owne lande leaue the ba-
tayle that they haue one agaynste an other. &
an innumerable multitude shall be gathered
togyther, as they ỹ be willynge to come & to
ouercom hym by fyghtyng. But he shal stād
vpon the top of the mount Syon. Neuerthe-
lesse Sion shall come, and shal be shewed, be-
ynge prepared and buylded for all men, lyke
as thou sawest the hyl grauen forth without
any handes. But my sonne shal rebuke ỹ peo
ple that are come for their wickednes, with
the tempest, and for their euyll ymagynacy-
ons: and their paynes wherwith they shall
be punyshed, are lykened vnto ỹ flambe, and
without any labour shall he destroye them,
euen by the lawe, whiche is compared vnto
the fyre.

And where as thou sawest, that he ga-
thered an other peaceable people vnto hym:
those are the ten tribes which are caryed a-
way prysoners out of their own land, in the
tyme of Osea the kyng, whom Salmanasar
the kyng of Assiria toke prisoner and caried
them ouer the water, and so came they in to
an other lande.

But they gaue them this counsel, that they
shold leaue the multitude of the heathē, and
to go forth in to a farther countrey, where ne
ver mankynde dwelt: that they myght there
kepe their statutes, which they never kept in
their owne land, and so they entred in at the
narow passages of the water of Euphrates, D
and God shewed tokens for them, and helde Esdras. 8
still the flood till they were passed ouer: for Iosue. 3
thorow that countrey there was a great way
namely of a yere and a halfe iourney, for the
same region is called Asareth.

Then dwelt they there vnto ỹ latter time:
and when they come forth agayne, the hyest
shall holde styll the springes of the streame
ageyne, that they maye go thorowe. Therfore
sawest thou the multitude with peace. And
they that be lefte behynde of thy people, are
thole that be found with in my border. Now
when he destroyeth the multitude that is ga-
thered togyther, he shall defende his people ỹ
remayne, and then shall he shewe them great
wonders.

Then sayd I: O Lorde Lorde, shewe me
this, wherfore haue I sene the man comming
vp from the depe of the see? And he sayd vn-
to me: lyke as thou canst neither lerne out nor
know these thinges that are in the depe of ỹ
see, euen so mayst thou not se my son, or those
that be with him, but in the tyme of the day.
This is the interpretacion of the dreme whi
che thou sawest, therfore thou onely art here
lightened: for thou hast forsake thine owne
lawe, and applyed thy diligence vnto mine,
and sought it. Thy lyfe hathe thou ordred in
wysdom, and hast called vnderstandyng thy
mother, and therfore haue I shewed the, the
treasure of the hyest. After these dayes I wyl
shewe the more, and talke with the at more
large, yea hye and wonderous thynges wil
I declare vnto the.

Then went I forthe in to the felde, gy-
uyng prayse and thankes greatly vnto God
because of his wonders whiche he dyd in
tyme, and because he gouerneth the same,
and suche as is in tyme, and there I sat thre
dayes.

¶ God appeareth vnto Esdras in the busshe, and sheweth hym what he shall do.

CAPL XIIII.

VPon the thyrd daye I sat vnder an oke 1
tree, then came there a voyce vnto me
out of the bush, and said: Esdras, Es-
dras? And I said: here am I Lorde, and stode
vp vpon my fete. Then spake he vnto me: In
the busshe dyd I appere vnto Moses, and tal
ked vnto him, when my people serued in Egypt Exo. iii.
and I sent him, and led my people out of E-
gypt, and brought him vpon the mount Syna
where I helde hym by me a longe season, and
tolde hym my wonderous workes, & shewed
him the secretes of the tymes and the ende, &
commaūded him, saying: these worde shalt
thou declare, and not hyde them.

And nowe I saye vnto the, that thou laye
vp in thyne herte, the dremes that thou hast
sene, and the interpretacions whiche I have
shewed the: for thou shalt be receyued of al,
thou shalt be tourned, and remayne with my
counsell, and with suche as be lyke the, vntil
the tymes be ended. ỹ for the worlde hath lost
his youth, and the tymes begyn to waxe old.
ỹ for the tyme is deuyded in to twelue par-
tes, and ten partes of it are gone alredye,
and halfe of the tenthe parte: yet remay-
neth there that, which is after the half of the
tenth parte.

Therfore prepare and ordre thy house, & 2
reforme thy people: comfort suche of them B
as be in trouble, and tell now of the destruc-
tion, let go from the mortal thoughtes, cast
away

awaye the burthens of mē, put of the wyghe nature: laye vp in some places the thoughtes that are moost heuy vnto the, and haste to flye from these tymes: for suche cruel and wyckednesse as thou hast nowe true happen, shall they doo yet moche worse. for the weaker that the worlde and the tyme is, the more shall tymne and wyckednesse increase, in them that dwell vpon earthe. for the truthe is fled farre awaye, and leynge is harde at hande. for now hasteth the vision to come, that thou hast sene.

Then answered I and sayde: Beholde Lorde, I will go as thou hast commaunded me, and reforme the people which are present. But they that shal be borne afterwarde who will enbolde or rebuke theym? Thus the worlde is set in darkenesse, and they that dwell therin are without light: for thy lawe is kyndled, bycause no man knoweth the thinges that are done in the, or that shal be done. If I haue founde grace before the, sende the holy ghost in to me, and I shal wryte al that hathe bene doone in the worlde sence the begynnynge, whiche was wryten in thy lawe, that men maye fynde the pathe, and that they whiche will lyue in the latter dayes, maye lyue.

And he answered me, sayinge: Goo thy waye, gather thy people together, and saye vnto the that they seke the not for .xl. dayes, but loke thou gather the mayne bore trees, and take with the Sarea, Dabria, Selemia, Echanus, and Asiell: these fyue whiche are redy to wryte swyftly, and come hyther, and I shall lyghte a candle of vnderstandynge in thyne herte, whiche shall not be put out, tyll the thynges be performed, whiche thou shalte begyn to wryte. And then shalte thou declare some thynges openly vnto the perfecte, and some thynges shalte thou shewe secretly vnto the wyse. To morowe this houre shalte thou begyn to wryte.

Then wente I forthe (as he commaunded me) and gathered al the people together, and sayd: Heare these wordes, O Israell: Our fathers from the begynnynge were straungers in Egypte, from whence they were delyuered, and receyued the lawe of lyfe, whiche they kepte not, whiche ye also haue transgressed after them. Then was this land and the lande of Syon parted among you by lot to possesse. But youre fathers and ye youre selues also haue doone vnrighteousnesse, and haue not kepte the wayes whiche the highest commaunded you. And for so moche as he is a righteous iudge, he toke from you in time the thynge that he had gyuen you. And nowe are ye here, & your brethren amonges you. Therfore yf so be that ye will subdue your owne vnderstandynge, and reforme youre herte, ye shall be kepte alyue, & after deathe shall ye obteyne mercye. For after deathe shall the iudgemente come, when we shall lyue agayne: and then shal the names of the righteous be manyfest, and the workes of the vngodlye with theyr workes, shall be declared. Lette no man therfore come nowe vnto me, ne aske anye questyon of me these fortye dayes.

So I toke the fyue men (as he commaunded me) and we went in to the felde, and remayned there, the nexte daye a voyce called me, sayinge: Esdras, open thy mouthe, and drynke that I gyue the. Then opened I my mouth, and beholde he reached me a full cup which was full of water, but the colour of it was lyke fyre. And I toke it and dranke. And when I had dronken it, my herte habde vnderstandynge, and wysdome grewe in my breste: for my spirite was kepte in remembraunce, and my mouth was opened, and shut no more. The hyest gaue vnderstandinge vnto the fyue men, that they wrote the hye thinges of the nyght, which they vnderstode not. But in the nyght they ate breed: as for me, I spake in the day, and held my tonge by nyght. In fortye dayes they wrote two hundred and foure bokes.

And it happened when the fortye dayes were fulfylled, that the hyest spake, sayinge: The hyest that thou hast written, speake openly, that the worthye and vnworthy maye rede it. But the thre score and ten laste, that thou mayst shewe it onely to suche as be wise amonges thy people. For in theym is the spryngе of vnderstandynge, the fountayne of wysdome, and the streme of knowlege. And I dyd so.

¶ The punyshment the cruell people shall haue, whiche God recommaundeth Esdras to shewe vnto them.

CAPI. XV.

BEholde, speake thou in the eares of my people the wordes of the prophecy, whiche I will put in thy mouthe, sayeth the Lorde, & cause them to be written in a letter, for it is the truth. Feare not the imaginacions against the, let not the vnfaythfulnesse of the trouble the, that speke against the. For as the vnfaythful shal dye in theyr vnfaythfulnes, Beholde, sayeth the Lorde, I will bringe plages vpon the worlde, the sworde, honger, derth and destruction. For wickednes hath the vpper hand in all the erth, and theyr shameful workes are fulfilled.

Therfore sayeth the Lorde: I will holde my tonge no more vnto theyr wyckednesse, whiche they doo so vngodlye: neyther will I suffre theym in the thynges that they beare withall so wyckedly.

Beholde, the innocent bloude of the troubled cryeth vnto me, and the soules of the righteous complayne contynually: and therfore (sayeth the Lorde) I will surely auenge, and receyue vnto me all the innocent bloud from amonges them.

Beholde, my people is led as a flok of shepe to be slayne, I will not suffre them nowe to dwell in Egypte, but will bringe them out with a mighty hande, & a stretched out arme, and smyte it with plagues as afore, and will

destroy all the land of it. Egipt shal mourne and the foundacions of it shall be smitten w the plage and punyshment þ God shal bring vpon it.

B They that tyll the ground shall mourne: for they; sides shall be destroyed thorow the hinstrynge and hayle, and an horryble sterre. Wo vnto the wastide, and them that dwell therin, for the swerde and they; destruccion draweth nye, and one people shall stande vp to fyghte agaynste an other, and slaye one them; bonbes. [illegible] of they; doynges and handelynges in they; power. A man shall desyre to go in to the cyte, & shall not be able. For bycause of they; pryde, the cytes shal be brought in feare, the houses shall shake, and men shal be afrayde. A man shall have no pyte vpon his neyghbourre, but one shall prouoke an other vnto battayle to spoyle they; goodes, bycause of of the honger of breed, & bicause of the great trouble.

D Beholde, I gather and cal togyther al the kynges of the earth, which are from the vpersynge from the South, from the East and Libanus, to turne vnto them, and restore the thinges that they have gyuen them. Lyke as they do yet this daye vnto my chosen, so will I do also, and recompence them in their bosome. Thus sayth the Lorde God: my right hand shal not spare the synners, & my swerde shall not cease ouer them that shede þ innocent bloud vpon earth. The fyre is gone out from his wrath, and hath consumed the foundacions of the earthe, and the synners lyke the straw that is kyndled. Wo worth them that synne, and kepe not my commaundementes, sayth the Lorde. I will not spare them. Goo your waye you chyldren of violence, destroye not my Sanctuarye, for the Lorde knoweth all them that synne agaynste hym, and therfore delyuerith he them vnto deathe and destruction. For now are the plages come vpo the worlde, and ye shal remayne in them, for God shall not delyuer you, bycause ye have synned against him.

E Beholde, an horrible vision commeth from the East, where generacions of Dragons shall come out, and the people of the Arabes, with mayne charettes, and the multitude of them shall be as the wynde vpon earthe, that all they whiche heare them ragynge in their wrathe, maye feare and be afrayde: and as the wylde beastes out of the woode, so shall they goo oute, and with greate power shall they come, and fyghte togyther with them, and shall waste the porcyon of the lande of the Assirians.

And then shall the Dragons have the vpper hande, not remembrynge they; byrthe, and shall course about swearynge togither in greate power, to persecute them. But these shall be afrayde, and hope vyolence at they; power, and shall flee: and one oute of the lande of the Assirians shall besiege them, and consume one of them, and in they; hostes shall be feare and dysdayne, and sleyght amongest they; kynges.

Beholde the cloudes from the East and from the South vnto the Southe, and they are very horryble to loke vpon, full of wrathe and storme. They shall smyte one vpon an other, and they shal smyte al the grounde stones vpon earthe and they; sweate, and the blodde shall be seene the swetnes vnto the horse, and the smoke of men vnto the camelles [illegible] and there shall be [illegible]

And then shall there come greate rayne from the Southe, and from the North, and parte from the weste, and from the Sowthwynde from the East, and shall quenche them vp agayne, and the cloudes which he ruleth vp in wrath, and the floode to come downe vnto the East and weste wynde, shal be destroyed: and the great cloudes shall be lyfted vp, and the ayre be cloudes full of wrath, & the sterre, that they may make all the erth afrayde, and them that dwell therin, and that they maye power out ouer all places an horrible sterre, fyre and hayle, and flesshy swerdes, and many waters: that all feldes maye be full, and all ryuers, and they that dwelle betwene the cityes and walles, mountaynes and hylles, all trees, wood, and the grasse of the medowes, & all their fruite. And they shal goo sodeynly vnto Babylon, and make her afrayde, they shall come to her & besiege her, the sterre and all wrath shall they powre out vpon her.

G Then shall the bodie and smoke goo vp vnto the heaven, and all they that be about her, shall be wrayth her: and they that remayne vnder her, shall be frendes vnto them that have put her in feare. And thou silly that comfortest thy selfe vpon the hape of Babylon, and arte a worshyp of her person. Woo be vnto the thou wretche, bycause thou haste made thy selfe lyke vnto her, and hast decked thy doughters in bosome, that they myghte triumphe and pleasse thy louers which have alway desyred to commyxt bodie bome with the: thou hast folowed the abhominable cityes, in all her washes and inuencions.

Therfore sayth God: I will send plages vpon the, widowhod, pouertie, honger, warres, and pestylence, to waste thy houses with destruction and deth, and the glory of thy power shall be dryed vp as a flower, when the heat ariseth that is sent ouer the. Thou shalt be seche as a poore wyfe that is plagid and beaten of women: so that the mygthy and lorde shall not be able to receyue the. Wolde I so hate the, sayth the Lord. If thou haddest not alwaye slayne my chosen, crastynge the strokes of thy hades, and laid ouer their deth, when thou wast dronken: set so, thy the beautie of thy countenance.

The rewarde of thy bosome shal be recompensed in thy bosom, therfore shalt thou be reacquited.

Lyke

¶ The vision that he perceiued.

CAPI. XVI.

WHo is this the Babilon apocalips, how was thou the Egypte and Sodom cyte? yow bitter wyse clothen, of mete and drynk, and mourne ffor your shyldren, bicause ye your behouen. ye ar ouerlo. All thynges ar fint upon you, and who shal comfort you? Two thynges ar come to you, a fyre to brenne amongst you, and who shal vnneth of plagen are fint vnto you, & who is he that will spare them among? Thyng and syne ar fint upon you, who shal comfort the? Thy sonnes ar forsaken the fyre in the middle, what is betyd to them? Thyng and tweine ar ouerthe the cyte, that is that of a strange nacion: And another I sayd shall the plagen, and who is he that will spare them alway? The fyre is kyndled and gone fayn in his wrathe, and who is he that will quench it? He shall cast syghtenynges, and who shall not feare? He shall thunder, and who shall not be afrayed? The Lorde shall threaten, and who shall not vtterlye be beaten to powdyr at his gentlenes?

The earth quaketh, and the foundations therof: the sea ryseth vp with waues from the depe, and the flowers of it are vnapperte and the fyshen therof also before the Lorde, and before the glory of his power. For strong is his right hande that bendeth the bowe his arowes that be shuteth are sharpe, and shall not myssa, when they begyn to be shote into the endes of the worlde.

B Beholde, the plagen are fint, and shall not turne agayne, tyl they come upon earth. The fyre is kyndled, and shal not be put out til it consume the foundacions of the earth. Like as an arowe which is shot of a myghty archer, semeneth not backwarde: euen so the plagen that shall be fint upon earthe, shall not turne agayne. Wo is me, wo is me, who will deliuere me in those dayes? The begin-

ning of sorowes, a strong trauayle, and a great tempest. A feruency, euen fyre vntil vpon euery thyng, and ouer all thynges shall come a great heuynes, and a great darkenes vpon all the worlde, and the ayre shall be full of darkenes, and of heuynes, and of the wrathe of the Lorde vpon them. And as in the fyrst plage, so shall it be in the last, and as in the fyrst iudgement, so shall it be in the last, and as in the fyrst tribulacion, so shall it be in the last. Consider these thynges, O Esdras, and if thou hast knowledge, take vnto the of them that ignorantly dwelle vpon earth. Remember my lawes, and be not angry with them that hate me, and put not thy mynde vnto the vnrighteous, for many vnrighteousnes shall be kyndled vpon earth, and long shall it be or it be taken away. Let not thy mynde be ouercome with the euyll that is come vpon thy brethren, for I haue set my hope vpon the, and vpon mercy, saith the Lorde. Behold, the dayes shall come, that I will begyn to destroy the habitacion of them that dwell vpon earth, and to take away the wrathe of the Lorde, and the ende of the worlde, and to quench it: that the thynges that are promised vnto the iuste in the last dayes, may appere. Be of good courage, and loke vp, for your redemer is nye. Feare not, and let not your mynde be faynt, but

and he that buyldeth, as he that shall not dwell therin: he that soweth, as one that shall not reape: he that cutteth the vineyarde, as he that shal not gather the grapes: they that marye, as they that shal get no children: they that marye not, as the widowes: and therfore they that laboure, laboure in vayne. For straungers shall reape their fruites, and spoile their goodes, ouerthrow their houses, and take their children captyue, let in captyuyte and hunger shall they get children. And they ℣ occupye their marchaundyse with robberye, howe longe beche they their cytes, their houses, their possessions, and get sonnes? the more will I punysche them for their synnes sayth the Lorde. Lyke as an hore enuyeth an honest woman, so shall ryghteousnes hate iniquitie, whe she heareth her selfe and shall accuse her to her face, whe he cõmeth that defendeth, which shal make enquision for all synne vpon earth. And therfore be not ye lyke therunto, nr to the workes therof: for as rust is no lõg enquirie shal be taken and put out of the earth, and vnrighteousnesse shall raygne amongest you.

Let not the synner saye, that he hath not synned: for coles of fyre shall burne vpõ his heade, which sayth before the Lorde God & his glory: I haue not synned. Beholde, the Lord knoweth all the workes of men, their ymaginations, their thoughtes & their herte. For he spake but the worde: let the earth be made, and it was made, let the heuen be made and it was made. In this worde were the waters made, and he knoweth the ende of them. He sercheth the groundes of the depe, and the treasures therof: he hath measured the see, & what it conteyneth. He hath shut the see in the myddest of the waters, & with his worde hath he hanged the erth vpõ the waters. He spreadeth out the heauen lyke a bawle, vpon the waters hath he founded it. In the deserte and dyre wyldernes hathe he made springes of water, and poles vpon the toppes of the mountaynes, that the floudes myght powre downe from the stony rockes to water the earth. He made man, & put his herte in the myddest of the body, & gaue hym breath, lyfe and vnderstandynge, yea & the spirite of the almyghtye God, whiche made al thinges, and hath serched the grounde of all the secretes of the earth.

He knoweth your ymaginacyons and inuencions, and what ye thynke when ye syn, and wold hyde your synnes. Therfore hath the Lorde searched and sought out all your workes, and he shall brynge you all. And when your synnes are brought forthe, ye shal be ashamed before men, and your owne synnes shall be your accuses in that daye. What wyll ye do? Or how wyll ye hyde your synnes before God and his Aungels? Beholde, God him selfe is the iudge, leaue him, leaue of from your synnes, and forget your vnrighteousnesse, and make no more with them: so shal God leade you forth, and delyuer you from all trouble. For beholde, the heate of a great multitude is kyndled ouer you, & they shall take awaye captayne of you, and fede the pole with Idols: and they that cõsent vnto them, shall be had in derision, laughed to scorne, and troden vnder foote.

For vnto the places there shall be a place, and in the nexte cytes a greate insurrection vpon those that feare the Lord. They shal be lyke mad men, they shall spare no man: they shall spoyle & waste such as feare the Lorde, their goodes shall they take from them, and shut them out of their houses. Then shall it be knowen who are my chosen, & they shal be tryed as the gold in the fyre. Heare O ye my beloued, sayth the Lorde: beholde, the dayes of trouble are at hande, but I wyll delyuer you from the same. Be not ye afrayed: beleeue not, for God is your captayne.

Who so kepeth my cõmaundementes and precepte (sayth the Lord God) let not your synnes weye you downe, and let not your vnrighteousnesse be lyfte vp. Wo be vnto them that are subdued vnto their synnes, and tangled in their wyckednesse, lyke as a felde is hedged in with bushes, and the barge therof couered with thornes, that no man maye trauayle thorowe: and so to be taken, and cast in the fyre, and burnt.

(1)

The ende of the fourth boke of Esdras.

THE BOOKE OF TOBIAS.

¶ Tobias beynge taken prysoner, forsaketh not to walke after the truth. The mercy and charytye of Tobias, and the maners of hym in his youth. He taketh Hanah to wyfe, by whome he hath a sonne named Tobias. He surmounteth Gabell for money. He and his are farme to flye, but after the death of Sennacherib they returne agayne.

CAPI. I.

TObias was of the trybe and cite of Nephtali, whiche lyeth in the high countreyes of Galile above Naason the waye towarde the west hauyng the cytye of Aphec vpō the left syde.

Though he was taken prysoner in ye dayes of Salmanasar kyng of the Assirians, neuertheleße beynge in captyuitie, he forsoke not the waye of truth: in so moche that whatsoeuer he myghte get, he parted it dayly with his fellow prysoners & brethē, that were of his kynred. And though he were yonger the al in the trybe of Nephtali, yet dyd not he behaue hym selfe childysshly in his workes. And when al the other went to the golden calues, which Jeroboam the kynge of Israel had made, he him selfe alone fled all their companyes, and gat hym to Jerusalem vnto the temple of the Lorde and there worshypped the Lorde God of Israel, faythfully offeryng of all his fruytes and tythes, so that in the thyrde yere he ministred all the tythes vnto the straungers and conuertes. These and such like thynges dyd he accordynge to the lawe of God, whē he was yet but yonge.

But when he was a man, he toke vnto hys owne trybe a wyfe called Anna, and of her he begat a sonne whome he called after his owne name, and taught him frome his youth vp, to feare God, and to refrayne from all synne.

Nowe when he with his wyfe, his sonne and with all his kynred was come in captyuitie vnto Niniue, what tyme as they al ate of the meates of the heithen, he kepte his soule, and was neuer behild in their meates. And for so moche as he was myndfull of the Lorde in all his hert, God gaue him fauoure in the presence of Salmanasar the kyng whi the gaue hym power to go where he wolde, and so habde he lybertye to doo what hym lyst.

So went Tobias vnto al them that were in prysō, and comforted them, and gaue the holsome exhortacions. And when he came to Rages a cytye of the Medes, hauynge ten talentes of syluer (of the thynges wherwith the kynge had honoured him) a fewe amōge a greate co[illegible] of people of his kynred, one Gabelus (which was of his owne tribe) beynge in necessite, he gaue him the fayre weyght of syluer vnder an hand writynge.

After a longe season when Salmanasar the kynge was dead, and Sennacherib his sonne regned in his steade, whiche hated the children of Israel. Tobias went hapyly thorow out all his kynred, and comforted them, and gaue of his goodes to euery one of them as moch as he myght: he fed the hungrye, clothed the naked, and buryed ꝑ dead and slayn. iiii. Reg. xix. D and that diligently.

And when Sennacherib the kynge came agayne and fled out of Jewry (what tyme as God punyshed him for his blasphemy) and in his wrath, slewe many of the children of Israel. Tobias buryed theyr bodyes. But when it was tolde the kyng, he cōmaunded to slaye him, and take away all his goodes. Neuertheleße Tobias with his sonne & with his wyfe, fled his waye, and was hyd naked, for there were many that lowed hym. But after .xlv. dayes, the kynge was slayne of his owne sonnes. Then came Tobias agayne to his houle, and all his goodes restored vnto hym. ii. Esdr. ii.

¶ Tobias hydeth suche of his frendes as feare God, to a basket of fruit. He is reproued of his frendes. He feareth God more then the kynge. He recommendeth dyuide, by the permyssyon and sufferaunce of God. His kynsfolkes mocke hym.

CAPI. II.

AFter these thynges vpon a solemne daye of the Lorde, Tobias made a good frall in his houle, and sayd vnto his sonne: Go thy waye and brynge hyther some of our trybe, suche as feare God, that they maye make merry with vs. And when he was gone, he came agayne, and tolde his father, that one of the cytyzens of Israel laye slayne vpon the strete. And immediatly he lepte from his table, lefte the frall, came fa-
stynge to the dead coarse, toke hym and baye hym priuatlye in to his houle, that when the Sonne was downe, he myghte safely burye hym. And when he had hyde the coarse, he ate his meate with mournynge and feare, remembryng the wordes that the Lorde sayth by the prophete Amos: your dayes shalbe turned to sorowe and heuynesse. Amos. viii. D

But when the sonne was downe, he went his waye and buryed him. Then al his neyghbours reproued hym, sayeng: It is not longe, sence it was cōmaunded to slaye the bycause of this matter, and hadde scarce escaped the daunger of death, and buryest thou the dead agayne? Neuertheleße Tobias fearyng God more then the kynge, toke the bodyes of the slayne, dyd them in his houle, and buryed the at mydnyght. Tobi. D

If happened vpon a daye, that he hed buryed the deade, and was wery, came home, and layed him downe by the wall and slept. E

And

Deuter.xvii.a
and.xxiii.a
Josue.xxiii.a
xxiv.xi.a

And whyle he was a slepe, there fell downe vpon his eyes warme dunge out of the swalowes nest, so that he was blynde. This temptacion dyd God suffre to happen vnto hym, that they which came after, myght haue an example of his patience, lyke as of holy Job. For in so moche as he euer feared God from his youth vp, and kepte his commaundementes, he was not heuye against God, that the plage of blyndnes chaunced vnto him but remayned stedfast in the feare of God, and thanked God all the dayes of his lyfe.

D For like as dyuerse Job was had in derysion of his frendes, euen so was he full often of his elders and kynsfolkes, which sayde vnto him: where is thy hope, for the which thou hast done almes and buryed the deade? But Tobias rebuked them, and spake: Say not so, for we are the chyldren of holy men, and loke for the lyfe, which God shal gyue vnto them that neuer turn their beleue from him. Anna his wyfe went dayly to the weuynge worke, and sought what lyuyng she coulde get with the labour of her handes, and brought it. And it happened that she toke a kyd and brought it home.

Job.iii.a

Tobi.viii.a

E Deut.xxii.a

And when her husband herd it crye, he sayd vnto her that it be not stolen, restore it agayne to the owners: for it is not lawfull for vs to eat or to touche any thynge of theft. The wife was wyse angryet, and sayd: Now is thy hope become vayne openlye, and thy almes deedes are manyfest. With these and such like wordes dyd she call hym in the teeth.

Deuter.xxii.a

Job.xiii.b

¶ The prayer of Tobias. Sara the doughter of Raguell is slaundred of her fathers seruaunt. The prayer and talkinge of Sara: Tobi also the innocency and chastyne of her. The prayers of Tobias & Sara are herde.

CAPI. III.

1 THen Tobias toke it heuyly, and with teares began to make his prayer sayinge: O Lorde thou arte ryghteous, & all thy iudgementes are true, yea all thy wayes are mercy, fayth & truthe and iudgement. And now, O Lorde, be myndfull of me, and take no vengeaunce of my synnes, neither remembre vp my vnlawdes neither the mysdedes of my elders. For we haue not bene obedyent vnto thy commaundementes, therfore are we spoyled & brought in to captyuytie, into deeth, in to derision and shame vnto all nacions, amonges whom thou hast scattered vs. And nowe O Lord thy iudgementes are great, for we haue not done accordynge to thy commaundementes neither haue we walked innocently before the. And nowe O Lorde, deale with me accordynge to thy wyll, and commaunde my spirite to be receyued in peace, for more expedyente were it for me to dye, then to lyue.

Psal.cxviii.b

2 At the same tyme it happened, that Sara the doughter of Raguel at Rages a cytye of the Medes was slaundred of one of her fathers handmaydes, that she shulde haue had fiue husbandes, whiche as soone as they were gone in vnto her, euery slayne of the euyl called Asmodeus. Therfore when she reproued the mayden for her faute, she answered her, sayinge: God let vs neuer se vpon the doughter of the mare vpon earth, thou killest of thy husbandes. Wylt thou slaye me also, as thou hast slayne seuen men? At the laste wordes, Sara went in to an hygh chambre of her house, and thre dayes and thre nyghtes she neyther ate ne dranke, but continued in prayer, and besought God with teares, that he wolde delyuer her from this vnbrake.

3 Upon the thyrde daye it chaunced, that when she had made an ende of her prayer, she praysed the Lorde sayinge: Blessed be thy name O God of our fathers, which when thou art wroth, shewest mercy, and in the tyme of trouble thou forgyuest the synnes of the, that call vpon the. Vnto the O Lorde turne I my face, vnto the lyfte I vp myne eyes. I beseche the O Lorde, loose me out of the bondes of this vnbrake, or els take me presently away from of the earth. Thou knowest Lord, that I neuer had delyte vnto man, and that I haue kepte my soule cleane from all vnclenly lust. I haue not kepte company with them that passe their tyme in sporte, neyther haue I made my self partaker with the that walke in lyght behauour. Neuertheles, an husbande haue I obteyned to take, not for my pleasure, but in thy feare.

Now peraduenture eyther I haue bene vnworthy of them, or els were they vnmete for me, for thou happily hast kepte me to an other husbande. For why? thy counsell is not in the power of man. But who so euer loueth the, and seruyth the a ryghte, is sure, that yf he be tempted and proued, it standeth in the reuenger: and yf he endure in patience, he shall haue a rewarde and be dyuyne crowned, and yf he be in trouble, that God (no doubte) shall delyuer him: and yf his lyfe be in chastening, that he shall haue leaue to come vnto thy mercy.

For thou hast no pleasure in our damnacion: and why? after a storme thou makest the wether fayre and styll: after weepynge and bewaylynge, thou gyuest great ioye. Thy name O God of Israell, be praysed for euer. At the same tyme were both their prayers heard in the syght of the magesty of the hyghest God. And Raphael the holy Aungell of the Lorde was sent to helpe them both, whose prayers came together before God.

¶ Tobias thynkyng to dye, geueth a goodly exhortacion and monicion to his sonne,

CAPI. IIII.

SO when Tobias thought his prayer to be herde, that he myght dye, he called vnto hym his sonne Tobias: and sayd vnto hym: My sonne, braue the wordes of my mouthe, and laye them in thyne herte as a foundacion. When God taketh away my soule,

shalt burye thou my body, and holde thy mo
ther in honour all the dayes of her lyfe. For
thou oughtest to remember, what and howe
great perils she suffered for thee in her wombe.
And when she also hath finished the tyme
of her lyfe, burye her by me. Feare God in
thy thought all the dayes of thy lyfe, and be
ware, lest at any tyme thou consent vnto hy,
and lest thou lye vp the commaundements
of the Lorde our God.

Gyue almes of thy goodes, and turne no
wer thy face from the poore: and so shall it
come to passe, that the face of the Lorde shal
not be turned away from the. Be mercyfull
after thy power. If thou hast much, gyue plen
teously: yf thou hast lytle, be thy beneuolence
gladly to gyue of that lytle. For so gatherest
thou thy selfe a good rewarde in the day
of necessitye. For almes deliuereth fro death
and suffereth not the soule to come in darkenes.
A greate comforte is almes vnto all them
God, vnto all them that do it.

My sonne, kepe the well from all horedome, and (before thy wyfe) let no fawte be knowen of the. Let neuer pryde haue rule in thy mynde nor in thy wordes, for in pryde
began all destruction.

Whatsoeuer worketh anye thynge for the,
immediatlye gyue hym his hyre, & loke that
thy hyred seruaunte wages remayne not by
the nyght. Loke that thou neuer do vn
to an other man, the thynge that thou wol
dest not an other man shuld do vnto the. Gyue
thy bred with the hungry and poore, and cloth
the naked with thy clothes. Set thy bred
and wyne vpon the buryal of the vngodlye,
and doo not thou eate and drynke therof
with the synners. Alwaye counsayle at
wyse.

Be alwaye thankfull vnto God, and be
seche him, that he wyll order thy wayes, and
that whatsoeuer thou beginnest or takest in had
it may remayne in him. I certefy the also my
sonne, that (when thou wast yet but a babe)
I deliuered ten talentes of syluer vnto Ga
belus, at Rages a cytye of the Medes, and
his handwrytynge haue I by me. And there
fore seke some meanes, how thou maist come
by hym, and declare of him the sayd wrytynge
of syluer, and gyue him his handwrytynge
agayne.

My sonne, be not afrayde: truth it is, we
leade here a poore lyfe: but greate good shal
we haue, yf we feare God, and departe from
all synne and be well.

¶ The obedience of ponge Tobias to his father, whose he sendeth to Rages. An angell accompanyeth with him in his iourney.

CAPI. V.

Then answered Tobias his father, and
sayde: father all that thou hast co
maunded me, wyll I do, & that dylye
tly. But how I shal require this money I ca
not tell. Neither hath he knowe me, as I him.
What token shall I gyue him? Shal so I be
more certayne, I must knowe it. Then gat fa
ther and mother him, and sayde: I beare the this
wytnesse by me, whether I send thine vnto
him, accordyng to that shall gyue me. Now go
thy wayes warde, and get the some honest
man to go with the for an hyre, that then
mayst receyue the money, whyle I am yet
lyuynge.

Then went Tobias out, and when he
came, he found a fayre young man standyng,
girded vp, and as it were redy to take
his iourney. [illegible]
an Angell of God, but wyste it not, and
sayde: From whence art thou, thou good young
man? he answered: Of the chyldren of Is
rael.

And Tobias sayde vnto hym: knowest thou
the ways that leadeth vnto the countreye of
the Medes? He answered: I knowe it well,
and all those maters haue I gone oft tymes,
and haue lodged with our brother Gabelus
that dwelleth in Rages, a cytie of the Me
des, whiche lyeth vpon the mounte Epba
tanis. Tobias sayde vnto hym: I praye the
tary for me, tyll I haue tolde my father ther
tydynges. Then went Tobias in, and tolde
his father all. At the whiche his father marue
yled, and prayed that he wold come in vnto
hym.

Now when the Angell came in, he salu
ted hym and sayde: Ioye be vnto the for euer
more. And vnto Tobias sayde: what ioye can
I haue that lye here in darkenes, and se not
the lyght of heauen? The younge man sayde
vnto hym: Be of good cheare, God shal help
the shortly. And Tobias sayde vnto him: Call
thou hyrynge my sonne to Gabelus, vnto the
cytye of Rages in Medea? And when thou
comest agayne, I shall paye the thy hyre.
And the Angel sayde vnto hym: I shal leade
thy sonne, and bryng him to the agayne.
Then Tobias answered hym: tell me I pray
the, of what house, or of what tribe art thou?
The Angell Raphael sayde vnto hym: Al
beit thou after the hyred of an hyrelyng, or
seruaunt thou e gayde for thy sonne to go with
hym? But that I make the not carefull, I
am Azarias the sonne of greate Ananias.
And Tobias answered: thou arte come of a
greate kynred: but I pray the be not displea
sed that I desyred to know thy kynred. The
Angel sayde vnto hym: thy sonne shal I leade
forthe safelye, and bryng hym hole to the
agayne.

Then answered Tobias, and sayd: well
goo on youre waye, and God be in youre
iourney, and his Angell bearе you cōpanye.
So when they had prepared all thynges, y
they wolde take with them in their iourney:
Tobias bad his father and his mother fare
well, and they went on their waye both to
gether. Now when they were gone, his mo
ther began to wepe, and sayd: The staffe of
our age hast thou taken awaye, and shut him
from ba.

Wolde God tha: money had neuer bene,
for the

for the whiche thou hast sent hym awaye. If we had bene content with our pouerte, this had bene great ryches vnto vs, that we sawe our sonne here. Then sayd Tobias vnto her: wepe not, our sonne shall come to be agayne safe and sounde, and thyne eyes shall se hym. For I trust, that the good Aungell of God shall beare hym company, and ordre well all the thynges that he doeth: so that he shall come to be agayne with ioye. At these wordes his mother ceased of from weppynge, and helde her tongue.

Cyounge Tobias is deliuered from the fysshe, by the Angell. The Aungell exhorteth Tobias to take Sara to his wyfe.

CAPI. VI.

SO Tobias went on his waye, and a dog folowed hym, and the fyrst nyght they rested by the water of Tygris. Then wente he out to wasshe his fete, and beholde, there came forth an horrible fysh to deuoure him. Of whom Tobias was afrayed, and cryed with a lowde voyce, sayinge: Lorde, he commeth vpon me. And the Aungell sayde vnto hym: Take hym by the chefe blade, and drawe hym to the. And he dyd so, and drewe hym vpon the lande. And the fysh began to leape at his fete.

Then sayd the Aungell vnto hym: Take out the bowels of this fysshe, and ke for the herte, the gal, and the liuer, kepe them by the. For these thynges are necessary and good for mannes vse. Tobias dyd so, and roosted the fish, & they toke hym with them in their iourney, the reste but they salted, as muche as was sufficient for them, tyll they came to Rages.

Then Tobias asked the Aungell, & sayde vnto hym: I pray the brother Azarias, tell me wherto are these thynges good of the fysshe, that thou hast bydden me kepe?

The angell answered hym and sayde: If thou layest a pece of the herte vpon the coles, the smoke therof driueth awaye all maner of euyll spirites, whether it be from man or from woman, so that from thence forth that same shal come no more vnto them. The gal is good to anoynt or to stroke the eyes withal, where an euyll is any bleamyth in them, so that they be hole.

And Tobias sayde vnto him: where wylt thou that we remayne? The angel answered and sayde: here is a nygh kynsman of thyne, one Raguel by name, which hath a daughter called Sara, & hath neither sonne ne daughter but her. All his good belongeth vnto the, and thou must marry his daughter: and therfore desyre her of her father, and he shall geue her the to wyfe. Then answered Tobias & sayde: As I vnderstand, she hath bene maryed vnto seuen husbandes, and they al are dead and I haue herde say, that the deuyll slewe them. I am afrayde therfore, lest such thynges happe vnto me also: which if it come to passe (sayinge I am the onely sonne of my father & my mother) I shulde bringe them in their age with sorow to their graues.

Then sayd the Aungell Raphael vnto him: Heare me, and I wyll tell the what they be, of whom the deuyll hathe power. Namelye, they that receyue maryage of such a fashyon, that they shut God out from them and from their hert, & geue them selues to their euyll lust, euen as it were an horse and mule, which haue no vnderstandyng, vpon suche hath the deuyll power. But when thou takest her, and art come in to the chambre, withholde thy self from her three dayes, and geue thy diligence vnto nothynge but vnto prayer with her.

And in the fyrst nyght, roll the liuer of the fysshe, and the deuyll shall be driuen awaye. The seconde nyght, shalte thou be receyued in to the companye of the holye patriarches. The thyrde nyght, shalte thou obtayne the blessynge of God, so that hole chyldren shal be borne of you. After the thyrde nyght take the mayden in the feare of God, and more for the desyre of chyldren, then for any fleshly lust, that in the sede of Abraham thou mayest obtayne the blessynge in chyldren.

Cyounge Tobias and the Aungell come to the house of Raguel. He requyreth Ragueles doughter to wyfe, and obtayneth her.

CAPI. VII.

THen wente they in to Raguell, whiche receyued them ioyfully. And when Raguel loked vpon Tobias, he sayde vnto Anna his wyfe: how lyke is this yonge man vnto my brothers sonne. And when he had spoken this, he sayd: whence be ye good brethren? They sayd: Of the tribe of Nephthaly out of the captyuyte of Ninyue. Then sayde Raguel vnto them: know ye my brother Tobias? They sayd: yea, we know hym well. And when he had spoken much good of him, the Aungell sayde vnto Raguel: Tobias of whom thou askest, is this yong mans father. Then Raguel boweth him selfe downe, and wepte, toke him about the necke and kyssed hym, and sayd: O ye blessyng bene thou my sonne, for thou arte the sonne of a good vertuous man. And Anna his wyfe and Sara his doughter wepte also.

Now when they had eaten together, Raguel had kyll a wether, and to make a feast. And when he prayed them to sye downe to dynner, Tobias sayd: I wyll neither eate ne drynke here this daye, except thou first graunte me my petition, and promyse me to geue me thy doughter Sara. When Raguel hearde this, he was astonyed, for he knewe what had happened vnto the other seuen men that went in vnto her: and he began to feare that it should chaunce vnto him also in lyke maner.

And whyle he stode so in doubte, and gaue the young man no answere, the Aungell sayd vnto him: Feare not to geue him thy doughter, for vnto this man that feareth God, belongeth thy doughter to wyfe, therfore might

none other haue her.

Then sayd Raguel: I doubt not, but God hathe accepted my prayers and teares in his sight: and I trust he caused you to come vn to me for the same intent, that this doughter of myne myght be maryed in her owne kynred, accordynge to the lawe of Moses. And nowe doubte thou not, but I will gyue her vnto the: And he toke the ryght hande of his doughter, and gaue her in to the ryght hande of Tobias, and sayd: The God of Abrahā, the God of Isaac, and the God of Jacob, be with you: ioyne you togyther, and fulfyll his blessynge in you. And they toke a letter and made a wrytynge of the marryage. And then made they merry, and prayed God. And Raguel called Edna his wyfe vnto hym, and bad her prepare an other chambre, and thyther he brought Sara his doughter, and she wepte. Then sayde he vnto her: Be of good cheere my doughter, the Lorde of heuen gyue the ioye, for the heuynesse that thou hast suffered.

¶ The Aungell byndeth the deuyl. Tobias exhorteth his wife to prayer, and they praye three dayes before they lye togyther.

CAPI. VIII.

NOw after that they hadde supped, they brought the yong man in to her. Then thought Tobias vpon the wordes of the aungell, and toke out of his bagge a pece of the liuer of the fysh, and layd it vpon the hote coles. And the aungell Raphael toke hold of the deuyl, and sent him awaye, and bad him in the wildernes of vpper Egypte. Then sayde Tobias vnto the virgin, Sister Sara, let vs make our prayer vnto God today, to morow, and ouermorow: for these three nyghtes will we reconcile our selues vnto God: and when the third holy night is past we shall ioyne togyther in the duty of marriage. For we are the children of holy men, and we may not come togyther as the heathen that know not God.

Then rose they vp both togither, and besought God earnestly that he wolde preserue them. And Tobias sayde: O Lorde God of our fathers, prayed be thou of heauen and earth, of the sea, welles, and floudes, and of all the creatures that be therin. Thou madest Adam of the mould of the erth, and gauest him Eua for an helper. And now Lorde thou knowest, that it is not because of voluptuousnes that I take this syster of myne to wyfe, but onely for the loue of children, in whome thy name be blessed for euer. And Sara sayde: haue mercy vpon vs, o Lorde, haue mercy vpon vs and let vs both come hole and sounde to a good age.

And about the cocke crowe, it happened that Raguel called his seruantes, and they went with him to make a grane. For he sayd: it is counseled vnto him peraduenture, as it did vnto the other yong man, that wente in vnto her. Now when they had made the graue, Raguel came againe to his wyfe, and sayd vnto her: sende one of thy maydes to loke yf he be dead, that I may bury hym afore it be ryght daye. And she sente a mayden to se, which when she came in to the chambre, she founde them hole and sounde slepyng togyther. And so she came againe, and brought good tydynges. Then Raguel and Edna his wife, prayed God and sayd: prayed be thou, o Lorde God of Israel, for it is not happened vnto vs as we thought. For thou hast mercifully wisshed vs, and put away from vs the enemy that persecuted vs, and hast shewed mercye vnto vs and two beloued. O Lorde cause them to magnify the more perfectly, and to offre the the sacrifice of thy praise and of their helth: that al people may know, that thou only art God in all the earth.

And immediatly Raguel commaunded his seruauntes to fill the graue or they had made with erth afore it was ryght: and bade his wyfe prepare a feast, to make redy al thynges that were necessary for meate, to suche as shuld be by the waye. He caused two fat kyne also, and fourr wethers to be slayne, and meates to be prepared for all his nere frendes, and Raguel charged Tobias to remayn with him two wekes. As for all the good that he had, he gaue Tobias therof, halfe of it, and made this writing, that the halfe which remayned, shoulde fall vnto Tobias after their death.

¶ The Aungell goeth to Gabelus, at the desyre of Tobias, which deliuereth the letter, and receyueth the money.

CAPI. IX.

THen Tobias called vnto him the aungell, whome he thought to haue ben a man, and sayd vnto hym, Brother Azarias, I pray the harken vnto my wordes: yf I shulde gyue my selfe to be thy seruaunte, I shall not deserue the prouidence. Neuertheles I beseche the, that thou wylte take the beastes and the seruauntes, and go vnto Gabelus in Rages the citye of Medes, and deliuer hym his bande wrytynge, and receyue the money of hym, and praye hym to come to my marryage. For thou knowest thy selfe, that my father telleth the dayes: and yf I tary one day to longe, he will be sorye in his mynde. Nowe seest thou how earnestly Raguel hath requyred me, so that I can not say hym naye.

Then toke Raphael four of Raguels seruauntes and two camels, and went vnto Rages the citye of the Medes: and when he had founde Gabelus, he gaue him his hand wrytyng and receyued all the money. He told hym also of Tobias the son of Tobi, how all thynges had happened, and caused hym to come with him to the marriage. Now when he came in to the house of Raguel, he found Tobias sitting at the table: and he lept vp, and they kyssed one an other, and Gabelus wepte, and prayed God and sayd: the blessing of the God of

Dod Israel

Israel bere thou, for thou art the sonne of a right vertuous and iust man, and of one that feareth God, and gyueth grete almes. And blessyng haue thy wife, and your children that ye may se your children and your children children, vnto the thyrde and fourthe generacion, and that your sede maye be blessed of the God of Israell, whiche reygneth worlde without ende. And when they had sayde: Amen, they wente to the feaste, but with the feare of the Lorde, helde they the feast of the mariage.

¶ Tobias and his wyfe are sad for the tarryance of their sonne. Raguel sendeth agayne Tobias with his wyfe.

CAPI. X.

NOwe whyle yonge Tobias made long tarryinge by reason of the mariage his father was full of care and beyrnesse, and thought what shoulde be the cause, that my sonne caryeth so longe? Or why shoulde he be kepte so long there? peraduenture Gabelus is dede, and no man wyll gyue hym the money. Thus began he to be very sorowfull he sayde his wyfe with him, and began to wepe bothe togyther, because their sonne was not come agayne vnto them at the daye appoynted: he for his mother, she wept with discomfortable teares, and sayd: Wo is me, my sonne why haue we sended the away in to a straunge countrey, thou lyght of our eyes, staffe of our age, comforte of our lyfe, thou hope of our generacion: Seyng all the thynges that we haue ben ouely of the, we sholde not haue sent the away from vs.

Then Tobias comforted her, and sayd: holde thy tonge, and be not discomforted, our sonne is hole and sounde: the man that we sent him with is faythfull ynoughe. Neuertheles she myght in no wyse be comforted: but daylye went out, loked about, and went about all the streetes, whereby she thought he sholde come agayne, that if it were possible, she myght se him comming a farre of.

Then sayd Raguel vnto his sonne in law: O tary here, and I shall sende a messenger vnto thy father Tobias, to tell hym that thou art in good helth. Tobias sayd vnto him: I am sure that my father and my mother count euery daye, and their houres are sory.

So when Raguel prayed Tobias with many wordes, and wolde in no wyse haue hym, he delyuered Sara vnto hym, and the halfe parte of all his good: in seruauntes, and handmaydens, in shepe in camels, and in kyne, and moche money, and so sente hym awaye from him with peace and ioye, and sayd: the holye aungell of the Lorde be with you in youre iourney, and bryng you forth safe and sounde, that ye maye fynde all thynges in good case with youre children, and that myne eyes maye se youre children afore I dye. So the fathers embraced their doughter, kyssed her, and let her go, exhortynge her to honour her father and mother in lawe, to loue her husband, to rule well her household, to kepe her house in good order, and to shewe her selfe faythfull.

¶ Yonge Tobias leuyng his wyfe and household in the myd waye, commeth before with the Aungel. ¶ He dreame of his mother, lokyng after her sonne. He is ioyfully receyued of his father and mother. ¶ And commeth fourth dayes after.

CAPI. XI.

AS they nowe were goynge homeward agayne, vpon the. xi. daye they came to Charra, whiche lyeth in the halfe waye towarde Ninine. And the aungel sayd: Brother Tobias thou knowest howe thou hast left thy father: therfore yf it please the we two wyll go before, and let the household with thy wyfe and the catell come softe and fayre after vs. And when Tobias was content that they sholde go before, Raphael sayd vnto hym: Take of the gall of the fish with the, for it shal be necessary. So Tobias tooke of the gall, and they wente their ware. But Anna the mother of Tobias sat dayly by the waye lyde vpon the top of an hylle, from whence she myght se farre about her. And whyle she was wayteynge there for his comming, she loked afarre of, and anone she perceyued her sonne comming, and ran and told her husband, sayeng: Beholde, thy sonne cometh. And Raphael sayde vnto Tobias: As soone as thou commest in to the house, immediatly worshyp the Lorde thy God, and gyue thankes vnto hym: then goo to thy father & kysse hym, and strayght his eyes ouer with the gall of the fysh, that thou hast brought with the. For be sure that his eyes shal straight way be opened, and thy father shall se the lyghte of heuen, and shal reioyce at the lyght of the. Then the dogge that had ben with them in their iourneye, ranne before, and came as a messenger, and wagged with his tayle for gladnesse.

So the blynd father arose, and began to renne and bombled with his fete, and gaue a seruaunt his hande, ran to mete his son, receyued hym and kyssed hym and his wyfe, and began to wepe for ioye.

Now when they had worshiped & thanked God, they sat downe. Then toke Tobias of the fisches gall, & anoynted his fathers eyes: and tarryed half an hour, and then began the bleamyth to go out of his eyes, like as it had ben the whyte skyn of an egge, which Tobias toke and drew from his eyes, and immediatly he receyued his syght.

Then they prayfed god, he and his wife, and al they that knew him. And Tobias sayd: O Lorde God of Israel, I gyue the prayse and thankes, for thou haste chastened me, & made me hole. And lo, nowe do I se my son Tobias. After seuen dayes came Sara his sonnes wyfe also hole and sound, with all the household and catell, with camels & moche money of his

of his wyues, and with ꝑ money that he had receyued of Gabelus: and he told his father and mother al the benefytes, which God had doone for him, by the man that ledde hym. Achior also and Nabath Tobias systers sõnes came, and were glad, and reioyced with hym, by reason of al the good, that God had shewed vnto hym. And so for ꝑ space of fyue dayes they made merye, and were ryght ioyfull euery chone.

¶ Younge Tobias rechenyth vp vnto his father the pleasures that the Aungell dyd vnto hym. He offeryth vnto the Aungell halfe the goodes that he brought with hym.

CAPI. XII.

Then Tobias called his son vnto him, & sayd: what may we gyue this holy mã that wolt with the? Tobias answered his father, and sayd: father what rewarde shal we gyue him? or what thyng can deserue his benefytes? he hathe bene my gyde, and brought me safe agayne: he receyued the money for Gabel, he caused me to get my wife he droue the euil spirit from her, he hath ben an occasyon of gladnesse to her father & mother, he delyuered me, that I was not deuoured of the fysh, he hath made the to se ꝑ light of heuē, yea we all haue receyued great good of hym. How shold we worthely deserue these thinges vnto hime But I pray the my father that thou wylt desyre him, yf happely he wil vouchsafe to take with hym the halfe of all ꝑ we haue brought.

So the father and the sonne called hym, & tokē him aside, and began to pray him, that he wolde be content to take in good worthe the one halfe parte of all that he hadde brought. Then sayd he secretly vnto them: Prayse ye God of heuen, and gyue thankes vnto hym, before al men lyuyng, for he hath shewed his mercy vnto vs. It is good for vs to hyde the kynges secrete, but to shew and to prayse the workes of God, it is an honourable thynge. Prayer is good with fastynge, and to gyue almes, is better then to hoord vp treasures of golde, for almes delyuereth from deathe, cleanseth synne, and causeth to fynde euerlastyng lyfe. But they that do synne & vnrighteousnesse, are the enemyes of their owne soules.

Wherfore I tell you the truth, & wyl hyde nothing from you. Whē thou prayedst with teares, and buryedst the dead, and lefte thy dyner, and hyddest the dead in thy house vpō the daye tyme, that thou mygtest bury them in the nyght, I offred thy prayer before the Lorde. And bycause thou was accepted and beloued of God, it was necessary that temptacion shold trye the. And now hath the Lord set me to heale the, & to deliuer Sara thy sonnes wyfe from the euyl spirite. For I am Raphael an aungel, one of ꝑ seuen that stand before God.

Whē they herd this, they were sore afrayd and trembled, and fel downe vpon their faces vnto the ground. Then sayd the aungel: Peace be with you, fear not. Wher as I haue ben with you, it is ꝑ wyl of God, giue prayse and thankes vnto him.

You thought that I did eate and drynke w you, but I vse meat that is inuisible, & drynke that can not be seen of men.

Now therfore is the tyme ꝑ I myste turne agayne vnto him ꝑ sent me: but be ye thankfull vnto God, and tel out all his wōderous workes.

And when he hadde spoken these wordes, he was taken awaye out of their syghte, so that they sawe him no more. Then fell they downe flatte vpon their faces by the space of thre houres, and prayed God: and when they rose vp, they tolde all his wonderous workes.

¶ Tobias the elder giueth thankes vnto God.

CAPI. XIII.

Then olde Tobias opened his mouthe & prayed the Lorde, and sayd: great art thou, o Lorde, for euermore, and thy kyngdome, worlde without ende: for thou scourgest and healest, thou leadest vnto hell, and bringest out agayne, and there is none ꝑ may escape thyne hande. O gyue thankes vnto the Lorde ye children of Israell, & prayse hym in the syght of the heathen. For among the heathen whiche knowe hym not hath he scatred you, to thentent that ye shulde shewe forth his marueilous workes: and cause the for to knowe, that there is none other God almyghtye but he. He hathe chastened vs for our myscedes, and for his owne mercy sake shall he saue vs.

Consider then how he hath delt with you, and praise him with feare and drede, and magnifye the euerlastynge kynge in your workes. I wyl prayse hym, euen in the lend of my captiuitie, for he hath shewed his maiesty vnto a synfull people. Turne you therfore, O ye sinners, and do righteousnesse before God, and be ye sure that he wyll shewe his mercye vpon you. As for me and my soule, we wyll reioyce in God. O prayse the Lorde al ye his chosen, holde the dayes of gladnesse, and be thankfull vnto hym. O Jerusalem thou cyty of God, the Lorde hath punished the for the workes of thyne owne handes. O prayse the Lorde in thy good thinges, and gyue thankes to the euerlastynge God, that he may builde vp his tabernacle agayne in the, that he may call agayne vnto the, all suche as be in captiuitie, and that thou mayste haue ioye for euermore. With a fayre light shalt thou shine and all the endes of the worlde shall honour the. The people shall come vnto the fro far, they shall bryng gyftes, & worshyp the Lord in the, and thy land shal they haue for a Sanctuary, for the shall call vpon the great name in the.

Cursed shall they be that despyse the, and all that blaspheme the, shall be condemned:

but blessed shal they be that buyld the vp. So for thy, thou shalte reioyce in thy chyldren, for they all shall be blessed and gathered together vnto the Lord. Blessed are they all þ loue the, & be glad of thy pear. Prayse thou the Lord, o my soule, for the Lorde our God hath delyuered his city Jerusalem from all her troubles. I will counte my selfe happye yf my sede remayne to se the clerenesse of Jerusalem.

Apoc. xxi. The gates of Jerusalem shall be buylded with Saphyre, & Smaragde, and al the compasse of her walles with precious stones. All her stretes shal be paued with whyte marble stone, and in all her stretes shall Alleluya be song. Prayse de the Lord, which hath exalted her, that his kyngdome may be vpon her for euermore. Amen. And so Tobias made an ende of his talkynge.

¶ Tobias prophecyeth the destruction of Niniue. His sonne returneth to Ragual, after the deeth of the father and mother.

CAPI. XIIII.

Tob. xiiii. Iohel. ii. b. AND after that Tobias had gotten his syght agayne, he lyued. xlii. yeres, and sawe his nephewes chyldren. Howe when he was an hundred and two yere olde, he dyed: and was buryed honourably in Niniue. For when he was fyue and fyftye yeres of age, he lost his syght of his eyes, and when he was three score yere olde, he gat his syght agayne. The residue of his life led he in ioy, and increased well in the feare of God, and departed in pear.

B But in the hourr of his death he called vnto hym his sonne Tobias, and seuen younge syrynges his sonnes chyldren, and sayde vnto them: The destruction of Niniue is at hand, for þ woorde of the Lord can not fayle, and our brethren that are scatred oute of the lande of Israell, shall come thyther agayne, Esdr. ii. Sophon. ii. c and the hole lande of it that be th ben waste, shal be filled, and the house of God that was brent in it, shal be buylded agayne, & all suche as feare God, shal return thither: the heathen also shall forsake their idols, & come to Jerusalem, & dwell there, and all the kynges of the erth shall be glad of her, and worshyp the Lorde God of Israel.

And therfore my chyldren, beare your father: Serue the Lorde in faythfulnesse, & c Deute. vi. i. Reg. xii. Iosue xxiiii. do after his will, and do the thing that pleaseth hym. Commaund your chyldren that they do right, & yue almes, be myndfull of God, and euer to be thankfull vnto hym in truthe and with all their power. Heare me therfore my chyldren, & abyde not here: but in what day so euer ye haue buryed youre mother beside me, gette you frome hense. For I se, that the wickednesse of it shal bring it to destruction and ende.

After the deth of his mother, Tobias de- D parted awaye from Niniue, with his wyfe & chyldren, and with his chylders chyldren, and came agayn to his father and mother in law and found them hole and in a good age, and toke the care of the. And he closed their eyes and was heyre vnto all Raguels goodes, & sawe the fyfth generacion and chylders chyldren. And when he was. xcix. yere of age, he dyed in the feare of the Lorde, and his kynsfolkes buryed hym: And all his posterite continued in a good life, and holy conuersacion: so that they were loued and accepted bothe of God and men, and of al the people of the lande.

(I)

¶ The ende of the boke of Tobias.

THE BOKE OF IVDITH.

¶ The kynge of Egbathanis. The ordre of Nabuchodonosor against Arpharat. The messengers of Nabuchodonosor are despysed.

CAPI. I.

ARpharat the kynge of the Medes, submoued many people vnto his dominion, and builded a noble stronge cytye, which he called Egbathanis. The walles of it made he of fre stone, foure squared, fourtye cubytes hye, & thirty cubites brode. He made towres therupon of an hundred cubites hye. But vpō the .iiii. corners, euery fyue was .xx. fote brode. He made the portes in the heygthe like as the towres. This kinge trusted in his mighty host, and in his glorious charettes.

So in the twelfth yere of his raygne, it happened that Nabuchodonosor the kynge of the Assyrians (which raygned in the great cytye of Ninive) fought against Arpharat, and ouercame him in the greate felde called Regau beside Euphrates and Tigris, and Jadason, in the felde of Erioth the kynge of the Elimes.

Then was the kyngdome of Nabuchodonosor exalted, and his herte was lyfte vp: and he sent vnto all them that dweite in Cilicia, in Damascus, in Libanus, and vnto the heathen that dweite in Carmel, and Cedar, and to suche as dweite in Galile in the greate felde of Esdrelon, to all them that were in Samaria, and beyonde the water of Jordane vnto Jerusalem, and the hole lande of Jesse, vnto the mountaynes of Ethiopia. Vnto all these dyd Nabuchodonosor the kynge of the Assyrians sende messengers. But they all with one consente wolde not agree vnto hym, and sente the messengers agayne empty, and put them away without honoure. Then Nabuchodonosor the kynge toke indignacyon at all that landes, and swore by his trone, and by his kyngdome, that he wolde be auenged of all those countreyes.

¶ Holofernes is sent of Nabuchodonosor, to subdue all the weste. The preparation & purueiaunce of Holofernes.

CAPI. II.

IN the thyrteenth yere of kynge Nabuchodonosor, vpon the .xvii. daye of the fyrste moneth, it was deuised in the court of Nabuchodonosor the kynge of the Assyrians, that he wolde defende him selfe. So he called vnto hym all the elders, all his capitaynes, & men of warre, and shewed them his secrete counsell, and tolde them that his purpose was to bringe the hole earthe vnder his dominion. Nowe when they were all content with his saying: Nabuchodonosor the kynge called Holofernes the chefe capitayne of his warres, and sayd vnto him: goe thy waye forth agaynst all the kyngdomes of the weste, and specially agaynste those that haue despysed my commaundement. Thou shalte spare no treatme, all stronge cities shalt thou bring in subiection vnto me.

Then Holofernes called togyther all the capitaynes and rulers of all the power in Assyria, and mustred the souldyers vnto the host (lyke as the kynge commanded hym) namely an hundred and twentye thousande fyghtynge men vpon foote, and twelue thousande archers vpon horsebacke. All his ordinaunce sente he before with an innumerable multitude of camelles, so that the hoste was wel prouyded for with corn and smal catel, and that without nombre. He caused corn to be prepared oute of all Siria for his hoste. Moche golde and syluer also toke he oute of the kynges house. So he toke his iourney, he and all his host, with charettes, horsemē, and archers: of whom there were so many, that they couered the ground of the land, lyke the grashoppers.

And when he was gone past the borders of the Assyrians, he came towarde the greate mountaynes of Ange, whiche lye towarde the left syde of Cilicia: and so he went vp to all theyr castels, and wanne euery stronge hold. As for the welthy city of Scirthus, he brake it downe, and spoyled all the children of Thartis and the Ismaelites, whiche laye towarde the wyldernesse, and vpon the south syde of the land of Chelon. He went ouer Euphrates also, and came in to Mesopotamia, and brake downe al the hye cities that were there, from the brooke of Mambre, til a man come to the see: & he toke the borders in Cilicia, vnto the coostes of Japhet towarde the southe. He carried away all the Madianites, and spoyled all theyr goodes: & who so euer withstode him, he slew them with the swerde. After this he went downe in to the felde of Damascus in the time of harueste and brente vp all the corne and all the trees, and caused the vynes to be cut downe. And the feare of him fell vpon all them that dweit in the earth.

¶ Syrians become willyngly subiect to Holofernes. The [illegible] and ceremonyes of hym.

CAPI. III.

SO the kynges and princes of all cities, & landes sent their embassadours, namely they of Syria & Mesopotamia, Syria Sobal, and Lybia, and Cilicia, whiche came to Holofernes, and sayde: Lette thy wrathe cease towarde vs: It is better for vs to serue the greate kynge Nabuchodonosor with ours, and to be subiecte vnto the.

but blessed shal they be that buyld the vp. For lo; the, thou shalte reioyce in thy children, for they all shall be blessed and gathered together vnto the Lord. Blessed are they all ſ loue the, & be glad of thy peace. Prayse thou the Lord o my soule, for the Lorde our God hath destroyed his city Jerusalem from all her troubles. I will counte my selfe happye yf my sede remayne to se the clerenesse of Jerusalem.

Apoc. xxi. The gates of Jerusalem shall be buylded with Saphyre, & Smaragde, and al the compasse of her walles with precious stones. All her streetes shal be paued with white marble stone, and in all her stretes shall Alleluya be song. Prayse be the Lord, which hath exalted her, that his kyngdome may be vpon her for euermore. Amen. And so Tobias made an ende of his talkynge.

¶ Tobias prophecyeth the destruction of Nineue, & commaundeth to Raguel, after the death of his father and mother.

CAPI. XIIII.

AFter that Tobias had gotten his syght agayne, he lyued .xlii. yeres, and sawe his nephewes children. Lowe when he was an hundred and two yere olde, he dyed: and was buryed honourably in Nineue. For when he was fyue and fyftye yeres of age, he lost his syght of his eyes, and when he was three score yere olde, he gat his syght agayne. The residue of his life led he in ioy, and increased well in the feare of God, and departed in peace.

Not alone Nineue but a

But in the houre of his death he called vnto hym his sonne Tobias, and seuen younge spryngoldes his sonnes children, and sayde vnto them: The destruction of Nineue is at hand, for ſ woorde of the Lord can not fayle, and our brethren that are scatred oute of the lande of Israel, shall come thyther agayne.

Psalm. xxi. Sophon. ii.

And the hole lande of it that hath ben waste, shal be filled, and the house of God that was brent in it, shal be buylded agayne, & all suche as feare God, shall returne thither: the heathen also shall forsake their falce, & come to Jerusalem, & dwell there, and all the kynges of the erth shall be glad of her, and worshyp the Lorde God of Israel.

And therfore my children, beare your father: Serue the Lorde in trueth & righte, & after his will, and do the thing that pleaseth hym. Commaund your children that they do ryght, gyue almes, be myndfull of God, and euer to be thankfull vnto hym in truethe and with all their power. Heare me therfore my children, & abyde not here: but in what day so euer ye haue buryed youre mother beside me, gette you fromc hence. For I se, that the wickednesse of it shal bring it to destruction and ende.

After the death of his mother, Tobias departed awaye from Nineue, with his wyfe & children, and with his children children, and came agayn to his father and mother in law and found them hole and in a good age, and toke the care of the. And he closed their eyes and was heyre vnto all Raguels goodes, & sawe the fyfth generation and children children. And when he was .xcix. yere of age, he dyed in the feare of the Lorde, and his brusfolkes buryed hym: And all his posterite continued in a good life, and holy conuersation: so that they were loued and accepted both of God and men, and of al the people of the lande.

(F)

The ende of the boke of Tobias.

THE BOKE OF IVDITH.

¶ The kyngdome of Ephatanie. The pryde of Nabuchodonosor, ageynst Arpharat. The messengers of Nabuchodonosor are despysed.

CAPI. I.

ARpharat the kinge of ye Medes, subdued many people vnto his dominion, and builded a noble stronge cite, which he called Ephatanis. The walles of it made he of fre stone, four squared, seuentye cubytes hye, & thirty cubites brode. He made towres theryon of an hundred cubites hye. And vpō the. iiii. corners, euery fote was. xx. fote brode. He made the portes in the heygthe like as the towres. This kinge trusted in his mighty host, and in his glorious charettes.

So in the twelfth yere of his raygne, it happened that Nabuchodonosor the kynge of the Assyrians which raygned in the great cite of Ninive, fought ageynste Arpharat, and ouercame him in the greate felde called Ragau beyde Euphrates and Tigris, and Jadason, in the felde of Erioth the kynge of the Elimes.

Then was the kyngdome of Nabuchodonosor exalted, and his herte was lyfte vp: and he sent vnto all them that dweite in Cilicia, in Damascus, in Libanus, and vnto the peaches that dweite in Carmel, and Cedar, and to suche as dweite in Galile in the greate felde of Esdrelon, to all theym that were in Samaria, and beyonde the water of Jordane vnto Jerusalem, and the hole lande of Jesse, vnto the mountaynes of Ethiopie. Vnto all these dyd Nabuchodonosor the kynge of the Assyrians sende messengers. But they all with one consente wolde not agree vnto hym, and sente the messengers ageyne empteye, and put them awaye without honoure. Then Nabuchodonosor the kynge toke indignacyon at all those landes, and swore by his trone, and by his kyngdome, that he wolde be auenged of all those countreyes.

¶ Holofernes is sent of Nabuchodonosor, to subdue all the worlde. The preparation and purueyance of Holofernes.

CAPI. II.

IN the thyrtenth yere of kynge Nabuchodonosor, vpon the. xxii. daye of the fyrste moneth, it was deuised in the court of Nabuchodonosor the kyng of the Assyrians, that he wolde defende him selfe. So he called vnto hym all the elders, all his capitaynes, & men of warre, and shewed them his secrete counsell, and tolde them that his purpose was to bringe the hole earthe vnder his dominion. Nowe when they were all content with his saying: Nabuchodonosor the kynge called Holofernes the chefe capitayne of his warres, and layd vnto him: goo thy waye forth ageynst all the kyngdomes of the weste, and specially ageynste those that haue despysed my commaundement. Thou shalte spare no realme, all stronge cities shall thou bring in subiection vnto me.

Then Holofernes called together all the capitaynes and rulers of all the power in Assyria, and mustred the souldyers vnto the hoste (lyke as the kynge commaunded hym) namely an hundred and twentye thousande fyghtynge men vpon fote, and twelue thousande archers vpon horsebacke. All his ordinaunce sente he before with an innumerable multitude of camelles, so that the hoste was wel prouyded for with oren and other cattel, and that without nombre. He caused corne to be prepared out of all Cilicia for the hoste. Syluer and golde also toke he out of the kynges house. So he toke his iourney, he and all his host, with charettes, horsemen, and archers: of whom there were so many, that they couered the ground of the land, lyke the grashoppers.

And when he was gone past the borders of the Assyrians, he came towarde the greate mountaynes of Ange, whiche lye vpon the left syde of Cilicia: and so he went vp into all their castels, and wanne euerye stronge hold. As for the wethy city of Scelothus, he brake it downe, and spoyled all the children of Thersis and the Jsmaelites, whiche laye towarde the wyldernesse, and vpon the south syde of the land of Chelon. He went ouer Euphrates also, and came in to Mesopotamia, and brake downe al the hye citees that were there, from the brooke of Mambre, til a man come to the see: & he toke the borders in frō Cilicia, vnto the coostes of Japhet towarde the southe. He carryed awaye all the Madianites, and spoyled all their goodes: & who so euer withstode hym, he slew them with the swerde. After this he went downe in to the felde of Damascus in the tyme of haruestе and brente vp all the corne and all the trees, and caused the vynes to be cut downe. And the feare of hym fel vpon al them that dweit in the earth.

¶ Kynges become willyngly subiect to Holofernes. The tyrannye and crueltye of hym.

CAPI. III.

SO the kynges and princes of all [illegible] sendes sente their embassadours [illegible] ly they of Syria and Mesopotamia, Siria Sobal, and Lybia, and Cilicia, whiche came to Holofernes, and sayde: Lette thy wrathe cease towarde vs: It is better for vs to serue the greate kynge Nabuchodonosor with oure lyues, and to be subiect [illegible] the.

then that we shulde dye, and be slayne, & receyue greater hurte. All our cityes and possessyons, all mountaynes and hylles, all feldes great, and smal catel, shepe, gotes, boyes and camels, all our goodes and housholdes, be in thy power, vnder thy subiection be it all togyther. We owre selues also and our children wyll be thyne owne, come vnto vs a peaceable Lorde, and vse our seruyce at thy pleasure.

20 Then came Holofernes downe frome the mountaynes with horsemen and greate power, and conquered all stronge fenced cytyes, and all that dwelt in the land. And out of all cytyes he toke stronge men, and suche as were mete for the warre, to helpe hym.

Iudith. 2. There came such a feare also vpon those countreys, that the inhabiters of all the cytyes, the princes and rulers, and the people togyther wente forthe to mete hym as he came, and receyued him honourably with garlandes and torches, with daunces, tabrettes, & pypes.

Neuertheles they dyd this, yet might they not swage his rigorous stomach but he destroyed their cityes, & hewed downe their woddes. For Nabuchodonosor the kinge had commaunded hym, that he shulde roote oute all the goddes of the lande: to the intent that he onely might be called and taken for God of the nations, whiche Holofernes with his power brought vnder him. So wet he thorowe Syria Sobal, and thorowe all Cappadocia, and all Mesopotamia, came to the Idumeans, in the lande of Gabea, and Scythopoly, and toke they cytyes, & remayned there thyrtye dayes, wherin he caused al the hole multytude of his hoste to be gathered togyther.

¶ Iheut reporteth helpe of God, agaynste Holofernes. They fast and praye.

CAPI. IIII.

1 When the children of Israel that dwelt in Iurye herde this, they were sore afrayd of him. There came suche tremblynge also and feare vpon them, that they forsoke he holde vnto the cityes of Ierusalem and the temple of the Lorde, as he had done to other cityes and their temples. So they lent in to all Samaria round about vnto Iericho, tokē in and occupied all the toppes of the mountaynes, made fast & towers with walles, and prepared corne for them a gaynst the battayle.

Eliachim also the preest wrote vnto all them that dwelte towarde Esdrelon (which is ouer agaynst the great felde by Dothaim) and vnto all those by whome men myghte haue passage vnto them, that they shulde take in the wayes of the mountaynes wherby there myghte be any waye and passage to Ierusalem, and that they holde bold 2 diligent watche where any straute way was betwyxte the mountaynes. And the children of Israel dyd, as Eliachim the preest oxth: Lorde had commaunded them. And all the people cried crueltly, and humbled their soules with fastynges and prayers, they & they wyues. The preestes put on heryr clothes, and layde the younge babes before the temple of the Lorde, and couered the aulter of the Lorde with an heryr clothe. And with one accorde they cryed vnto the Lord God of Israel, that their children shulde not be gyuen in to a pray, & their wiues in to a spoyle, that they cityes shoulde not be layde waste, and that their Sanctuary shulde not be vnhalowed, and so they to be a shame and rebuke vnto the Heathen. Exod. 32.

Then Eliachim the hye preest of the Lorde C went rounde about all Israell, and spake vnto them, sayinge: Be ye sure, the Lorde wyll heare youre peticyons, yf ye continue stedfast in fastinges and prayers in the syghte of the Lorde. Remembre Moyses the seruaūt of the Lorde, whiche ouerthrew the Amalechites (that trusted in they myghte and power, in they hoste, in they shyldes, in they charettes and horsemen) not with weapons, but with holy prayers. Euen so shall all the enemyes of Israel be, yf ye continue in this worke that ye haue begon. So vpon this exhortacyon, they continued in prayer before the Lorde. In so moche that they which offered hyemte sacrifyces vnto the Lorde, offered the offerynges vnto the Lorde, beinge arayed in heryr clothes, and had ashes vpon they heades. And they all besoughte God from they hole herte, that he wolde vysyte his people of Israel. Exodus

¶ Holofernes is displeased with the Iewes. Achior shewth vnto Holofernes the maruels of God, done vnto the Iewes, for whose synne, the rulers vnder Holofernes were very angry with him.

CAPI. V.

And word came to Holofernes the prince of the warres of the Assyrians, that C the children of Israell prepared them selues to make resystaunce, and howe they had stopped the wayes betwyxte the mountaynes. Then was he exceedyng wrothe, and called all the princes of Moab, and the capitaynes of Ammon, and sayd vnto them: tell me, what people is this that dwelleth in the mountaynes? or what maner of cityes are they? what is they power? or what maner of hoste haue they, who is their capitayne? And why do they despyse vs (more then all those that dwell in the East) and come not forthe to mete vs, that they myght receyue vs in peace? Iudith. 5.

Then Achior the capitayne of all the Ammonites, answered and sayde: Syr, yf it please the to heare me, I wyll tell the trueth before the concernyng this people that dwell in the mountaynes, and there shall no lye goo out of my mouth. Iudith. 5.

This people is of the generacion of the D Caldees, they dwelte fyrst in Mesopotamia, for

for they wold not folow the goddes of their fathers that were in the lande of the Chaldees, & so forsoke they the customes of their forefathers (whiche had many goddes) and worshipped one God, that made heauen and earth: which also commaunded them þ they should go from thence, and dwell at Haran. Now when there came a derth in to the holelande, they went downe to Egypt, and there they dwelt foure hundreth yeres, in the whiche they multiplyed so greatlye, that their host might not be nombred. And when þ king of Egypt oppressed them, and subdued them in bondage of his cytyes, with makynge of claye and bryche, they cryed vnto God their Lorde, which punyshed the holelande of Egypt, with diuers plagues.

Now when the kynge of Egypt let them go their way, and the plage ceassed, and they followed after them, to take them, & to bryng them agayne in to his seruyce, whyle they were fleynge awaye, the God of heauen opened the see, so that the water stode fast, vpon bothe the sydes as a wall, and their weute thorow the bottom of the see: dryc shod. In the which place, when an innumerable people of þ Egyptians folowed vpon them, they were so ouerwhelmed with the waters, that there remayned not one, to tell them that came after, how it happened. So when this people was passed thorowe the red see, they came vnto the wyldernes of the mount Synai, wher neuer man myght dwell afore, and where the sonne of man had neuer rested.

There were the bytter waters made swete for them, that they myght drynke, and forty yeres had they meate from heauen. Where so euer they went (without bowe and arowe, without buckler or swerde) there God fought for them, and caused them to haue the victory. Yea no man was able to hurte this people, except it were so, that they departed vnfaythfullye fromе the worshyppynge of the Lorde their God. But as oft as they worshypped any other beside their God, he gaue them ouer to be spoyled, to be slayne, and to be put to confusyon. Neuertheles as oft as they were sory for departyng from the worshyp of their God, the same God of heauen gaue them power and strength to withstand their enemyes.

Moreouer they slewe the kyng of the Cananites, Iebusites, Pherezites, Hethites, Cimites, and Amorites, and all the myghtye in Hesebon, and toke their landes and cytyes in possessyon: and so long as they synned not in the syght of their God, it wente well with them, for their God hateth vnrighteousnesse. Yea in the tymes past when they wente out of þ waye, which God had geuen them, that they shulde walke in it, they were destroyed in diuerse battayles of manye nacyons: and many of them were caryed alwaye prisoners vnto a straunge countrey. But now lately they haue turned them selues agayne vnto the Lorde their God, and are come together agayne out of the countreys where they were skatred abrode: and thus haue they conquered their mountaynes, and dwell ther in: and as for Jerusalem where their Sanctuary is, they haue it agayn in possession.

And therfore my Lord, make byrygent inquysyon, yf this people haue done wyckednesse in the syght of their God, then let vs go vp agaynst them, for doubtlesse they God shall delyuer them into thy handes, and subdue them vnto thy power. But if their people haue not displeased their God, [illegible] not be able to withstande the[m] God shall defend them, and so [illegible] shame to all the worlde.

Judithyus

Now when Achior had spoken out their wordes, all the pyrnces of Hol[illegible] were wroth and thoughte to slay him, and sayde one to an other: what is he this, which dare say that the chyldren of Israel are able to withstande Nabuchodonosor the kynge and his host? where as they are an vnwarpeare people, without strength as touchyng armynge of the states of war? That Achior therfore may knowe that he hath deceyued vs, we wyll go vp in to the mountaynes: and whe the myghtye men of them are taken, he also shall be slayne with the swerde, that all people may know, that Nabuchodonosor is the God of the earth, and that there is none other without him.

Achior is committed into the handes of the Iewes by Holofernes. He is tied to a tre, but releassed of the Iewes. The prayer of the people. Achior is receyued of the Iewes.

CAPI. VI.

SO when they had lefte of speakyng, Holofernes toke fyre indignacion, and sayd vnto Achior. For so much as thou hast prophecyed vnto vs, sayenge: that the people of Israell shall be defended of their God, I wyll shewe the, that there is no God but Nabuchodonosor. Yea when we slee them all as one man, thou also shalte perysh with the thorow the swerde of the Assyryans, and all Israel shall be distroyed with the, and then shalt thou fele, that Nabuchodonosor is the Lord of the hole earth. Then shal the sworde of my knyghthod go thorow thy sydes, and thou shalte fall downe slayne amo[illegible] wounded of Israel, and shalte not [illegible] thy selfe agayne, but be vtterly de[illegible] them.

Judithyus

But yf thou thynkest thy prophe[illegible] true, why dost thou then chaunge thy [illegible] why art thou afrayed? Thynkest thou t[illegible] my wordes are not able to be performed? But that thou mayst knowe, that thou shalte fele these thynges with them, beholde, from this house to the wyll I sende the vnto yonder people, that when the punishment of my swerde (whiche they haue worthelye deserued) falleth vpon them, thou mayst be punished with them.

So Holofernes commaunded his seruauntes to take Achior, and to cary him vnto Bethulia,

Iudith.b

Iudith.b.c

D

Iudith.d

Iudith.e

Iudith.f

Iudith.g

Iudith.h

Iudith.i

Iudith.k

Iudith.l

Iudith.m

Iudith.n

Iudith.o

Iudith.p

Iudith.q

Iudith.r

Iudith.s

Iudith.t

Iudith.v

Iudith.x

Iudith.y

Iudith.z

Iudith.aa

Iudith.bb

Iudith.cc

Iudith.dd

Iudith.ee

Iudith.ff

Iudith.gg

Iudith.hh

Iudith.ii

Iudith.kk

Iudith.ll

Iudith.mm

Iudith.nn

Iudith.oo

Iudith.pp

Iudith.qq

Iudith.rr

Iudith.ss

Iudith.tt

Iudith.vv

Iudith.xx

Iudith.yy

Iudith.zz

Iudith.aaa

Iudith.bbb

Iudith.ccc

Iudith.ddd

Iudith.eee

Iudith.fff

Iudith.ggg

Iudith.hhh

Iudith.iii

Iudith.kkk

Iudith.lll

Iudith.mmm

Iudith.nnn

Iudith.ooo

Iudith.ppp

Iudith.qqq

Iudith.rrr

Iudith.sss

Iudith.ttt

Iudith.vvv

Iudith.xxx

Iudith.yyy

Iudith.zzz

Iudith.aaaa

Iudith.bbbb

Iudith.cccc

Iudith.dddd

Iudith.eeee

Iudith.ffff

Iudith.gggg

Iudith.hhhh

Iudith.iiii

Iudith.kkkk

Iudith.llll

Iudith.mmmm

Iudith.nnnn

Iudith.oooo

Iudith.pppp

Iudith.qqqq

Iudith.rrrr

Iudith.ssss

Iudith.tttt

Iudith.vvvv

Iudith.xxxx

Iudith.yyyy

Iudith.zzzz

ourselues wylyngly vnto the people of Holofernes: for better it is that we be captyue and prayse the Lorde with our lyues, then to be slayne and perysshe, and to be laugers to scorne and shame of euery man, when we be oute wyues and chyldren dye before oure eyes. We take heauen and earth this daye to recorde, and the God of our fathers (whiche punysheth vs according to the deserynges of oure synnes) and grue you warnynge, that ye grue vp the cyte newe in to the power of Holofernes hoste, that oure sodayne be worse with the swerde, whiche he shall rubure lowne, for wante of water and for thyrste.

When they had spoken out theyr wordes, there was a great wepynge and howlyng in the hole congregacyon, and that of euery man, and they cryed an hole houre long vnto God with one voyce, saying: We haue synned with oure fathers, we haue done amysse, we haue dealte wyckedly. Vpon that ou[r] gracyous, haue mercy vpon vs, punysshe oure wickednesse with thyne owne scourge, and grue not thou other that knowledge the, vnto a people which knowe[th] the not, lest they saye amonge the Heythen: where is theyr God.

And when they were so wepe with this cryinge and wepynge, that they beside theyr tunges: Ozias stode vp with wacrye eyes, and sayde: O take good herten vnto you, (deare brethren) and be of good cheare, and let vs wayte yet theyr fyue dayes for mercy of the Lorde: peraduenture he shall cut away his indignacyon, and grue glory vnto his name. But yf he helpe vs not wythin theyr fyue dayes are paste, we shall do as ye haue sayde.

¶ Of the vertuous woman Judith, which reproued Ozias and the rulers of the people, because they tempted the Lorde. She also exhorteth them to encourage and better the people, and she warneth her counsell against the enemyes of the Jewes.

CAPI VIII.

A And it happened when these wordes came to the eares of Judith, a wydowe, whiche was the doughter of Merary, the sonne of Ioor, the sonne of Joseph, the sonne of Oziah, the sonne of Elai, the sonne of Tammoy, the sonne of Israel, the sonne of Raphaym, the sonne of Arioch, the son of Melchia, the sonne of Enam, the son of Nathania, the sonne of Salathiel, the son of Simeon, the sonne of Ruben. And her husbande was called Manasses, whiche dyed in the dayes of the barly harueste.

For whyle he was bindynge the sheues together in the felde, the heate came vpon his head, and he dyed at Bethulia his cyte, and there was he buried beside his fathers. Now was Judith his wedlocke wyfe, a wydowe .iii. yeres and .vi. monethes. And in the vpper partes of her house, she made her selfe a pryue chamber, where she dwelte, beynge closed in with her maydens. She wore a smocke of heer, and fasted all the dayes of her lyfe, except the Sabbothes, and newe moones and the solemne dayes that the people of Israel kepte. She was a very fayre and bewtyfull person. Her husbande also had lefte her great ryches, a plenteous housholde, greate possessions and many castell. This Judith was a woman of a very good report with euery one, for she feared the Lorde greatly, and there was no body that spake an yll word of her.

When this Judith herde, how Ozias had promysed the people, that after the fifth day he wolde graue vp the cyte vnto the Assirians for the space Chamos and Chamos and when they came to her he sayde: what tyynge is this, wherin Ozias hath consented that yt God helpe not within fyue dayes, he will graue ouer the cyte vnto the Assirians? What are ye, that ye tempt the Lorde? This beware apeareth no mercy of God, but prouoketh him vnto wrath & indignacion. Wyll ye set the mercye of the Lorde a tyme and appoynte him a dayes after your wyll? Judith. viii.a

Neuertheles for so much as the Lorde is patyent, let vs rather amende oure selues, penaunce vnto hym, and beseche hym of grace. For God threatneth not as a man, neyther wyll he be prouoked vnto wrath as the chyldren of men. And therefore let vs humble our selues before him, and serue him with a meke spyryte, and with wepynge eyes saye vnto the Lorde, that he deale with vs according to his owne wyll and mercye: that like as our herte is now bowed, and brought low, euen so the pryde of them, al may be cast ouer throwen thorow his goodnesse so much as we sinned not the synnes of oure fathers, whiche forsoke their God, and worshypped other gods: for the which synne they were delyuered with the swerde, were spoyled and brought to shame of all their enemyes. As for vs, we knowe none other God but onelye hym, for whose sake we trust we shall not be dysdayned. Jeremy. xviii.a and xxvi.a

Judith. xi.b

Deut.

Therefore deare brethren, forget not the commaundementes and ensyes of the people of God, vnto whom all the people haue respect, and vpon whome the lyf of the people standeth, lyste vp them vnto myndfulnesse and remembraunce that they may call to remembraunce, how our fathers also in tymes past were tempted, that they myght be proued, yf they worshypped their God a ryght. They ought to remember, howe our father Abrahame beynge tempted, and tryed thorowe many tribulacions, was founde a louer and frende of God. So was Isaac, so was Jacob, so was Moyses, and all they that pleased God beynge tryed thorow many troubles, were fedde stedfast in faith. Against they that refused not their temptacions with the feare of God, but put theyr selues forth with impatiency & murmuringe against Deut. viii.a

Genesis a and xxii.a Genesis xv.b Exodus. iii.a

Numer.xi.a and xvi.a. 1.Cor.x.a

Rom.viii.b

agaynst God, perysshed of the destroyer, and were slayne of serpentes. And therfore shuld not we vnderstande to be auenged, for ꝑ thyng that is done vnto vs: but to confyrme, that all their punyshmentes are fewer lesse then our synnes and myslordes. Wherbyynge also that this correction commeth vnto vs (as to the seruauntes of God) for amendment, & not for our destruction.

C Then sayd Ozias and the elders vnto Judyth: All that thou speakest, is true, And no man can reproue thy wordes. Praye thou for vs now therfore vnto God, for thou art an holy woman, and feareth God. And Judyth sayd vnto them: Seinge ye knowe, that my wordes are of God, then prouse my counsell and deuise, yf it be of God and beseche God, that he wyll dyrecte my counsell to good ende.

1.Cor.xiii.b 1.Tessal.v.a 2.Tessal.ii.b Judyth.xi.b

Thou haue I desyred: Ye shall stande this nyght before the porte, and I wyll go forthe with Abra my mayden: Praye ye therfore vnto God, that he wyll graciously remembre his people of Israel, within fyue dayes, as ye haue sayde. As for the thynge that I go in hande withall, aske ye no questyon of it, tyl I open it vnto you my self. be ye nothyng els but praye vnto the Lorde your God for me. Then Ozias the prynce of the people of Juda sayde vnto her: Go thy wayes in peace, the Lorde be with the, that we maye be auenged of our enemyes. And so they wente from her againe.

C The prayer of Judyth for the victory.

CAPI. IX.

NOw when they were gone theyr waye, Judyth went in to her oratory, put on hearye sherte, strowed asshes vpon her hed, fell downe before the Lorde, and cryed vnto him, sayng: O Lorde God of my father Symeon, whiche gauest him a swerde for a defence agaynst that enemyes, that vsed violence and wylfulnesse, and that rauyshed the virgyn, and put her to dishonesty. Thou that gauest theyr wyues in to a praye, and theyr doughters in to captyuitye, & all theyr ꝓye for a ꝓye vnto thy seruauntes, which bare a zele vnto the, helpe me wyddowe, O Lorde my God, I beseche the. For thou hast done all thynges from the begynnynge, and and lohe what thou hast taken in hand, is be wyfed, it came cure to passe. For all thy wayes are ꝓpared, and thy iudgementes are done in thy eternall wyse foreknowledge. O lohe now vpon the armyes of the Assyryans, lyke as it was thy pleasure sometyme to lohe vpō the hoste of the Egyptians, when they beynge weaponed, persecuted thy seruauntes, and put theyr trust in theyr chorreses horsemen, and in the multitude of theyr men of warre. But thou lokedst vpon theyr hoste, sendynge a thycke darkenes before them: and when they came in to the depe, the waters ouerwhelmed them.

Exod.xiiii.c

Turne so Lorde let it go with these, that trust in ꝑ power and multitude of theyr men of warre, in their charettes, arowes and speares, and knowe not, that thou onely art our God, whiche destroyest warres from the beginnynge, and that thou arte the Lorde. O lyfte vp thyne arme now lyke as euer from the beginning, and in thy power bryng these power to nought, cause they: myght to fall in thy wyath.

Psalm.

They make their boost, that they wyll vnhalow and defyle thy Sanctuary, & to waste the tabernacle of thy name and to cast downe the horne of thyne aulter with their swerde. Bryng to passe (O Lorde) ꝑ ꝑ pryde of ꝑ enemy may be cut downe with his own swerd, that he maye be taken with the snare of his eyes in me and that thou mayst smite him with ꝑ lippes of my lone. O giue me a stedfast mynde that I maye destroye hym and his strength, and that I maye destroy hym.

This shal bynge thy name an euerlastinge remembraunce, yf the hande of a woman ouerthrow him for. For thy power (O Lorde) standeth not in the power of men, neither hast thou any pleasure in the strength of horses. There was neuer proude persone ꝑ pleased the, but in the prayer of the humble and meke hast thy pleasure bene euermore.

C Judith. and xi. Psalm. Judith. Psal.xx.

O thou God of the heauens, thou maker of the waters, and Lorde of all creatures, heare me poore woman, callyng vpon the, & putynge my trust in thy mercye. Remembre thy couenaunt, O Lorde, and myne swete wordes in my mouth, and stablyshe this deuyse in my hert, that thy house may contynue tyl in dayes, and that all the Heithen maye knowe and vnderstande, that thou art God and that there is none other but thou.

C Judith wicketh her self to go to Holofernes. The blessynge that the Elders gaue Judith. Holofernes is in loue with Judith.

CAPI. X.

ANd when she had left of cryinge vnto the Lorde, she rose vp from the place, where she had lyen flat before ꝑ Lorde and called her mayde, went downe in to her house, layde the hearey cloth from her, put of the garmentes of her widdowhode, washed her body, anointed her self ꝑ precious thinges of swete sauour, dressed & platted her hert, set an hoode vpon her heade, and put on such apparel as belongeth vnto gladnes, slippers vpon her fete, armelettes, spanges, earynges fynger ryngs, and decked her self with all her best araye. I Judith

The Lorde gaue her also a specyall beautye and fayrenesse (for all this deckynge of her self was not done for any voluptuousnesse, and pleasure of the flesh, but of a right discretion & vertue, therfore dyd the Lorde increase her beauty) so that she was exceding amiable and wel fauoured in al mens eyes.

She gaue her mayde also a bottel of wine a pot

a pot with oyle, potage, cake bred and chese, and went her waye.

D Howe when she came to the poste of the cytye, she founde Olias and the elders of the cytie wayting there. Which when they sawe her, they were astonyed, and meruciled greatly at her bewty, neuertheles they asked no question at her, but let her go, sayenge: The God of oure fathers graut the his grace, and with his power perfourme all the deuyce of thy herte: that Jerusalem maye reioce ouer the, and that thy name maye be in the nombre of the holye and ryghteous. And all they that were there, sayd with one voyce: so be it, so be it. Judith made her prayer vnto the Lorde, and went out at the poste, she and her mayde.

And as she was goinge downe the mountayne, it happened that about the spryuge of the daye, the spyes of the Assirians met with her, and toke her, sayenge: whence commest thou? Or whither goest thou? She answered: I am a doughter of the Hebrues, and am fled from them, for I knowe, that they shall be geuen vnto you to be spoyled: because they thought scorne to yelde the selues vnto you, that they myght fynde mercy in youre syght. Therfore haue I deuysed by my selfe after this maner: I will go before the prynce Holofernes, and tell hym all theyr secretes, and will shew him, how he maye come by them, and wynne them, so that not one man of his host shall perysh.

And when these men had herde her wordes, and conlydred her fayre face, they were astonnyed (for they wondred at her excellent bewty) and sayd vnto her: Thou hast saued thy lyfe by hyndryge oute this deuyce, that thou woldest come downe to our Lorde: and be thou sure, that when thou commest vnto hym, he shall entreate the well, & thou shalte please hym at the best. So they brought her in to Holofernes pauylion, and tolde hym of her. Now when she came in before hym, immedyatlye he was ouercome and taken with her bewtye. Then sayd his seruauntes: who wolde despyse the people of the Jewes, that haue so fayre women? Shuld we not by reason fyght agaynst them for these? So when Judith saw Holofernes syttyng in a canapy, that was wrought of purple, sylke, golde, smaragde and precyous stones, she loked fast vpō hym, and fell downe vpon the earthe. And Holofernes seruauntes toke her vp agayne, at theyr Lordes commaundement.

¶ Holofernes requyreth of Judith the cause of her commynge, whiche gyueth hym a lubryl answere.

CAPI. XI.

THen sayd Holofernes vnto her: Be of good chere, and feare not in thyne hert, for I neuer hurte man, that wold serue Nabuchodonosor the kynge. As for thy people, yf they had not despysed me, I shulde not haue lyft vp a spere agaynst them. But tell me now what is the cause that thou art departed frome them, and wherfore arte thou come vnto vs.

And Judith sayde vnto hym: Syr, vnderstande the wordes of thy handmayden: for yf thou wylt do after the wordes of thy handmayden, the Lorde shall bringe thy matter to a prosperous effecte. As surely as Nabuchodonosor a Lorde of the land lyueth, & as truly as his power lyueth, whiche is in the to the punyshment of all men that go wyde all men shal not onely be subdued vnto him thorow the, but al the beestes also of ye feld. For all people speake of thy prudente actyuytie, and it hath euer bene reported, howe thou onely art good and myghtye in all his kyngdome, and thy discretion is commended in all landes.

The thynge (s manyfest also, that Achior spake, and it is wel knowen what thou commaundedst to be vnto him. For this is playne and of a suertye, that oure God is so wroth with vs (by the reason of oure synnes) that he hathe shewed by his prophetes vnto the people, how that for theyr synnes he wyl wyuere them ouer vnto the enemye. And for so moch as the children of Israel know that they haue so displeased theyr God, they are sore afrayde of the. E Judith. 5.

They suffer greate honger also, and for want of water, they are dead powre in a maner. Moreouer they are appoynted to slaye all theyr catell, that they maye dyncke the bloude of them: and are purposed to spende al the holy ornamentes of their God (which he hath forbydden them to touche) for corne, wyne and oyle. Seynge nowe that they do these thynges, it is a playne case, that they must nedes be destroyed. Which when I thy handmayden perceyued, I fled frome them, and the Lord hath sent me vnto the, to shewe the these thynges. For I thy handmayden worshyp God, euen day nowe beside the, and thy handmayden shall go forthe, and I will make my prayer vnto God, and he shall tell me, when he will reuenge them of theyr synne: then shall I come and shewe the and bringe the thorowe the myddest of Jerusalem, so that thou shalt haue al ye people of Israel as the sheepe without a shepherde, there shal not so moch as an one dog barck agaynst the. For these thynges are shewed me by the prouydence of God: and for so moche as God is displeased with them, he hath sente me to tell the the same.

These wordes pleased Holofernes and al his seruauntes, which maruyled at the wysdome of her, and sayd one to an other: there is not suche a woman vpon earthe, in beauty and discretion of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sent the hither before thy people, that thou mayste geue them into our handes. And for so moche as thy prompte is good, yf thy God perfourme it, vnto me, he shalbe my God also, and thou shalte be exceldent and greate in the courte of Nabuchodonosor, & thy name shall be spoken of in all the lande.

Holofernes

¶ Holofernes commaundeth that Judith be well intreated. She desyreth licence to go out in the nyght season to prare, and obtayneth it. Vagao is sent vnto her, to moue her to come in to Holofernes to a banket, and she commeth. Holofernes is dronken.

CAPI. XII.

¶ Then cõmaunded he her to go in, where his treasure laye, and charged that she shoulde gaue her dwellynge there, and appoynted what shoulde be geuen her from his table. Iudith answered hym, and sayde: As for the meate that thou hast commaunded to gyue me, I maye not eat of it as now, lest I displease my God: but will eate of suche as I haue brought with me. Then sayd Holofernes vnto her: If these thynges þ thou hast brought with the sayle, what shal we do vnto the? And Judith sayde: As truly as thou lyuest my Lorde, thy handemayde shall not spende all this, tyll God hathe brought to passe in my handes, the thynges that I haue deuised.

¶ So his seruauntes brought her in to the tent, where as he had appoynted. And as she was goynge in, she desyred that she myghte haue leaue to go forthe by nyght and before daye, to her prayer and to make intercession vnto the Lorde. Then commaunded Holofernes his chamberlaynes, that they shulde go out and in at her pleasure to prayse God these thre dayes.

And so in the night season she went forth in to the valley at Bethulia, and washed her selfe in the well water. Then went she vp, & besought the Lorde God of Israel, that he wolde prospere her waye, for þ deliueraunce of his people. And so she went in, and remained alone in her tent, tyll she toke her meate in the euenynge.

¶ Vpon the fourth daye it happened, that Holofernes made a solempne supper vnto his seruauntes, and sayd vnto Vagao his chamberlayne: Go thy waye, and entyse this Hebrue, that she maye be wyllynge to consent to kepe chaunge with me. For it were a shame vnto all the Assyrians, that a woman shoulde so laugh a man to scorne, that she were come from him vnlayne with.

Then went Vagao vnto Judith, and sayd: Let not þ good doughter be afrayed, to come vnto my Lorde, that she maye be honoured before hym, that she maye eate and drynke wyne, and be merye with him. Vnto whom Judith answered: Who am I, that I shulde saye my lordes naye? what so euer is good before his eyes, I shall do it: and loke what is his pleasure, that shall I thynke well done, as longe as I lyue.

¶ So she rose vp, and decked her selfe with her apparell, and went in, and stode before hym. And Holofernes herte was thorowlye smytten, so þ he burnt in desyre towarde her. And Holofernes sayde to her: Dryncke now and syt downe, and be merye, for thou haste founde fauoure before me. Then sayde Judith: Syr, I wyll dryncke, for my myndes is meryer to daye, then euer it was in all my lyfe. And she toke and ate and dranke before hym the thynges that her mayden had prepared for her. And Holofernes was merye in her, and dranck more wyne, then euer he dyd afore in his lyfe.

¶ Holofernes sleyeth for very dronckennes, and Judith cutteth of his heed, & goeth therwith to her owne people: of whom she is receiued with ioye. They gyue thankes vnto God, for their deliuerraunce. Judith speaketh vnto Achior, which maruayleth at her treatie done to Holofernes.

CAPI. XIII.

NOwe when it was late in the nyghte his seruauntes made haste euery man to his lodgynge. And Vagao shut the chãbre doores, and went his waye, for they were all ouerladen with wyne. So was Judith alone in the chambre. As for Holofernes he lay vpon the bed all dronken, & of very dronkennes fell a slepe.

Then commaunded Judith her mayde, to stande with without before the doore and to wayte. And Judith stode before the bed, makyng her prayer with teares, and moued her lyppes secretlye, and sayde: Strengthen me O Lorde God of Israel, and haue respect vnto the workes of my handes in this houre, that thou mayste set vp thy cytye of Jerusalẽ lyke as thou hast promysed: O graunt that by the I may perfourme the thynge, which I haue deuised thorow þ beleue that I haue in the.

And when she had spoken this, she went to the bedstrade, and loosed the swerde that hanged vpon it, and drewe it out. Then toke she holde of the heery lockes of his heade, & sayde: Strengthen me O Lord God in this houre: & with that, she gaue hym two strokes vpon the necke, and smote of his heade. Then toke she the canapy away, and rolled the heade bodye alyde. Immedyatly she gat her forth, and deliuered the heade of Holofernes vnto her mayden, and bad her put it in her wallet.

And so these two went forth togyther after theyr custome, as thoughe they wolde praye, and so passed by the hoost, and came thorowe the valley vnto the porte of the cyty. And Judith cryed a farre of vnto þ watchmen vpon the walles: Open the gates (sayd she) for God is with vs, which hath shewed his power in Israel. And when they hearde her voyce, they called the elders of the cytye togyther. And they came al to metre her litle and greate, yonge and olde, for they thoughte not that she shulde haue come so soone. So they lyghted candels, and gathered about her euerychone: but she went vp into an hye place and caused silence to be proclaymed.

When euery man nowe helde his tonge, Judith sayde: O prayse the Lord our God, ¶ for he hath not despyred, nor forsaken the a-

that put their trust in hym, & in me his handmaiden he hath performed his mercy, which he promised vnto the house of Israel: yea in my hande this same night hathe he slayne the ennemy of his people.

And with that she toke forthe the heed of Holofernes out of the wallet, and shewed it them, saying: Beholde the heed of Holofernes the capitayn of the Assirians, and this is the canapy wherin he lay in his drunkennes: where the Lord our God hath slayne him by the hand of a woman.

But as truly as the Lorde liueth his angel hath kept me, going thyther, remaining there, and comming hither agayn from thence. And the Lord hath not suffred me his handmaide to be defiled, but without any filthynesse of syn hath he brought me agayn vnto you, and that with grete victory, so that I am escaped and ye deliuered. O giue thankes vnto hym euerychone, for he is gracious, and his mercy endureth for euer.

So they prayfed the Lorde all togither, & gaue thankes vnto hym. And to her they said: The Lord hath blessed the in his power, for thorow the he hath brought our ennemyes to nought. And Ozias the chiefe ruler of ꝑ people of Israel, sayd vnto her: Blessed art ꝑ of the Lorde the hyghe God, aboue all women vpon earth.

Blessed be the Lorde, the maker of heuen & erth, which hath guyded the aright, to smyte and to smyte of the heed of the capitayne of our ennemyes. For this day he hath made thy name so honourable, that thy prayse shal neuer come out of the mouth of me, which shal alway remembre the power of the Lord, seing thou hast not spared thine owne self, but put the in ieopardy, considringe the anguysh and trouble of thy people, and so hast holpen their fal before God our Lorde. And all the people said: Amen, Amen.

Achior also was called, and he came. The sayd Judith vnto him: The God of Israell vnto whom thou gauest witnesse, ꝑ he wolde be auenged of his enemyes, euen he hath this night thorow my hand smitten of the heed of all the vnfaythfull. And that ꝑ mayst se that it so is, behold this is the heed of Holofernes which in his presumptuous pryde, despised ꝑ God of the people of Israel, & threatned the with destruction, saying: whē the people of Israel is take, I shal cause ꝑ also to be sticke with the swerd. When Achior saw Holofernes heed he fell downe vpon his face to the grounde for very anguish and feare, so that he swowned withall. But after ꝑ he was come agayn to him selfe, he fel downe before her, & prayfed her saying: Blessed art thou of thy God in all the tabernacles of Jacob, for all the people that hear of thy name, shal prayse the God of Israel because of the.

Judith sayd vnto al the people: Brethren hear me. Stick vp this heed vpon our walles, and when the sunne ariseth, take euery man his weapon, and sal out violently: not as though ye wold go beside them, but to ren vpon them with violence. When the spies in the tentes se this, they shal of necessite be compelled to flie backward, and to raise vp their capitayn to the battayle. So whē their capitaynes come in to Holofernes pauylion, and fynde the heed bodye wrapped in the blonde, fearfulnes shal fall vpon them, and when ye perceyue that they flie, followe them without all care, for God shal deliuer them vnto you to be destroyed.

Then Achior seinge the power of God, which he had shewed vnto the people of Israel, fell of from his heathenish byleue, and put his trust in God, and let him selfe be circumcised: and so was he numbred among ꝑ people of Israel, he and all his posteritie vnto this daye.

Now as soone as it was daye, they sticke vp Holofernes heed vpon the walles, and euery man toke his weapon, and so they went oute with an horrible crye. When the spyes sawe that, they ranne vnto Holofernes tent. And they that were within the tente, came before his chaumbre, and made a greate rushing to wake him vp, because they thought with the noyse to haue raysed hym. For there durst not one of the Assirians knocke, go in, or open.

But when the Capytaynes and Princes and all the chyefe in the kynge of the Assyrians hoste came togither, they sayde vnto the chamberlaynes: Goo your waye in, and wake hym vp, for the myce are crepte out of their holes, and dare prouoke vs vnto battayle.

Then wente Bagao in to his chamber, stode before the bedde, and clapped with his handes, for he thought he had ben slepyng with Judith.

But when he had hardened perfectly with his eares and could perceyue no stering, he went nere to the bed, and lyft it vp, and then sawe he the deed bodye of Holofernes lyeng there without a heed, welterd in his blonde, vpon the earthe. Then cryed he with loude voyce, and with weppynge rente his clothes, and went in to Judiths tent, and founde her not: And so he lepte out vnto the people and sayd one woman of the Jewes hath brought all Nabuchodonosors people to shame. For lo, Holofernes lieth vpon the ground, & hath no heed.

When the chief of the Assirians hoste herd that, they rent their clothes, and there fel an intollerable feare and trembling vpon the, so that their myndes were sore afrayd. And there was an exceding great crye in the hole hoste.

¶ The counsell of Judith. Achior beyng an heathen man, turneth to God. The Assyrians are affrayed of the Jewes.

¶ The flyght of the Assyrians. The pursute of Israel after them. Israel becommeth ryche, by the spoyles of the Assyrians. Judith is prayfed of Joacim and of the people.

CAPI. XV.

NOw when all the hoste herde that Holofernes was herded, they: myude and counsell fell from theym: and suche a feare came vpon them, that they vndertoke to defende them selues by fleing away: one spake not to an other, but hāged downe their heades, left all behinde them, and made haste to escape fro me the Hebrues: for they herde that they were hastynge to come after with they: weapōs, and so they fled by the wayes of the feldes, and thorow all the fotpathes of the dales.

And when the childzen of Israel sawe that they fled, they folowed vpon them, and wēt downe with trompettes, blowyng and makyng a great crye after them: As for the Assirians they had no ordre, and kept not them selues togyther, but fled their waye. Neuertheselle the childzen of Israel fell vpon them with one company and ordre, and discomfeted as many as they mygbte get. And Olias sent messengers vnto all the cityes and countreys of Israel.

B So all the regions and euery city sent out their best men after them in harnesse, & smote them with the sword, tyl they came to the vttermost part of their borders. And ꝑ other ꝑ were in Bethulia came in to the tentes of the Assirians, and toke all that they which were fled had left behynd them, and so they found great good. And they that came agayn to Bethulia from the battayle, toke with the suche thinges as had ben theirs: there was no nōbre of the catell, and of all costlye iewels, so that from the lowest to the hyest, they were all made ryche of the spoyles of them. And Joachim the hye prest at Jerusalem came to Bethulia with al the elders, that they might se Judith.

Nowe when she came out vnto them, they began all to prayse her with one voyce, sayinge: thou worshyp of the city of Jerusalem thou ioye of Israel, thou honour of our people, thou haste doone manly, and thy herte is comforted, bycause thou haste loued clenlynesse and chastitie, and hast knowen no man but thyne owne husband: therfore hath the hand of the Lorde comforted the, and blessed shalt thou be for euer. And al people sayd: so be it, so be it.

L In thyrtye dayes coulde the people of Israel scarce gather vp the spoyles of the Assirians. But all that belonged vnto Holofernes, and had ben his specyalty (whether it were of gold, of syluer, of precious stones clothyng and all ornamētes) they gaue it vnto Judith. And all the people reioyced, bothe women, maydens, and yong people, with pipes and harpes.

¶ The songe of Judith for the victory. After the victorye obteyned, the people commeth to Jerusalem, to worshyp and prayse God.

CAPI. XVI.

THen songe Judith this songe vnto the Lorde: Begin vnto the Lorde vpon ꝑ tabretes, syng vnto the Lorde vpō the cymbales. O sing vnto him a newe songe of thankelgyuing, be ioyfull and call vpon his name. It is the Lorde ꝑ destroyeth warres, euen the Lorde is his name. Which hath pitched his tentes in the middest of his people, ꝑ he mygbt deliuer vs from the hand of al our enemyes. Assur came out of the mountayns in the multitude of his strengthe. His people stopped the water brookes, and their bodies couered ꝑ valeys. He purposed to haue brent vp my lande, and to slee my yonge men with the swerde. I

The wolde haue carped awaye my childzen and virgyns in to captyuitie, but the almygbty Lorde hurt hym, and delyuered him in to the hādes of a woman, whiche brought hym to confusyon. For they: mygbtye was not destroyed of the yonge men. It was not the sonnes of Titan that slewe him, neyther haue the greate grauntes set them selues agaynst hym: but Judith the doughter of Merari with her fayre beauty haue discomfeted hym, and brought hym to nought. For she layd awaye her wydowes garment, and put on the apparell of gladnesse in the reioysing of the childzen of Israell. She annoynted her face, and bounde vp her heere in an haue, to begyle hi. Her slyppers rauisshed his eyes, her beautye captyuated his mynde, with the swerde smote she of his neche. The Persiās were astonyed at her stedfastnesse, ꝑ the Medes at her boldnesse. Then howled ꝑ armies of the Assirians, when my symple appeared, braye of thurst.

C The sonnes of the doughters haue perced them thorowe, and slayne them as fugityue childzen: they perysshed in the battayle, for the very feare of the Lorde my God. Let vs synge a songe of thankelgyuynge vnto the Lorde, a newe songe of prayse wyll we syng vnto our God. Lord Lord, thou art a great God, myghty in power, whom no man maye ouercome. All thy creatures shoulde serue the: for thou spakest but the worde, and they were made, thou sentest thy spirite, and they were created, and no man can withstand thy voyce. The mountayns shal moue from the foundacyons with the waters, the stony roches shal melt before the like ware. But they that feare the, shall be greate with the in all thynges. Woo vnto the people that ryse vp agaynste my generacion, for the almyghtye Lorde wyll auenge hym selfe of them, and in the daye of iudgement wyl he visyt them. For he shal gyue fyre and wormes in to their flesshe, that they may burne and fele it for euermore.

After this it happened that after the victo ryc, all the people came to Jerusalem to giue prayse & thankes vnto the Lorde. And when they were purified, they offred al their brent sacrifices, and their promysed offrings. And Judith offred all Holofernes weapons, and all the iewels that the people had gyuen her, and the canapye that she toke from his bed, and

and hanged them vp vnto the Lorde. The people was ioyful as the vse is: and this ioy by reason of the victorye with Judith, endured thre monethes.

So after these dayes, euerye man wente home agayne, and Judith was in great reputacion at Bethulia, and ryght honourablye taken in al the land of Israel. Vnto her vertue also was chastitie ioyned, so that after her husbande Manasses died, she neuer knewe man all the dayes of her lyfe. Vpon the hye solemne dayes she went out with great worshyp. She dwelte in her husbandes house an hundred and fyue yere, and lefte her handemayden free and dyed, and was buryed beside her husbande in Bethulia. And all the people mourned for her seuen dayes. So longe as she lyued, there was none that troubled Israell, and manye yeres also after her deathe.

The daye wherin this victorye was gotten, was solemnely holden and reckened of the Iewes, in the nombre of the holye dayes, and it is yet greatly holden of the Iewes euer sence, vnto this daye.

The ende of the boke of Judith.

THE RESTE OF THE CHAPTERS OF THE BOKE OF ESTHER

which are neyther found in the Hebrue, nor in the Chalde.

The dreame of Mardochus.

CAPI. XI. After the 10 tyme.

MArdocheus the son of Jair, the sonne of Semei, the sonne of Cisei of the tribe of Benjamin, a Jewe, whiche hadde his dwellynge in Susis, a man of greate reputacion, and excellent amonge all them that were in the kynges courte. (Neuertheles, he was one of the prysoners whō Nabuchodonosor the kyng of Babylon had caryed awaye from Jerusalem vnto Babylon with Jechonias ꝑ kyng of Juda.) In the seconde yere of the raygne of greate Artaxerxes, in the fyrst daye of the moneth Nisan, hadde this Mardocheus suche a dreame: he thoughte he herde a greate tempest, horrible thonderclappes, erthquakes, and greate vproze in the land: and that he sawe two great dragons redy to fyght one against an other. Theyr crye was greate: At the whiche royng and crye, all heathen were ꝑpared to fight agaynste the ryghteous people. And the same daye was full of darcknesse, and vncleane, ful of trouble and anguysh, yea a great fearefulnesse was there in all the land. The ryghteous were amased, for they feared the plage and euyll that was deuysed ouer them and were at a poynte with thē selues to dye. So they cryed vnto God, & whyle they were crying, the lytle wel grewe in to a great ryuer, and in to many waters, and with that it was daye, and the sunne rose vp agayne. And the lowly were exalted, and deuoured ꝑ glorious and ꝑoude.

Now whē Mardochē had sene this dreame he awoke, and mused stedfastly in his herte, what God wold do: & so he desired to know all the matter, and his mynde was therupon vntyll the nyght.

Mardocheus letteth the treason deuysed against the kynge, and is therfore rewarded of him.

CAPI. XII.

AT the same tyme dwelt Mardocheus with Bagatha and Tares the kynges chamberlayns and porters of the palace. But when he herde their deuyce, and had diligently consydred theyr ymaginacyons, he perceyued that they wente about to laye theyr cruel handes vpon the kynge Artaxerxes, and so he certified the king therof. Then caused the kynge to examyn the two

Esth. 6. gui-

gelded with tormentes. And when they had graunted it, they were put to deth.

¶ This the kyng caused to be put in the Cronicles for an euerlastynge remembraunce, & Mardocheus wrote vp the same matter. ¶ To the kyng commaunded þ Mardocheus shold do seruyce in þ court, & for this faythfulnes of his, he gaue him a reward. But Aman the sonne of Amadathu the Agagite, which was holde in great honour & reputacion in þ kings court vndertoke to hurt Mardocheus & his people, bycause of þ two chamberlaynes that were put to deth.

¶ The coppye of the letters of Artaxerxes, agaynst the Iewes. The prayer of Mardocheus.

CAPI. XIII.

¶ The great kyng Artaxerxes which raygneth from India vnto Ethiopia, ouer an hundred and .xxix. landes, sendeth his frendly salutacion vnto all the princes and deputyes of the countre, & which be subiect vnto his dominiõ. Whe I was made lorde ouer many people, and had subdued the hole erth vnto my dominion, my mynde was not with cruelte and wronge to exalte my self by the reason of my power: but purposed with equite alwaye and gentlenesse, to gouerne those that be vnder my iurisdiction and holly to set them in a peaceable life, and therby to bringe my kyngdome vnto tranquillite, that men myght lefully go! ouerowe on euery syde, and to renue peax agayne, whi che all men desyre.

Hest.6.a
a.Hest.viii.a

Now when I asked my counsellers howe their thynges myght be brought to a good ende, there was one by vs excellent in wysdome, whose good wyll, truthe, and faythfulnesse hathe ofte bene shewed and proued, (which was also the principall and next vnto the kyng) Aman by name: which certyfyed vs, howe that in all landes there was crepte in a rebellyous folke that make statutes and lawes against al other people, and haue alwayes despysed the proclaymed commaundementes of kynges, and how that for this cause it were not to be suffred that such rule shoulde contynue by you, and not to be put downe.

Kynge now we perceyue the same, þ this people alone are contrarye vnto euery man, vsyng straunge and other maner of lawes, & withstand our statutes and doynges, and go about to stablish lewde matters, that our kyngdome shold neuer come to good estate and stedfastnesse: Therfore haue we commaunded, that al they that are appointed in writing, & shewed vnto you by Aman which is ordeyned and set ouer all oure busynesse, and the most principall next vnto the kyng, and in mener as a father) shall with their wyues and chyldren be destroyed and rooted out with the swerde of their enemyes and aduersaryes: and that there shal be no mercy shewed, and no man spared. And this shal be done in þ fourtenth day of the moneth called Adar, of this yere that they which of old (and nowe also) haue euer bene rebellyous, maye in one daye with violence, be thrust downe in to the hell, to the intent that after this maner our empyre maye haue peax and tranquillitie.

But Mardocheus thought vpon all the D
workes and noble actes of the Lord, & made his prayer vnto hym, saying: O Lord Lord thou valyaunt and almyghty kynge, for all thynges are in thy power, and yf thou wylte helpe and delyuer Israel, there is no mã that can withstãde ne let the: for thou hast made heuen and erth, and what wonderous thyng so euer is vnder the heuen: thou arte Lorde of all thynges, and there is no man that can resyst the, o Lorde. Thou knowest all thynges, thou wotest Lorde, that it was neyther of malice, ne presumpcion, nor for any desire of glorye, that I wolde not bowe downe my selfe, nor worshyp yonder proude presumptuous Aman (for I wolde haue bene contente, and that with good wyll, yf it myght haue done Israel any good, to haue kyst euen his fotesteppes) but þ I dyd it bycause I wolde not set the honoure of a man in the stede of the glorye of God, and bycause I wolde worshyp none but onely the my Lorde. And this haue I done in no pryde ne presumpcion.

And therfore, O Lorde, thou God and kynge, haue mercy vpon thy people, for they E
ymagin how they may bringe vs to nought, yea, they: mynde and desyre is to destroye, and to ouerthrowe the people that hathe euer ben thyne inheritaunce of olde. O despyse not thy portion whiche thou hast deliuered and brought out of Egypte for thyne owne selfe. Heare my prayer, and be mercyful vnto thy people, whom thou hast chose for an heritage vnto thy selfe. Turne our complaynt and sorowe in to ioye, that we maye lyue, O Lorde, and prayse thy name. O Lord, suffre not the mouthes of them that prayse the, to be destroyed.

All the people of Israel in like maner cryed as cruelly as they could vnto the Lorde, for their death and destruction stode before their eyes.

¶ The prayer of Esther, for the delyuerance of her and her people.

CAPI. XIIII.

Queene Esther also being in the batell A
of deth, reforted vnto the Lord, layd alwaye her gorgyous apparell, & put on the garmentes that serued for sighyng and mournyng. In the stede of precious oyntment, she scatred asshes and dong vpon her heed: and as for her body, she humbled it and brought it very low. All þ places where she was wont to haue ioye afore, those filled she with the tearyng of her heere. She prayed also vnto the Lorde God of Israell, with these wordes.

O my

O my Lorde, thou only art our kyng, helpe me desolate woman, whiche haue no helper but the, for my mysery & destruction is hard at my hād. Fro my youth vp I haue herd out of the kynred of my father, that thou tokest Israel from amonges al people, and so haue our fathers of their fore elders, þ they shold be thy perpetuall inheritaunce, & lokest what thou byddest prompte them, thou hast made it good vnto them.

Nowe, wel Lorde, we haue synned before the, therfore hast thou geuen vs in to the handes of oure ennemyes, bycause we worshypped theyr goddes. Lorde thou art ryghteous. Neuertheles it satisfyeth them not, that we are in bytter and heuye captiuitie, and oppressed amonges theym, but thou hast layde theyr handes vpon the handes of theyr goddes: so that they begyn to take awaye the thynge that thou with thy mouth hast ordeyned and appoynted: to destroye thyne enheritaunce, to shut and to stop the mouthes of them that prayse the, to quenche the glorye & worshyp of thy house and thyne aulter, and to open the mouthes of the heathē, that they maye prayse the power and vertue of þ goddes, and to magnifye the flesshely kynge for euer.

L O Lorde, geue not thy scepter vnto them þ be nothynge, lest they laugh vs to scorne in our mysery and fall: but turne their deuice vpon them selues, and punysh hym that hath begon the same ouer vs, and set hym to an ensample. Thynke vpon vs, o Lorde, and shew thy selfe in the tyme of oure distresse, and of oure trouble. Strengthe me, o thou kynge of goddes, thou Lorde of al power, geue me an eloquent and pleasaunt speche in my mouthe before the lyon. Tourne his herte in to the hate of our ennemye, to destroye hym, and al suche as consent vnto hym. But deliuer vs with thy hand, and helpe me desolate woma whiche haue no defence nor helper but onely the. Lorde thou knowest all thynges, thou wotest that I loue not the glory and worship of the vnrighteous, and that I hate & abhorre the bedde of the vncircumcysed, and of all heathen.

Thou knowest and wotest my necessitie, D that I hate the token of my preemynence, and worshyp, whiche I beare vpon my herd, what tyme as I muste shewe my selfe and be seue, and that I abhorre it as an vncleane clothe, and that I weare it not when I am quyet and alone by my selfe. Thou knowest also that I thy handemayden haue not eaten at Amans table, and that I haue had no pleasure nor delyte in the kynges feaste, that I haue not dronke the drynkofferynges, and that I thy handemayden haue hadde no ioye sence the daye that I was broughte hyther, vnto this daye, but onely in the o Lorde. O thou God of Abraham, O thou myghtye God aboue al: heare the voyce of them that haue none other hope, and deliuer vs oute of the hande of the wycked, and deliuer me out of my feare.

¶ Mardocheus moueth Hester to go in to the kynge, and make intercessyon for her people, and the prelormeth his request.

CAPL. XV.

AND vpon the thyrde daye it happened that Hester layd awaye the mourning garmentes, and put on her glorious apparell, and decked her selfe goodly (after that she had called vpon God, whiche is the beholder and sauyoure of all thynges) toke two maydes with her: vpon the one she leaned her selfe, as one that was tender: the other folowed her, and bare the trayne of her vesture. The shyne of her beautye made her face rose coloured. The symilitude of her face was cheretull and amiable, but her hert was sorowfull for greate feare. She wente in thorowe all the doores, and stode before the kynge. The kynge sate vpon the throne of his kingdome, & was clothed in his goodly araye all of golde, and set with precyous stones, and he was very terrible. He lyfte vp his face that shone in the gleremelle, and loked grymly vpon her. Then fell the quene downe, was pale and faynt, leaned her selfe vpon the herd of the mayde that went with her.

Neuertheles God tourned the kynges mynde, that he was gentle, that he lepte out of his seat for feare, and gat her in his armes and holde her vp, tyll she came to her selfe agayne. He haue her louyng worses also, and layd vnto her: Hester, what is the matter? I am thy brother, be of good chere, thou shalt not dye: for our commaundement toucheth the commons, not the. Come nye. And with þ he held vp his golden wand, and layd it vpō her neche, and embraced her frendly, & sayd: talke with me. Then sayd she: I sawe the, o Lorde, as an aungell of God, & my hert was troubled for feare of thy maiesty and clerenesse. For excellent and wonderful art thou, o Lorde, and thy face is ful of amitie. But as she was thus speakynge vnto hym, she fell downe agayne for faintnes: for the whiche cause the kynge was afrayde, and all his seruauntes comforted her.

¶ The copye of the letters of Artaxerxes, whereby he reuoketh those which he erste sent forth.

CAPL. XVI.

THE great kinge Artaxerxes, which raygned from India vnto Ethiopia ouer an hundred and. xxvij. landes sendeth vnto the princes & rulers of the same landes suche as loue hym, his frendly salutacyon. There be many þ for the sondry frendshippes and benefytes, whiche are dyuerse done vnto theym for theyr worshyp, be euer the more proude and lye minded, and vndertake not onely to hurte oure subiectes, for plenteous benefytes maye they not suffre, and begyn to ymagyn some thynge agaynste thole

Eee.iij. that

that do them good, and take not only all vnthankfulnes away from men, but in pryde & presumpcion (as they that be vnmindful and vnthankful for ꝑ good dedes) they go about to escape the iudgement of God that seith al thinges, which (iudgement) hateth and punisheth all wickednesse. It happeneth oft also, that they whiche be set in office by ꝑ hyer power, and vnto whom the busines and causes of the subiectes are committed to be handled warr proude, & defile them selues with shedding of innocent bloude, which bringeth the to intollerable hurte. Which also with falsit and disceytfull wordes, and with lyinge tales, disceyue and betraye the innocent goodnesse of princes.

B Now is it profitable ꝑ good, that we take hede, make serch therafter, and consider not onely what hathe happened vnto vs of olde, but the shameful, vnhoneft, & noysom thinges that the deputies haue now taken in hand before our eyes, and therby to beware in tyme to come, ꝑ we may make the kyngdom quyet and peaceable for al men, and that we might somtyme draw it to a chaunge: and as for the thing that now is present before our eyes, to withstande it, and to put it downe, after the most frendly maner.

(Hester iii a) What tyme nowe as Aman the sonne of Amadathu the Macedonian (a straunger verily of the Persians bloude and farre from ourr goodnesse) was come in amonge vs as an alyaunce, and hadde obteyned the frendshyp that we beare towardes all people, so that he was called our father, and hadde in hye honoure of euerye man, as the nexte and principall vnto the kyng, he coulde not forbeare him selfe from his pryde, hath vndertaken not onely to rob vs of the kyngdome, but of our lyfe.

With manyfolde disceyte also hath he desyred to destroy Mardoche our helper and C preseruer, whiche hathe done vs good in all thynges: and innocent Hester the lyke partaker of our kyngdome with all our people. For his mynde was (when he had take them out of the way, & robbed vs of them) by this meanes to translate the kyngdom of the Persians vnto the of Macedonia. But we fynde that the Jewes (whiche were accused of the wicked, ꝑ they might be destroyed) are no euildoers, but vse reasonable and right lawes, & that they be the children of ꝑ most hye liuing God, by whom the kyngdome of vs, and our progenitours hath ben weldred hytherto. Wherfore as for the letters and commaundementes that were put forth by Aman ꝑ son of Amadathu, ye shal do wel yf ye hold them of none effect: for he ꝑ set them vp and inuented them, hangeth at Sulis before the porte, with all his kynred, and God (which beeth al thinges in his power) hath rewarded him after his deserueng.

And vpon this ye shal publish and set vp ꝑ copy of this letter in all places, ꝑ the Jewes D maye freely and without hinderaunce holde them selues after theyr owne statutes, & that they maye be helped, and that vpon the xiii. day of the xii. moneth Ader, they may be auenged of them, which in ꝑ time of their anguish and trouble, wolde haue oppressed them. For the God that gouerneth all thinges hath turned to ioye the day wherin the chosen people shold haue perished.

Moreouer among the hye solemne dayes ꝑ ye haue, ye shall hold this daye also with all gladnesse: that now, and in time to come, this day may be a remembraunce to good, for all suche as loue the prosperitie of the Persians: but a remembraunce of destruction to those ꝑ be sedicious vnto vs.

All cities and landes that do not this shal horribly perysche and be destroyed with the swerde and fyre, and shall not onely be no more inhabyted of men, but be abhorred also of the wylde beastes and foules.

¶ The ende of the rest of the boke of Esther.

THE BOOKE OF VVYSDOME.

¶ How we ought to searche and enquyre after God, and whome thole that fynde him. Of the holy ghost. We ought to flye from backbityng and murmuryng &c.

CAPI. I.

LOue your affection vpon wysdome, ye that be iudges of the erath. Haue a good opynyon of the Lord and fynde him in the singlenesse of hertes. For he will be found of them that tempt him not, and appeareth vnto such as put their trust in him. But the frowarde thoughtes they seperate from God, and power (if it be alowed) reboumeth the vnwyse. And why? wysdome shall not entre in to a frowarde soule, ne dwell in the body that is subiect vnto synne. For the holye ghost abhorreth fayned nurtoure, and withdraweth hym self from the thoughtes that are wit hout vnder standynge: and when wickednesse hath the vpperhande, he fleeth from thence. For the spirite of wysdom is louyng, gentle and gracious, and will haue no pleasure in him that speaketh cuyll with his lyppes. For God is a wytnesse of his reynes, a true sercher oute of his herte, and an hearer of his tonge. For the spirite of the Lorde fylleth the rounde compasse of the worlde, and the same that vpholdeth al thynges, hath knowledge also of the voyce.

Therfore he that speaketh vnrygh teous thynges, can not be hyd, neyther maye he escape the iudgement of reprofe. And why? inquision shall be made for the thoughtes of the vngodly, and the reporte of his wordes shall come vnto God, so that his wickednes shalbe punyshed. For the eare of gelousy heareth all thynges, and the noyse of the grudgynges, shall not be hyd. Therfore beware of murmuryng, whiche is nothyng worth and refrayne youre tonge from sclaundre. For here is no worde so darcke and secrete, that it shal go for nought: the mouth that speaketh lyes, slayeth the soule.

Seke not your owne death in the errour of your lyfe, destroye not your selues thorow the workes of your owne handes. For God hath not made death, neither hath he pleasure in the destruction of the lyuynge. For he created all thinges, that they myght haue their beynge: yea all the people of the earth hath he made that they should haue health, that there should be no destruction in them, and the kyngdome of hell shoulde not be vpon earth (for rygh teousnesse is euerlastynge and immortall, but vnrygh teousnesse bringeth death.) Neuertheles, the vngodly call her vnto them, bothe with wordes and workes, and whyle they thynche to haue a frende of her, they come to nought: for the vngodly that are confederate with her and take her parte: are worthy of death.

¶ The mysgouernaunce and behaues of the vngodly, and they; counsell agaynst the righteous.

CAPI. II.

FOr the vngodly talke and reasen thus among them selues (but not ryght) The tyme of our life is but shorte and tedyous, and when a man is once gone, he hath no more ioye ne pleasure, neither know we any man that returneth agayne from death for we are borne of nought and we shall be hereafter as though we had neuer bene. For our breth is a smoke in our nosterie, and the worde as a sparcke to moue our herte. As for our body, it shall be very ashes that are quenched, and our soule shall vanyth as the soft ayre. Our lyfe shall passe away as the trace of a cloude, and come to nought as the mysle that is dryuen away with the beames of the sunne, and put downe with the heate thereof. Our name also shall be forgotten by lytle & lytle and no man shal haue our workes in remembraunce.

For our tyme is a very shadow that passeth away, and after our ende, there is no returnynge, for it is fast sealed, so that no man commeth agayne. Come on therfore, let vs enioye the pleasures that be present, and let vs soone vse the creature lyke as in youth. We will fyll oure selues with good wyne and oyntment, there shall no floure of the tyme go by vs. We will crowne oure selues with rose buds ere they be withered. There shall be no fayre medow, but oure lust shal go therin it. Let euery one of you be partaker of oure voluptuousnesse. Let vs leaue some token of oure pleasure in euery place, for that is oure portyon, & is get we nothyng. Let vs oppresse the poore righteous, let vs not spare the widdow ne old man, let vs not regarde the heres that are gray for age.

Let the lawe of rygh teousnesse be oure auctoryte, for the thynge that is feble is nothynge worth. Therfore let vs defraude the righteous, and why? he is not for our profyte, yea he is cleane contrary to our doynges. He chydeth vs for offendynge agaynste the lawe, and sclaundreth vs as transgressoures of all nurture. He maketh his boaste to haue the knowledge of God, yea he calleth hym self Gods sonne. He is the beholder of our thoughtes: It greueth vs also to loke vpon him, for his lyfe is not lyke other mens, his wayes are of an other fashyon. He counteth vs but bayne persons, he withdraweth him self from oure wayes as from fylthynesse: he commendeth greatly the latter ende of the iust, and maketh his boaste that God is his father. Let vs se then yf his wordes be true, let vs proue what shall come vpon him: so shall we knowe what ende he shall haue.

For yf he be the true sonne of God, he

will

wyll receyue hym and delyuer hym from the handes of his enemyes. Let vs examen hym with despytefull rebuke and tormentynge, ℘ we may knowe his dignite, and proue his patience. Let vs condempne hym with the moste shamefull death: for ryght as he hath spoken, so shall he be rewarded.

Suche thynges do the vngodly ymagyn, and go astraye, for theyr awne wyckednesse hath blynded them. As for the mysteryes of God, they vnderstand them not: they neither hope for the rewarde of ryghteousnesse, ne regarde the worshyp that holy soules shall haue. For God created man to be vndeflowred, yea after the ymage of his owne ydentite made he hym. Neuertheles, throwe enuye of the deuyll, came death vnto ℘ worlde, and they that holde of his syde, do as he doth.

¶ The conseruacyon and assurance of ℘ ryghteous. The rewarde of the ℘ryghtfull.

CAPI. III.

BVt the soules of the ryghteous are in ℘ hande of God, and the payne of deathe shall not touche them. In the syght of the vnwyse they appeare to dye, and theyr ende is taken for hurt destruction. The waye of the ryghteous is iudged to be vtter destruction, but they are in rest. And thoughe they suffer payne before men, yet is theyr hope full of immortalyte. They are punyshed but in fewe thynges, neuertheles, in many thynges shall they be well rewarded. For God proueth them, and fyndeth them mete for hym selfe: yea as the golde in the fornace doeth he trye them, and receyueth them as a brute offrynge, and when the tyme commeth: they shall be loked vpon.

The ryghteous shall shyne as the sparkes that ren thorow the red bulrishe. They shall iudge the nacyons, and haue dominion ouer the people, and theyr Lorde shall raygne for euer. They that put theyr trust in him, shall vnderstande the truthe, and suche as be ℘ faythfull, wyl agree dwell him in loue: for his chosen shall haue grace and peace. But the vngodly shall be punyshed accordynge to theyr owne ymaginacyons, for they haue despysed the ryghteous, and forsaken the Lorde.

Who so despyseth wysedome and nurture, he is vnhappye, and as for the hope of suche, it is but vayne, theyr labours vnfruteful, and theyr workes vnprofitable. Theyr wyues are vndiscrete, and theyr chyldren moste vngodly. Theyr creature is cursed. Blessed is rather the baren and vndefyled, whiche hathe not knowen the synfull bedde: she shall haue frute in the rewarde of the holy soules. And blessed is the gelded, whiche with his handes hath wrought no vnryghteousnesse, ne ymagined wycked thynges agayne God. For vnto hym shall be gyuen the specyall gyfte of fayth, and the most acceptable porcyon in ℘ temple of God. For glorious is the frute of good labours, and the rote of wysdome shall neuer fade awaye.

As for the chyldre of aduoutrers, they shal come to an ende, & the sede of an vnryghteous bed shall be roted out. And though they lyue longe, yet shall they be nothynge regarded and theyr last age shall be without honoure. Yf they dye hastely, they haue no hope, neyther shall they be spoke to in the day of knowledge. For horrible is the death and ende of the vnryghteous.

¶ Of the chaste generacyon of the ℘yghtfull, and of theyr fruytfulnesse. Of the death of the ryghteous and of the condempnacion of the vnfaythfull.

CAPI. IIII.

O howe fayre is a chaste generacyon in vertue? The memoryall therof is immortall, for it is knowen with god men. When it is present, men take example therat: and yf it go away, yet they desyre it. It is alway crowned and holden in honour and wynneth the rewarde of the vndefyled battayle. But ℘ multytude of vngodly children is vnprofytable, and the thynges that are plated with bastardome, shal take no depe rote, ne laye any fast foundacion. Thoughe they be grene in the braunches for a tyme, yet shal they be shaken with the wynde: for they stand not fast, and thorow the behemence of the wynde they shall be roted out. For the vnperfect braunches shall be broken, theyr frute shal be vnprofytable and lowre to eat, yea mete for nothynge. And wyfull all the children that are borne of the wicked, must beare recorde of the wyckednesse agaynste theyr fathers and mothers, whe they be asked. But though the ryghtous be ouertaken in death yet shall he be in rest.

Age is an honourable thynge. Neuertheles it standeth not only in the length of tyme ne the multytude of yeares: but a mans wisdome is the graye heer, and an vndefyled life is the olde age. He pleased God, and was beloued of him: so that where as he lyued amonges synners, he translated him. Yea sodenly was he taken away, to the intent that wickednesse shulde not alter his vnderstandynge, and that ꝓcurednesse shulde not begyle his soule. For the craftye bewytchyng of vyces make good thynges darcke, the vnstedfastnesse also and wickednesse of voluptuous desyre turne awaye the vnderstandynge of the symple. Though he was soone dead, yet fulfylled he moch tyme. For his soule pleased God therfore hasted he to take hym awaye from amonges the wycked. This the people se and vnderstande it not: they lay not vp such thynges in theyr hertes, how that the louing fauour and mercye of God is vpon his saintes, and that he hath respecte vnto his chosen.

Thus the ryghteous that is dead, condempneth the vngodly whiche are lyuynge: and the youth that is soone brought to an ende, the longe lyfe of the vnryghteous. For they se the ende of the wyse, but they vnderstand not what God hath deuised for hym, & wher-

for

foꝛ the Lorde hath taken hym awaye. And why? they ſe hym and beſpyte hym, therfore ſhall God alſo laugh them to ſcorne: And they them ſelues ſhall dye hereafter (but without honoure) yea in ſhame amonge the dede foꝛ euermoꝛe. Foꝛ withoute any voyce, ſhall he burſt thoſe that be put vp, & remoue them from the lofdacyons, ſo that they ſhal be layed waſte vnto the hyeſt. They ſhall mourne, and theyr memoryall ſhall perysſhe. So they bryng a frayed ſhall remembre theyr ſynnes, and theyr owne wyckednelle ſhall bewraye them.

¶ The conſtauntnelle of the ryghteous before their perſecuters. The hope of the vnfaythfull is vnſtable and vayne. The vnkyndnelle and vnfortunatenelle of the layuntes and godly.

CAPI. V.

THey ſhall the ryghteous ſtande in greate ſtedfaſtnelle, agaynſte ſuche as haue dealt extremely with them, and taken awaye theyr laboures. When they ſe it, they ſhall be vexed with horrible feare, and ſhall wonder at the haſtynelle of the ſodayn helth: gronyng foꝛ very deſtreſſe of mynde, and ſhal ſaye within them ſelues, vayuage inwarde ſoꝛow, and mourning foꝛ very anguyſſhe of mynde.

Theſe are they, whom we ſometyme had in derilyon, & iefted vpon. We fooles thought theyr lyfe very madneſſe, and their ende to be without honoure. But lo, now they are coũted among the chyldren of God, and their portyon is amonge the layntes. Therfore we haue erred from the way of truth, the lyghte of ryghteouſnelle hathe not ſhyned vnto vs, and the ſunne of vnderſtandyng, roſe not vp vpon vs. We haue wearyed our ſelues in the waye of wyckednelle and deſtruction. Tedious wayes haue we gone: but the way of the Lorde we haue not knowen.

What good hath our pryde done vnto vs? Oꝛ what profyte hath the pompe of ryches brought vs? All thoſe thynges are paſſed awaye lyke a ſhadow, and as a meſſenger retynyge beſore: as a ſhyp that paſſeth ouer the waues of water, whiche when it is gone by, the trace therof can not be founde, neither the path of it in the ſtoudes. Oꝛ as a byrde that flyeth thoꝛow the ayre, and no man can ſe ony token where ſhe is flowen, but only heareth the noyce of her wynges, beatynge the lyght wynde, partynge the ayre thoꝛowe the vehemence of her flyghte, and ſtreth on ſhakynge her wynges, where as afterwarde no token of her waye can be founde. Oꝛ lyke as when an arrowe is ſhot at a marcke, it parteth the ayre, whiche immediatly commeth togyther agayne, ſo that a man can not knowe where it went thoꝛow. Euen ſo we in lyke maner as ſoone as we were borne, began immediatlye to waſte to our ende, and haue ſhewed no token of vertue, but are conſumed in our owne wyckednelle.

Such wordes ſhall they that haue ſynned ſpeake in the hell: foꝛ the hope of the vngodly is lyke a thyn chaffe flowre (or duſt) ſo blowen awaye with the wynde: lyke as thyn ſcum that is ſcattred abrode with the ſtorme, lyke as the ſmoke whiche is diſperſed here and there with the wynde, or as the remembraunce of a ſtraunger that taryeth foꝛ a daye, is then departed. But the ryghteous ſhall lyue foꝛ euermoꝛe: their reward alſo is with the Lorde: and their remembraunce with the hyeſt. Therfore ſhal they receyue a glorious kyngdome and a beautyfull crowne of the Lordes hande: foꝛ with his right hãd ſhall he couer the, and with his owne arme ſhall he defende them. Hys geloufy alſo ſhall take harneſſe, and ſhall arme the creature to be auenged of the enemyes. He ſhall put an ryghteouſneſſe foꝛ a breſt plate, and take ſure iudgemẽt in ſtede of an helmet. The inuincible ſhylde of equytie ſhall he take, his cruell wrath ſhall he ſharpen foꝛ a ſpeare, and the hole compaſſe of the worlde ſhall fyght with hym agaynſt the vnwyſe.

Then ſhall the thonder bolttes go oute of the lyghtenynges, and come out of the rayn bowe of the cloudes to the place appoynted out of the harde ſtony impregnacion: there ſhal fall thycke hayles, and the water of the ſee ſhal be wroth agaynſt them, and the ſtoudes ſhall renne roughly togyther. Yea a myghtye wynde ſhall ſtande vp agaynſt them, and a ſtorme ſhall ſcatter them abrode. Thus the vnryghteous dealynge of them ſhall bryng all the lande to a wyldernes, and vnrighteouſe ſhall ouerthrow the dwellynges of the mighty.

¶ The callinge of kynges, Princes, and Iuges: whyche are alſo exhorted to ſeeke wyſdome.

CAPI. VI.

WYſdome is better then ſtrength, and a man of vnderſtandynge is more worth then one that is ſtronge. Heare therfore (O ye kynges) and vnderſtande: O learne ye that be iudges of the endes of the earthe. Gyue eare ye that rule the multytudes, and delyte in moche people. Foꝛ the power is geuen you of the Lord, & the ſtrength from the hyeſt: whiche ſhall trye youre workes & ſerche out youre ymaginacions. Now that ye beynge officers of his kyngdom, haue not executed true iudgement, haue not kepte the lawe of ryghteouſnes, nor walked after his will. Horribly and that ryght ſoone ſhal he appeare vnto you: foꝛ an harde iudgemente ſhall they haue that beare rule. Mercye is graunted vnto the ſymple, but they that be in auctoryty ſhal be foꝛ puny ſhed. Foꝛ God whiche is Lorde ouer all, ſhall excepte no mans perſon, neither ſhal he ſtande in awe of any mans greatneſſe: foꝛ he hathe made the ſmall and greate, and careth foꝛ all alike. But the myghtye ſhal haue the ſoꝛer punyſhment.

Vnto you therfore, O ye kynges, do I ſpeake

speake, that we may learne wysdome and not go amysse: for they that kepe ryghteousnesse, shall be ryghteously iudged: and they that are learned in ryghteous thynges, shall fynde to make answere. Wherefore set your hert upon my wordes, and loue them, so shall ye come by nourture. Wysdome is a noble thyng, and neuer fadeth away: yea she is easely sene of them ꝑ loue her, and fownd of such as seke her.

L She preuenteth them that desyre her, that she may fyrst shew her selfe vnto them. Who so awaketh vnto her betymes, shall haue no great trauayle, for he shall fynde her sytting vnto his dores. To thynke vpon her, is parfect vnderstandyng, and who so watcheth for her, shall be sure, and that soone. For she goeth about, seking such as are mete for her, sheweth her selfe cheerefully vnto them in theyr goynges, and meeteth them with all diligence. For the vnfayned desyre of nourtoure is her begynnynge: to care for nurture is loue, and loue is the keppynge of her lawes. Now the keppyng of lawes is perfection and an vncorrupte lyfe, and an vncorrupt lyfe maketh a man familyer with God. And so the desyre of wysdome leedeth to the kyngdome euerlastynge.

Wisd. vi. b

D If youre desyre be then in royall seates and cryers (O ye kynges of the people) let your full ꝑfit be wysdome, that ye may raygne for euer more. O leue the lyght of wysdom, all ye that be rulers of ꝑ people. As for wysdome what she is, and howe she came vp, I will tell you, and will not hyde the mysteryes of God from you: but will seke her out from the begynnynge of the natyuytye, and bringe the knowledge of her in to lyght, and will not kepe backe the truthe: Neither wyl I haue to do with consumyng enuye, for such a man shall not be partaker of wysdome. But the multitude of the wyse, is the welfare of the worlde, and a wyse kynge is the vpholdyng of the people. O receyue nurture the ꝑfore my wordes, & it shal be you good.

Num. xxvii. d. ii. Reg. xxiii. c. ii. Reg. iii. a.

¶ Wysdome ought to be ꝑferred before all thynges.

CAPI. VII.

A I My selfe also am a mortall man, lyke as all other, and am come of the earthy generacyon of hym that was fyrst made, and in my mothers wombe was I fashioned to be fleshe: In the tyme of ten monethes, was I brought together in blood, ꝑfore the sede of man, and ꝑ commodious appetite of slepe. When I was borne, I receyued lyke ayre as other men, and fell vpon the earth (whiche is my nature) crying and weppyng at the fyrst, as all other do. I was wrapped in swadyng clothes, and brought vp with greate care. For there is no kyng that hath had any other begynnyng of byrth. All men then haue one entrynge vnto lyfe, and one goynge out in lyke maner.

Iob. i. Eccl. xl. b

Wherfore I desyred, and vnderstandynge B was gyuen me: I called, & the spirite of wysdome came into me. I set more by her then by kyngdomes and royall seates, and counted ryches nothynge in comparyson of her. No ꝑcyous stone I compared it not vnto her: for all golde is grauell vnto her, and syluer shall be counted but claye before her syght. I loued her aboue welfare and beauty and purposed to take her for my lyghte, for her shyne can not be quenched. All good thynges came to me with her, and innumerable ryches ꝑfowre her handes. I was glad in them all, for this wysdome went before me, and I knewe not that she is my mother of al good thynges. Howe as I my selfe learned vnfaynedly, so do I make other men partakers of her, and hyde her ryches from no man, for she is an infynyte treasure vnto men, whiche who so vse, becom partakers of the loue and frendshyp of God, and are ꝑcepted vnto hym for the gyftes of wysdome.

Iohan. Sapien. xi. Prouer. viii. Sapien. vii. Psal. xxxvi.

God hath graunted me to talke wysely, & conuenyently to handle the thynges that he hath graciously sent me. For it is he ꝑ leadeth vnto wysdome, and teacheth to vse wysdom a ryght. In his hande are we and oure wordes, yea all oure wysdome, oure vnderstandynge and knowledge of al oure workes. For he hath gyuen me the true sycence of these thynges: so that I knowe how the worlde was made, and the powers of the elementes the begynnynge, endyng and myddest of the tymes: howe the tymes alter, how one goeth after an other, and how they are fulfilled the course of the yeare: the ordynaunces of the starres: the natures and kyndelle of beastes: the furyousnes of beastes: the power of the wyndes ꝑ the ymagynacyons of men: the dyuersitye of ponge plantes, the vertues of rotes, and all such thynges as are secret and not loked for, haue I learned. For the workmaster of all thynges hath taught me wysdome.

Sapien. vii. Psal. cxi. Prouer. i. Ecclesi. xxiiii. Sapien. vii. Ecclesi. xxiiii. Sapien. vii. Psal. xxxvi.

D In her is the spirite of vnderstandyng, which is holy, manyfolde, one onely, subtyll curteous, discrete, quycke, vndefyled, plaine, sweete, louinge, the thynge that is good, sharpe, which forbyddeth not to doo well, gentle, kynde, stedfast, sure, free: hauyng all desires, circumspecte in all thynges, receyuynge all spirites of vnderstandynge beynge cleane & sharpe. For wysdom is nymbler then all nimble thynges: she goeth ꝑfowre and attayneth to all thynges, because of her clennes. For she is the breth of the power of God, & a pure cleane expressyng of the cleerenesse of almyghty God. Therfore can no vndefyled thynge come vnto her: for she is the bryghtenesse of the euerlastynge lyght, the vndefyled myrroure of the maiesty of God, and the ymage of his goodnesse.

Ecclesi. xxiiii. Sapien. vii. Hebr. i. Sapien. vii.

And for so moch as she is one, she may do al thynges: and beynge stedfast her selfe she renueth all, and amonge the people conueyeth she her selfe in to the holy soules. She maketh Gods frendes and prophets: for God loueth no man, but hym in whome wysdom dwelleth. For she is more beautyfull ꝑ the Sunne, and ꝑmeth more lyght then the sta-

ers

ers, and the haye is not to be compared vnto her: for vpon the haye commeth nyght. But wyckednesse can not ouercome wysdome, and foolyshnesse maye not be with her.

¶ The effectes of wysdome.

CAPI VIII.

A Wysdome reacheth from one ende to an other mygtyly, and louyngly ordeth she all thynges. I haue loued her and labowred for her euen fro my youth vp: I bid my diligence to marry my selfe with her, suche loue had I vnto her beautie. Who is hath the company of God, commendeth her nobilitie, yea the Lorde of all thynges him selfe, loueth her. For she is the scholemaistresse of the nurture of God, and the chefer out of his workes. If a man wold desyre ryches in this life: what is richer then wysdome, that worketh all thynges? Thou wylt saye: vnderstanding worketh. What is it among all thynges, that worketh more then wysdome? If a man loue vertue and ryghteousnesse, let hym labour for wysdome, for she hathe greate vertues. And why? she teacheth sobrenesse and prudence, ryghteousnesse and strength, whiche are suche thinges as men can haue nothynge more profytable in theyr lyfe.

B If a man delyte moche knowledge, she can tell the thynges that are past, and discerne thynges for to come: she knoweth the subtyltyes of wordes, and can expounde darke sentences. She can tell of tokens & wonderous thynges, as euer they come to passe, and the endes of al tymes & ages. So I purposed after this maner: I wyll take her vnto my company, and cõmen louingly with her: me thynke, she shall gyue me good counsell, and speake comfortably vnto me in my carefulnesse and greefe. For her sake shall I be wel and honestly taken, amonge the cõmens and lordes of the cõsell. Though I be young, yet shall I haue sharpe vnderstandynge, so that I shall be meruelous in the syght of greate men, and the faces of Princes shall wonder at me. When I holde my tonge, they shall byde my leasure: when I speake, they shall loke vpon me: and yf I talke moch, they shal laye theyr handes vpon theyr mouth.

Moreouer by the meanes of her, I shall obtayne immortalytye, and leaue behynde me an euerlastyng memoriall, amonge them that come after me. I shall set the people in order, and the nacyons shall be subdued vnto me. Horrible tyrauntes shal be afrayed, whe they do but heare of me: amonge the multitude I shall be counted good, and mygbtye in battayl. When I come home, I shal finde rest with her: for her companye hath no bytternes, & her frendshyp hath no tedyousnesse, but myrth and ioye.

Now when I consydered these thynges C by my selfe, and pondered them in my herte, how that to be ioyned vnto wysdome is immortalytye, a great pleasure to haue her frendshyp: how that in the workes of her handes are infynyte ryches: how that, whosoeuer hopeth chpany with her shall be wyse: and that he whiche talketh with her, shall come to honoure: I went about seking, to get her vnto me. For I was a chylde of a type wit, and had a good vnderstandynge.

But when I grew to more vnderstanding I came to an vnderfyled body. Neuertheles when I perceyued that I could not kepe my selfe chaste, except God gaue it me (and that was a poynt of wisdom also to know whose gyfte it was) I stepte vnto the Lorde, and besought hym, and with my hole herte I layd after this maner. Iacob.i.b Chastyte.

¶ Prayer of Salomon to obtayne wysdome.

CAPI. IX.

A O God of my fathers, and Lorde of mercyes (thou that hast made all thinges with thy worde, and ordeyned mã thorow thy wysdome, that he shulde haue dominion ouer the creature whiche thou hast made: that he shulde order the worlde accordyng to equite and ryghteousnes, and execute iudgement with a true herte) gyue me wysdome whiche is ever about thy seat: and put me not out from amonges thy chyldren: for I thy seruaunt and son of thy handmayden am a feble personne of a short tyme, and to yonge to the vnderstandynge of iudgement, and the lawes. And though a man be neuer so perfecte amonge the chyldren of men, yet yf thy wysdome be not with hym, he shal be nothyng regarded. But thou hast chosen me to be a kyng vnto thy people, & the iudge of thy sonnes and doughters. iii. Reg. iii.b Gen. i.c Psal. c. b.b 1. Paralip. i.b

B Thou hast commaunded me to buylde a temple vpon thy holy mount, and an auter in the cyte wherin thou dwellest: a lykenes of thy holy tabernacle which thou hast prepared from the begynnynge, and thy wisdome with the whiche knoweth thy workes which also was with the, when thou madest the worlde, and knew what was acceptable in thy syght, and ryght in thy commaundementes. O sende her out of thy holy heauens and from the trone of thy maiesty e, that she maye be with me, and labour with me: that I may know, what is acceptable in thy syght. For she knoweth and vnderstandeth al thynges: and she shall leade me sobrely in my workes, and preserue me in her power. So shal my workes be acceptable, and then shal I gouerne thy people ryghteously, & be worthy to syt in my fathers seate. For what man is he, that may knowe the counsayle of God? Or who can thynke what the wyll of God is? For the thoughtes of mortal men are myserable, & oure forecastes are but vncertaynte. And why? a mortall and corruptyble body e, is heuy vnto the soule and the earthy mansion hopeth downe the vnderstandynge that museth vpon many thynges. Very hardly can we discerne the thynges that are vpon earthe, and greate labeure haue we ere we can fynde the thynges whych are before our eyes. Ecclesi.b Romã.i.b i. Cor. ii.b C i. Cor. ix.a

speake, that we may lerne wysdome and not go amysse: for they that kepe ryghteousnesse, shall be ryghteously iudged: and they that are lerned in ryghteous thynges, shall fynde to make answere. Wherefore set youre lust vpon my wordes, and loue them, so shall ye come by nourture. Wysdome is a noble thyng, and neuer sleepeth awaye: yea she is easily sene of them þ loue her, and fownd of such as seke her.

C She preuenteth them that desyre her, that she may fyrst shew her selfe vnto them. Who so awaketh vnto her betymes, shall haue no great trauayle, for he shall fynde her syttyng vnder his dores. To thynke vpon her, is parfect vnderstandyng, and who so watcheth for her, shall be safe, and that soone. For she goeth about, seekynge suche as are mete for her, sheweth her selfe cheerefully vnto them in their goynges, and meeteth them with all diligence. For the vnfayned desyre of nurture macyon is her begynnynge: to care for nurture is loue, and loue is the kepynge of her lawes. How the kepyng of lawes is perfection and an vncorrupte lyfe, and an vncorrupte lyfe maketh a man familyer with God. And so the desyre of wysdome leedeth to the kyngdome euerlastynge.

Ecclesiasticus.

D If youre delyte be then in royall seates and sceptres (O ye kynges of the people) set youre lust vpō wysdome, that ye may raygne for euer more. O loue the lyght of wysdom, all ye that be rulers of þ people. As for wysdome what she is, and howe she came vp, I wyll tell you, and wyll not hyde the mysteryes of God from you: but wyll seke her out from the begynnynge of the natyuyte, and bringe the knowledge of her in to lyght, and wyll not kepe backe the truthe: Neyther wyl I haue to do with consumynge enuye, for such a man shall not be partaker of wysdome. But the multitude of the wyse, is the welfare of the worlde, and a wyse kynge is the vpholdyng of the people. O receyue nurture the therfore my wordes, & it shal be you good.

Sapientia. vii. Reg. iii. Paralip. i.

¶ Wysdome ought to be preferred before all thynges.

CAPI. VII.

E I My selfe also am a mortall man, lyke as all other, and am come of the earthly generacyon of hym that was fyrst made, and in my mothers wombe was I fashioned to be fleshe: In the tyme of ten monethes, was I brought together in blood, thorow the seed of man, and þ commō delyte of slepe. When I was borne, I receyued lyke ayre as other men, and fell vpon the earth (which is my nature) cryenge and weppynge at the fyrst, as all other do. I was wrapped in swadlyng clothes, and brought vp with greate cares. For ther is no kyng that hath had any other begynnyng of byrth. All men then haue one entrynge vnto lyfe, and one goynge out in lyke maner.

Iohannes. i. Tim. ii.

Wherefore I desyred, and vnderstandynge was geuen me: I called, & the spirite of wysdome came into me. I set more by her then kyngdomes and royall seates, and counted ryches nothynge in comparyson of her. No fayre precyous stone I compared it not vnto her: for all golde is grauell vnto her, and syluer shall be counted but claye before her syght. I loued her aboue welfare and beauty and purposed to take her for my lyghte, for her lyght can not be quenched. All good thynges came to me with her, and innumerable ryches thorowe her handes. I was glad in them all, for this wysdome went before me, and I knewe not that she is my mother of al good thynges. Howe as I my selfe learned vnfaynedly, so do I make other men partakers of her, and hyde her ryches from no man, for she is an infynyte treasure vnto men, which the who so vse, become partakers of the loue and frendshyp of God, and are crepted vnto hym for the gyftes of wysdome.

Iohannes. i. Tim. ii.

God hath graunted me to talke wysely, & conuenyently to handle the thynges that he hath graciously lent me. For it is he þ leadeth vnto wysdome, and teacheth to vse wysdom a ryght. In his hande are we and oure wordes, yea all oure wysdome, oure vnderstandynge and knowledge of al oure workes. For he hath geuen me the true sapience of these thynges: so that I knowe how the worlde was made, and the powers of the elementes the begynnynge, endyng and myddest of the tymes: howe the tymes alter, how one goeth after an other, and how they are fulfilled the course of the yeare: the ordynaunces of the starres: the natures and kyndes of beastes: the fearcenes of beastes: the power of the wyndes by the ymagynacyons of men: the vertelytyes of yonge plantes, the vertues of rootes, and all such thynges as are secret and not loked for, haue I learned. For the workmaster of all thynges hath taught me wysdome.

D In her is the spirite of vnderstādyng, which is holy, manyfolde, one onely, subtyll curteous, diligent, quyck, vndefyled, plaine, swete, louinge, the thynge that is good, sharpe, which withstandeth not to doo well, gentle, kynde, stedfast, sure: hauyng al perfection, circumspicte in all thynges, sercyinge all spirites of vnderstandynge bryght clene & sharpe. For wysdom is nymbler then all nymble thynges: she goeth thorowe and attayneth to all thynges, because of her clennes. For she is the breth of the power of God, & a pure clene expressyng of the clearenesse of almyghty God. Therefore can no vndefyled thynge come vnto her: for she is the brightnesse of the euerlastynge lyght, the vndefyled myrrour of the maiesty of God, and the ymage of his goodnesse.

Sapientia. vii. Hebre. i.

E And for so much as she is one, she may do al thynges: and bernge stedfast her selfe she renueth all, and amonge the people conueyeth she her selfe in to the holy soules. She maketh Gods frendes and prophets: for God louyth no man, but hym in whome wysdom dwelleth. For she is more beautyfull then the Sunne, and ouerth more lyght then the sta-

ers, and the haye is not to be compared vnto her: for vpon the haye commeth nyght. But wyckednesse can not ouercome wysdome, and foolyshnesse maye not be with her.

¶ The effectes of wysdome.

CAPI. VIII.

I Wysdome reacheth from one ende to an other mightyly, and lowingly ordeth she all thynges. I haue loued her and laboured for her euen fro my youth vp: I bad my diligence to marry my selfe with her, suche loue had I vnto her beautie. Who so hath the company of God, commendeth her nobilite, yea the Lorde of all thynges him selfe, loueth her. For she is the schoolemaistresse of the vertues of God, and the chefer out of his workes. If a man wold desyre ryches in this life: what is rycher then wysdome, that worketh all thynges? Thou wylt saye: vnderstandyng worketh. What is it among all thynges, that worketh more then wysdome? If a man loue vertue and ryghteousnesse, let hym labour for wysdome, for she hathe greate vertues. And why? She teacheth sobrenesse and prudence, ryghteousnesse and strength, whyche are suche thinges as men can haue nothinge more profytable in theyr lyfe.

II If a man desyre more knowledge, she can tell the thynges that are past, and vnderstand thynges for to come: she knoweth the subtyltyes of wordes, and can expounde darke sentences. She can tell of tokens & wonderous thynges, as euer they come to passe, and the endes of al tymes & ages. So I purposed after this maner: I wyll take her vnto my company, and cõmen louingly with her: no doubt, she shall gyue me good counsell, and speake comfortably vnto me in my carefulnesse and greefe. For her sake shall I be wel and honestly taken, amonge the cõmens and lordes of the cõsell. Though I be young, yet shall I haue sharpe vnderstandynge, so that I shall be meruelous in the syght of greate men, and the faces of Princes shall wonder at me. When I holde my tonge, they shall byde my leasure: when I speake, they shall loke vpon me: and yf I talke much, they shal laye theyr handes vpon theyr mouth.

III Moreouer by the meanes of her, I shall obtayne immortalytye, and leaue behynde me an euerlastyng memoriall, amongst them that come after me. I shall set the people in ordre, and the nacyons shall be subdued vnto me. Horryble tyrauntes shal be afrayed, whe they do but heare of me: amonge the multitude I shall be counted good, and myghtye in battayl. When I come home, I shal fynde rest with her: for her companye hath no bytternes, & her felowshyp hath no tedyousnesse, but myrth and ioye.

IV Now when I considered these thynges by my selfe, and pondered them in my herte, how that to be ioyned vnto wysdome is immortalytye, a great pleasure to haue her frendshyp: how that in the workes of her handes are infynyte ryches: how that, who so hopeth cõpany with her shall be wyse: and that he whiche talketh with her shall come to honoure: I went about sekynge, to get her vnto me. For I was a chylde of a tyght wit, and had a good vnderstandynge.

Iacob.13b Chastyte.

But when I grew to more vnderstandyng I came to an vndefyled body. Neuertheles when I perceyued that I could not kepe my selfe chaste, except God gaue it me (and that was a poynt of wisdom also to know whose gyfte it was) I stepte vnto the Lorde, and besought hym, and with my hole herte I said after this maner.

¶ The prayer of Salomon to obtayne wysdome.

CAPI. IX.

I iii. Reg. iii.b Sene. 12

O God of my fathers, and Lorde of mercyes (thou that hast made all thinges with thy worde, and ordeyned mã throw thy wysdome, that he shulde haue dominion ouer the creature whiche thou hast made: that he shulde order the worlde accordynge to equite and ryghteousnes, and execute iudgement with a true herte) gyue me wysdome whiche is euer about thy seat: and put me not out from amonges thy children: for I thy seruaunt and son of thy handmayden am a feble personne of a short tyme, and to yonge to the vnderstandynge of iudgement, and the lawes. And though a man be neuer so perfecte amonge the children of men, yet yf thy wysdome be not with hym, he shal be nothyng regarded. But thou hast chosen me to be a kyng vnto thy people, & the iudge of thy sonnes and doughters.

Psal.5.b

3. Paralip. 6

II Thou hast commaunded me to buylde a temple vpon thy holy mount, and an aulter in the cytye wherin thou dwellest: a lykenes of thy holy tabernacle which thou hast prepared from the beginninge. And thy wisdome with the whiche knoweth thy workes which also was with the, when thou madest the worlde, and knewe what was acceptable in thy syght, and ryght in thy commaundementes. O sende her out of thy holy begurne and from the throne of thy maiesty, that she maye be with me, and labour with me: that I may know, what is acceptable in thy sight. For she knoweth and vnderstandeth al thinges: and she shall leade me sobrely in my workes, and preserue me in her power. So shal my workes be acceptable, and then shal I gouerne thy people ryghtously, & be worthy to syt in my fathers seate. For what man is he, that may knowe the counsayle of God? Or who can thynke what the wyll of God is? For the thoughtes of mortal men are myserable, & oure forecastes are but vncertayne. And why? a mortall and corruptyble body is, is heuy vnto the soule and the erthly mansion keyeth downe the vnderstandynge that museth vpon many thynges. Very hardlye can we discerne the thynges that are vpon earthe, and greate laboure haue we in the can fynde the thynges which are before our

B Ecclesi. xxiii.b Bar. iii.d Sapi. viii.b

Ioan. viii.d Iohn. i.a

Ecclesi. xxxiii.b Roma. xi.b 1. Cor. i.b

C 1. Cor. ii.a

eyes.

eyes: Who wyll the take out the ground of ꝑ thynges that are done in heauen? O Lorde, who can haue knowledge of thy vnderstandynge and meanynge, except thou gyue wysdome and sende thy holye ghost from aboue? that the wayes of them which are vpō earth, maye be reformed: that men maye lerne the thynges that are pleasaunt vnto the, and be preserued thorow wysdome.

¶ The deliueraunce of the ryghteous, commeth thorow wysdome.

CAPI. X.

1 WYsdome preserued the fyrst man, whom God made a father of the worlde, whē he was created alone, brought him out of his offence, take hym out of the moulde of the earth, & gaue hym power to rule all thinges. When the vnryghteous wente away in his wrath from this wysdome, the brother hed perished thorow the wrath of murther. Agayne, when the water destroyed the hole world, wysdome preserued the ryghteous thorowe a poore tree, whereof she was gouerner her selfe. Moreouer when wickednesse had gotten the vpper hande, so that the nacyons were ruled vp with pryde. She knewe the ryghteous, preserued him faultelesse vnto God, and kepte vp sure mercy for his children. 2 She preserued the ryghteous, when he fled frome the vngodly that perished, what tyme as ꝑ fyre fell downe vpon the fyue cyties: Ashe as yet this daye ꝑ vnfruteful, waste, and smokyng lande gruetly testimony of thy wycked dnelle: yea the vnrype and vnfrymely frutes ꝑ grow vpon the trees.

And for a token of a remembraunce of the vnfaythfull soule, there standeth a pyller of salt. For all such as regarded not wysdom gat not only this hurte, that they knewe not the thynges whiche were good, but also lefte behynde them vnto men a memoriall of their foolyshnesse: so that in the thynges wherin they synned, they coulde not be hyd. But as for such as take hede vnto wysdome, she shal 3 deliuer them from sorow.

When the ryghteous fled because of his brothers wrath, wysdome led him the ryght waye, shewed hym the kyngdome of God, gaue him knowledge of holy thynges, made hym ryche in his laboures, and broughte to passe the thynges that he wente about. In the disceytfulnesse of suche as defrauded hym, she stode by hym and made hym ryche. 4 She saued hym from the enemyes, and defended him fro the deceyuers. She made him strong in battayll, and gaue hym the victorye, that he myght knowe, how that wysdome is stronger then all thynges. When the ryghteous was solde, she forsoke hym not, but deliuered him from synners. She went downe with him in to ꝑ dongeon, and forsoke him not in the bandes: tyll she had brought him the sceptre of ꝑ realme, and power agaynst those that oppressed hym. And those that had accused hym, she declared themes be lyers, and brought hym to perpetuall worshyp.

5 She deliuered the ryghteous people and faultles sede, frome the nacion that oppressed them. 6 She entred into the soule of the seruaunt of God, and stode by hym in wonders and tokens agaynste the horryble kynge. 7 She gaue the righteous the rewarde of their laboures, and led the forthe a meruaylous waye: on the daye tyme she was a shadowe vnto them, & a lyght of starres in the nyght season. 8 She brought them thorow the rede see and carted them thorow the great water. 9 She drowned their enemyes in the see, and brought them out of the depe. 10 So the ryghteous toke the spoyles of the vngodly, & prayse thy holy name, O Lorde, and magnyfyed thy victorious hande with one accorde. For wysdom openeth the mouth of the dom, and maketh the tonges of babes to speake.

¶ The myracles done for Israel. The vengeaunce of synners. The great power and mercy of God.

CAPI. XI.

11 She ordred their workes in the handes of the holy prophete: so that they went thorowe the wyldernesse that was not inhabyted, & pitched their tentes in the waste desert. They stode agaynste their enemyes and were auenged of their aduersaryes. 12 When they were thirsty, they called vpon the, and water was gyuen them out of the rocke, and their thyrst slakened out of the harde stone. For by the thynges, where thorowe their enemyes were punyshed, were they holpen in their nede. For vnto the enemyes thou gauest mans bloude in stede of ryuyage water. And where as they had scarcenes in ꝑ drouhe when the chyldren were slayne, thou gauest vnto thyne owne a plentyous water vnlooked for declarynge by the thyrste that was at ꝑ tyme, how thou wouldest punyshe thyne owne vnto honoure, and slaye their aduersaryes.

13 For when they were tryed and nourtured with fatherly mercy, they knewleged how the vngodly were iudged, and punished thorow ꝑ wrath of God. These hast ꝑ exhorted as a father, & proued them: but vnto the other thou hast bene a boysterous kynge, layd harde to their charge, and condemned them. 14 Whether they were absent or present, their punyshment was sighe. For their grefe was double: namely, mournynge, and the remembraunce of thynges past. But when they perceyued that their punyshmentes hyd them good, they thought vpon the Lorde, & wondered at the ende. For at the last they beheld moch of hym, of whome in the oute castyng they thoughte scorne, as of an abiecte.

15 Neuertheles the ryghteous hyd not so whē they were chefly: but euē like as the thoughtes of the foolish were, so was also their wyttednes. Where as certayne men nowe (thorow errour) hyd worshyp dome serpentes & bayne beastes, thou sendest a multytude of domme beastes vpon them for a vengeaunce that they myght know that wherewith a man (hath)

¶ All thynges be vayne, except the knowledge of God. Idolatrers and Idols are mocked.

CAPI. XIII.

1 VYne are all men, whiche haue not the knowlege of God: as were they that out of the good thinges, which are sene knewe not hym, that of hym selfe is substancyall. Neyther toke they so moche regarde of the workes ꝑ are made, as to knowe who was the craftesman of them: but some toke the fire, some the wind or ayre, some ꝑ course of the starres, some the water, some toke sun and moone, or the lyghtes of heauen, whiche rule the earth for goddes. But thoughe they had suche pleasure in their beauty, that they thought them to haue ben goddes, yet sholde they haue knowen howe moche more fayrer he is that made them: for the maker of beauty hath ordeyned all these thinges. Or if they maruceled, at the power and workes of them they sholde haue perceyued therbye that he whiche made these thinges is myghtyer then they.

2 For by the greatnes and beauty of the creature, ꝑ maker therof may plainly be knowē. Notwithstandyng they are the lesse to be blamed that sought God, and wold haue found him, and yet missed, and whye? for in as moche as they went about in his workes, & sought after them, it is a token that they regarded & held moche of his workes that are sene, howbe it, they are not holly to be excused. For yf their vnderstandinges and knowlege was so great, that they coulde discerne the world & the creatures, why dyd they not rather fynd out the Lorde therof.

But vnhappy are they, and among ꝑ dead is their hope that call them goddes, whiche are but the workes of mens handes: golde, syluer, and the thing that is found out by cunnyng, the similitude of beestes, or any vayne stone that hath ben made by hand of old. Or as when a carpenter cutteth downe a tree out of the wod, and pareth of the barke of it cunnyngly, and so with the out parte maketh a vessel to be vsed, and dresseth meete with the residue. As for ꝑ other part that is left, whiche is profitable for nothing (for it is a croked pece of wod and full of knobbes) he carueth it diligently thorow his vanitie, and according to the knowlege of his cunninge, he giueth it some proporcion, facioneth it after ꝑ similitude of a man. or maketh it like some beest, ferdeth it ouer with red, and paynteth it, and loke what foule spot is in it, he casteth some colour vpon it.

Then maketh he a conuenient tabernacle for it, setteth it i the wal, and maketh it fast with yron, prouiding so for it, lest it happen to fall, for it is well knowen that it can not helpe it selfe. And why? it is but an ymage, & must of necessitie be holpen.

Then goeth he and offereth of his goodes vnto it, for his children, and for his wife, he feareth not to speke vnto it that hath no soule. For helth: he maketh his peticion vnto him that is sycke. For life: he prayeth vnto him that is dead: he calleth vpon him for helpe, that is not able to helpe hym selfe, & to send hym a good iourney, he prayeth hym ꝑ maye not go. And in all the thynges that he taketh in hande (whether it be to obteyn any thyng or to worke) he prayeth vnto him that can do no maner of good.

¶ The detestacion and abhominacion of ymages. A curse of them and of him that maketh them. The cupis that come of Idolatrye.

CAPI. XIIII.

1 AGayne, an other man purposyng to sayle, and begynnyng to take his iourney thorow the ragyng see, calleth for helpe vnto a stocke that is farre weyker the the tree that beareth him. For as for it couetousnesse of money hath founde it out, & the craftesman made it with his cunnynge. But thy prouydence, o father, gouerneth all thynges from the begynnyng: for thou hast made a waye in the see, and a sure pathe in the middest of the waues: declarynge therby, that thou hast power to helpe in all thynges, yea thoughe a man went to the see without shyp. 2 Neuertheles that the workes of thy wysdome sholde not be vayne, thou hast causted an arke to be made, and therfore do men commyt their lyues to a small pece of wod, passynge ouer the see in a shyppe, and are saued.

3 For in the olde tyme also when the proude giauntes perished, he in whom the hope was left to encrease the world went in to ꝑ shyp which was gouerned thorow thy hand, and so lefte sede behynde him vnto the world. For happy is the tree where thorow ryghteousnes commeth: but cursed is the ymage of wod, ꝑ is made with handes, yea both it and he that made it. 4 He bycause he made it: and it, bycause it was called God, where as it is but a fraylie thynge. For the vngodly and his vngodlynesse are bothe like abhominable vnto God. 5 Yea so the worke and he that made it also shall be punyshed togyther. 6 Therfore shall there a plage come vpon the ymages of the heathen, for oute of the creature of God they are become an abhominacion, a temptacion vnto the soules of men, and a snare for the fete of the vnwyse. 7 And why? the inuyng out of ymages is the begynnyng of whoredom and the byrynge vp of them is the destruccion of lyfe. For they were not from the beginning, neither shal they continue for euer. 8 The welthy ydlenesse of men hath founde the out vpon erth, therfore shall they come shortly to an ende.

9 When a father mourned for his son ꝑ was taken away frō hym, he made him an ymage (in al the hast) of his dead son, and so began to worshyp him as a God, whiche was but a dead man, & ordeyned his seruauntes to offre vnto hym. 10 Thus by processe of tyme, & thorow

lynneth, by ꝑ same also shall he be punished.
For vnto the almyghty hand, that made the worlde of nought, it was not impossible to send among them an heape of beres, or wod lyons, or cruell beestes of a straunge kynde, suche as are vnknowen, or spout fyre, or cast out a smokyng breth, or shote horrible sparkes out of their eyes, which myght not only destroy them with hurtyng, but also kyll the with their horrible syght. Yea without these beastes myght they haue ben slayne with one wynde, beyng persecuted of their owne workes, and scatred abrode thorow the breth of thy power.

Neuertheles thou hast ordred al thinges in D measure nombre and weight: for ꝑ hast euer had great stregth and might, and who may withstand ꝑ power of thine arme? And whyle like as the smal thing that the balaūce weyeth, so is the world before the: yea as a drop of the morning dewe, that falleth downe vpon the erth. Thou hast mercy vpon al, for thou hast power of al thinges, ꝑ makest the, as though thou sawest not the synnes of men, bycause they sholde amende. For thou louest al ꝑ thinges that are, and hatest none of them whome thou hast made: neither biddest thou or beyn or make any thyng of euyl wyll.

How might any thinges endure, yf it were not thy wyll? Or how coulde any thynge be preserued, except it were called of the? But thou sparest al, for al are thine, o Lord, thou louer of soules

¶ The mercye of God towarde synners, the workes of God are vnreprouable. God gyueth leysure to repent vs.

CAPI. XII.

O Lorde, how gracious and swete is thy spirite in all thynges? Therfore chastenest thou them meraurably that go wrong, & warnest them concerning the thinges wherin they offende: thou speakest vnto them, o Lord, & exhortest them to leaue their wickednes, and put their trust in the. As for thole old inhabiters of thy holy land, ꝑ migh test not away with them, for they committed abhominable workes agaynst the: as witched craft, sorcery and ydolatry: they slew their own children wout mercy, they ate vp mens bowels, and deuoured the blode: yea bicause of such abhominacions, mislikest & offrings, thou slewest the fathers of ꝑ desolat soules by the hades of our fore fathers, that the land which thou louest aboue al other might be a dwelling for the children of God.

Neuertheles thou sparedst them also, as men, & sendest the forerunners of thine host euen hornettes to destroye them out by lytle and lytle. Not that thou wast vnhable to subdue the vngodly vnto the righteous in batel, or with cruell beastes, or with one rought worde to destroye them togyther: But thy mynd was to dryue them out by lytle & lytle, gyuing them time and place to amend, knowing wel that it was an vnrighteous nacio, and wycked of nature, & that their thought myght neuer be altered: for it was a cursed sede from the begynnyng, and feared no man: Yet hast thou pardoned their sines. For who will saye vnto the: why hast thou done that? Or who wil stande agaynst thy iudgement? Or who will come before thy face, an auēger of vnrighteous men? Or who wil blame ꝑ, yf the people perysshe whome thou hast made? For there is none other God but thou, that carest for all thinges: that ꝑ mayste declare how ꝑ thy iudgement is not vnryght: there dare neither kyng ne tyraunt indeby syght re quyre accomptes of them whom thou hast destroyed.

For so moch then as thou art righteous thy selfe, thou ordrest all thynges ryghtously, & punyshest euen hym that daue not deserued to be punished, and takest hym for a straunger and an aliaūt in the land of thy power. For thy power is the begynnyng of righteousnesse: and bicause thou art Lorde of al thinges, therfore art ꝑ gracious vnto all. When men thynke the not to be of a full stregthe, thou declarest thy power, and boldly drisyest them ouer that knowe the not. But thou Lord of power iudgest quyetly, and ordrest vs with great worshyp, for thou maist do as thou wylt.

By such workes now hast thou taught thy D people, that a man also holde be iust and louynge, and hast made thy children to be of a good hope: for euen when thou iudgest, thou gyuest rowme to amend from synnes. For in so moche as thou hast punished, and with such diligence deliuered ꝑ enemies of thy seruauntes which were worthy to dye, wherfore now thou gauest them tyme and place of amendment, that they might turne frō their wicked nesse) with how great diligence then punyshest thou thyne owne children vnto whose fathers thou hast sworn and made couenaūtes of good promyses? so where as thou doest but chasten vs, thou punishest our enemyes dyuers wayes, to the intent ꝑ when we punish, we shold remembre thy goodnesse: & when we our selues are punished, to put our trust in thy mercy.

Wherfore where as men haue lyued ignorantly and vnrighteously thou hast punished them sore, euē thorow the same thynges that they worshipped: for they went astray very long in the way of errour, and held the beastes (which euen their enemyes despised) for goddes, lyuyng as children of no vnderstanding. Therfore hast thou sent a sorowful punishment among them, as among the childre of ignorance. As for suche as wolde not be reformed by thole scornes & rebukes, they felt the worthy punishment of God. For the thinges that they suffred, they bare them vnpatiently, being not content in them, but vnwillyng. And whe they perished by the same thiges that they toke for goddes, they knowleged then that there was but one true God, whome afore they wolde not knowe: therfore came ye ende of their damnacion vpon them.

row longe custome, this errour was kept as a lawe, and tyraūtes compelled men by violence to honour ymages. As for thole ꝑ were so farre of, that men myght not worship thē presently, their pycture was brought frome farre (lyke the ymage of a kynge whom they wolde honour) to the intent that with great diligence they myghte worshyp him, whiche was farre of, as thoughe he had ben presente. Agayn, the syngulier cunnyng of ꝑ craftesmā gaue the ignorant also a greate occasion to worshyp ymages. For the workemā wyllyng to doo him a pleasure that set hym a worke, laboured with all his cunnynge to make the ymage of the best facion. And so, thorow the beauty of the worke, the common people was deceyued, in so moche ꝑ they toke him nowe for a God, whiche a lytle afore was but honoured as a man. And this was the errour of mans lyfe, when men (eyther for to serue their owne affection or to do some pleasure vnto kynges) ascribed vnto stones and stockes the name of God, which ought to be geuen vnto no man.

Moreouer this was not ynough for them that they erred in the knowlege of God: but where as they lyued in the greate warres of ignorance, thole mayne and greate plages called they peas. For eyther they slewe their owne children, and offred them and did sacrifyce in the nyght season, or els helde vnreasonable watches: so that they kepte neyther lyfe ne mariage clene: but eyther one slewe an other to death maliciously, or els greued his neyghbour ꝑ aduoutrye. And thus were E all thynges myxte togyther: bloude, manslaughter, theft, dissimulacion, corrupcion, vnfaythfulnesse, sedicion, periurye, disquietynge of good men, vnthankfulnes, defilling of soules, chaungyng of byrth, vnstedfastnes of mariage, misorder, of aduoutry and vncleanesse. And why? the honourynge of abhominable ymages is the cause, the begynnynge and end of all euil. For they that worship ydols, either they are mad when they are merye, or prophecy lyes, or lyue vngodly, or els lightely forsweare the selues: for in so moche as their trust is in the ydols, which haue neither soul ne vnderstanding, though they sweare falsly, yet they thinke it shall not hurte them.

Therfore cōmeth a great plage vpon the, and that worthely: for they haue an euil opinio of God, geuing hede vnto ydols, swerring vniustly to disceyue, and despisyng righteousnesse: for they? swerynge is no vertue, but a plage of them that synne, & goeth euer with the offence of the vngodly.

¶ The power of the faythfull prayenge the mercye of God, for whose graces sake they serue not Idols.

CAPI. XV.

B Vt thou, o our God, art swete, long suffrynge and true, and in mercye ordrest thou all thynges. Though we synne, yet are we thyne, for we know thy stregthe. Yf we synne not, then are we sure that thou regardest vs. For to know the, is perfecte ryghtousnesse: Yea to knowe thy ryghtousnesse and power, is the roote of immortalitie. As for the thynge that men haue founde out thorowe their euyll sentence, it hathe not disceyued vs: as the paynynge of the pycture (an vnprofytable labours) and carued ymage with dyuers colours, whose syght entyseth the ignorante: so that he honoureth and loueth the pycture of a dead ymage that hath no soule.

Neuertheles they that loue such euil thinges are worthy of deth: they ꝑ trust in them B they that make them, they that loue them, & they that honour them. The potter also taketh and tempereth softe earthe, laboureth it, and gyueth it the facion of a vessell, what so euer serueth for our vse: and so of one pece of claye he maketh some clene vessell for seruyce, and some contrary. But where to euery vessell serueth, that knoweth the potter hym selfe. So with his vayne labour he maketh a God of the same clay: this doth euen he who the a lytle afore was made of erth hym selfe and within a lytle while after, when he dyeth) turneth to the erth agayne.

Notwithstandynge he careth not the more C bycause he shall labour, ne bycause his life is shorte but stryueth to excell goldsmythes, the syluersmythes & coppersmythes, and taketh it for an honour to make vayne thynges. For his hert is ashes, his hope is but vayne erth, and his lyfe is more vyle then claye: for so moche as he knoweth not his owne maker, ꝑ gaue hym his soule to worke, and brethed in Images hym the breche of lyfe. They count our lyfe but a pastyme, and oure conuersacion to be but a market, and that men shoulde euer be getynge, and that by euyll meanes. Nowe he that of earth maketh fraile vessels and ymages and knoweth hym selfe to offende about all other.

All the enemyes of thy people and that D holde them in subiection, are vnwyse, vnhappye, and exceedynge proude vnto their owne soules: for they iudge all the ydols of ꝑ gen Idolatrie then to be goddes, which neyther haue syght to se, nor noses to smell, ne eares to heare, nor fyngers of handes for to grope: and as for their fete, they are to slowe to goo: for man made them, & he ꝑ hath but a borowed spirite facioned them. But no man can make a God like vnto him: for seyng he is but mortal him selfe, it is but mortall that he maketh with vnrighteous handes. He him selfe is better then they whom he worshipped, for he lyued though he was mortal, but so did neuer they. Yea, they worshyp beastes also, whiche are moost miserable: for compare thynges that can not fele vnto them, an they are worse the thost. Yet is there not one of their beastes ꝑ with his sight can beholde any good thyng, neyther haue they gruen prayer ne thankes vnto God.

¶ The punyshment of Idolatres, and the benefytes done vnto the faythfull.

CAPI. XVI.

A FOr these and suche other thynges haue they suffred worthy punyshment, & thorow the multitude of beestes are they tormented oute. In stede of the whiche punyshmentes, thou hast graciously ordred thyne owne people, & gyuen them their desyre & they longed for: a newe and straunge taste, preparynge them quayles to be their meate, to the intent that by the thynges whiche were shewed and sente vnto them, they that were so greedye, might be withdrawen euen from the desire that was necessarye. But these within shorte tyme were brought vnto pouertie, and tasted a newe meat. For it was requisyte that (without anye excuse) destruction shoulde come vpon those whiche vsed tyrannye, and to shewe onely vnto the other, how their enemyes were destroyed. For when the cruell wodnesse of the beestes came vpō them, they perysshed thorowe the stynges of cruell serpentes.

Numē.xxi.a

B Notwithstandynge thy wrath endured not perpetually, but they were put in feare for a lytle season, that they might be reformed, hauing a token of saluacion, to remēbre the cōmaundement of thy lawe. For he that cōuerted, was not healed by the thing that he sawe but by the, o sauyoure of all. So in this thou shewedst thyne enemys, that it is thou whiche delyuerest frome all euyll. As for them when they were bytten with grethoppers & flyes, they dyed, for they were worthy to perysshe by such: But neyther the tethe of dragons nor of venimous wormes ouercame thy chyldren, for thy mercye was euer by theym and helped them. Therfore were they punysshed to remēbre thy wordes, but hastely were they healed agayne: lest they shold fall in to so depe forgetfulnesse, that they myghte not vse thy helpe.

Exodi.viii.d

C Deut.xxxii. & 1.Regum.xvii

It was neyther herbe ne playster that restored them to helth, but thy worde, o Lorde, which healeth all thinges. It is thou, o Lorde, that hast the power of lyfe and deth: thou leddest vnto hethes doore, & bringest vp agayne. But man thorow wickednesse sheddeth his owne soule, & whē his spirit goeth forth, it turneth not agayne, neither maye he call agayne the soule that is taken away: It is not possyble to escape thy hand. For the vngodly & wold not know the, were punished by the stregth of thyne arme: with straūge waters, hayles and rayues were they persecuted, & thorowe fyre were they consumed. For it was a wonderous thyng that fyre myghte do more then water, which quencheth all thinges, but the world is the auenger of the righteous. Sometyme was the fyre so tame, that the beastes which were sent to punysh the vngodly, dred not: and that because they shulde se & knowe that they were persecuted with the punyshment of God. And somtyme brent the fyre in the water on euery syde, that it might destroy the vnrighteous nacion of the earth. Agayne thou hast fed thyne own people with angels fode, and sent them breed redye from heuen,

Exodi.ix.d

Exodi.xiii.d

D Exodi.xiv.d

without theyr labour, being very pleasaunt and well gusted. And to shew thy ryches and sweetnesse vnto thy chyldren, thou gauest euery one their desyre, so that euery mā might take what lyked him best. But the snow and yse abode the violence of the fyre, and melted not: that they might know that the fyre burning in the hayle and rayn, destroyed & brute of & enemies, the fire also forgat his stregth agayn, that the rightous might be nourished. For the creature that serueth the (which arte the maker) is fearce in punishing the vnrighteous, but is easy and gentle to do good, vnto suche as put their trust in the. Therfore dyd all thinges alter at the same time, & were all obedient vnto thy grace, whiche is the nurse of all thinges, according to the desyre of the that had nede therof, & thy children, o Lorde, whom thou louest, might know that it is not nature and & growing of frutes that feedeth men, but that it is thy worde whiche preserueth the & put their trust i the: for lode what might not be destroyed with the fire, as sone as it was warmed with a lytle same beame, it melted: that all myght knowe that thankes ought to be gyuen vnto the before the same fyre, and that thou ought est to be worshypped before the day spryngeth: for the hope of the vnthankfull shall melte awaye as the wynter yse, and perysh as water that is not necessarye.

E

Deu. viii.

¶ The iudgementes of God vpon the Egyptians.

CAPI. XVII.

GReat are thy iudgementes, o Lorde, and thy counsels can not be expressed, therfore men do erre, that will not be reformed with thy wisdom. For when the vnrighteous thought to haue thy holy people in subiection, they were bound with the bandes of darkenesse and longe nyghte, shut vnder the rofe, thinking to escape the eternall eyng wisdom. And whyle they thought to be hyd in & darknesse of their synnes, they were scatred abrode in the very myddest of the darke couerynge of forgetfulnes, put to horrible fear and wonderously vexed for the corner wher they myghte not kepe them from feare: bycause the sound came down & vexed the: yea manye terryble and straunge visions made them afrayd.

Romā.i.d

Exodi.x.

B No power of & fyre myght gyue the light, neither myght the clere flambes of & sterres lyghten that horrible night: for there appered vnto them a sodeyn fire very dredful. At the which (whē they saw nothing) they were so afraid, that they thought the thing which they saw to be the more fearfull. As for & sorcery and enchauntment & they vsed, it came to confusion, & the proud wysdom was brought to shame: for they that promised to dryue away the fearfulnes and vexe from & weyke soules, were sycke for feare them selues, and that with scorne. And though none of the wonders feared them, yet were they afrayde at the

at the beestes which came vpon them, and at the hyssyng of the serpentes. In so moch that with trembliynge they swowned, and sayde they sawe not the ayre, whiche no man yet may escape.

For it is an heuy thyng, whē a mans owne conscience bereth recorde of his vnkyndnesse & condēneth him. And why? a vexed & wounded conscience, taketh euer cruel thynges in hand. Fearfulnes is nothing els, but a bewrayring that a man lacketh helpe and defence, to answerre for him selfe. And lohe how moche lesse the hope is within, the more is the vncertentie of the mater for the which he is punished. But they that came in the mighty night slept the slepe that fell vpon them for vnder and from aboue: somtyme were they afraid throw the feare of the wonders, & somtime they were so weyke þ they swowned withal: for an hasty & sodeyn fearefulnes came vpon them. Afterwarde, yf any of them had fallen he was kept & shut in prison, but wout cheynes. But if any dwelt in a village, yf it had ben an herd or husbandman he suffred intolerable necessitie: for they were al bound wt one cheyne of darknesse.

Whether it were a blastynge wynde, or a swete song of the byrdes amonge the thycke braūches of the trees, or the vehemence of hasty running watter, or great noyse of the fallyng downe of stones, or the playing and rūnyng of beestes whom they sawe not, or the mighty noyse of rorying beestes, or the sound that answereth agayn in the hye mountaynes, it made them swowne for very feare. For al the erth shyned with clere lyght, and no man was hyndered in his labours. Onely vpon them there fell an heuye vyght, an ymage of darknesse that was to come vpon them. Yea they were vnto the selues the most heuye and horrible darknesse.

¶ Thes ye lyght that the Israelites had in Egypt. The persecution of the faythfull. The Lorde smote all the fyrst borne of Egypt. The syn of the people in the wylderneesse. Aaron stode betwyxte the lyue and the dede, with his censoure.

CAPI. XVIII.

NEuertheles thy holy had a very great lyght (& the ennemyes herd their voyce but they sawe not the figure of them.) And bicause they suffred not þ same thinges, they magnified the, and they that were vexed afore (by cause they were not hurte nowe) thanked the, and besoughte the, o God, that there might be a differēce. Therfore hadde they a burnīng pyller of fyre to lede them in the vnknowen waye, and thou gauest them þ sunne for a free gyft, without any hurt. Reason it was that they sholde want lyght, and be put in the prison of darknesse, which kept thy children in captivitie, by whom the incorrupt lyght of the lawe of the worlde was for to be gyuen.

When they thought to slee the babes of the ryghtous (one being layd out, and preserued to be leader vnto the other) thou broughtest oute the hole multitude of the children, and destroyedst theis in the mightye water. Of þ night were our fathers certified afore, that they knowyng vnto what othes they had gyuen credence, might be of good chere. Thus thy people receiued the helth of the ryghtous but the vngodly were destroyed. For like as thou hast hurt our enemies, so hast thou promoted vs whom thou calledst afore. For the righteous children of the good were offred secretly, and ordred the lawe of rigtousnesse vnto vnite, that the iust shold receiue good and euil in lyke maner, synging prayses vnto the father of all men. Again, there was herd a discordyng voyce of the enemies, and a pitous cry for children that were bewayled. The master and the seruaunt were punyshed in lyke maner. For they al togyther, had innumerable that dyed one deth.

Exodus 12.

Neythers were the liuing sufficient to bury the dede, for in the twinckling of an eye, the noblest nacio of them was destroyed. As oft as God helped them afore, yet wolde it not make them byleue, but in the destruction of þ fyrst borne, they knowleged that it was the people of God. For whyle all thynges were styll, and when the night was in the middest of her course, thy almighty worde, o Lorde, lept down from heue out of thy royal trone as a rough man of warre, in the myddest of the land that was destroyed: and the sharpe sworde perfourmed their strayte commaundemēt, standing and filling al thinges wt deth: yea it stode vpon the erth, and reached vnto the heuen. Then the sight of the euil dremes vexed them sodeynly, and fearfulnesse came vpon them vnawarres.

Exodus 12.

Then laye there one here, an other there, halfe dede, halfe quycke, and shewed the cause of his deth. For the visions that vexed them, shewed them the cause afore: so that they were not ignorāunt wherfore they perysshed.

The temptacion of deth touched the righteous also, and amonges the multitude in the wylderneesse there was insurrection, but thy wrathe endured not longe. For the faultelesse man went in all the haste, and toke the battayle vpon him, broughte forth the weapon of his ministracyon: euen prayer, and the censours of reconcyliynge: set him selfe agaynste the wrath, and so broughte the myserye to an ende: declarynge thereby, that he was thy seruaunte. For he ouercame not the multitude with bodyly power, ne with weapons of myght: but with the worde he subdued him that vexed him, puttyng the in remembraunce of the othe and couenaūt made vnto the fathers. For when the dede were fallen downe by heapes one vpon an other, he stode in the myddest, pacifyed the wrathe, and parted the waye vnto the lyuynge. And why? in his longe garment was all the beautie, and in the foure rowes of the stones, was the glory of the fathers grauen, and thy maiestie was written in the crowne of his heed.

Numbers 16.

Exodus 28.

Unto these the destroyer gaue place, & was afrayde of them: for it was onely a temptacion worthy of deth.

¶ The death of the Egyptians, and the great ioye of the Hebrues. The meate that was geuen at the desyre of the people. The elementes serue not only to the wyll of God, but also the wyll of man.

CAPI. XIX.

A For the vngodly, & wrath came vpō the without mercy vnto the ende. For he knew what shold happen vnto the, how that (when they had consented to let the go, & had sent them oute with great diligēce) they wold repent and folow vpon them. For Exodi. xiiii. a when they were yet mourning and mahyng lamentacion by the graues of the dead, they deuyled an other folysshnesse, so that they persecuted them in their flemg, whom they had cast out afore with prayer. Worthy necessitie also brought them vnto this ende. for they had clene forgotten the thynges that happened vnto the afore. But the thynge that was wantyng of their punishment, was requisite so to be fulfylled vpon them with torme̅tes: that thy people might haue a marueilous passage thorowe, and that they myght fynde a straunge death.

B Then was euery creature facioned again of new, according to the wil of their maker, obeying thy commaundemētes that thy children myght be kepte without hurte. For the cloude ouershadowed their tentes, & the drye erth appered, where afore was water: so þ in the red see, there was a waye without impedimēt, and the great depe became a grene feldc, where thorow al the people went that were defended with thy hand, seing thy wonderous and marueylous workes. For as the horses, so were they led, and lepte lyke lambes praysyng the, o Lord, which hadst deliuered them. And why? they were yet myndfull of the thinges þ happened whyle they dwelt in the land: how the ground brought forthe flyes in stede of catell, & how the riuer scrauled with the multitude of frogges in stede of fyshes.

But at the last they saw a new creacion of C Exodi. viii. b
of byrdes, what tyme as they were desceyued with lust, and desyred delycate meates. For when they were speakyng of their appetyte, the quayles came vp to them from the see, and punishmentes came vpō the sinners, not without the tokens which came to passe afore by the vehemence of the stremes: for they suffred worthely accordig to their wickednesses, they dealt so abhominably & churlishlye with straungers. Some receyued no vnknowen gestes, some brought the straungers in to bōdage that did the good. Beside all these thinges there were some, þ not only receyued no straungers with their wyles, but persecuted those also, and did the moche ruil, þ receyued them gladly. Therfore were they punished with blyndnesse, lyke as they that were coured with sodeyn darknesse at the dores of the ryghtous, so that euery one sought the entraunce of his dore. iii. Iohan. Genesis xix. b

C Thus the elementes turned in to them selues, like as when one time is chaunged vpon an instrument of musike, and yet all the tyme D
dyuersite kepe their melody, which may easely be perceyued by the syght of the thynges þ are come to passe. The dyre land was turned in to a watery, and þ thynges that afore swam in the water, went now vpon the dry ground. The fyre hath power in the water (contrary to his own vertue) and the water forgat his owne kynd, to quenche. Agayne, the flambes of the noysome beestes hurte not the flesh of them that went with them, neyther melted they the yse, which els is melted lyghtly.

In all thynges hast thou promoted thy people (o Lord) and brought them to honoure: thou hast not despysed the, but alwaye and in al places hast thou stand by them.

(?)

¶ The ende of the boke of wysdome.

THE BOKE OF IESVS THE SONNE OF SYRACH, VVHICHE IS CALLED IN LATYNE ECCLESIASTICVS.

¶ The prologe of Jesus the sonne of Syrach, vnto his boke.

MAny and greate men haue declared wysdome vnto vs, bute of the lawe, out of the Prophetes, and oute of other that folowed them. In the which thynges Israel ought to be commended, by the reason of doctryne, & wysdom: Therfore they that haue it, and erde it, shulde not onely them selues be wyse therin: but serue other also with teachynge and wrytynge.

After that my graundfather Jesus had gyuen diligent labourre to reade the lawe, the prophetes, & other bokes that were left vs of oure fathers, and had well exercysed hym selfe therin: he purposed also, to wryte some thyng of wysdome, and good maners, to the intent that they which were willyng to lerne and to be wyse myght haue the more vnderstandyng, and be the more apt to leade a good conuersacyon.

Wherfore I exhort you to receyue it louingly, to reade it with dylygence, and to take it in good worth, though oure wordes be not so eloquent as the same Oratours. For the thynge that is wrytten in the Hebrue tonge, soundeth not so well, when it is translated in to an other speache. Not onely this boke of myne, but also the lawe, the prophetes, & other bokes, sound farre otherwise, the they do, when they are spoken in theyr owne language.

Nowe in the .xxxviii. yere when I came in to Egipt, in the tyme of Ptolomy Euergetes, and contynued there all my lyfe, I gat liberte to reade and wryte many good thinges. Wherfore I thought it good and necessary, to bestowe my diligence and trauayle to interprete this boke. And consydrynge that I had tyme, I labourred and dyd my best to perfourme this boke, & to brynge it vnto lyght: that the straungers also whiche are disposed to lerne, myght applye theym selues vnto good maners, and lyue accordynge to the lawe of the Lorde.

(?)

¶ Wysdome proceedeth and commeth of God. & prayse of the feare of God. Vnrighteousnesse is a dyssuasion to come by wysdome.

CAPI. I.

ALl wysdome commeth of God the Lorde, and hathe bene euer with hym, and is before all tyme. Who hath nombred the sand of the see, the droppes of the rayn & the dayes of the time? Who hath measured & heyght of heauen, the breedth of the earth, & the depenesse of the see? Who hath sought out the grounde of Gods wysdome, whiche hath bene before all thynges? Wysdom hath bene before all thynges, and the vnderstandyng of prudence from euerlastynge. (Gods worde in the heygth, is the well of wysdom, and the euerlastynge commaundementes are the entraunce of her.) Vnto whom hath the rote of wysdom bene declared? Or who hath knowen her wyt? Vnto whom hath the doctryne of wysdom bene discouered & shewed? and who hathe vnderstande the manyfolde entraunce of her?

a m. Reg. iii. and viii. Iob. xxviii. & Baruch. iii.

There is one: euen the heyghest, the maker of all thynges, the almyghtye, the kynge of power (of whom men ought to stande greatly in awe) which sytteth vpō his trone, being a God of dompmē: He hath created her thorowe the holye ghost: he hath sene her, nombred her, and measured her: He hath poured her oute vpon all his workes, and vpon all flesshe, accordynge to his gyft: he gyueth her richely vnto them that loue hym. The feare of the Lorde is worshipp and triumphe, gladnesse and a ioyfull crowne. The feare of the Lorde maketh a mery herte, gyueth gladnes, ioye and longe lyfe. Who so feareth the Lorde, it shall go well with hym at the last, and in the daye of his death he shall be blessed.

b

The loue of God is honorable wysdome: loke vnto whom it appeareth, they loue it, for they se what wonderous thinges it doth. The feare of the Lorde is the begynnyng of wysdome, and was made with the faythfull in the mothers wombe: it shall go with the chosen women, and shall be knowen of the righteous and faythfull. The feare of ✠ Lord is the ryghte Gods seruyce, that preserueth and fulfilleth the herte, and gyueth myrth & gladnesse. Who so feareth the Lorde, shal be happye: and when he hath made of comfort, he shal be blessed. To feare God is the wysdome that maketh ryche, and bryngeth all good with her. She fylleth the hole house w her gyftes: and ✠ garners with her treasure. The feare of the Lorde, is the crowne of wysdome,

c

Mal. er. b Prou. xy. b

Feare of the Lorde.

wysdome, and gretly plenteous peace and
health. He hathe sene her and nombred her:
knowledge and vnderstandyng of wysdome
hath he poured out as rayne: and them that
helde her fast, hath he brought vnto honour.

D The feare of the Lorde is the rote of wys-
dome, and her braunches are longe lyfe. In
the treasures of wysdome, is vnderstandynge
and deuotion of knowledge, but wysdome is
abhorred of synners. The feare of the Lorde
driueth out synne, for he that is without
feare, can not be made ryghteous, and his wyl
full boldenesse is his owne destruction. A pa-
tyent man wyll suffre vnto the tyme, and the
shall he haue the rewarde of ioye. A good vn-
derstanding wyl hyde his wordes for a tyme,
and many mens lyppes shall speake of his
wysdome.

In the treasures of wysdome is the decla-
racyon of doctryne, but the synner abhorreth
the worshyp of God. My sonne, yf thou de-
syre wysdom, kepe the commaundement, and
God shall geue her vnto the: for the feare of
the Lorde is wysdome and nurture, he hath
pleasure in fayth and louyng mekenesse, and
he shal fil their treasures therof. Be not obstinate
and vnfaythfull to the feare of the Lorde, ne
come not vnto hym with a double herte. Be
not an ypocryte in the syght of men, and take
good hede what thou speakest. Marke well
these thynges, lest thou happen to fall, and
bryngest thy soule to dishonour, and so God
discouer thy secretes, and cast the downe in
the myddest of the congregacyon: because
thou wouldest not receyue the feare of God,
and because thy herte is full of fayned wyle
and disceyte.

¶ He exhorteth the seruauntes of God to ryghteous-
nesse, loue, vnderstandyng, and patience, and exhor-
teth hym that feareth God, to helpe, to hope, and
to loue: because God neuer confounded ne forsa-
keth them that trust in hym. A curse vpon the fa-
thefull, feareful, and impatient of herte.

CAPI. II.

A Matth.viii.a
ii.Timo.iii.b
ii.Petri.iii.b

My sonne, yf thou wylte come into the
seruyce of God, stande fast in ryghteous-
nesse and feare, and arme thy soule to
temptacion: settle thyne herte, and be pacyet:
bowe downe thyne eare, receyue the wordes
of vnderstandynge, and hyenke not awaye,
when thou arte entysed. Holde the fast vpon
God, ioyne thy selfe vnto hym and suffre, þ
thy lyfe maye encrease at the last. Whatso-
euer happeneth vnto the, receyue it: suffre in
bruynesse, and be pacyent in thy trouble. For
lyke as golde and syluer are tryed in the fyre,
euen so are acceptable men in the fornace of
aduersyte.

Sapien.iiii.a
Prouer.xvii.a

Beleue in God, and he shall helpe þ: order
thy way aright, & put thy trust in hym. Holde
fast his feare, & growe therin. O ye that feare
þ Lorde, take sure holde of his mercy: thynk
not away frō him, that ye fall not. O ye that
feare the Lorde, beleue hym, and youre re-
ward shall not be empte. O ye that feare the
Lorde put your trust in him, and mercy shal
come vnto you for your pleasure: O ye that feare
the Lorde set your loue vpon hym, and your
hertes shall be lyghtened.

B Psalm.xxxvi.a
Ecclesi.xxxv.a

Consyder the olde generacions of men: O
ye chyldren) and marke them wel: was there
euer any one confounded, that put his truste
in the Lord? Who euer continued in his feare
and was forsaken? Or whome dyd he euer
despyse, that called faythfully vpon hym?
For God is gracious and mercyfull, he for-
geueth synnes in the time of trouble, and is
a defender for all them that seke him in the
truth. Wo be vnto him þ hath a double herte
wycked lyppes and cursed occupied handes, &
to the synner þ goeth two maner of wayes.
Wo be vnto them that are loose of herte,
which put not their truste in God, & therefore
shall they not be defended of hym. Wo be vn-
to them that haue lost pacience, forsaken the
ryghte wayes, and are turned back into fro-
warde wayes. What wyll they do, whē the
Lorde shall begyn to vysyt them?

C Iohn.xiiii.a

They that feare the Lorde, wyl not mys-
trust his word: and they that loue hym, wil
kepe his commaundement. They that feare
the Lord will seke out the thynges that are
pleasaunt vnto hym: and they that loue him
shall fulfyll his lawe. They that feare the
Lorde wyl prepare their hertes, and humble
their soules in his sight. They that feare the
Lorde kepe his commaundementes, and wil
be pacyent: tyll they se hym selfe, sayinge:
better it is for vs to fall into the handes of
the Lorde, then into the handes of men: for
his mercye is as greate as hym selfe.

Roma.xiii.a
d.Pet.ii.a

¶ To our father and mother ought we to geue
double honoure. Of the blessynge and curse of the
father and mother. No man ought ouer curiously
to searche out the secretes of God.

CAPI. III.

A Fathers.
Ecclesi.iii.a
Deute.xxi.a
Ephe.vi.a

The chyldren of wysdome are a congre-
gacyon of the ryghtous, and their fa-
thers is obedyence and loue. Heare me
your father (O my deare chyldren) and do
therafter, that ye maye be safe. For the Lord
wyll haue the father honoured of the chyl-
dren, and loke what a mother commaunded
her chyldren to do, he wil haue it kept. Who
so honoureth his father, his synnes shall be
forgyuen him: and he that honoureth his mo
ther is like one þ gathereth treasure togither.
Who so honoureth his father, shall haue
ioye of his owne chyldren: & whē he maketh
his prayer he shall be herde. He that honou-
reth his father, shall haue a longe lyfe: and
he that is obedient for the Lordes sake, his
mother shal haue ioy of him.

Ephe.vi.a
B

He that feareth the Lorde, honoureth his
father and mother, and doth them seruyce,
as if were vnto the Lord hym selfe. Honour
thy father in dede, in worde, and in all pacy-
ence, that thou mayste haue his blessynge:
for the blessynge of the father buyldeth vp þ
houses of the chyldren, but the mothers curse
rooteth

Exod.xx.b
Deute.v.a
Ephe.vi.a

CAPI. IIII.

soteth oute the foundacyons. Reioyce not when thy father is reproued, for it is no honour vnto the, but a shame. For the worshyp of a mans father, is his owne worshyp, and where the father is without honour, it is the dishonestye of the sonne. My sonne, make much of thy father in his age, and greue him not as longe as he liueth. And yf his vnderstandyng fayle, haue pacyence with him, and despyse him not in thy strength. For the good dede that thou shewest vnto thy father, shal not be forgotten: and when thou thy self wakest, it shall be rewarded the (and for thy mothers offence, thou shalt not be recompensed with good, yea it shall be founden for the in ryghteousnesse) and in the day of trouble thou shalte be remembred: thy synnes also shall melt away, lyke as the yse in the fayre warm wether.

He that forsaketh his father, shall come to shame: and he that dispyseth his mother, is cursed of God. My sonne, perfourme thy workes with lowng meknesse, so shalt thou be loued about other men. The greater thou art, the more humble thy self (in all thynges) and thou shalt fynde fauour in the syght of God. For great power belongeth only vnto God, and he is honoured of the lowly.

Seke not out the thynges that are about thy capacytie, and serche not the groundes of suche thynges as are to myghtye for the: but loke what God hath cõmaunded the, thynk vpon that alway, and be not curyous in many of his workes. For it is nedefull for the to se with thyne eyen, the thynges that are secrete. Make not thou to moche serche in superfluous thynges, and be not curyous in many of his workes: for many thynges are shewed vnto the alredy, which be above the capacitye of men. The medlyng with such hath begiled many a man, and ledde their wittes in vanytye. How he that loueth perill, shall perysshe therin.

An harde herte shall fare euyll at the last, (an herte that geeth two wayes, shal not prosper: and he that is frowarde of hert, wyl euer be the worst and wayst.) A wycked hert shall be laden with sorowes, and the vngodly synner wyll heape one syn vpon an other. The counsell of the proude hath no health, for the plant of syn shall be rated out in them. The herte of him that hath vnderstandynge shall perceiue hygh thynges, and a good eare wyll gladly herken vnto wysdome. An herte that is wyse and hath vnderstandynge, wyll absteyne from synnes, and increase in the workes of ryghteousnesse. Water quencheth burning fyre, and mercy reconcyleth synnes. God hath respecte vnto hym that is thankfull: he thynketh vpon hym agaynst the tyme to come: so that when he falleth, he shal fynde a strõg holde.

¶ Mercy must be done with all meknesse. The study of wysdome and her fruite. Iudge ought to be mercyfull. An exhortacyon to either we euyll and to do good.

My sonne, defraude not the poore of his almes and turne not away thine eyen from him that hath nede. Despyse not an hungry soule, and betray not the poore in his necessitye: greue not the herte of hym that is helpeles, and withdrawe not the gyft from the nedefull. Refuse not the prayer of one that is in trouble, and turne not alwaye thy face from the nedy. Cast not thyne eyes afore the poore, that thou geue him not ocasyon to speake euyll of the. For yf he complayne of the in the bytternesse of his soule, his prayer shal be heerd: even he that made him, shal heare him. Be courteous vnto the congregacyon of the poore, humble thy soule vnto the elder, and bowe downe thy heade to a man of worshyp. Let it not greue the to bow downe thine eare vnto the poore, but paye thy dette, and geue him a friendly answere, and that with meke nesse.

Deliuer hym that suffereth wronge from the hand of the oppressour, and be not faynteherted when thou sittest in iudgement. Be mercyfull vnto the fatherles as a father, & be in stede of an husband vnto their mother: so shalte thou be as an obedient sonne of the hyghe & and he shall loue the more then thy mother doth.

Wisdome exalteth hyr vnto her children, receyueth them that seke her, and wyll go before them in the way of ryghteousnes. He that loueth her loueth life: and they that seke her diligently, shal haue great ioye. They that kepe her, shall haue the benefyte of hyr: for where she entereth, there is the blessyng of God. They that honoure her, shall be the seruauntes of the holy one: and they that loue her, are beloued of God. Who so geueth eare vnto her, shall iudge the heathen: and he that hathe respecte vnto her, shall dwell safe hye.

He that beleueth her, shall haue her in possession, and his generacyon shall enioye: for when he falleth, he shal go with her, before al. Feare, drede and temptacion shal she bring vpon hym, and tyre hym in her discyplyne, vntyl she haue tryed hym in his thoughtes, & he committe his soule vnto her. Then shall she stablyshe hym, bringe the ryght way vnto hym, make hym a glad man, shewe hym her secretes, and heape vpon hym the treasures of knowledge, vnderstandyng and ryghteousnes. But yf he goe wronge, she shall forsake him, and geue hym ouer in to the handes of his enemy.

My sonne make much of the tyme, eschue the tyme that is euyl, and for thy lyfe, shame not to saye the truth. For there is a shame that bringeth synne, and there is a shame that bringeth worshyp and fauoure. Accepte no persoune after thyne owne wyll, that thou be not confounded to thyne owne decaye. Be not ashamed of thy neyghboure in his aduersyte, and kepe not back thy counsell when it maye be good, neither hyde thy wysdome in her beauty. For in the tonge is wisdome

¶ Deut. 15. b
Math. 7. c

¶ Gene. 18. f
Exod. 22. b

¶ Ephes. 6. b
Math. 5. c

Ecclus. 42. b

dome knowen, so is vnderstandynge, knowledge and lernyng in the talking of the wyse and stedfastnesse in the workes of ryghtousnesse.

In no wyse speake agaynst the worde of truth, but be ashamed of ỹ lyes of thyne owne ignorauncē. Shame not to confesse thyne errour, submyt not thy selfe vnto euery mā by cause of syn. Withstand not ỹ face of ỹ myghty, and stryue not agaynst the streame. But for the truthe stryue thou vnto deathe, and God shall fyght for the agaynst thyne enemyes. Be not hastye in thy tong, neither slak and negligent in thy workes. Be not as a lyon in thyne owne house, destroynge thy housholde folkes, and oppressyng them that are vnder the. Let thyne handes be stretched out to receyue, and shut when thou shouldest gyue.

¶ In ryches maye we not put anye confidence. The vengeaunce of God ought to be feared, and to repentaunce maye we not be slowe.

CAPI. V.

Luke.xii.b Eccle.v.c

TRust not vnto thy ryches, and saye not: tush, I haue ynough for my lyfe. (For it shall not helpe in the tyme of vengeaunce and temptacyon.) Folowe not the lust of thyne owne herte in thy strength, and saye not: tush, how came I had strength, or who wyll bryng me vnder vrcoule of my workes? for doubtlesse God shall auenge it. And saye not: I haue committed no synnes, but what euyll hath happened me? For the almyghtye is a patient rewarder. Vpcause thy syn is forgyuen the, be not therfore without feare, nether heape one syn vpon an other. And saye not: tush, the mercy of the Lorde is greate, he shall forgyue me my synnes, be they neuer so manye. For ryght as he is mercyfull, so goeth wrath from hym also, and his indignacyon commeth downe vpon synners.

Rome.b.ii.a Eccle.xvi.b

Make no tarying to turne vnto the Lorde, and put not of from day to day: for sodeynly shall his wrath come, and in the tyme of vengeaunce he shall destroye the. Trust not in wycked ryches, for they shal not helpe in the daye of punyshment and wrath. Be not caryed about to euery wynde, and go not in to euery waye: for so doth the synner that hath a double tonge. Stande fast in the waye of the Lorde, be stedfast in thy vnderstandyng, abyde by the worde, and folowe the worde of peace & ryghtousnesse. Be gentle to heare the worde of God, that thou mayest vnderstand it, and make a true answere with wysedome. Be swyft to heare, but slow and patient in gruntyng answere. If thou hast vnderstandynge, shape thy neyghboure an answere: If no, laye thyne hande vpon thy mouth: lest thou be trapped in an vndiscrete worde, and so confounded. Honour and worshyp is in a mans wyse talkyng, but the tong of the vndiscrete, is his owne destruction. Be not a pryuye accuser as longe as thou lyuest, and bie no salsidye with thy tong. For shame and losse goeth ouer the ryche, and an euyll name ouer hym that is double tonged: but he that is a pryuy accuser of other men, shal be hated enuyed and confounded. Be that thou swyftye the small and great alyke.

Ecclesi.v.b Ecclesi.v.b Iacob.i.b Ecclesi.v.b

¶ It is ỹ propertye of a synner to be euyll tonged. The doctryne and good counsell of the wyse is to be embraced wysdome shulde be searched for. The profyte therof.

CAPI. VI.

BE not thy neyghbours enemye for thy tyndes sake: for who so is euell shall be the heyre of rebuke and dyshonoure and who so euer beareth enuy and a double tonge offendeth. Be not proude in the deuice of thyne owne vnderstandinge, lest thy lewes wither, and thy frute be destroyed, & so thou be lefte as a dyre tree. For a wycked soule destroyeth hym that hath it, maketh hym to be laughed to scorne of his enemyes (& bringeth him to the porcyon of the vngodly) A swete worde multyplyeth frendes and pacyfyeth them that be at debate, and a thanckfull tonge wyll be plenteous in a good man. Holde frendshyppe with many, neuertheles haue but one counseler of a thousande.

Ecclesi.vi.a Ecclesi.vi.a Ecclesi.vi.a

to her lynckes, and take her yoche vpon thy
neck: bow downe thy shoulder vnder her, bynde
her patyently, and be not weery of her bandes.
Come vnto her with thy hole herte, and kepe
her wayes with all thy power. Serche after
her, and she shall be shewed the: and when
thou hast her, forsake her not. For at the last
thou shalt fynde rest in her, and that shall be
turned to thy great ioye. Then shall her fet-
ters be a stronge defence for the, and her yoch
a glorious rayment. For the bewte of lyfe is
in her, and her bandes are the couplynge to-
gether of salnacyon. Yea a glorious rayment
is it, thou shalt put it on, & the same crowne
of ioye shalt thou weare.

My sonne, yf thou wylt take hede, thou
shalt haue vnderstandynge: and yf thou wylt
applie thy mynde, thou shalt be wyse. If thou
wylt bowe downe thyne eare, thou shalt re-
ceyue doctryne: and yf thou delyte in hearing,
thou shalt be wyse. Stande with the multi-
tude of suche elders as haue vnderstandyng,
and consent vnto their wyssome with thyne
herte: that thou mayest heare all godlye ser-
mons, and that the worthy sentences of hope
the not. And yf thou fynde a man of discrete
vnderstandynge, get the soone vnto hym, and
set thy foote ted vpō the steppes of his doore.
Let thy mynde be vpon the commaundemen-
tes of God, and be contynually occupyed in his
lawes: so shall he stablyshe thy herte, and
gyue the wysdome at thyne owne desyre.

¶ We must forsake euyll, and set not vnthryfte our
selues. The behauioure of the wyfe, towarde her
wyfe, her frende, her children, her seruaunte, her
father and mother, the prestes, &c.

CAPI. VII.

DO no euyl, so shal there no harme happen vnto the. Departe away from the
thynge that is wycked, and no myschefe
shall medle with the. My sonne, sowe
no euyll thynges in the forowes of vnryght-
ousnesse, so shalt thou reepe them sixtefolde.
Labour not vnto men for any lordshyp, nei-
ther vnto the kynge for the state of honoure.
Iustify not thy selfe before God (for he know-
eth the herte) and desyre not to be reputed
wyse in the presence of the kynge. Make no
laboure to be made a iudge, except it be were,
that thou couldest myghtelye put downe
wyckednesse: for yf thou shouldest stande in
awe of the presence of the myghtye, thou
shouldest laye in gyuynge sentence. Offende
not in the multitude of the cytye, and put not
thy selfe amonge the people. Bynde not two
synners togyther, for in one synne shalte thou
not be vnpunyshed. Say not: ruth. God wyll
loke vpon the multytude of my oblacyons,
and when I offre to the hyest God, he wyll
accept it.

Be not faynte herted when thou makest
thy prayer, neither slacke in gyuyng of almes.
Laughe no man to scorne in the bytternesse of
his soule, for God (whiche seeth all thynges)
is he that can brynge downe, and sette vp a-
gayne. Accept no lesynge agaynst thy brother
neither be the same agaynste thy frende. Vse
not to make any maner of lye, for ỹ custome
therof is not good. Make not many wordes
when thou arte amonge the elders: & when
thou prayest, make not moche babblynge. Ex-
no laboryous worke be tedyous vnto the, nei-
ther the husbandrye whiche the almyghtye
hath created. Make not thy bode in the mul-
tytude of thy wickednes, but humble thy self
euen frome thyne herte: and remembre that
the wrath shall not be longe in tarynge, and
that the vengeaunce of the fleshe of the vn-
godlye is a very fyre and wrome. Syne not a
vre thy hynde for any good, ne thy faythfull
brother for the best golde.

Departe not frome a discrete and good wo
man, that is fallen vnto the for thy porcyon
in the feare of the Lorde, for the grete of her
honesty is above golde. Where as thy ser-
uaunt worketh trulye, intreat him not cuyl,
ne the hyrelynge that is faythfull vnto the.
Loue a discrete seruaunt as thyne owne soule
withhold him not of his lyberty, neither leaue
hym a poore man. If thou haue catell, loke
well to them: and yf they be for thy profit kepe
them. If thou haue sonnes, brynge them vp
in nourture and learnynge, and holde them
in awe frome theyr youthe vp. If thou haste
doughters, kepe their body, and shew not thy
face chereful toward them. Marry thy dough
ter, & so thou shalt perfourme a weyghty mat
ter: but gyue her to a man of vnderstanding.
If thou haue a wyfe after thyne owne mynde
forsake her not (but commit not thy selfe to
the hateful).

Honoure thy father from thy hole herte,
and forget not the sorowfull trauayle that
thy mother had with the: remembre that thou
wast borne therof: & how canst thou
recompense them the thinges that they haue
done for the? Feare the Lorde with all thy
soule, and honoure his preestes. Loue thy
maker with all thy strength, and forsake not
his seruauntes. Feare the Lorde with all thy
soule, and honoure his preestes. Gyue them
their porcyon of the fyrst fruites and increase
of the earth, lyke as it is commaunded the
gyue them the shulders, and their apparell
of kynges and fyrstlynges. Reach thyne hād
vnto the poore, that God maye blesse the li-
beralyte. We ly debt all vnto all men ly-
uynge, yet let not but be good vnto them
that are deade.

Let not them that wepe be without com-
fort, but mourne with suche as mourne. Let
it not greue the to vysyte the sycke, for that
shal make the to be beloued. What so euer ỹ
takest in hande, remembre the ende, and thou
shalt neuer do amysse.

¶ Against thy better in no stryuynge. Of the breach
of thyne enemye mayst thou not reioyce, ne beyde
thy neyghbourre, ne the workes of the wyse.

CAPI. VIII.

Stryue

Matth.v.a

Eccl.xxvi.a

Galath.vi.a
1. Cozin.xi.b

Leuit.xix.g

Eccle.viii

Eccl.xvi.a

Eccl.viii.b

Prouer.v.b
Ecclesi.xii.a

Eccl.xi.a
x.xxvii.a.b

¶ Strynt not with a myghty man, lest thou chaunce to fall in to his handes. Make no bargaynce with a ryche man, lest he happen to bynge vp an harde quarell agaynst the. For golde and syluer hath vndone many a man, yea euen the hertes of kynges hathe made to fall. Strynt not with a man that is full of wordes, and leye no stickes vpon his fyre: Kepe no compayne with the vnlerned, lest he gyue thy kynred an euyll reporte. Despyse not a man that turnethe hym self awaye from syn, and call him not in the teeth withall: but remembre that we are frayle euerychone. Thynke scorne of no man in his olde age, for we wax olde also. Be not glad of the dethe of thyne enemye, but remembre that we must dye al the sort of vs (and fayne wold we come in to ioye.) Despyse not the sermons of suche elders as haue vnderstandynge, but acquaynte thy self with the wyse sentences of them: for of them thou shalte lerne wysdome and the doctryne of vnderstandynge, and how to serue greate men without complaynte.

¶ Go not from the doctrine of the elders, for they haue lerned it of theyr fathers. For of them thou shalt lerne vnderstandynge, so that thou mayest make answere in ye tyme of neede. Kyndle not the coales of synners, lest thou be brent in the fyrye flames of theyr synnes. Resyst not the face of the blaspheamer, that he laye not wayte for thy mouth. Lende not vnto hym that is myghtyer then thy self: If thou lendest hym, count it but lost. Be not ouertrye about thy power: yf thou be, then thynke surelye to paye it. Go not to lawe with the iudge, for he wyll iudge accordyng to his owne honoure. Trauayle not by the waye with him that is vnryghtfull, lest he do the euyll: for he foloweth his owne wylfulnesse, and so shalt thou perysh therfore by his folye.

¶ Strynt not with hym that is angrye and cruell, and go not with hym in to the wyldernesse: for bloude is nothynge in his syghte, and where there is no helpe, he shall murther the. Take no counsell at fooles, for they loue no thynge but the thynges that please them selues. Take no counsell before a straunger, for thou canst not tell what wyll come of it. Open not thyne herte vnto euery man, lest he be vnthankfull to the, and put the to reproffe.

¶ The leopardyes of vnchastnesse are to be eschewed. An olde frende is to be preferred before a newe. The glory and pryncelye of synners. Wyghtous men should be prouoked to gyft. Labour is the chefe thyng in a workman, and wysdome in a prynce.

CAPI. IX.

¶ Be not gelous ouer the wyfe of thy bosome, that she we not some wycked poynte of wycked doctryne vpon the. Strut not the power of thy lyfe vnto a woman, lest she come in thy strength, and so thou be confounded. Loke not vpon a woman that is desyrous of many men, lest thou fall in to her snares.

Use not the company of a woman that is a player and daunser, & heare her not, lest thou perysh therow her entysynge. Beholde not a mayden, that thou be not hurt in her beautye. Call not thy mynde vpon harlottes in any maner of thynge, lest thou destroye bothe thy selfe and thyne heritage. Go not about gasynge in cuttye lanes of the cytye, nether wendye thou abrode in the stretes therof. Turne awaye thy face from a beauty full woman, and loke not vpon the fayrenes of other.

Many a man hath perysshed therowe the beautye of women, for therin were the desyre is kyndled as it were a fyre. (An aduoutrous woman shall be troden vnder fote as myre, of euery one that goeth by the waye. Many a man wonderyng at the beauty of a straunge woman, hath bene cast oute, for her wordes kindle as a fyre.) Dyt not w an other mans wyfe by any meanes, lye not with her vpon the bed, make no wordes with her at ye wyne lest thyne hert consent vnto her, and so thou with thy bloude fall in to destruction. Forsake not an olde frende, for the newe shal not be lyke hym.

A newe frende is newe wyne: let hym be olde and thou shalt drynke hym with pleasure. Despyse not the honoure and ryches of a synner, for thou knowest not what destructiō is for to come vpon hym. Delyte not thou in the thynge that the vngodly haue pleasure in, beynge sure that the vngodly shall not be accepted but yll theyr grauē.

¶ Kepe the from the man that hathe power to slaye, so nedest thou not to be afrayde of death. And yf thou commest vnto hym, make no fautt, lest he happē to take away thy lyfe. Remembre that thou goest in the myddest of snares, and vpon the bulwarkes of the cytye. Beware of thy neyghboure as myghte as thou canst, and medle with such as be wyse and haue vnderstandyng. Let iust men be thy gestes, let thy myrth be in the feare of God, let the remembraunce of God be in thy mynde and let all thy talkynge be in the commaundementes of the lyghte. In the handes of craftesmen shall the workes be commended so shall the princes of the people in the wysdome of their talkynge. A man ful of wordes is perylous in his cytye, and he that is temerarious and pas shame in his talkynge, is to be abhorred.

¶ Of kynges and iudges. Pryde, and courtesines are to be auoyded. Labour is praysed.

CAPI. X.

A Wyse iudge wil order his people with discretion, and where a man of vnderstandynge dearth rule, there goeth it well. As the iudge of the people is hym selfe euen so are his officers: and loke what maner of man the ruler of the cytie is, such are they that dwell therin also. An vnwyse destroyeth his people, but where they ye be in auctoryte

auctoritie are men of vnderstanding, there the city prospereth.

The power of the earth is in the handes of God, and when his time is, he shal set a profitable ruler vpō it, in the hand of God, is the power of man, and vpon the scribes shal he lay his honour. Remembre no wrong of thy neyghbour, and medle thou with no vnrygh teous workes. Pryde is hateful before God and man, and all wickednesse of the heathen is to be abhorred. Because of vnrighteous dealyng, wronge, blasphemyes, and diuers deceyte, a realme shall be translated from one people to an other.

B There is nothyng worse then a couetous man. Why art thou proude, o thou erth and asshes? There is not a more wycked thynge then to loue money. And why? such one hath his soule to sell: yet is he but eyther longe while he lyueth.

And though the physicion shewe his helpe neuer so longe, yet in conclusion it goeth after this maner, to day a king, to morow ded. For when a man dyeth, he is the heyre of serpentes, beestes and wormes. The beginning of mans pryde, is to fal away from God; & why? his herte is gone from his maker, for pryde is the originall of all syn. Who so taketh hold therof, shal be fylled with curssynges, & at ſ last it shal ouerthrow him. Therfore hath the Lorde brought ſ congregatiō of the wicked to dishonoure, and destroyed them vnto the ende.

C God hath destroyed the seates of proude princes, and set vp the meke in theyr stede. God hath wythered the rotes of the proude heathen, and planted the lowlye amonge them. God hathe ouerthrowen the landes of the Heathen, and destroyed them oute of the grounde. He hathe caused them to wyther away, he hath brought them to nought, and made the memorial of them to cease frō out of the earthe (God hath destroyed the name of the proude, and lefte the name of the humble of mynde.) Pryde was not made for man, neither wrothfulnes for mens children: the sede of man that feareth God shal be brought to honour: but the sede which transgresseth the commaundementes of the Lorde, shal be shamed. He that is ſ ruler amonges brethren is holden in honour among them, and he regardeth suche as feare the Lord. The glory of the ryche, of the honourable, & of the poore is the feare of God.

D Despyse not thou the iust poore man, and magnify not the ryche vngodly. Great is the iudge, & mighty in honour, yet is there none greater then he that feareth God. Vnto the seruaunt that is discrete, shall the lorde be fauorable. He that is wise and well nourtured, will not grudge when he is reformed, and an ignorant body shall not come to honour. Be not proude to do thy worke, and dispayre not in the tyme of aduersitie. Better is he that laboureth, and hathe plentifulnesse of all thynges, then he that is gorgeous and wanteth breed.

E My sonne, kepe thy soule in meekenes, and geue her her due honour. Who shall iustifie him that synneth agaynst him self? who will honour him that dishonourreth his owne life? The poore is honoured for his faithfulnes & truth, but the ryche is had in reputacion, because of his goodes. He that ordereth him self honestly in pouertie, how much more shal he behaue him self honestly in riches? and who so ordereth him self vnhonestly in ryches, how much more shall he behaue hym self vnhonestly in pouertie.

The pryce of humilitye. After the outwarde appearaunce ought we not to iudge. Of why and reall iudgement. The ryche is not without offence. All thinges come of God. Al men are not to be brought in to thy house.

CAPI. XI.

The wysdome of hym that is brought lowe, shal lyfte vp his herd, & shall make hym to syt among great men. Commend not a man in his beautie, neither despise a man in his vtter appearance. The Bee is but a smal beest among the foules, yet is her fruite chefe thynge swete. Be not proude of thy rayment, and exalt not thy self in the day of thy honoure: for the workes of the lorde only are wonderful: yea glorious secrete and vnknowen are his workes. Many tyrannes haue ben forced to syt downe vpon the earth, and the vnlykely hathe worne the crowne. Many mighty men haue ben brought lowe, and the honourable haue ben delyuered in to other mens handes. Condemne no man before thou haue tryed out the matter, & when thou hast made inquisicion, thē reforme right louingly. Geue no sentence before thou hathe herde the cause, but syrste let men tell out their tales.

Stryue not for a mater that toucheth not thy self, and stande not in the iudgement of synners. My son, medle not with many maters: & yf thou wylt be ryche, thou shalt not get it: and though ſ pursue thy mynde alone, yet shalt thou not escape. There is some man who laboureth, and the more he wereth him self, the lesse he hathe. Agayne some man is slouthful, hath nede of help, wanteth strength and hath greate pouertie, & Gods eye loketh vpon hym to good, stretcheth hym vp from his lowe estate, and lyfteth vp his herd, so ſ many men maruell at hym, and geue honour vnto God.

C Prosperitie and aduersitie, life & death, pouertie and riches come of the Lorde. (Wysdome, nurtour and knowinge of the law are with God: loue, and the wayes of good are with hym. Errour and darknesse are made for synners: and they that exalte the selues in euyl, waxe olde in euyl.) The gift of God remayneth for the righteous, and his good wyll shall haue prosperitie for euer. Some man is ryche by lyuyng vngodly, and that is the porcio of his reward, in that he sayth nowe haue I gotten rest, and nowe wyll I eate and drynke of my goodes my self alone.

And yet he consydereth not, that the tyme dyeth nye, that he must leaue all these thinges vnto other men, and dye hym selfe. Stande thou fast in thy couenaunt, and exercyse thy selfe therin, and remayne in the worke vnto thy age. Continue not in the workes of synners, but put thy truste in God, and byde in thyne estate: for it is but an easye thynge in the syght of God, to make a poore man riche, and that sodenly. The blessyng of God hasteth to the rewarde of the ryghteous, and maketh his frutes sone to flo:yshe and prospere. Say not: what helpeth it me? & what shall I haue the whyle? Agayne, saye not: I haue ynoughe, how can I want? When thou arte in welfare, forget not aduersitie: and when it goeth not wel with the, haue a good hope & it shall be better. For it is but a small thynge vnto God in the days of death to rewarde euery man accordynge to his wayes. The aduersitie of an houre maketh one to forget all pleasure: and when a man dyeth, his workes are discouered. Prayse no bodye before his deathe, for a man shal be knowen in his chyldren.

Bryng not euery man in to thyne house, for the deceytful layeth awayte dyuersly. Like as a partrych in a maundr, so is the hert of the proud: and lyke as a spye that lyeth vpō the fal of his neighbour. For he turneth good vnto euil, & sclaundereth the chast. Of one sparke is made a greate fyre, and an vngodly man laieth wayte for bloud. Beware of the discreetfull, for he ymagineth wicked thynges to bryng the in to a perpetual shame. If thou takest an aliaunt vnto the, he shall destroy the in inquietnesse, & dryue the from thyne owne wayes.

¶ Vnto whom we oughte to do good. Enemyes ought to be eschewed.

CAPI. XII.

When thou wylt do good, know to who thou doest it, & so shalt thou be greatly thanked for thy benefytes. Doo good vnto the righteous, and thou shalt fynde great rewarde: though not of hym, yet (no doubt) the Lorde hym selfe shall rewarde the. He standeth not in a good case that is alway occupyed in euyll, & geueth no almes: for the hyest hateth synners, and hath mercy vpon them that do the workes of repentaunce. Gyue thou vnto suche as feare God, and receyue not a synner. As for the vngodlye and synners, he shall recompence vengeaunce vnto them, and kepe them to the day of wrath. Gyue thou vnto the good, and receyue not the synner: do wel vnto hym that is lowly, but gyue not vnto the vngodlye. Let not the bread be geuen hym, that he be not myghtyer then thy selfe therin. For so shalt thou receyue twyse as moche euyll, in all the good & thou hast vnto hym: And why? the hyest hateth synners, and shall rewarde vengeaunce to the vngodly.

In prosperitie a frende shall not be knowen, and in aduersitie an enemy shall not be hyd. For when a man is in welth, it greeueth his enemyes: but in heuynesse and trouble a man shall knowe his frende. ¶ Truste neuer thyne enemye, for lyke as an yron rusteth, so doeth his wyckednes. And though he make moche crouchyng and knelyng, yet kepe wel thy mynde, and beware of hym. Set him not by the, neither let him syt at thy right hond, lest he tourne hym, get in to thy place, take thy rowme and leue thy seate, and so thou at the last remembre my wordes, & be pyched at my sayinges.

Wynde not two synnes togither, for there shal not be one vnpunished. Who wyl haue pity of the charmer that is stinged of the serpent, or of all suche as come nye the beestes? Euen so is it with him that kepeth company with a wycked man, and lappeth hym selfe in his synnes. For a season wyll he byde with the, but yf thou stomble, he tarryeth not. An enemy is sweete i his lyppes, he can make many wordes, and speke many good thynges: Yea he can wepe in his eyes, but in his herte he ymagineth how (to throw the in to the pit, and yf he may fynde opportunitie, he wil not be satisfied with bloude. If aduersitie come vpon the, thou shalt fynde hym there fyrst, & though he pretende to do the help, yet shal he vndermyne the. He shal shake his heed & clap his handes ouer the for very gladnesse, and whyle he maketh many wordes, he shall disguyse his countenaunce.

¶ The companyes of the proude and of the ryche are to be eschewed. The loue of God. Lyke do company with their lyke.

CAPI. XIII.

Who so toucheth pytche, shall be fyled withall: and he that is familyer with the proude, shall clothe hym selfe with pryde. He taketh a burthen vpon hym, that accompanyeth a more honourable man then hym selfe. Therfore kepe no familiaritie w one & is rycher then thy selfe. How agree the kettle and the pot togither? for yf the one be smitten ageynst the other, it shall be broken. The ryche brieth wrongfully, and chydeth withall: but the poore being oppressed and wrongously delt withal, sufferth scarce nede, and geueth fayre wordes. If thou be for his profyte, he vseth the: but yf thou haue nothyng, he shal forsake the. As long as thou hast any thynge of thyne owne, he shall be a good felowe with the: yea he shall make the a bare man, & not be sorye for the. If he haue nede of the, he shall defraude the: and with a pryuy mocke) shall he put & in an hope, and gyue the all good wordes, and saye: what wantest thou? ¶ Thus shall he shame the in his meate, vntyll he haue supte the clene vp twyse or thryse, and at the last shal he laugh the to scorne. Afterwarde whē he seith that thou

thou hast nothynge, he shall forsake the, and shake his heed at the.

B Beware thou be not discerned & broughte downe in thy symplenesse. Be not to humble in thy wysdome, lest when thou art brought low, thou be discerned throwe foolishnesse. If thou be called a mightye man, absteyne thy selfe, so shalt be cal the to hym the more ofte. Preache not vnto hym, that thou he not shot out: and go not farre of, lest he forget the. Withdrawe not thy selfe from his speache, but byleve not his manye wordes. For with moche communicacion shall he tempte the, & (with a prcuye moche) shall be questyon the of thy secretes. The vnmercyfull mynde of his shal marke thy wordes, he shal not spare to doo the hurte, and to put the in prylon. Beware, and take good hede to thy selfe, for thou walkest in peryll of thy ouerthrowynge.

C Now whe thou hearest his wordes, make as though thou weerst in a dreme, and wake vp. Loue God all thy lyfe long, & call vpon him in thy nede. Euery beest loueth his like, euen so let euery man loue his neyghbour. All flesh wil resorte to their lyke. And euery mā will kepe companye with suche as he is him selfe. But as the wolfe agreeth w the lambe, so doth the vngodly with & righteous. What felowshyp sholde an holye man haue with a dogge? How can the ryche and the poore agree togyther? The wyld asse is the lyons prayse in the wylderneste, euen so are poore men the meat of the ryche. Like as & proude may not away with lowlynesse, euen so doth the ryche abhorre the poore. If a ryche man fall, his frendes set hym vp agayn, but when & poore falleth, his frendes forsake hym. If a ryche man fall in to an errour, he hathe many helpers, he speketh proude wordes, and yet men iustifye him.

But yf a poore man go wrong, he is punished: yea though he spoke wysely, yet can it haue no place. When the ryche man speketh euery body holdeth his tong, and loke what he sayth, they praise it vnto the cloudes. But yf the poore man speake, they saye: What felowe is this? And yf he doo amysse, they shal destroy him. Ryches are good vnto him that hath no synne in his conscience, and pouertie is a wycked thynge in the mouthe of the vngodly. The hert of mā chaungeth his countenaunce, whether it be in good or euyl. A cheerefull countenaūce is a token of a good herte. for els it is an harde thynge to knowe the thoughte.

¶ The offence of the tonge. Man is but a vayne thynge. Happy is he that continueth in wysdome.

CAPI. XIIII.

1 BLessed is the man, that hathe not fallen with the word of his mouth, and is not prycked with the conscience of synne. Happye is he that hathe no heynesse in his mynde, and is not fallen frome his hope. It becommeth not a courtous man & nygarde to be ryche: and what sholde a nygarde doo with golde? He that with all his carefulnes heapeth togyther vnrighteously gathereth for other folkes, and an other mā shall make good cheere with his goodes. He & is wycked vnto hym selfe, howe sholde he be good vnto other men? How can such one haue any pleasure of his goodes? There is nothyng worse then when one disshonoureth hym selfe, and this is a reward of his wickednesse. If he do any good, he doth it not knowynge therof, & agaynst his wyl, and at the last he declareth his vngracyousnes. A nigard hath a wycked eye, he turneth away his face, and despyseth his owne soule. A courtous mans eye hath neuer ynoughe in the portion of wyckednesse, vntyll he wyther awaye, and haue lost his owne soule. Prou. xxviii. Ecclus.

A wicked eye spareth breed, & ther is scarcenesse vpon his table. My son, do good to thy selfe of that thou hast, and gyue the Lorde his due offrynges. Remembre that deth tarryeth not, and that the couenaunt of the graue is shewed vnto the: for the couenaunte of this worlde shal dye the deth. Do good vnto thy frend before thou dye, and according to thy habilitie, reche out thy hande and gyue vnto the poore. Be not disporyted of & good day, and let not the portion of the good day ouerpasse the. Shalt thou not leaue thy trauayles and labours vnto other men? In the deuiding of the heritage gyue and take, and sanctifye thy soule. Worke thou rychteousnesse before thy deth, for in & pit there is no meat to find. All flesh shal fade awaye as grasse, and lyke a flourishing tree in a greene tre. Some growe some are cast downe: euē so is the generacion of flesh and blond, one commeth to an ende, an other is borne. Eccl. xli. Ecclus. 1. Peter 1. Iacob.

C All transitorye thynges shall fayle at the last, and the worker therof shall go withall. Euery chosen worke shall be iustified, and he that medleth withall, shall haue honoure therin. Blessed is the mā that kepeth hym in wysdome, and exercyseth hym selfe in vnderstandyng, and with discrecion shal he thinke vpon the forknowlege of God. Which considereth the wayes of wysdome in his herte, hath vnderstandig in her secretes, goeth after her (as one that seketh her out) and continueth in her wayes. He loketh in at her windowes, and harkeneth at her doores: he taketh his rest beside her house, and fastened his stake in her walles: He shall pytche his tent nye vnto her hand, and in his tent shall good thinges rest for euermore: He shall set his chyldren vnder her couerynge, and shall dwel vnder her braunches. Vnder her couering shal he be defended frō the heate, and in her glory shal he rest.

¶ The goodnesse which folowyth hym that feareth God. God reuerseth and casteth of the sinner. God is not the autour of euyll.

CAPI. XV.

A HE that feareth God, wyl do good: and he that holdeth the lawe, shall obtayne wysdome. As an honourable mother shal she mete him, and as a virgyn shal she receyue hym. With the breed of lyfe and vnderstanding shal she fede hym, and gyue him the water of holsom wysdom to drynke. If he be constant in her, he shal not be moued: and if he holde him fast by her, he shall not come to confusion. She shal bryng him to honour among his neyghbours, and in the myddest of the congregacion shall she open his mouthe. With the spirite of wysdom and vnderstandyng shal she fyl him, and clothe hym with the garmēt of glory. She shal heape the treasure of myrth and ioy vpon him, and gyue him an euerlastyng name to heritage. Foolish mē wil not take hold vpon her, but suche as haue vnderstandyng, will mete her, for she is far frō pryde and disceyte. Men that go about with lyes, wyl not remembre her: but mē of truth shal be found in her: euē vnto the beholding of God. Prayse is not semely in the mouthe of the vngodly, for he is not sent of the Lord. For of God commeth wisdom, and the prayse shal stand by the wisdom of God, and shalbe plentyous in a faythful mouth, and the Lord shal gyue her vnto him.

B Say not thou: It is the Lordes fault that I am gone by, for thou shalt not do the thing that God hateth. Say not thou: he hath caused me to goo wrange, for he hath no nede of the vngodly. God hateth al abhominacīō of errour, & they that feare God wil loue none suche. God made man at the begynnyng, and left hym in the hand of his counsell. He gaue him his commaundementes and preceptes, if thou wylte obserue the commaundementes, and kepe acceptable faythfulnesse for euer, they shal preserue the. He hath set water and fyre before the, reache out thyne hande vnto which thou wylt. Before man is lyfe & deth, good and euyll: loke what him lyketh, shall be giuen him: for the wisdom of God is great and mighty in power, and beholdeth al men continually. The eyes of the Lord are vpon them that feare hym, and he knoweth all the workes of man. He hath commaunded no mā to do vngodly, neither hath he gyuē any man leue to synne.

¶ Of vnhappy and wycked chyldren. No man can hyde hym selfe from God. An exhortacion to the receyuynge of instruction.

CAPI. XVI.

A DEsyre not thou in the multitude of vngodly chyldren, and haue no pleasure in them, yf they feare not God. Trust not thou to their lyfe, and regarde not their labours: for one sonne that feareth God, is better then a thousande vngodly. And better it is better for a man to dye without chyldren, then to leaue behynde hym suche chyldren as are vngodly. For by one that hath vnderstandyng, may a tole city be vpholde, but though the vngodly be manye, yet shall it be wasted thorow them. Many such thinges hath myne eye sene, and greater thinges then these haue I herde with myne eares. In the congregacion of the vngodlye shall a fyre burne, and amonges vnfaythfull people shal the wrath be kyndled.

C The olde gyauntes obteyned no grace for their synnes which were destroyed, trustyng to their owne strengthe. Neyther spared he them amonges whom Loth was straunger, but smote them and abhorred them bycause of the pryde of their workes. He had no pity vpon them, but destroyed all the people that were so stoute in synne. And for so moche as he ouersawe not the fyre hundred thousande that gathered them selues togither in the hardnesse of their hert, it were marueil yf one being hardnecked shold be free. For mercy and wrath is with him: he is both mighty to forgyue, and to poure out displeasure. Lyke as his mercy is great, euen so is his punishmēt also, he iudgeth a mā according to his workes. The vngodly shall not escape in his spoyle, and the long pacience of him that sheweth mercy, shal not byde behynd. Al mercy shal make place vnto every mā according to the deseruyng of his workes, and after the vnderstandyng of his pylgrymage.

Saye not thou: I wyl hyde my selfe from God, for who wyl thynke vpon me from aboue? I shall not be knowen in so greate a heape of people, for what is my soule among so many creatures? Beholde, the heuen, yea the heuen of heuens, the depe, the earthe, and all that therin is shall be moued at his presence, the mountaynes, the hylles, and the foundacions of the earth shal shake for feare, when God visiteth them.

C Their thynges both no hert vnderstand, but he vnderstandeth euerye herte, and who vnderstandeth his wayes? No man seith his storme, and the most part of his workes are secrete. Who wyl declare the workes of his ryghtousnesse? Or who shall be able to abyde them? for the couenaunt is farre from some, and the tryinge oute of men is in the fulfyllyng. He that is humble of hert, thynketh vpon suche thinges: but an vnwise and erroneous man casteth his mynde vnto foolysh thinges.

My sonne harken thou vnto me, and learne vnderstandyng, and marke my wordes with thyne hert: I wyll gyue the a sure doctryne, and playnly shall I instruct the. God hathe set his workes in good order frome the begynnynge, and parte of them hathe he sundered frome the other. He hathe garnysshed his workes from euerlastyng, and their begynnynges, accordynge to their generacyons. None of them hyndered an other, neyther was anye of them disobedient vnto his worde. After this, God loked vpon the erth, and fylled it with his goodes. With al maner of lyuing beastes hath he couered the grounde, and they all shall be tourned vnto erth agayne.

¶ The

¶ The creation of man, and the goodnesse that God hathe doone vnto him. Of almyghtynesse.

CAPL. XVII.

GOd shope man of the earth, and tourned hym vnto earthe agayne. He gaue hym the nombre of dayes and certayn tyme, yea and gaue hym power of the thynges that are vpon earthe. He clothed hym w̄ strength, and made hym after his owne lyke nesse. He made all flesshe to stande in awe of hym, so that he had the dominion of all beastes and foules. He made out of hym an helper lyke vnto hym selfe, and gaue them discrecion and tonge, eyes and eares, and a hert to vnderstande, & fylled them with instruction and vnderstandyng. He created for them also the knowlege of the spirite, fylled their hertes with vnderstandyng, and shewed the good and cuyl. He set his eye vpon their hertes, declaring vnto them his great and noble workes, that they shold prayse his holy name togyther, reioyse of his wonders, and be telling of his noble actes. Beside this he gaue them instruction and the lawe of lyfe for an heritage.

He made him an euerlastyng couenaunt w̄ them, and shewed them his rightousnesse and iudgmētes. They saw his glory with their eyes, and they: eares herde the maiesty of his voyce. And he sayd vnto them: beware of al vnrygh̄tous thynges. He gaue euery man also a commaundement concerning his neighboure.

Their wayes are euer before hym, and are not hydde fromc his eyes. He hathe set a ruler vpon euerye people, but Israell is the Lordes portion. All their workes are as the sunne in the syghte of God, and his eyes are alwaye lokynge vpon their wayes. All their vnrygh̄tousnesses are manyfest vnto hym, and all their wyckednesses are open in his syghte. The mercye that a man sheweth, is as it were a purse with hym, and a mannes good dede preserueth hym as the apple of an eye. At the laste shall he awake, and rewarde euerye man vpon his head as he hathe deserued, and shal tourne them togyther in to the nethermoost partes of the earthe. But vnto theym that wyll repent, he hathe gyuen the way of rygh̄tousnes. As for such as he weithe he comforteth them, sustereth them, and sturdeth them the porcyon of the veritie.

O tourne thou vnto the Lorde, forsake thy synnes, make thy prayer before the Lorde, doo the lesse offence, tourne agayne vnto the Lord, forsake thyne vnrygh̄tousnes, be an vtter enemy to abhominacion, lerne to know the rygh̄tousnesse and iudgmentes of God, stand in the porcion that is set forth for the, and in the prayer of the moste hyghe God. Goo in to the porcion of the holye worke, with suche as be syngyng, and gyue thankes vnto God.

Who wyll prayse the Lorde in the helle? Abyde not thou in the errour of the vngod-

lye, but gyue hym thankes before dethe. As for the dede, thankefulnesse perysheth fromc hym as nothynge. Gyue thou thankes in thy lyfe, yea whyle thou arte syngynge and hole, shalt thou gyue thankes, and prayse God, and reioyse in his mercye. O howe great is the louynge kyndnesse of the Lorde and his mercyfull goodnesse vnto suche as tourne vnto hym? For all thynges may not be in man: And why? the sonne of man is not immortall, and he hathe pleasure in the vanitie of wyckednesse. What is more clere then the sunne? yet shall it fayle. Or what is more wycked then the thynge that flesshe and bloude hathe ymagyned? and that same shall be reproued. The Lorde strith the power of the hye heuen, and all are but earthe and asshes.

¶ The merueilous workes of God, the mystery and wretchednesse of man. Against God ought we not to complayne. Prayer must we continually.

CAPL. XVIII.

HE that lyueth for euermore, made all thynges togyther. God onely is rygh̄tous, & remayneth a victorious kyng for euer. Who shall be able to expresse the workes of hym? Who hath sought oute the groundes of his noble actes? Who shall declare the power of his greatnesse? Or who wyl take vpon hym to tel out his mercye? As for the wonderous workes of ✠ Lord, there may nothyng be taken from them, nothyng maye be put vnto theym, neyther maye the groundes of them be founde out. But when a man hath doone his beste, he muste begyn agayne: and when he supposeth to be comed an ende, he muste goo agayne to his labour. What is man? Wherto is he worthe? What good or cuyll can he do? If the nombre of a mans dayes be almost an hundreth yeres, it is moche.

Like as the droppes of rayne are vnto the see, and as a grauell stone is in comparyson of the sande: so are their fewe yeres to the dayes euerlastynge. Therefore is the Lorde pacient with them, and powreth out his mercye vpon theym. He sawe and perceyued the thoughtes and ymaginacions of their hert, that they were cuyll: therfore heaped he vp his mercyfull goodnesse vpon them, and shewed them the waye of rygh̄tousnesse. The mercy that a man hath, reacheth to his neighbour, but the mercy of God is vpon al flesh. He chasteneth, he teacheth and nourtoureth: yea euen as a shepherde tourneth agayne his flocke, so doothe he all them that receyue chastenynge, nourtoure and doctryne. Mercyfull is he vnto suche that stand in awe of his iudgementes.

My son, when thou doest good, make no grudging at it: and what so euer thou gyuest speake no discomfortable wordes. Shal not the dewe coole the heate? Euen so is a worde better then a gyfte. Is not a frendly worde a good

good honest gyfte? but a gracyous man gyueth them bothe. A foole shall cast a man in the teeth, and that roughly, and a gyft of the nygarde putteth out the eyes. Get the rightoustnesse before þ come to iudgement: lerne before thou speake, and goo to physycke ouer thou be sycke: examyn and iudge thy selfe before the iudgement come, and so shalt thou fynde grace in the syght of God. Humble thy self before thou be sycke, and in tyme of thy disease shewe thy conuersacion. Lette not to praye alwaye, and stande not in feare to be reconuerted vnto death, for the reward of God endureth for euer. Before thou pray ett prepare thy soule, and be not as one that tempteth God. Thynke vpon the wrathfull indignacion that shall be at the ende, and the houre of vengeaunce, when he shall turne awaye his face. When thou hast ynought, remembre the tyme of honger, and when thou arte ryche, thynke vpon the time of pouertie and scarcenesse.

From the morynge vntyl the euenynge the tyme is chaunged, and all suche thynges are soone done in the sight of God. A wise man feareth God in al thinges, & in the dayes of trāsgression, he keepeth hym self from synne. A discrete man hath pleasure in wysdome, and he that fyndeth her, maketh moch of her. They that haue had vnderstanding, haue delit wisely in wordes, haue vnderstand the truth and righteousnesse, and haue sought out wyse sentences & iudgementes. Folow not thy lustes but turne the from thyne owne wyl. & for if þ giuest thy soul her desires, it shal make thine enemyes to laugh þ to scorne. Take not thy pleasure in great voluptuousnes, and medle not to moche thall. Make not to great chere of the thynge that thou hast won by auauntage, lerst thou fall in to pouertie, and haue nothyng in thy purse.

¶ Wyne and hoordome dyngeremen to pouertye In thy wordes muste thou vse reuerence. The preference of the wysdome of God and man whereby thou mayest knowe what sin a man. Correction must be vsed without anger.

CAPI. XIX.

A Labourynge man that is geuen vnto dronkennesse, shall not be ryche: and he that maketh not moch of smal thinges, shal fall by lytle and lytle. Wyne & women, make wyse men rennagates, & put men of vnderstanding to reproffe. and he that accompanieth aduoutrers, shal become a witched mā. Mothes and wormes shal haue hym to heritage, yea he shal be set vp to a greater example, and his soule shall be rooted out of the nombre. He that is hasty to geue credence is lyght mynded, and doth against him selfe. Who so reioyseth in wickednesse shal be punished: he þ hateth to be reconuerted, his lyfe shal be shortned: and he that abhorreth babyng of wordes, quencheth wickednes. He that offendeth against his own soule, shal repent it: and he that reioyseth in wickednes shall be punysched.

Reherse not a wycked and churlish word twise, and thou shalt not be hindered. Shewe thy secretes, neyther to frende ne foo, and yf thou hast offended, tel it not out. For he shal harken vnto the and marke the, and when he findeth opportunitie, he shal hate the. Yf thou hast herde a worde against thy neyghbour, let it be herd within the: and be sure þ shalt haue no harme therby. A foole trauayleth in a worde, lyke as a woman þ is payned with trauayl of chylde. Lyke as an arow shot in a dogges thigh, so is a worde in a foles hert. Tell thy frend his fault, lest he be ignorant, & saye: I haue not done it, or yf he haue done it, that he do it no more. Reproue thy neyghbour, that he kepe his tong, & yf he haue spoken, that he say it no more.

Tell thy neyghbour his fault, for ofte tymes an offence is made, and gyue not credence to euery word. A man talketh somtyme with his tonge, but not with his wyll. For what is he that hathe not offended in his tonge? Gyue thy neyghbourē warnyng before thou threaten hym, and gyue place vnto the lawe of the Lorde. The feare of God is all wysdome, and he that is a ryghtous man kepeth the lawe. As for the doctryne of wickednesse it is no wysdome, and the prudence of synners is no good vnderstandynge: it is but wyckednesse and abhominacion, and a blasphemyng of wysdom. A symple man of smal vnderstandynge that feareth God, is better then one that hath moch wysdom, and transgresseth the lawe of the hyest. A craftye subtyll man can be wyse, but he is vnrygh tous, and with grettes he wresteth the open & manifest lawe. A wycked man can behaue hym selfe humblye, and can bowe with his herd, and yet is he but a disceyuer within. He hydeth his face, and disguyseth it: and because he shoulde not be knowen, he preuenteth the.

And thoughe he be so wryght that he can doo the no harme, yet when he maye fynde opportunitie, he shall doo some euyll. A man maye be knowen by his face, and one that hath vnderstandynge maye be perceyued by the lokē of his countenaunce. A mans garment, laughter, and goynge, declare what he is.

¶ Of correction and repentaunce. Of the tyme of the wyse man and of the foole. Of tyme.

CAPI. XX.

SOme man reproueth his neyghbour ofte tymes, but not in due season. Agayne, some man holdeth his tonge, and he is wyse and discrete. It is moche better to gyue warnyng, and to reproue, then to beare euyll wyll: for he that knowledgeth hym selfe openlye, shall be preserued from hurte and destruction. Lyke as when a gelded mā thorowe desyre and lust defyleth a mayden,

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euen so is it with him that vseth byolence, and bringeth ouselle in the same. O how good a thynge is it, a man that is repooued, to shewe openly his repentaunce, for so shalte thou eschape wylful syn.

Some man hopeth silence, and is founde wyse: but he that is not ashamed what he saythe: is hatefull. Some man holdeth his tonge, bicause he hath not the vnderstaundynge of the language: and some man hopeth silence, wayteynge a conuenient tyme. A wyse man wyll holde his tonge till he se opportunitye, but a wanton and vnshamefte body shal regarde no tyme. He that vseth manye wordes, shall hurte his owne soule: and he that taketh auctoritie vpō hym boysterously shal be hated. Some man hath oft tymes prosperite in wyched thynges: Agayne, some man getteth moche, and hathe losse and losse. There is some gyfte that is nothyng worth: Agayne, there is some gyfte, whose rewarde is double. Some man getteth a fall, for beynge to proude, and some commeth to worshyp from the lowe estate. Some man byeth moch for a litle pryce, and must paye for it seuenfolde.

A wyse man with his wordes maketh him selfe to be loued, but the fauoures of fooles shall be poured out. The gyftes of the vnwyse shall do the no good, for his eyen are seuenfolde: he shall gyue lytle, and laye he gaue moch: he openeth his mouth and inyeth out, as it were one that cryeth out wyne. No thynge he profiteth, to magnifye he selfe of agayne, and suche a man is to be hated. The foole sayeth: I haue no frende, I haue no thanke for all my good deedes: peraduenture they that eate my breed, speake no good of me. O how oft, and of how many shall he be laughed to scorne? the taketh a more perilous fal by suche wordes, then yf he fell vpon the grounde: euen so shall the fallen of wyched men come hastelye. In the mouth of him yt is vnlaught, are many vncommendable and vnmete wordes. A wyse sentence shall not be alowed, at the mouth of the foole, for he speaketh it not in due season.

Some man spareth not, bicause he hath not wherwithall, and in his rest he shall be synged. Some man there is that destroyeth his owne soule with shame, and for an vnwyse bodyes sake, destroyeth he it, and with accepting of persons, shall he vnder him selfe. Some man promyseth his frende a gyfte for verye shame, and getteth an enemye of him for nought. A lye is a wyched shame in a man, yet shall it be euer in the mouth of the vnwyse. A theefe is better then a man that is accustomed to lye, but they bothe shall haue destruction to heritage. The condicyons of lyers are vnhoneste, and their shame is euer with them.

A wyse man shall bringe him selfe to honour with his wordes, and he that hath vnderstaundynge shall be set by amonge greate men. He that tylleth his lande, shall encrease his heape of corne: he that worketh rightcous welle, shall be exalted, and he that pleaseth greate me, shal escape moch euyll. Rewardes and gyftes blynde the eyes of the wyse, and make him dom, that he can not reproue their faultes. Wysdome that is hyd, and treasure that is hoarded vp, what profyte is in the both? Better is he that hideth his ignorance secrete, then a man that hydeth his wysdome.

¶ Of the repentaunce of syenne. We may not holde syenne vpon syenne. The difference of an vnwyse. The ende of synners. Of the fooles ende of the wyse man. Of him that enuieth the deuyll.

CAPI. XXI.

MY sonne yf thou hast synned, do it no more: but praye for thy forsyennes, that they maye be forgyuen the. Flye from syenne, euen as from a serpent: for yf thou commest to nyghe her, she wil byte the. The teeth therof are as the teeth of a lyon, to slee the soules of men. The wyckednes of man is as a sharpe two edged sworde, which maketh suche woundes that they can not be healed.

Stryfe and wrongeous dealyng shal waste alwaye a mans goodes: and therewe pryde a riche house shall be brought to nought: so the eyenes of the proude shall be rooted oute. The prayer of the poore goeth oute of the mouth, and commeth vnto the eares, and his vengeaunce (as before) shall come, and that hastelye. Who so hateth to be reformed is a token of an vngodly person: but he that feareth God, wyll remembre hym selfe. A mighty man is knowne a far of by his tong: but he that hath vnderstaundynge perceyueth that he shall haue a fall.

Who so buyldeth his house with other mens coll, is lyke one that gathereth stones in winter. The congregacion of the vngodly is lyke stubble gathered together, the ende is a flame of fyre. The waye of the vngodly is set with stones, but in their ende is hell, darkenes & payenes. He that kepeth the lawe wyll holde fast the vnderstaundynge, therof and the ende of the feare of God is wisdome. The that is not wyse, wyll not be taughte in good: but the vnwyse wil abounde in wickednesse: and where bitternes is there is no vnderstaundynge. The knowledge of the wyse shall flowe lyke water that neuer soure, and his counsell is lyke a fountayne of lyfe.

The hert of a foole is lyke a broken vessel, he can kepe no wysdome. When a man of vnderstaundynge heareth a wyse worde, he wil commende it, and make moche of it. But yf a voluptuous man heare it, he shall haue no pleasure therin, but cast it behynde his backe. The talkynge of a foole is lyke an heuy burthen by the waye: but to heare a wyse man speake it is a pleasure. Where a rabble is in the congregacyon, it is asked at the mouthe of the wyse, and they shall ponder his wordes in their hertes. Like as a house that is destroyed, euen so is wisdome vnto a foole: So for the knowledge of the vnwyse, it is but [illegible] vnderstaundynge is vnto him that

hathe no vnderstandynge, euen as fetters a-boute his fete, and lyke mannacles vpon his eyght hande. A foole lyfteth vp his voyce vñ laughter, but a wyse man shall scarse laughe secretely.

Eccle.xxi.d

Lernynge is vnto a wyse man a tewell of golde, and lyke an armlet vpon his eyght arme. A foolyshe mans fote is soone in his neyghbours house, but one that hath experience, shall be ashamed at the persone of the myghtye. A foole wyll pepe in at the wyndowe in to the house, but he that is well nurtured, wyll stande without. A foolyshe man standeth herkening at the dore, but he that is wyse, wyll be ashamed.

The lyppes of the vnwyse wyll be tellyng foolysh thynges, but the wordes of suche as haue vnderstandynge, shall be weyed in the balaice. The hert of fooles is in theyr mouth, but the mouth of the wyse is in theyr hert. When the vngodly curseth the blasphemer, he curseth his owne soule. A prince accuser of other men shal defyle his owne soule, and be hated of euery man: (but he that keepeth his tonge and is discrete, shall come to pleasure.)

Ecclus.xxi.b

¶ The purgation of the slouthfull. Of the foolysh louue and doughter, we must haue discretion, how and to whom we ought to preache, of lesynges vpon the deed. A foole is not to be moche talked withal. Murtyrers and wrongers do breake frendeshyp and amyte.

CAPI. XXII.

A Slouthfull body is moulded of a stone of claye: he that toucheth him, must wasshe his handes agayn. A misnurtured sonne is the dishonour of the father. A folysh doughter shall be lytell regarded. A wyse doughter is an heritage vnto her husbande: but she that commeth to dishonestly, bringeth her father in to hypocrisie. A doughter that is past shame, dishonoureth bothe her father and her husbande: the vngodly shall regarde her, but they bothe shal dispyse her, the playnge of mustyche is not mete to here heynous is, euen so is the exercation & doctryne of wysdome euer vnpleasaunt vnto fooles.

Who so teacheth a foole, is euen as one B that glueth a pot sherde togyther: as one that telleth a tale to hym that heareth hym not, and as one that rayseth a man out of an heuye slepe. Who so telleth a foole of wysdome, is euen as a man, whiche speaketh to one that is a slepe. When he bathe to tolde his tale, he sayth: what is the matter? When one dyeth, lamentacion is made for hym, because the syght fayleth him: euen so let men mourne ouer a foole: for he wanteth vnderstandynge. Make but lytle weppynge because of the deed: for he is come to rest, but the life of the foole is worse then the death. Seuen dayes do men mourne for hym that is deed, but ℣ lamentacyō ouer the vnwyse and vngodly shulde endure all the dayes of theyr lyfe.

Gene.xxd

L Talke not moch with a foole, and go not with hym that hath no vnderstandynge. Beware of him, lest ye turne the to trauayle, and thou shalt not be defyled with his synne. Departe from hym, and thou shalte fynde rest, & shalt not be wearyed with his foolishnes. What is heuyer then leade? And what thyng a foole be called els but leade? Sande, salt, and a lumpe of yron is easyer to beare, then an vnwyse, foolysh, and vngodly man. Lyke as the bande of wod bounde togyther in the foundacion of the house can not be loosed, euen so is it with the herte that is stablysshed in the thought of counsell. The thought of the wyse, shall neither feare ne be offended at any tyme.

Lyke as a fayre playstered wall in a wynter house, and an vnpolysshed tonge, may not abyde the wynde and stormes: euen so is a foles herte afrayde in his ymagynacion: he fareth as euery tyme, and can not endure. He that nyppeth a mans eye, bringeth forth teares: and he that pyercheth the herte, bringeth forth the meanynge and thought. Who so casteth a stone at the byrdes, fraieth them awaye: and he that blasphemeth his frende breaketh the frendshyp: though thou drewest a swerde at thy frende, yet despayre not, for thou mayest come agayne to thy frende. If he speake lowdely, feare not, for ye maye be agreed togyther agayne: excepte it be that thou blasphemest hym, disdayne him open his secretes & wounde him trayterously for all suche thynges, shall dryue awaye a frende.

We faythfull vnto thy neyghboure in his pouertye, that thou mayste reioyce with hym also in his prosperity. Abide stedfast vnto him in the tyme of his trouble, that thou mayste be heyre with hym in heritage. Lyke as the vapour and smoke goeth out at the ouen before the fyre, euen so euell wordes, rebukes and threatenynges go before bloudshedyng. Be not ashamed to defende thy frende: as for me, I wyll not hyde my face from hym, Psal.xl. though he shulde do me harme. Whosoeuer heareth it shall beware of him. Who shal set a watch before my mouth, & a sure seale vpō my lyppes, that I fall not with theym, and that my tonge destroye me not?

¶ Prayer against pryde, lechery, and gloteny. Of cursed, blasphemy, and of wyse communicacion. Of the three kyndes of synnes. Many synnes procede of slouthe. Of the feare of God.

CAPI. XXIII.

O Lorde, father and gouernour of my lyfe, leaue me not in theyr ymagynacyon and counsell. Oh let me not fal into such errours. Who wil kepe my thoughtes with the scourge, and the doctryne of wysdome in myne herte? that he spare not mine ignorannce, that I fall not with them, lest myne ignorannces increase, that myne offences be not many in nombre, and that my synnes excede not: lest I fal before myne enne-

mies

myes, and so my aduersarye reioyce. O Lorde thou father and God of my lyfe, lene me not in theyr ymagynacyon. O let me not haue a proude loke, but turne away all voluptuousnesse fro me. Take fro me the lustes of the belye, let not the delyces of vncleannesse take hold vpon me, and gyue me not ouer in to an vnshamefast and obstynate mynde.

Heare me (O ye children) I wyll gyue you a doctryne, how ye shall ordre youre mouth: who so kepeth it, shall not perysh thorow his lyppes, ne be hurte thorow wycked workes. As for the synner, he shall be taken in his owne daunsyge: he that is proude and cursed, shall fall therin. Let not thy mouth be accustomed with swearyng, for in it there are many falles. Let not the naming of God be continually in thy mouth: for lyke as a seruaunt whiche is oft punyshed, can not be without some hurt; euen so what so euer he be that sweareth and nameth God, shal not be clene pourged from synne. A man that vseth much swearynge, shall be fylled with wyckednesse, and the plage shall neuer go from his house. If he beguyle his brother, his faute shall be vpon hym: yf he knowledge not his synne, he maketh a double offence, and yf he sware in vayne, he shall not be founde ryghteous, for his house shall be full of plages.

The worde of ꝑ sweater bryngeth death, (God graunte that it be not founde in the house of Jacob.) But they that feare God, eschewe all such, and lye not weltrynge in syn. Vse not thy mouth to vnhonest and fylthye talkig, for in it is the worde of syn. Remembre thy father and thy mother, when thou arte set amonge greate men: lest God forget the in theyr syghte, and lest thou bolynge in thy custome, suffre rebuke, and wysshe not to haue bene vnborne, and so curse the daye of thy natyuyte. The man that is accustomed with the wordes of blasphemye, wyll neuer be reformed al the dayes of his lyfe. To lye twyse is to moche, but the thyrde bryngeth wrath and destruction. An hote stomache can not be quenched (euen lyke a burnynge fyre) tyll he haue swalowed vp somdynge: euen so an vnmortified man hath no rest in his flesshe: tyll he haue kyndled a fyre.

All bread is swete to an horemonger, he wyll not leaue of, tyll he haue his purpose. A man that breaketh wedlock, an regardeth not his soule, but sayth: Tush, who seeth me? I am compassed about with darknesse, the walles couer me, no body seeth me: whom nede I to feare? The hyghest wyl not remembre my synnes. He vnderstandeth not that his eyes se all thynges, for all suche feare of men driueth away the feare of God from hym, for he feareth only the eyes of men, and considereth not that the eyes of the Lorde are clearer then the Sunne, beholdynge all the wayes of men, and the groundes of the depe, and lokynge euen to mens hertes in secrete places. The Lorde God knewe all thynges or euer they were made, and after they be brought to passe also, he loketh vpō them al. The same man shall be openlye punyshed in the stretes of the cytye, and shall be chased a bysshe lyke a ronge horse: and when he thinketh lest vpon it, he shalbe taken. Thus shal he be put to shame of euery man, because he wolde not vnderstande the feare of the Lorde. And thus shall it go also with euery wyfe that leaueth her husbande, and getteth inheritaunce by a straunge maryage. Fyrste she hath bene vnfaythfull vnto the lawe of the hyghest: Secondly, she hath forsaken her owne husband: Thirdly she hath played the hoore in aduoutrye, and gotten her children by an other man. She shall be brought out of the congregacyon, and her children shalbe loked vpon. Her children shal not take rote, and as for frute, her braunches shall bynge forth none. A shameful reporte shall she leaue behynde her, and her dyshonour shall not be put out. And they that remayne, shall knowe that there is nothynge better then, the feare of God: and that there is nothynge sweter then to take hede vnto the cōmaundemētes of the Lorde. A greate worshipp is it to folowe the Lorde, for lyke shalbe rewarded of hym.

¶ A prayse of wysdome proceadynge forthe of the mouth of God. Of her workes and place where she resteth.

CAPI. XXIIII.

WYsdome shall prayse her selfe, and be honoured in God, and reioyse in the myddest of his people: In the congregacyons of the hyghest shall she open her mouth, and tryumphe in the beholdynge of his power: In the myddest of her people shall she be exalted, & wondered at in the holy fulnes: In the multytude of the chosen she shall be commended, and among such as be blessed she shall be prayed, and shall saye: I am come out of the mouth of the hyghest, firstborne before all creatures. I caused the lyght that fayleth not, to aryse in the heauen, & couered all the earth as a cloude. My dwellynge is about in the depth, and my seate is in the pyller of the cloude. I my selfe alone haue gone rounde about the compasse of heauen, and perced the groundes of the depe: I haue walked in the floudes of the see, and haue stande in all landes: my dominyon is in euerye people and in euery nacyon, and with my power haue I troden downe the hertes of all, both lytle and lowe.

In all these thynges also I soughte rest, and a dwellynge in some inheritaunce. So the creatoure of all thynges gaue me a commaundement: and he that made me, appoynted me a tabernacle, and sayde vnto me: Let thy dwellynge be in Jacob, and thyne inheritaunce in Israell, and rote thy selfe amonges my chosen. I was created fromthe begynnynge and before the worlde, and shall not leaue the worlde to come. In the holy habytacyon haue I serued before hym, & so was I stablysshed in Sion.

In the lyke wyse resteth I in the manner: and in Jerusalē was my power, I toke rote in

Psal.xxxvii.b in an honorable people, euen in the porcyon of the Lord and in his heritage, and kepte me in the fulnesse of the sayntes. I am set vp on lyke a Cedre vpon Libanus, and as a Cypres tre vpon the mount Hermon: I am exalted lyke a palme tree in Cades, and as a rose plante in Jericho: As a fayre olyue tre in the felde, and am exalted lyke a planteyn tre by the waters syde. I haue gyuen a smell in the streetes, as the Cynamom and Balme, that yelde so good a sauoure: yea a swete odoure haue I gyuen, as it were Myrre of the best.

¶ I haue made my dwellynges to smell as it were of rosyn, Galbanum, Onyches, and Incense, and as Libanus when it is not hewen downe, and myne odour is as the pure Balme. As the Terebint haue I stretched out my braunches, and my braunches are honorable and honest. As the vyne, haue I brought forth frute of a swete sauoure, and my flowres are the frute of honour and ryches. I am the mother of beautye, of loue, of feare, of knowledge and of holy hope. In me is all grace of lyfe & truth: In me is all hope of lyfe and vertue. O come vnto me, all ye that be desyrous of me, and fyll your selues with my frutes: for my spirite is swetter then honye, and is myne inheritaunce more then the honye combe: the remembraunce of me endureth for euermore. They that eate me, shall haue the more hunger: & they that drynke me, shall thirste the more. Who so hearkeneth vnto me, shall not come to confusion: and they that worke in me, shal not offende. They that make me to be knowe, shall haue euerlastynge lyfe.

Iohn.vi.b

Iohn.viii.a

All these thynges are the boke of lyfe, the couenaunt of the hyest, and the knowledge of the truthe. Moses commaundeth the law in the preceptes of rygh teousnesse, for an heritage vnto the house of Jacob, and commyted the promyses vnto Israel. Out of Dauid his seruaunt, he ordeyned to sayle vp a moost mygthy kyng, syttyng in the state of honour for euermore. This fylleth with wysdome, lyke as the floude of Physon, and as the floude of Tigris, when the newe frutes are a growynge.

Ecclus.xxiiii.a and.xxxix.a

Psal.cxxxii.b Ecclus.l.b

This bringeth a plenteous vnderstandinge lyke Euphrates: and fylleth it vp as Jordane in the tyme of harueste. This maketh nurture to breake forthe as the lyght, and as the water Gihon in the haruest. The fyrst hath not knowen her perfectlye, nomore shall the last serche out the grounde of her. For her thought is fuller then the see, and her counsell is profounder then the great depe.

Deut.xii.a. and.xxx.b

Iosue.iii.c

I wysdome haue cast out floudes. I am as a great waterbroke out of the riuer. I am as the ryuer Dant, and as a water conduyte am I come oute of the garden of pleasure. I sayd: I wyll water the garden of my younge plantes, and fyll the frute of my lyuely. Lo my water broke became ryuers ynge greate, and my ryuer approches vnto the see. For I make doctrine to be vnto all men, as light as the fayre morninge, and I shall make it to be euer the clearer, I wyll pearse thorow all the lower partes of the earthe, I wyll loke vpon all suche as slepe, and lyghten all them that put their truste in the Lorde. I shall yet poure out doctryne, lyke as prophesy, and leaue it vnto suche as seke after wysdome, and their generacions shall I neuer fayle, vnto the holy euerlastynge worlde. Beholde howe that I haue not labored for my selfe onely, but for all them that seke after the truth.

¶ Of thre thynges which please God, and of thre which he hateth. Of nyne thinges y be not to be inwarde, and of the tenth: chyefly of the malyce of a woman.

CAPI. XXXV.

A Thre thynges there are, that my spirite fauoureth, whiche be also alowed before God and men: The vnyte of the bren, the loue of neighbours, and man and wyfe that agree well to gether.

Gen.xiii.b Rom.xii.a

Thre thynges there be whiche my soule hateth and I vtterly abhorre the lyfe of them. A poore man that is proude. A rich man that is a lyer, and an olde body that doteth, and is vnchaste.

Eccl.xli.b

If thou hast gathered nothynge in thy youth, what wylte thou fynde then in thyne age? O how pleasaunt a thynge is it when graye headed men are discrete, and when the elders can gyue good counsel? O howe comly a thyng is wysdom vnto aged men? yea vnderstanding and counsel is a glorious thing. The crowne of olde men is to haue moch experience, and the feare of God is their worshyp.

B There be nyne thinges, which I haue iudged in my herte to be happye and the tenth wyll I tell forth vnto men with my tonge. A man that wyfe he liueth, hath ioye of his children, and seeth the fall of his enemyes. Well is hym that dwelleth with an housewyfe of vnderstandinge, and that hath not falsed with his tonge, and that hath not bene fayne to serue such as are vnmete for hym. Well is hym, that fyndeth a faythfull frend, and well is hym, whiche talketh of wysdom to an eare that heareth hym.

O how greate is he that fyndeth wysdome and knowledge? Yet is he not aboue hym, that feareth the Lorde. The feare of God hath set it selfe aboue all thynges. Blessed is the man, vnto whom it is graunted to haue the feare of God. Vnto whome shall he be lykened, that hopeth it fast? The feare of God is the begynnynge of his loue, and the begynnyng of fayth is to cleaue fast vnto it. The beynges of the herte is all punishment, and the wyckednes of a woman sorow aboue all. All punyshment and plage is nothynge in comparyson of the plage of the herte, euen so all wyckednes is nothynge to the wyckednes of a woman.

What so euer happeneth vnto a man, is C nothynge in comparyson of it, that his euyll

wyfe

wilers do vnto hym: and all vengeaunce is nothynge to the vengeaunce of the enemye.

There is not a more wycked herd then the herd of the serpent, and there is no wrath ouer the wrath of a woman. I wyll rather dwell with a lyon and dragon, then to kepe house with a wycked wyfe. The wyckednesse of a woman chaungeth her face, she shal mofe fell her countenaunce as it were a Beer, and as a sack shall she hewe it among the neyghbours. Her husbande is brought to shame amonges his neyghbours, and when he heareth it, it maketh hym to syghe. All wyckednesse is but lytle to the wyckednesse of a woman, the porcyon of the ungodlye shall fall vpon her.

Lyke as to clyme vp a sandye waye is to the fete of the aged, euen so is a wyfe full of wordes to a stylle quyete man. Loke not to narowly vpon the brewsye of a woman, lest thou be prouoked in herlye toward her. The wrath of a woman is dishonoure and greate confusyon. If a woman get the maistrie, then is she contrarye to her husbande. A wycked wyfe maketh a sorye herte, an hevye countenaunce, and a sore wounde. Of the woman came the begynnynge of synne, and thorowe her we all are dede. Gyue thy water no passage, no not a lytle, neyther gyue a wycked woman her wyll. If she walke not after thy hande, she shall confounde the in the syghte of thy enemyes. Cut her of then fro me thy selfe, that she do not alwaye abuse the.

¶ The prayse of a good woman. Of the feare of thre thinges, and of the fourth. Of the lelously and dronken woman. Of two thynges that cause sorowe, and of the thyrde wherby moueth wrath. It is harde to fynde a marchaunt without blemysh, or a tauerner without synne in his songe.

CAPI. XXVI.

1 HAppy is the man that hath a vertuous wyfe, for the nombre of his yeres shall be double. An honest woman maketh her husbande a ioyfull man, and she shal fyll the yeres of his lyfe in peace. A vertuous woman is a noble gyfte, whiche shall be gyuen for a good porcyon, vnto such as feare God. Whether a man be ryche or poore, he maye haue euer a merye herte, and a cheerefull countenaunce, there be thre thynges that my hert feareth, and my face is afraied of the fourth. Treason in a cytye, a seditious people, and mysse conges, all these are heuyer the death. But whe one is grieued ouer his wyfe, it bringeth payne and sorowe vnto the herte: and a woman that telleth ouer all thynges, is a scourge of the tonge. When one hath an euyl wyfe, it is euen as when an vnlyke pase of oxen must drawe togyther, he that getteth her, getteth a scorpion. A dronken woman is a greate plage, for she can not couer her owne shame.

B The bedrome of a woman maye be knowen in the pryde of her eyes, and eyelyddes. If thy doughter be not shamefast, holde her straytlye, lest she abuse her selfe thorow ouermoch lybertie. Be ware of al the bolde lokynge of her eyes, and maruayle not if she be vngentle the. Lyke one that goeth by the waye and is thurstye, so shall she open her mouth, and drynke of euery nexte water that she maye get. By euery hedge shall she sytte downe, and open her quiuer to euery arowe. A louynge wyfe reioyseth her husbande and feedeth his bones with her wysdome. A woman of fewe wordes, is a gyfte of God, and to a well nurtured mynde maye nothynge be compared. Eccles. 36.

An honest and mannely woman is a gyfte C about other gyftes, and there is no weyghte to be compared, vnto a mynde that can rule it selfe. Lyke as the sunne when it ariseth, is an ornament in the hyghe heuen of the Lorde so is a vertuous wyfe the beautye of all her house. Lyke as the clere lyght is vpon the holy candelstyche, so is the beauty of the face vpon an honest body. Lyke as the golden pyllers are vpon the sockettes of syluer, so are the fayre legges vpon a woman that hath a constant mynde. Perpetuall are the foundacions that be layed vpon a hole stony roche, so are the comaundementes of God vpon an holy woman. Gen. 28.

There be two thynges that greue my hert D and in the thyrde is displeasure come vpon me. When an experte man of warre sufferth scarcenes and pouerty. When men of vnder standynge and wysdome are not set by: And when one departeth frome righteousnes vnto synne. Who so doth such, the Lorde hath prepared hym vnto the swerde. There be two maner of chapmen, whiche me thynke to be harde and perylous. A marchaunte can not lyghtly kepe hym frome wronge, neither a tauerner hym selfe from synne. Marchaunt.

¶ Of the poore that wolde be ryche. The prouerbe of the mā that reuerth God. The vnconstauntnes of a foole. The secretes of a frende are not to be reuealed. The wycked ymaginacyon euil, whyche retourneth vpon hym selfe.

CAPI. XXVII.

BYcause of pouertye haue many one offended: and he that seketh to be ryche, turneth aboute. Lyke as a nayle in the wall sticketh fast betwyxte two stones, euen so doth synne sticke betwyxt the byer and seller. If he holde hym not dylygently in the feare of the Lorde, his house shall soone be ouerthrowen. Lyke as when one syfteth, the fylthynes remayneth in the sure: so remayneth there some vncleane thynge in the thoughte of mā. The ouen proueth the potters vessell: so doth temptacyon of trouble tyre ryghteous men. The frute of the selde is knowen by his frute, so is the thought of mans hert knowē by his wordes. E Ecclus. 31. a 1 Peter. iii. b Math. vii. b

Prayse no man ere thou haue herde him, for a man is knowen by his wordes. If thou folowest ryghteousnes, thou shalte get her,

ther, & put her vpon the as a fayre garment, and thou shalt dwell with her, and she shall defende the for euer, and in the day of knowledge thou shalte fynde stedfastnesse. The byrdes reioyce vnto theyr lyke, so doethe the truthe vnto them that be occupyed withall. The lyon waytyth for the pray: so do the synnes lurk vpon the workers of wyckednes. The talkyng of him that feareth God, is no thyng but wyldome: as for a foole, he chaungeth as the Moone. If thou be amongst the vnderstandyng, kepe thy worde to a conuenyent tyme, but among suche as be wyse, speake on hardely. The talkynge of fooles is an abhominacion, and theyr spoyle is voluptuousnesse and misnurture. Moch swearyng maketh the heere to stand vp, and to stryue with such, stoppeth the eares.

Ecclesiasti. xxii. b

The stryfe of the proude is bloudshedyng, and theyr blasphemynge is greuous to heare. Who so bewrayeth secretes, loseth his credence, and fyndeth no frende after his wyll. Loue thy frende, and byndt thy selfe in faythfulnesse with him: but yf thou bewrayest his secretes, thou shalt not get him agayne: For lyke as the man is that destroyeth his enemy, so is he also that leseth faythfulnesse in the frendshyp of his neyghbour.

Like as one that letteth a byrde go out of his handes, can not take her agayne: euen so thou, yf thou gyue ouer thy frende, thou canst not get him agayne: For thou canst not come by him, for he is to farre of. He is vnto the as a roo eskaped out of the snare, for his soule is wounded. As for wounded, they may be bounde vp agayne, and an euyll worde may be recompyled: but who so bewrayeth secretes of a frende, there is no more hope to be had vnto him.

Prouer. xxi. b

He that wynketh with the eyes, ymagyneth some euyll, and no man shall take hym from it. When thou art present, he shal lyke commende and prayse thy wordes, but at the laste, he shall chaunge his tale, and slaunder thy sayinge. Many thynges haue I hated, but nothynge so euyll, for the Lorde him self also abhorreth such one.

Eccl. xxii. b

Who so casteth a stone on hye, it shall fall vpon his owne heed: and he that smyteth wyth guyle, woundeth him selfe. Who so byggeth a pyt, shall fall therin: and he that layeth a snare, shall be taken in it him selfe. Who so gyueth a wycked noysome counsell, it shall come vpon hym selfe, and he shall not know from whence. The proud blaspheme and are scornefull, but vengeaunce lurketh for them as a lyon. They that reioyce at the fal of the rygh teous, shal be taken in the snare, anguyth of herte shall consume them before they dye. Anger and ryghteousnesse are two abhominable thynges, and the vngodly hath them both vpon hym.

¶ We ought not to despyse vengeaunce, but to forgyue the offence. Of the byrth of the tonge, & of the daungers therof.

CAPI. XXVIII.

HE that seketh vengeaunce, shall fynd vengeaunce of the Lorde, whiche shall surely kepe hym his synnes. Forgyue thy neyghboure the hurte that he hathe done the, and so shall thy synnes be forgyuen the also, when thou prayest. A man that beareth hatred agaynst an other, how dare he desyre forgyuenesse of God? For he sheweth no mercy to a man whiche is lyke hym selfe, how dare he aske forgyuenes of synnes? If he that is but flesshe, beareth hatred and kepeth it, who wyll intreate for his synnes? Remembre the end, and let enmytye passe whiche sheweth death and destruction, and abyde thou in the commaundementes. Remembre the commaundement, so shalt thou not be ryghteous ouer thy neyghboure. Thynke vpon the couenaunt of the hyghest, and forgyue thy neyghbours ignoraunce. Beware of stryfe, and thou shalt make thy synnes fewer. For an angrye man kyndleth barraunce and the vngodly disquyeteth frendes and putteth discorde amongest them that be at peace. The more wood there is, the more vehemente is the fyre: and the myghtyer the men be, the greater is the wyath: & the longer the stryfe endureth the more it burneth.

An hasty bralynge kyndleth a fyre, and an hasty stryfe sheddeth bloud. If thou blow the sparke: it shall burne: If thou spyt vpon it: it goeth forthe, and both these go out of thy mouth. The slaunderer and dubble tonged is cursed, for many one that be frendes setteth he at barraunce. The thyrde tong hath disquyeted many one, and dryue them from one lande to an other. Strong cytyes hath it broken downe, and ouerthrowen the houses of great men. The thyrde tong hath caste out many an honest woman, and robbed them of their labourres. Who so herkeneth vnto suche, shall neuer fynde rest nether dwell safely. The stroke of the robbe maketh pedders, but the stroke of the tonge smyteth bones in sunder. There be many that haue perysshed with the swerd, but many mo therowe the tonge.

Well is hym that is kepte fromt an euyll tonge, and commeth not in the anger therof whiche drawe not the yoke of such, and is not bounde in the bandes of it. For the yoke therof is of yron, and the band of it of stele. The death, therof is a very cupl death: hel were better for one, then suche a tonge. But the fyre of it maye not oppresse them that feare God, and the flame therof maye not burne them. Such as forsake the Lorde, shal fall therin: and it shall burne them, and no man shall be able to quenche it. It shall fall vpon them as a lyon, and deuoure them as a Leoparde. Thou hedgest thy goodes in thornes: why dost thou not rather make doores and barres for thy mouth? Thou wayest thy golde and syluer: why dost thou not way thy wordes also? & balesse? Beware that thou slyde not in thy tong & so fal before thyne enemyes, that lye wayte for the.

Thou

¶ How we ought to lende oure money, and do almes. Of a faythfull man answeryng for his frende. Of liberalytie and hospytalytie.

CAPI. XXIX.

2 Who so wyll shewe mercy, let hym lende vnto his neyghbour: and he that is able let hym kepe the commaundement. Lende vnto thy neyghboure in tyme of his nede, and pay: thou thy neyghbour agayne in due season. Kepe thy worde, & deale faythfully with him, and thou shalte alway fynde the thynge that is necessarye for the. There haue ben many, that when a thynge was lent them, reckened it to be founde, and made the trauayle and labour that had holped them. While they receyue any thyng, they kysse the handes of suche as gyue them, and for their neyghbours good they humble their voyce. But when they shoulde pay agayne, they kepe it backe, and gyue euyll wordes, & make many excuses by reason of the tyme: and though he be able, yet gyueth he scarse the halfe agayne, and reckeneth the other to be founde. And yf he withholde not his money, yet hath he an enemye of hym, and that vnderserued.

4 He payeth hym with cursyng and rebuke & gyueth hym euyll wordes for his good dede. There be many one whiche are not glad for to lende, not bycause of euyll, but they feare to lese the thynge that they lende. Yet haue thou patience with the symple, and withholde not mercye from hym. Helpe the poore for the commaundementes sake, and let hym not go empty from the bycause of his necessitie. Lese thy money for thy brother and neyghbours sake, and burye it not vnder a stone, where it rusteth and corrupteth. Gather thy treasure after the commaundemente of the hyest, and so shal it brynge the more profyte then golde. Laye vp the almes in the handes of the poore, and it shall kepe the from all euyll. A mans almes is a purse with hym, and shall kepe a mans fauour, as the apple of an eye: and afterwarde shall it aryse, and paye euery man his reward vpon his heed. It shal fyght for the agaynst thyne enemyes, better then the shylde of a gyaunte, or speare of the myghtye.

6 A good honest man is surety for his neighbour, but a wicked person letteth hym come to shame. Forget not the frendeshyp of thy suretye, for he hathe gyuen his soule for the. The vngodly despiseth the good dede of his suretye, and the vnthankfull and ignorant leueth his surety in daunger. Some man promyseth for his neighbour: and when he hath lost his honestly, he shall forsake hym. Suretyshyp hath destroyed many a ryche man, and remoued them as the waues in the see. Mighty people hath it dryuen awaye, and caused them to wandre in straunge countreyes. An vngodly man, transgressynge the commaundement of the Lorde, shall fall in to an euyll suretyshyp: and though he force hym self to get oute, yet shall he fall in to iudgement.

Helpe thy neyghbour out after thy power, & beware that thou thy selfe fall not in suche det. The chiefe thyng that lyeth in the life, is water and breed, clothyng and lodgynge to couer the shame. Ecclesiast.

Better is it to haue a poore lyuynge in a mans owne house, then delicate fare amonge the straunge. Be it lytle or moche that thou hast, hold the content withal, and thou shalt not be blamed as a vacabounde: for a myserable lyfe is it to goo from house to house: and where a man is fremde, he dare not open his mouth. Though one be lodged, and haue meate and drynke, yet shall he be taken as vnworthye, and beare many bytter rough wordes, namely thus: Go thy waye thou straunger, and prepare a table for thy selfe, and fede me also of that thou haste. Awaye thou straunger (so that he regardeth his honoure no more) my brother cometh in to my house, and so he letteth hym the necessitie of his house: these thynges are greue to a man that hathe vnderstandynge: namely the forbyddynge of the house, & that the lender calleth hym in the dethe. D Phil. 4. b 1. Timoth. 6. b Hebr. 13. a

¶ Of the correction of chyldren. Of the commoditye of health. Death is better then a sorowfull lyfe. Of true wysdome. Of the ioye and sorowe of the herte.

CAPI. XXX.

Who so loueth his chylde, holdeth hym styll vnder correctio, that he may haue ioye of hym afterward, and þ he grope not after his neyghbours doores. He that teacheth his sonne, shall haue ioye in hym, and nede not to be ashamed of hym amonges his acquayntaunce. Who so enfourmeth and teacheth his sonne, greueth the enemy: and before his frendes he maye haue ioye of hym. E Nurtoured chyldren. Prou. 29. a and 23. b

¶ Though the father dye, yet is he as thoughe he were not dead: for he hath left one behynd hym, that is lyke hym. In his lyfe he sawe him and had ioye in hym, and was not sorye in his deathe, neyther was he ashamed before the enemyes. For he lefte behynde hym an auenger agaynste his enemyes, and a good doer vnto the frendes. For the lyfe of chyldren he shall bynde the woundes together, and his herte is greued at euery crye. An vntamed horse wyl be hard, & a wanton chylde wil be wylfull. Yf thou brynge vp thy sonne delicatly: he shall make the afrayde: and yf thou playe with hym, he shall brynge the to heuynesse. Laughe not with hym, lest thou wepe with him also, and lest thy tethe be set on edge at the last. Deut. 21. 8

Gyue hym no lybertie in his youthe, and excuse not his folye. Bowe downe his necke whyle he is yonge, bet hym vpon the sydes whyle he is yet but a chylde, lest he wax stubborne, and giue no more force of the, and so shal thou haue heuinesse of soule. Teache thy chyld, and be dilig ent therin, lest it b eye B Eccle. 7. b

thy shame. Better is the poore being hole & strong, then a man to be ryche & not to haue his helthe. Healthe and welfare is above all golde, and a hole body above all treasure. ¶ There is no ryches above a sound body, and no ioye above the ioye of the herte. Death is better then a wretched lyfe, or contynuall sycknesse. ¶ The good thynges that are put in a close mouth, are like as when meat is layd vpon the grave.

¶ Daniel.xiii.d What good dothe the offeryng vnto an ydoll? for he can neyther eate, taste, nor smell. Euen so he that is chased of the Lorde, and beareth the rewardes of iniquite. He seeth with his eyes, and groneth lyke a gelded man, that lyeth with a virgyn and sygheth. Gyue not over thy mynd in to heynesse, and vexe not thy self in thyne owne counsel. The ioye and cherefulnesse of the hert, is the lyfe of man, and a mannes gladnesse is the prolongynge of his dayes. Loue thyne owne soule, and comforte thyne herte: as for sorowe and heynesse, dryue it farre from the, for heynesse hathe slayne many a man, and bryngeth no profyte. Zeale and anger shorten the dayes of the life: carefulnesse and sorowe, bringe age before the tyme. Vnto a merry herte euery thynge hathe a good taste, that he eateth.

¶ We ought to gyue diligent herde to honestye. Of them that take payne together ryches. The prayse of a ryche man without a faute. we ought to flye dronkennesse, and to folowe sobrenesse.

CAPI. XXXI.

¶ 1 Timot.vi.d Watchynge and carefulnesse for ryches taketh awaye the slepe, and maketh the fleshe to consume. When one lyeth & taketh care, he waketh euer vp, lyke as great sycknes breaketh the slepe. ¶ The ryche hathe greate laboure in gatheryng his ryches together, and then with the pleasure of his ryches, he taketh his rest, and is refreshed: but who so laboureth and prospereth not, he is poore: and though he lene of, yet is he a begger. He that loueth ryches, shall not be iustifyed: and who so foloweth corrupcion, shal haue ynoughe therof. Many one are come in greate myshoptune by the reason of golde, and haue founde their destruction before them. It is a tree of fallynge vnto them that offre it vp, and all suche as be foolysshe fall therin.

Blessed is the ryche which is found without blemysh, and hath not gone after golde, ne hoped in money and treasures. Where is there suche one, and we shall commend him, and cal him blessed, for great thynges dothe he amonges his people. Who so is tried, and founde perfect in suche thynges, shall be commended and praysed. Who myght offende, & hath not offended? who could do evil, & hath not done it? Therfore shal his good be stablished, & the hole congregacion shal declare his almesse. Yf thou syt at a great mans table, open not thy mouthe wyde vpon it, and make not many wordes. Remembre that an evil eye is a shrewe.

What thynge created is worse then a wicked eye? therfore wepeth it before euery mans face: Laye not thyne hande vpon euerye thynge that thyne eye seeth, and stryue not with hym in the dysshe. Ponder by thy selfe what thy neyghbour wolde fayne haue, and be discrete in euerye poynte. Eate thy thyng that is set before the mannerly, as it becommeth a man, and eate not to moche, leest thou be abhorred. Leaue thou of fyrste of all by cause of nourture, leest thou be be whom no man maye satisfye, whiche maye tourne to thy decaye. When thou sytteest amonges many men, reache not thyne hande oute fyrste of all. O howe well contente is a wyse man with a lytle wyne? so that in slepe thou shalt not be sycke therof, nor fele anye payne. A swete holsome slepe shall suche one haue, and fele no inwarde grefe. He ryseth vp bytimes in the morynge, and is well at ease in hym selfe. But an vnsaciable eater slepeth vnquietly, and hath ache and payne of the body. Yf thou feelest that thou hast eate to moch, arise go thy way, cast it of thy stomache, and take thy rest.

¶ My sonne, heare me, and despyse me not: and at the laste thou shalte fynde as I haue tolde the. In all thy workes be diligent and quycke, so shall there no sycknesse happen vnto the. Who so is lyberall in dealynge oute his meate, manye men shall bielle hym, and prayse him with their lyppes: and the same is a sure token of his loue and faythfulnesse. But he that is vnfaythfull in meate, the hole cytye shall complayne of hym: and that in a sure experyence of his infidelitie and wickednesse. Be not thou a wyne bybber, for wyne hath destroyed many a man. ¶ The fyre proueth the harde yron, euen so dothe wyne prowe the hertes of the proude when they be dronken.

Wyne soberly dronken, quyckeneth the lyfe of man. Yf thou drynkest it measurably thou shalt be temperate. What life is it, that maye contynue without wyne? Wyne was made frome the begynnynge, to make men glad, and not for dronkennesse. Wyne measurably dronken, is a reioysynge of the soule and bodye. But if it be dronken with excesse it maketh bytternesse and sorowe vnto the mynde. Dronkennesse fylleth the mynde of the foolish with shame and ruyne, minisheth the strengthe, and maketh woundes. Rebuke not thy neyghbour at the wyne, and despyse hym not in his myrth. Gyue hym no despytefull wordes, and presse not vpon hym with contrary sayinges.

¶ Of the discryption and prayse of the preacher, and of the heare. Of the feare, faith, and contrarie of God.

CAPI. XXXII.

Yf

¶ Yf thou be made a ruler, extoll not thy selfe therin, but be thou as one of the people. ¶ Take diligent care for them, and loke well thereto: and when thou haste doone all thy dutye, syt the downe, that thou mayste be mery with them, and receyue a crowne of honour, take wysely and honestly, for wysdome becommeth the ryght well. Hynder not musyck. Spete not where there is no audyence: and poure not forth wysdome out of tyme, at an inopportunitie. Lyke as the Carbuncle stone thyneth that is set in golde, so dothe a songe garnysshe the wyne feast: and as the Smaragde that is sette in golde so is the swetnesse of musycke by the myght of wyne.

D ¶ Thou yonge man, speake that becommeth the, and that is profytable, and yet scarce when thou art twyse asked. Comprehende moche with fewe wordes. In manye thynges be as one that is ignorannt, gyue eare, & hold thy tong withall. Yf thou be amonges men of hier auctoritie, desire not to compare thy selfe vnto them: and when an elder speketh, make not thou many wordes therin. Before the thonder goeth lyghtenynge: and before nurtoure and shamefastnesse goeth loue and fauour. ¶ Aryse vp betymes, and be not the last, but get the home sone, and there take thy pastyme, and doo what thou wylte: so that thou do no euyl, and despye no man. But for all thynges gyue thankes vnto hym that hath made the, and replenyshed the with his goodes.

C Who so feareth the Lorde, wyll receyue his doctryne: and they that get them to hym betymes, shall fynde grace. He that seketh the lawe, shal be fylled withall: as for him that is but fayned, he wyll be offended therat. ¶ They that feare the Lorde, shall fynde the iudgement, and they: ryghtuousnesse shal be kindled as a lyght. An vngodly man wyll not be reformed, but can dryue hym selfe with the example of other in his purpose. A man of vnderstanding despyseth no good counsel: but a wylde and proude body hath no feare. My sonne, do not hynge without aduysement, so shalt it not repent the after the dede. Go not in the waye where thou mayst fall, ne where thou mayst stomble against the stone. Gyue not thy selfe in to a laborious slypperye way, and beware of thyne owne chyldren. In all thy workes put thy truste in God frome thy hole herte, for that is the kepyng of the commaundementes. Who so bileueth Gods worde taketh hede to the commaundementes: and he that putteth his truste in the Lorde, shall want nothynge.

¶ The destruccyon of him that feareth God. The answere of the wyse. The tyrel determeyneth of a twoie. Man is in the hande of God, as the earthe is in the hande of the potter. we oughte not to dispose oure selues, to become subiect to other.

CAPI. XXXIII.

THere shall no euyll happen vnto hym that feareth God, but when he is in temptacion, the Lorde shal deliuer him. A wyse man hateth not the lawe, but an hypocryte is as a shyp in a rageyng water. A man of vnderstandyng geueth credence vnto the lawe of God, and the lawe is faythfull vnto hym. C

Be sure of the matter, then take therof: Be ryght well instructe, then mayste thou gyue answere. The herte of the foolyshe is lyke a carte whele, and his thoughtes ren about lyke the axel tree. Lyke as a wyld horse that neyeth vnder euery one that sitteth vpon hym, so is it with a scornefull frende. Why doth one daye excell an other, seynge all the dayes of the yere come of the sunne? The wysdom of the Lorde hath so parted the asonder, and so hath he ordeyned the times and solemne feastes. Some of them hathe he chosen and halowed before other dayes. And all men are made of the ground, and out of the earth of Adam. Holy dayes

In the multitude of science hath the Lorde sundered them, and made their wayes of diuers facyons. Some of them hath he blessed, made moche of them, halowed them, and claymed them to hym selfe. But some of the hath he cursed, brought them lowe, and put them out of their estate. Lyke as the claye is in the potters hande, and all the ordynge therof at his pleasure: so are men also in the hande of him that made them, so that he may gyue them as it lyketh hym best. Agaynste euyll is good, and agaynste deathe is lyfe: so is the vngodly agaynst suche as feare God. Beholde thus all the workes of the hyghest, and there are euer two and two agaynste two, and one set agaynste an other. I am awaked vp last of all, as one that gathereth after in haruest. In the gyftes of God and in his blessynge I am increased, and haue fylled my wyne presse lyke a grape gatherer. Beholde how I haue not laboured onely for my selfe, but for all suche as loue nourture and wysdome. Homes

Heare me, O ye greate men of the people, and harken with your eares ye rulers of the congregacio. Gyue not thy sonne, and wife, thy brother and frend power ouer the, while thou lyuest: and gyue not awaye thy substaunce, and good to an other, lest it repent the, and thou be fayne to begge therfore thy selfe. As longe as thou lyuest and hast breth, let no man chaunge the: for better it is thy chyldren to praye the, then that thou shouldest be fayne to loke in their handes. In all thy workes be excellent, that thy honoure be neuer stayned. At the tyme when thou shalte ende thy dayes, and fynisshe thy lyfe, distribute thyne enheritaunce. The fodder, the whyp, and the burden belongeth vnto the asse: Meate, correction, and worke vnto the seruaunt. Seruaunte

Yf thou set thy seruaunte to labour, thou shalte fynde rest. But yf thou let him go ydle, he shal seke lybertie. The yoke and the whip bowe downe the necke, but tame thou thy

ppp.ii. euyl

cuyll seruaunt with bondes and correction. Send hym to labour, that he go not ydle: for ydlenesse bringeth moche cuyll. Set hym to worke, for that belongeth vnto hym, and be commeth him well. If he be not obedyente, hynde his fete, but do not to moche vnto him in any wyse, and without discrecion do nothyng. Ecclesiasticus vii. If thou haue a (faythfull) seruaunt, let hym be vnto the as thyne owne soule, for in bloud hast thou gotten hym. If thou haue a seruaunte, holde hym as thy selfe, for thou haste nede of hym as of thy selfe. If thou intreatest hym cuyll, and repent him hard, and makest hym to departe, and to renne awaye from the, thou canst not tell what waye thou shalt seke hym.

¶ Of dreames, dyuynacions, and enchauntementes. We ought to confute vayne hope, and lyenge. The prayse of them that feare God. Of vyuers workes of men. God doth not alowe the workes of an vnfaythfull man.

CAPI. XXXIIII.

Dreames. VAnyte people begile them selues with vayne and deceytfull hope, and foles trust in dremes. Who so regardeth dremes, is lyke hym that wil take holde of a shadowe, and folow after the wynde: euen so is it with apperinges of dremes. Before the face is the lykenesse of a face. Who can be clene of the vncleane? Or what truth can be spoken of a lyar? Sothsayinge, witchcraft, sorcerye and dremynge is but vanitie: lyke as when a woman trauayleth with chylde, and hath many fantasyes in her hert. Where as suche vysions come not of God, sette not thyne hert vpon them: for dremes haue deceyued many a man, and they failed that put their trust therin.

The lawe shal be fulfylled without lyes, and wysdom is sufficient to a faythfull mouth. A wyse man that is well instruct, vnderstandeth moche, and he that hath good experience can talke of wysdom. He that hath no experience knoweth lytle, and he that erreth causeth moche wyckednesse.

When I was yet in errour, I learned moche also: yea I was so lerned, that I could not expresse it all, and came oft in perylle of death the rather, tyll I was deliuered from it. Nowe I se that they which feare God, haue the ryght spirite: for their hope standeth in hym that can help them. Who so feareth the Lorde, standeth in awe of no man, and is not afrayde, for the Lorde is his hope and comfort.

Blessed is the soule of hym that feareth the Lorde: In whome putteth he his trust? who is his strengthe? For the eyes of the Lorde haue respect vnto them that loue hym. He is their mighty protection and strong ground: a defence for the heate, a refuge for the hote none daye, a succoure for stomblynge, and an helpe for fallyng. He setteth vp the soule, and lyghteneth the eyes: he gyueth healthe, lyfe, and blessyng. He that gyueth an offring of vnryghtous good, his offeryng is refused: and the scornefull dealynges of the vnryghtous please not God. God hath no delyte in the offrynges of the vngodly, neither maye synne be reconcyled in the multitude of oblacions. Who so bringeth an offryng oute of the goodes of the poore, bothe euen as one that kylleth the sonne before the fathers eyes.

The breed of the nedeful is the lyfe of the poore: he that defraudeth hym therof, is a man of bloode. Who so robbeth his neyghbour of his lyuynge, bothe as greate synne as thoug he he slewe hym to deathe. He that defraudeth the labourer of his hyre, is a bloudsheder. When one buyldeth an other downe, what profyte haue they then but labour? When one prayeth, and an other curseth, whose voyce wyll the Lorde heare? He that washeth hym selfe by cause of a deed bodye, and then toucheth the deed agayne, what bothe his washynge? So is it with a man that fasteth for his synnes, and bothe them agayne: who wyl heare his prayer? Or what bothe his fastynge helpe hym?

¶ It is well done to praye and to do sacrifyce. The prayer of the fatherlesse, and of the wydowe: and of hym that humbleth hym selfe.

CAPI. XXXV.

Who so kepeth the lawe, bringeth offrynges ynough. He that holdeth fast the commaundement, offreth the right helthofferyng. He that is thankful, and recompenseth, offreth fyne flowre. Who so is mercyful and gyueth almes, that is the ryght thankofferyng. God hath pleasure whē one departeth from synne, and forsake vnryghtousnesse, reconcileth vs with hym.

Thou shalte not appere empty before the Lorde, for all suche is boone by cause of the commaundement. The offryng of the ryghtous maketh the aulter fat, and a swete smel is it before the hyest. The offerynge of the ryghtous is acceptable vnto God, and shall neuer be forgotten. Gyue God his honoure with a cherefull eye, and hyde not backe the fyrstlynges of thy handes. In all thy gyftes shewe a mery countenaunce, and halowe thy tythes vnto God with gladnesse. Gyue vnto God, accordyng as he hath enryched and prospered the, and loke what thyne hande is able, that gyue with a cherefull eye, for the Lorde recompenseth, and gyueth the seuen tymes as moche agayne.

Gyue no vnryghtous giftes, for suche wil he not receyue. Beware of wrongous offrynges, for the Lorde is a ryghtous iudge: and regardeth no mans person. He accepteth not the person of the poore, but he heareth the prayer of the oppressed. He despyseth not the desyre of the fatherlesse, nor the wydow, when she poureth oute her prayer before hym. Doth not God se the teares that renne downe the cheks of the widow? Or heareth he

be not the complaynt ouer such as make her to wepe? Who so serueth God after his pleasure shal be accepted, and his prayer reacheth vnto the cloudes. ¶ The prayer of him þ humbleth him selfe, goeth thorow the cloudes till he come nye. She wyl not be comforted, ne go her waye, tyll the hyest God haue respect vnto her, gyue true sentence, and perfourme the iudgemente. And the Lorde wyll not be slacke in commyng, ne tary long, tyl he haue smytten in sunder the backes of the vnmercyfull, and auenged him selfe of the heathen: tyl he haue taken awaye the multitude of the cruell, and broken the sceptre of the vnrighteous: tyll he gyue euery man after his workes, and rewarde them as they haue deserued: tyll he haue delyuered his people, mayntayned their cause, and reioysed them in his mercye. O howe fayre a thynge is mercye in the tyme of an anguyshe and trouble? It is lyke a cloude of rayne that commeth in the tyme of a drouthe.

¶ A prayer to God in þ person of all faythfull men with the prayse of a good woman.

CAPI. XXXVI.

HAue mercy vpō vs, o Lorde, thou God of all thynges. Haue respect vnto vs, shew vs the lyght of thy mercyes, and send thy feare among the heathen and straungers, whiche seke not after þ: that they may knowe how that there is no God but thou, & that they may shew thy wōderous workes. Lyft vp thyne hande ouer the outlandyshe heathen, that they maye lerne to knowe thy might and power. Like as thou art halowed in vs before them, so dyng to passe that thou mayst be magnifyed also in them before vs: that they may knowe the, lyke as we knowe the. For there is none other God, but onely thou, o Lorde. Renue the tokens, & chaunge the wonderous workes. Shewe thyne hande and thy rygbte arme gloryously. Rayse vp thy indignacion, and poure out thy wrathe. Take awaye the aduersarye, and smyte the enemye. Make the tyme shorte, remembre thy couenaunt, that thy wonderous workes maye be praysed. Let the wrathe of the fyre consume them that lyue so carelesse: and let them perysshe, that doo thy people hurte. Smite in sunder the heed of the princes, that be our enemyes, and saye: there is none other but we.

Gather all the trybes of Jacob togyther agayne, that they maye knowe, howe that there is none other God but only thou, that they may shew thy wonderous workes, and be thy people and heritage, lyke as from the begynnynge. O Lorde haue mercy vpon the people that hath thy name, and vpon Israel whome thou hast lyckened to a fyrst borne sonne. Be mercyfull vnto Jerusalem the citye of thy Sanctuarye the city of thy rest. Fyll Syon with thy vnspeakable vertues, and thy people with thy glory. Gyue witnes vnto thy creatures, whome thou madest from the begynnyng, and rayse vp the prophecies that haue ben shewed in thy name. Rewarde them that wayte for the, that thy prophetes maye be found faythfull. O Lorde heare the prayer of thy seruauntes accordynge to the blessynge of Aaron ouer thy people: that all they whiche dwell vpon the erth may knowe that þ art the Lorde the eternal God, which is from euerlastyng.

The belly deuoureth all meates, yet is one meat better then an other. Lyke as the tonge tasteth venyson, so doth an hert of vnderstandynge marke false wordes. A frowarde hert gyueth heuynes, but a man of experience lifteth him vp again. The woman receyueth euery man, yet is one doughter better then an other. A fayre wife reioyseth her husband, & a man loueth nothyng better. Yf she be louing and vertuous withal, then is not her husband lyke other men. He that hath gotten a vertuous woman, hath gotte a goodly possession: she is vnto him an helpe and piller wherevpō he resteth. Where no hedge is, there þ goodes are spoyled, and where no housewife is, there the frendles mourneth. Lyke as there is no credence gyuen to a robber that goeth from one city to an other: so is not the man believed, that hath no rest, & must turne in where he may abyde in the night.

¶ How a man should knowe frendes and counsellers, and searche the company of a holy man.

CAPI. XXXVII.

EVery frende sayth, I will be frendly vnto hym also. But there is some frende, which is onely a frend in name. Remaynyth there not heuynesse vnto deth, when a companyon and frende, is turned to an enemy? O most wicked presumpcion: from whence art thou sprouge vp, to couer the earth with falsehed and disceyte? There is some companion which in prosperitie reioyseth with his frende: but in the tyme of trouble he taketh parte agaynst him.

There is some companion that mourneth with his frende for the helpe sake: but when trouble cōmeth, he taketh holde of the shylde. Forget not thy frend in thy mynde, & thynke vpon him in thy rychesse. Euery counsellour bringeth forthe his counsell: Howbeit there is some þ counselleth but for his owne profyt. Beware of the counsellour, and be aduised afore wherto thou wylt vse him, for he wyll counsel for hym selfe. Lest he cast the lot vpon the, and saye vnto the: Thy waye and purpose is good, & afterwarde he stande agaynste the, and loke what shall become of the.

Aske no counsell at hym that suspecteth the for an enemy, and hyde thy counsel from suche as hate the. Aske no counsell at a woman, concernyng the thinges that she longeth for: nor at a fearefull and fayne hearted body

in matters of warre: or at a marchaunte, how deare he wyl chepe thy wares towarde his: or at a byer, of lesynge: or at an envyous man, of thankesgyvynge: or at the vnmercyful, of louyng kyndnesse: or at the slouthfull, of worckynge: or at an hyrelyng whiche hath no bouse, of prouyde or wealth. (An vdle body wolde not gladly heare speke of moche labour.) Take no suche folkes to counsell, but be diligent to seke counsel at a vertuous man that feareth God, suche one as thou knowest to be a keper of thy cõmaundementes, whiche hath a mynde after thyne owne mynde, and is sorye for the when thou stomblest.

C And holde thy counsell fast in thyne hert: for there is no man more faythfull to kepe it then thou thy self. For a mans mynd is sometyme more disposed to tel out, the .vij. watchmen that syt about in an hye place lokynge about them. And above al this pray the hyest that he wyl lede thy way in faithfulnes and truthe. Before all thy worckes aske counsell fyrst, and or ever thou doest any thyng, be well aduised. There be four thinges that declare a chaunged hert, wherout there springeth euil and good, deth and lyfe, and a master ful long that bableth moche. Some man is apte and wel instruct in many thinges, & yet very vnprofytable vnto him self. Some man there is that can gyve wyse and prudent counsell, and yet is he hated, and contynueth a begger: for that grace is not gyven him of God to be accepted. An other is robbed of al wisdome, yet is he wyse vnto hym selfe, and the frute of vnderstandynge is faythfull in his mouth.

D A wyse man maketh his people wyse, and the frutes of his wisdome fayle not. A wyse man shall be plenteously blessed of God, and all they that se hym shall speke good of him. The lyfe of man standeth in the nombre of the dayes, but the dayes of Israell are innumerable. A wyse man shal obteyn faythfulnes and credence amonge his people, & his name shal be perpetual. My sonne proue thy soule in thy lyfe, & yf thou se any euyll thing, gyve it not vnto her. For all thinges are not profitable for all men, neyther hath every soule pleasure in every thing. Be not gredy I every eating, and be not to hasty vpon all meates. For excesse of meates bringeth sykenesse, and glotony commeth at the last to an vnmeasurable heate: thorow glotony have many one perysshed: but he that dreadeth hym selfe temperatly, prolongeth his lyfe.

Ecclesi. vi. c and. xxxi. b

¶ Physicyon. In sykenesse ought we to pray, and fynde a Physicyon which healeth by prayer. The bewepyng of the dead. Sadnesse. wysdome. Artyficers or craftesmen.

CAPI. XXXVIII.

Physicion. ¶ HOnour the Physicion: honour him because of necessitie. God hath created hi (for of the hyest commeth medicyne) and he shal receyue gyftes of the kyng. The wysdome of the Physicion dyngeth hym to great worshyp, and in the syght of the great men of this worlde, he shall be honourably taken. The Lorde hath created medicyne of the earthe, and he that is wyse wyll not abhorre it.

Was not thy bytter water made swete with a tree, that men myghte lerne to knowe the vertue therof. The Lorde hathe gyuen men wysdome and vnderstanding, that he might be honoured in his wonderous worckes. Exod. xv. Eccl. xxiiij. With suche dothe he heale men, and taketh awaye theyr payues: Of suche dothe the Apotecary make a confection, yet can no man performe all his worckes. For of the Lorde commeth prosperous wealthe ouer all the earthe.

My sonne, despyse not this in thy sycknesse, but praye vnto the Lorde, and he shall make the hole. Leaue of from synne, and order thy handes aryghte: clense thyne herte frome all wyckednesse, gyve a swete sauoured offeryng, and the fyne flourr for a token of a remembraunce: make the offeryng fatte, as one that gyueth the fyrst frutes, and gyve rowme to the Physicion. For the Lorde hathe created hym: let hym not goo frome the, for thou haste nede of hym. The houre maye come, that the sycke maye be holpen thorowe theym, when they praye vnto the Lorde, that he maye recouer, and get healthe to lyue longer. He that synneth before his maker, shall fal in to the handes of the Physicion. B Ecclesi. xxxi. a Psal. xl.

My sonne, bryng forthe thy teares ouer the dead, and begyn to mourne as yf he had dest suffred greate harme thy selfe: and then couer his bodye after a conuenyente maner, and despyse not his buryall. Enforce thy self to wepe and prouoke thy self to mourne and make lamentacion erpedietly, and that a daye or two, lest thou be cuyll spoken of: and then comforte thy selfe byecause of the heuynesse. For of heuynesse commeth deathe the heuynesse of the herte breaketh strength. Heuynesse and powertie greueth the herte in temptacion and offence. Take no heuynesse to herte, dryue it awaye, and remembre the last thyngrs. forget it not for there is no turning again. Thou shalt do him no good, but hurt thy self. Remembre his iudgement, thyne also shall be lyke wyse: vnto me yester daye, vnto the to daye. Let the remembraunce of the dead ceasse in his reste, and comforte thy selfe agayne ouer hym, seing his spirite is departed from him. C Eccl. xxxviij. Tobie. iiij. Eccl. xxxviij. Eccl. xxxviij. Eccl. xxxvi

sondrye connynge thynges, and his herte ymageneth, howe he maye connynge full an ymage his diligence also and watchynge performeth the worke. The yronsmyth in lyke maner sytteth by his anuyle, and bothe his diligence to labourne the yron. The vapoure of the fyre bierneth his fleshe, and he muste fyghte with the heate of the fornace. The noyse of the hammer soundeth ouer in his eares, and his eyen loke stylle vpon the thyng that he maketh. He hath set his mynde there vpon, that he wyll make out his worke, and therfore he watcheth, howe he maye set it out, and bringe it to an ende.

So doth the potter sytte by his worke, he turneth the wheele about with his fete, he is diligent and carefull in all doynges, and his labour and worke is without numbre. He fashioneth the claye with his arme, and with his fete he tempereth it. His herte ymagineth howe he maye make it pleasaunt, and his diligence is to clense the ouen. All these hope in theyr handes, and euery one thynketh to be connynge in his worke. Without these maye not the cyties be manteyned, inhabited ne occupyed: yet come they not byther in the congregacyon: they vnderstand not the contenaunt of the lawe: they can not declare equitie and iudgement: they can not fynde out the darke sentences, but therfore them shall the creatures of the worlde be manteyned: theyr prayer concerneth only the worke and labour of connynge.

¶ Wyse man. The workes of God. Vnto the good, good thynges do profyte: but vnto the euyll euen good thynges are euyll.

CAPI. XXXIX.

HE that apleyth his mynde to vnderstande the lawe of God, doth diligently serche out wysdome of them of the olde tyme, and exercyseth hym selfe in the Prophetes. He keepeth the sayinges of famous men, and preaseth to the vnderstandynge of darke sentences of wysdome. He sercheth out the mysteryes of secrete sayinges, and exercyseth hym self therin continually. He doth serue amonge greate men, and appeareth before the prynce. He goeth in to a straunge countrye, and tranayleth therin if he lyke what good or euyll is amõg men, he proueth it and sercheth it out. He purposeth in his hert, to reuerence early vnto the Lorde that made him, and to praye before the hyest God.

He openeth his mouth in prayer, and prayeth for his synnes. When the great Lord wyll, he shall be fylled with the spirite of vnderstãdyng, that he maye then poure out wyse sentences, and gyue thankes vnto the Lorde in his prayer. He shall order his counsyl and lerne his knowledge aryght, and gyue him vnderstandynge of secrete thynges. He shall shewe forth the science of his learnyng, and reioyce in the covenaunt of the lawe of the Lorde. Manye shall commende his wysdome, & it shall neuer be put out. The remembraunce of hym shal neuer be forgotten, and his name shall continue from one generacyon to an other. His wysdome shall be spoke of, and the hole congregacion shall openlye declare his prayse. Whyle he lyueth, he hath a greater name then a thousande beside: and after his death, the same name remayneth vnto hym. yet will I speake of me men of vnderstandynge, for I am ful as the moone.

Herken vnto me (ye holy dyscyples) and bringe fourth fruite, as the rose that is planted by the brookes of the felde, and gyue ye a swete smell as Libanus. Flourysh as the rose garden, synge a songe of prayse. O gyue thãkes vnto God ouer al his workes. Gyue glory and honoure vnto the Lorde, shew his prayse with youre lyppes.

Yea euen with the song of your lyppes, with harpes & playeng, and in geuing thankes vnto hym, say after this maner: All the workes of the Lorde are exceadynge good, and all his commaundementes are mete and conuenyent in due season.

A man nede not to saye: what is this? what is that? for at tyme conuenyent they shall all be sought. At his commaundement the water was a wall, & at the worde of his mouth the waters stode styll. In his commaundemẽt is euery thynge acceptable and recorded, & his prayse can not be mynished. The workes of all flesh are before hym, there is no thynge hyd from his eyes. He seeth fro the verie begynnynge to the very endynge, and there is no thynge to wonderfull or hyghe vnto hym. A man nede not to saye what is this or that? For he hath made al thinges to do good vnto man. His blessynge shall renne ouer as the streame, and moysture the earth lyke a floude of water. Lyke as he maketh the water for drouth, so shall his wrath fall vpon the vnstedfast.

His wayes are playne and right vnto the iust, but the vngodly stomble at them. For the good are good thynges created from the begynnynge, and euil thynges for the vngodly. All thynges necessarye for the lyfe of man are created from the begynnynge: water fyre yron and salte, mele, wheat, and honye mylke and wyne, oyle and clothynge. All these thinges are created for the godly to the faythful: But to the vngodly shall all these thynges be turned to the hurt and harme. There be spirites that are created for vengeaunce and in their vengeaunce haue they fastened their tormentes. In the tyme of the ende they shal poure out their strength, & pacyfye the wrath of hym that made them. Fyre, hayle, hunger, and death: all these thynges are created for vengeaunce,

The teeth of wylde noysome beastes, the scorpions, serpentes, and the swerde are created also for vengeaunce to the destruction of the vngodly. They shal be glad to do his commaundementes: and vpon earth, they shall be ready vpon earth: and when their houre is come, they shall not surpasse the commaundement of the Lord.

Therfore haue I taken a good courage vn-

to

to me from the begynnynge, and thought to put these thynges in wrytynge, and to leaue them behynde me. All ꝑ workes of the Lorde are good, and he gyueth euery one in due season, and when nede is, so that a man nede not to saye: this is worse then that. For in due season they are all pleasaunt and good: And therfore prayse the Lorde with hole herte and mouth, and gyue thankes vnto his name.

¶ Many mysteryes lyght in a mans lyfe. All thynges passe awaye, but aryse and stable fayth remayneth. Of the blessyng of the ryghteous, and prerogatyue of the feare of God.

CAPI. XL.

A Mysteryes of lyfe.

Great trauayle is created for all men, and an heuye yocke vpon all mens chyldren, frome the daye that they go out of theyr mothers wombe, tyll they be buryed in (the earth) the mother of all thynges: namely, theyr thoughtes and ymaginacyons, feare of the herte, counsell, meditacyons, longynge and delyte, the daye of deathe from the hyghest that sytteth vpon the glorious seate, vnto the lowest and most symple vpon the earth: from hym that is gloriously arayed and weareth a crowne, vntyll hym that is but homelye and symplye clothed. There is nothynge but wrath, zele, fearfulnesse, vnquyetnesse, and feare of death, cruell enuye anger and stryfe. And in the nyght when one shoulde rest and slepe vpon his bedde, the slepe chaungeth his vnderstandyng and knowledge. Lyke as nothynge is in this rest, in the slepe as well as in the daye of labour.

B He feareth and is disquyeted in the vysyon of his herte, as one that runneth out of a battayle: and in the tyme of health he awaketh, and marueyleth that the feare was nothyng. Such thynges happen vnto all fleshe, bothe man and beest: but seuenfolde to the vngodly. Moreouer death, bloudshedynge, stryfe and swerde, oppressyon, hunger, destruction and punyshmente: these thynges are all created agaynst the vngodlye, and for theyr sakes came the floude also. All that is of the earth, shall turne to earth agayne: and all waters tende agayne in to the see. All bribes and vnrighteousnesse shall be put awaye, but faythfullnesse & trueth shall endure for euer. The substaunce and goodes of the vngodly shalbe dryed vp, and lyke awaye as a water floude, and they shall make a sounde: lyke a greate thonder in the rayne.

Eccle.xxvii.c Gen.viii.d and xiii.a

L Lyke as the ryghteous reioyseth when he openeth his handes, so shal the transgressours be sayntes, when theyr goodes vanysshe and consume away. The chyldren of the vngodly shal not obteyne many braunches: and the vnclene rotes vpon the hye rockes, shal be rooted oute before the grasse by the water syde, and vpon the ryuer bankes.

Eccle.xli.b

Frendshyppe & lyberalytie in the increase and blessynge of God, is lyke a paradyse and garden of pleasure: such mercy also & kyndnes endureth for euer. To labour & to be content with that a man hath, is a swete pleasaum lyfe: and that is to fynde a treasure aboue all treasures. To beget chyldren and to trayne the vnthe, maketh a perpetuall name: but an honest woman is more worth then they both. Wine and musycke reioyce the herte, but the loue of wysdome is aboue them both.

D Pypyng & harpynge make a swete noyse, but a frendly tonge goeth beyond the both. Comly eye delyteth fauoure and beauty, but a grene sede tyme rather then they bothe. A frende and companyon come togither at conuenyent tyme, but aboue them both is a wyfe that agreeth with her husband. One brother helpeth an other in the tyme of trouble, but almes shall deliuer more then they both. Golde and syluer fasten the fete, but a good counsell is more pleasaunt then they both. Temporall substaunce and strength lyft vp the mynde: but the feare of the Lorde more then they both.

The feare of the Lorde wanteth nothyng and nedeth no helpe. The feare of the Lorde is a pleasaunt garden of blessynge, and nothynge so beautyfull as it is. Wy sonne, lede not a beggers lyfe, for better it were to dye then to begge. Who so loketh to an other mans table, taketh no thought for his owne lyuynge how to vphalde his lyfe, for he fedeth hym selfe with other mens meat. But a wyse and wel nourtoured man wyl beware therof. Beggyng is swete in ꝑ mouth of the vnshamefast, but in his belye there burneth a fyre.

¶ Of the remembraunce of death. Death is not to be feared. A curse vpon them that forsake the lawe of God. Good name and fame. An exhortacion to gyue hede vnto wysdome. Of what thynges a man ought to be ashamed.

CAPII. XLI.

O Death, how bytter is the remembraunce of the, to a man that liueth rest and ryches in his substaunce and ryches, vnto the man that hath nothynge to vexe him, and that hath prosperyte in all thynges, yea vnto hym that yet is able to receyue meat? O deathe, howe acceptable and good is thy iudgement vnto the nedefull, and vnto hym whose strength fayleth, that is nowe in his age, and that in all thynges is full of care & fearfulnes: vnto hym also in dyspayre, and hath no hope ne pacience? We not thou afrayd of death: remembre them ꝑ haue bene before the: & that come after the, this is ꝑ iudgmēt of the Lord ouer al flesh. And why wouldest thou be agaynst this pleasure of the vnyuersall? Whether it be ten, an hundreth, or a thousand yeares: death asketh not how long one hath lyued.

B The chyldren of the vngodly are abhominable chyldre and so are they that kepe company with the vngodlye. The inheritaunce of vngodly chyldren shall come to nought, and theyr posterytye shall haue perpetuall

shame

shame and confusion. The childre complayne of an vngodly father: and why? for his sake they are rebuked and despysed. Wo be vnto you (O ye vngodly) which haue forsaken the lawe of the hyghest God: yf ye be borne, ye shall be borne to curseynge, yf ye dye, the curse shall be your porcyon.

All that is of the earth, shal turne to earth agayne: so go the vngodlye also out of the curse in to destruction. The sorowes of men is in theyr body: but the name of the vngodly shall be put out, for it is nothynge worth. Labour to get the a good name, for that shall contynue surer by the, then a thousande greate treasures of golde. A good lyfe hathe a nombre of dayes, but a good name endureth euer.

My children, kepe wysdome in peace, for wysdome that is hyde, and a treasure that is not sene, what profyt is in them both? A man that hydeth his foolyshnesse, is better then a man that hydeth his wysdome. Therfore be ye ashamed at my warnynge: for it is not good, in all thynges and alwaye to be ashamed. Trust hapely shall proue and measure it.

Be ashamed of horedome before father and mother: Be ashamed of lesynge before prince and men of auctoryte: Of lyenge, before the iudge and ruler: Of offence before the congregatio and people: Of vnryghtousnesse, before a companyon and frende: Of theft, before the myghbours. As for the truthe of God and his couenaunte, be not ashamed therof. Be ashamed to lye with thyne elbowes vpon the bred: Be ashamed to loke vpon harlottes: Be ashamed to turne awaye thy face from thy frende: Be ashamed to take, and not to gyue: Be ashamed also to loke vpon an other mans wyfe, and to make many treplynge wordes with her mayden, or to standе by her bed syde. Be ashamed to vpbrayde thy frende: when thou gyuest any thinge, cast him not in the teeth wythall.

¶ Secretes maye not be opened. The lawe of God must be taught. A doughter. A woman. God knoweth all thynges, yea euen the secretes of the hert.

CAPI. XLII.

REherse not a thyng twyse, and disclose not the wordes, that thou hast herde in secrete. Be shamefast and well manered in dede, so shall euery man fauour the. Of these thynges be not thou ashamed, and accept no persone to offende. Namely, of these thinges be not ashamed: Of the lawe of God, of the couenaunt, of iudgement: to bynge the vngodly frome his vngodlynesse vnto ryghtousnesse, and to make hym a good man: to deale faythfully w thy neyboure companyō: to distribute ꝑ heritage vnto ꝑ frendes: to be bilyeue to kepe true measure & weyght: to be content, whether thou getest moch or lytle: to deale truly with temporall goodes in bynge and sellynge: to bringe vp youthen with diligence: to correct an euyll seruaunt, to kepe that thyne is frome an euyll wyfe: to set a locke where many handes are: what thou betwyxte ꝑ and grauit out to be kept, to rest it and to wape it: to wyte vp all the out gatynge, and entrynge: to enstructe the vnlerned and vnwyse: Of the aged, that are iudged of the yonge. Yf thou be diligent in these thynges, truly thou shalte be learned & wise and accepted of all men.

The doughter maketh the father to watch secretely: and the carefulnes that he hath for her, taketh awaye his slepe: yea in the youth, lest she shulde ouergoon hym: And when she hath an husbande, lest she shulde be hated: lest she shulde be defyled or taupped in her virginyte, or gotten with chylde in her fathers house: Or (when she commeth to the man) lest she behaue her self not right or contynue vnfructefull. If thy doughter be wilton, kepe her straytly, lest she cause thyne enemies to laugh the to scorne, & the holdeyte to gyue the an euyll reporte, and to shame to haue of euery man, and be confounded before all the people. Beholde not euerye bodyes beautye, and haue not moch dweltynge amonge women. For lyke as the worme and moth cometh out of clothynge, so doth wyckednesse come of no men.

It is better to be with an euyll man, the with a frendlye wyfe ꝑ putteth one to shame and rebuke. I wyll remembre the workes of the Lord, and declare the thyng that I haue sene. In the wordes of the Lord are his workes The Sunne ouerlooketh al thinges with his lyght, and all his workes are full of the clearenes therof. Hath not the Lord brought to passe, that his sayntes shulde tell out all his wonderous workes, which the Almyghtye Lord hath stablysshed? All thinges endure in his glorye.

He seketh out the groundе of the depe and the herte, and he knoweth all their ymaginacion and wisdome. For the Lorde knoweth all science, and he loketh in to the token of the tyme. He declareth the thynges that are past and for to come, and discloseth thynges that are secrete. No thoughte maye escape hym, neither may any worde be hyd from hym. He hath garnysshed the bryght excellent workes of his wysdome, and he is frō euerlastynge to euerlastynge. Vnto hym may nothyng be added neither can he be minished he hath no nede also of any counsayle. O how amyable are all his workes and as a sparke to loke vpon? They lyue all, and endure for euer: and when soeuer nede is, they are all obedyent vnto hym. They are al dubble, one ageynste an other: he hath made nothynge that hath faute or blemish: He hath stablished the goodes of euerychone: and who maye be satisfyed with his glorye, when he seeth it?

¶ The summe of the creacyon of the workes of God.

CAPI. XLIII.

A THe glory of the heigth, is the fayre and clere firmament, the bewtie of the heauen in his glorious clerenesse. The sun when it appeareth, declareth the dayes in the goynge out of it, a marueilous worke of the hyghest. At noone it burneth fore earthe, and who maye abyde for the heate therof? Who so beholdeth an ouen when it is hote, that fyres more doth the Sunne burne vpon the mountaynes, when it breatheth out the fyrie beames and hyghth: with the brightnesse of it, it blyndeth the eyes. Greate is the Lord that made it, and in his commaundement he causeth it to ren hastely. Psal.18.a

Gene.1.b The Moone also is in all, and at conuenient season it sheweth the tymes, and is a token of the tyme. The token of the solemne feast is taken of the Moone, a light that mynisheth and increaseth agayne. The moneth is called after the Moone, it groweth wonderously in her chaungynge. Ecclus.43.a

B The armye of heuen also is in the heygth, in the firmament of heauen it giueth a clere and glorious shyne. This is the clerenesse of the starres, the bewtifull apparell of heuen, the apparell that the Lorde lyghteneth in ꝑ heygth. In his holy worke they continue in their order, and not one of them fayleth in his watche. Loke vpon the rayne bowe, and praise him that made it: very bewtifull is it in his shyne. He compaseth the heuen about with his clerenesse and glory, the handes of the hyghest haue bended it. Thorow his commaundement he maketh the snowe to fall, and the thonder of his iudgement to smyte hastily. Thorow his commaundment the treasures are opened, and the cloudes flye as the foules. In his power bathe he strengthened the cloudes, and broken the hayle stones. Gen.9.b

The mountaynes melt at the syght of him, the wynde bloweth accordynge to his will. The sounde of his thonder breketh the earth so body the storme of the northe: the whirle wynde also lyghteth downe as a feathered fowle, casteth oute and spreadeth the snowe abrode: and as the grashoppers that destroye all, so falleth it downe. The eye marueileth at the bewtye of the whytenesse therof, and the hert is astaied at the rayne of it. He poureth oute the frost vpon the earth, lyke salte, and when it is frosen, it is as sharpe as ꝑ pike of a thystle.

When the colde Northwynde bloweth, C and frost is congeled of the water. He lyghteth downe vpon all the gatheringes togyther of water, and putteth on the waters as a brest plat. He deuoureth the mountaynes, and burneth the wyldernesses, and soke what is grene, he putteth it oute lyke fyre. The medicyne of all thinges is, when a cloude commeth hastely: and when a dewe commeth vpon the heate, it shall be refreshed agayne.

In his worde he stylleth the wynde. In his counsell he settleth the deepe, and the Lorde Jesus planted it. They that sayle ouer the see, tell of his perylls and harmes: and when we heare it with our eares, we marueil thereat. For there be straunge wondrous workes hyd in these maner of myre beastes, and whalefisshes. Thorow him are all thinges set in good order & performed, and in his worde all thinges endure.

I speake moch, but I can not sufficyently attayne vnto it, for he him selfe onely is the perfection of all workes. We shulde praise the Lorde after al our power, for he is greate in all his workes. The Lord is to be feared: yea very greate is he, and is marueylous is he power. Praise the Lorde, and magnifye him as moche as ye maye, yet doth he farre farre excede all praise. O magnifye him with all power power, and labour earnestlye, yet are ye in no wise hable sufficiently to praise him. Who hath sene him, that he myght tell vs? Who can magnifye him so greatly as he is? For there are hyd yet greater thynges then these be: as for vs, we haue sene but few of his workes. For the Lorde hathe made all thynges, and giuen wisdom to such as feare God. D Psal.

¶ The praise of certeyn holy men, Henoch, Noe, Abraham, Isaac, and Jacob.

CAPI. XLIIII.

LEt vs commend the noble famous men and the generacyon of oure fore elders & fathers. Many more glorious actes hath the Lorde done, and shewed his greate power euer sens the begynnynge. The noble famous men raygned in their kyngdomes, & bare excellent rule. In their wysdom and vnderstandynge, they folowed the counsell shewed in the prophecyes. They led the folke thorow the counsell & wysdom of the Scryptes of the people. Wyse sentences are founde in their instruction: They sought the swetnesse and melody of Musicke, and brought forthe the pleasaunte songes in Scripture. They were ryche also, and coulde comforte and perfyte those that dwelt with them. All these were very noble and honourable men in their generacions and were well reported of in their tymes. A Ezech.

These haue lefte a name behynde them so that their praise shall alwaye be spoken of. Afterwarde there were some, whose remembraunce is gone. They came to nought and perished, as though they hadde neuer bene: and became as though they hadde neuer bene borne, yea and their children also with them. Gen.5.

Neuertheles these are louynge men whose righteousnes shall neuer be forgotten, but remayne by their posterity. Their children are an holy good heritage: their seede endured fast in the couenaunt. For their sakes shall their children and their seede continue for euer, and their praise shall neuer be put downe. Their bodyes are buryed in peace, but their name liueth for euermore. The people can speake of their wysdome, and the congregacion can talke of their praise. Enoch walked right and acceptably before the Lorde: therfore was he translated B Genes.5.b

stated for an example of a mendement to the generations. Noe was a stedfast & rightous man: and in the tyme of wrath, he became a reconcylynge. Therfore was he lefte a remnaunt vnto the earth, when the floude came. An euerlastynge couenaunt was made with him, that al flesh should perysh nomore with the watre.

Abraham was a greate father of manye people, in glorye was there none lyke vnto hym. He kepte the lawe of the hyghest, and came in to a couenaunt with him. He set the couenaunt in his flesshe, and when he was tempted, he was founde faythfull. Therfore swore God vnto him with an othe, that he wolde blesse all people in his sede, that he wolde multiply and increase him as the dust of the earth, and to exalte his sede as the starres: yea and that his sede shoulde haue the possessyon and inheritaunce of the lande fro sea to sea, and from the riuer vnto the borders of the lande.

With Isaac did he stablish the same couenaunt, for Abrahā his fathers sake. Yea that gracyous blessyng and healthe of all men, and couenaunt dyd he stablysshe with Isaac, and made it to rest vpon the heed of Jacob. He knewe hym, in that he prospered hym so well and rychely, and gaue hym an heritage, and sundered his portyon vnto hym selfe, and parted it among the twelue tribes. Mercyfull men brought he out of him, which founde fauour before all flesh.

¶ The prayse of Moses, Aaron, and Phinehes.

CAPI. XLV.

MOses beloued of God and men, whose remembraunce is in blyssyng prayse: hym hath the Lorde made lyke in the glory of sayntes, and magnifyed hym, so that the enemyes stode in awe of hym, thorowe his wordes he dyd great wonders. He made him great in the syght of kynges, gaue him commaundment before his people, and shewed hym his glorious power. He stablysshed him with faythfulnesse and meknesse, and chose hym out of all men. For he herde his voyce, and led hym in the darke cloude, and there he gaue him the commaundmentes, yea the lawe of lyfe and wysdome, that he myght teache Jacob the couenaunt, and Israel his lawes.

He chose Aarō his brother also out of the tribe of Leui, exalted him and made him lyke hym. An euerlastyng couenaunt made he with him: and gaue him the preesthode in the people. He made hym glorious in bewtyfull araye, and clothed hym with the garment of honoure. He put perfecte tyre vpon hym, and gyrded hym with strengthe. He dede hym with syde clothes, and a tunycle, with an ouerbody cote also and a girdle. Round about made he him belles of golde, and that many: that when he went in, the sounde myght be herd, that they myght make a noyse in the Sanctuary, and geue the people warnynge. The holye garment was wrought & brodred with golde, yelow silke and purple. And in the brest-

lap there was a goodly worke, wherin was fastened lyght and perfectnes.

Upon the same also there was a worke fastened, & set with costly precyous stones, all bound with gold: and this he brought in his ministracion. The stones were fastened for a remembraunce, after the .xii. tribes of Israel. Upon his mitre there was a plate of pure golde, a grauen ymage of holynes, a famous and noble worke, garnyshed, and pleasaunt to loke vpon. Before hym were there sene no such fayre ornamētes, & there it behoued him alway to vse: There myght none other put them on, but only his children and his childers children perpetually. Daily per fourmed he his burntofferynges two tymes. Moses fylled his handes, & annoynted hym with holy oyle.

This was nowe confyrmed hym with an euerlastynge couenaunt, and to his sede, as the dayes of heauen: namely that his children shulde alway mynyster before hym, and perfourme the office of the preesthode, and wysh the people good in his name. Before all men lyuynge chose he hym, that he shuld offre before the Lorde, and make odoures for a swete sauoure and remembraunce, that he shuld reconsyle the people of the Lord with hym agayne. He gaue hym auctoryte also in his commaundementes and in the couenaūt that he shulde teache Jacob the statutes and testymonyes, and to informe Israel in his lawe.

Therfore there stode vp certayne agaynst hym and had enuye at hym in the wyldernes: namely, they that were of Dathan, and Abirams sede, and the furyous congregacyon of Chore. This the Lorde sawe, and it dyd displeased him, and in his wrothful indygnacyon were they consumed. A greate wonder dyd he vpon them, and consumed them with the fire. Besydes this he made Aaron yet more honourable and glorious. He gaue hym an heritage, and departed the fyrste fruites vnto hym. Vnto hym specyally he appoynted the bred for sustenaunce (for the pieces ate of the offrynges of the Lorde) this gaue he vnto hym and his sede. Other heritage or portion he had none in the lād, with the people. For the Lord him self is his portion and inheritaunce.

The thirde noble and excellente man is Phinehes the sonne of Eleazer, whiche pleased the God of Israel, because he had the zele and feare of the Lorde. For when the people were turned backe, he put hym selfe for the right soone, and that with a good wyll, to pacefye the wrath of the Lorde towarde Israel. Therfore was there a couenaūt of peace made with hym, that he shulde be the prynce pal amonges the rychtous and the people that he and his p ofsprynge shuld haue the office of the preesthode for euer. Lyke as there was made a couenaunte with Dauid of the tribe of Juda, that from among his sonnes only there shuld be a kynge: and that Aaron also and his sede shulde be the heritage, to geue vs wysdome in oure herte, to ruler this

people

people in rightousnes: that his goodes shuld not come in to forgetfulnesse, and that their honour myght endure for ever.

¶ The prayse of Josue, Caleb, and Samuel.

CAPI. XLVI.

Josue.xiiii. Num.xxvi.d Deu.xxxiii.b Josue.i.a

A MAnly and stronge in battayle was Jesus the sonne of Naue, which in steade of Moses the prophete, was ordeyned to be captayne of the people, which accordynge vnto his name, was a great sauioure vnto ꝑ electe of God, to punysshe the enemyes that rose vp agaynst Israel, that Israel myght obtayne their inheritaunce. O how greate, noble, and excellent was he, when he lyft vp his hande, and drewe out his swerde agaynst the cyties? Who stode so manly before hym? Josue.x.c For the Lorde hym selfe brought in the enemyes. Stode not the Sunne styll at his commaundement, and one daye was as long as two? He called vpon the hyghest and most myghtye, when the enemyes preased vpon hym on euery syde: and the Lorde herde hym with hayle stones. They smote the heythen myghtely people myghtely, and in fallyng downe they slewe all the aduersaryes, so that the heathen knewe his boost, and al his defence, that the Lorde hym selfe foughte agaynst them, for he iowed vpon the myghtye men of them.

B In the tyme of Moses, also he had Caleb the sonne of Jephune, vpo a good worcke, which stode agaynst the enemyes, withholde the people frome syn, and stylled the wycked murmuryng. And of syx hundreth thousande people of fote, they two were preserued, whe they were brought in to the heritage, namely, a lande that floweth with mylke and hony. The Lorde gaue strengthe also vnto Caleb, which remayned with hym vnto his age: Josue.xiiii.c so that he wente vp in to the hyghe places of the lande, and his sede conquered the same for an heritage: that all the children of Israel myght se, how good a thyng it is, to be obedient vnto the Lorde. And the iudges of euery (euery one after his name) whose herte went not a whyrnge, ne departed frome the Lorde, and that for ever) ne the Lorde vnfaythfully, whose remembraunce hathe a good reporte: Feathers bonce slogrythe out of their place, and their name shall neuer be chaunged.

C Samuel the prophet beloued of the Lord, ordeyned a kynge, and anoynted the princes ouer the people. In the lawe of the Lord ruled he, and iudged the congregacyon, and the Lorde had respect vnto Jacob. The prophete was founde diligent in his faythfulnesse, Deu.xxxiii.c in his faythfulnes was the faythfulnes of ꝑ diuyne known. He called vpon ꝑ Lorde the myghtie, when the enemyes preased vpō him on euery syde, what tyme as he offred the sucklyng lambe. And ꝑ Lord thondred frō heauen, and made his voyce to be herde with a greate noyse. Ecclesiasticus.a He distroyed the princes of Tyre, all the rulers of the Philistynes. Before his last ende, he made protestacyon in the syght of the Lorde, and his anoynted, that he toke neither substaunce ne good of eny man, no not so moch as a shoe: & no man myght accuse hym. After this he tolde, that his ende was at hand, and shewed the the kynge also his ende and death: and from the earth lyfte he vp his voyce in the prophecye, that the vngodly people shulde perysh.

¶ The prayse of Nathan, Dauid, and Salomon

CAPI. XLVII.

AFterwarde in the tyme of kynge Dauid, there rose vp a prophet called Nathan: For lyke as the fat is taken away frome the offrynge, so was Dauid chosen out of the chyldren of Israel. He toke his pastyme with ꝑ lyons & with beares, and with beastes lyke as with lambes. Slewe he not a gyaunt when he was yet but ponge, and toke away the reproche frō his people? what tyme as he toke the stone in his hande, and smote downe proude Goliath with the slynge? For he called vpon the hyghest Lorde, whiche gaue hym strength in his ryght hande, so that he ouerthrewe the myghtye gyaunte in the battayle, that he myght set vp the horne of his people agayne. Thus brought he him to worshyp aboue al payncers, and made hym to haue a good reporte in the prayse of the Lorde, that he shulde were a crowne of glory. For he destroyed the enemyes on euery syde, rooted out the the Philistines his aduersaryes, and brake their horne in sunder lyke as it is broken yet this daye. In all his workes he praysed the hyghest and holyest, and alleyged the honour vnto hym. With his hole herte dyd he prayse and loue hym that made hym. He set syngers also before the aulter, and in their tyme he made swete songes. He ordeyned to hyge the holy dayes worshipfully, and that the solemne feastes therowe the hole yeare shulde be honourably holden, with prayseyng the name of the Lorde, and with his syngynge hymnes in the morninge in the Sanctuary.

C The Lorde toke away hys synnes, and exalted his horne for ever. He gaue hym the couenaunte of the kyngdome, and the throne of worshyp in Israel. After him there rose vp the wyse sonne called Salomon, and for his sake he drewe ꝑ enemyes awaye for of. This Salomon raygned with peace in his time, for God gaue hym rest frome his enemyes on euery syde, that he myght buylde vnto an house in his name, and prepare the Sanctuary for euer: lyke as he was wel instructe in his youth and fylled with wysdome as and vnderstandinge, as it were with a water floode. He ouerred and fylled the hole lande with symylytudes and wyse prudente sentences.

His name went abrode in the Iles, because of his peace he was beloued. All landes merueyled at his songes, prouerbes, symylytudes, and at his peace, & at the name of the Lorde God, whiche is called the God of Israel. He gathered golde as tynne, and he had

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as moche syluer as leade. He was moued in vnordinate loue towarde women, and was ouercome in affection. He stayned his honour and worshyp: yea, his posteritie defyled he also, in bryngyng the wrath of ꝑ Lord vpon his children, and sorowe after his ioye: so ꝑ his kyngdome was deuyded, and Ephraim became an vnhappythfull and an vnconstante kyngdom. Neuertheles God forsoke not his mercy, neyther was he vtterly destroyed because of his workes, that he sholde leaue hym no posteritie.

As for the sede ꝑ came vpon him which he loued, he brought it not vtterly to noughte, but gaue yet a remnaunt vnto Jacob, and a rote vnto Dauid oute of hym. Thus rested Salomon with his fathers, and oute of his sede he left behynde him a verye foolyshnesse of the people, and such one as had no vnderstandyng: namely Roboam, whiche turned away the people thorow his counsel, and Jeroboam the son of Nabat, which caused Israel to synne, and shewed Ephraim the way of vngodlynesse: In so moch that their synnes, and misdedes had the vpper hand so sore that at the last they were brurn oute of the lande for the same: Yea he soughte oute and brought vp all the wyckednesse, tyl the vengeaunce came vpon them.

¶ The prayse of Elias, Helizeus, Ezechias, and Esaye.

CAPI. XL VIII.

Then stode vp Elias ꝑ prophet as a fire and his worde brent lyke a cresset. He brought an honger vpon them, and in his zele he made them fewe in nombre. For they myght not awaye with the commaundmentes of the Lorde. Thorow the worde of the Lorde he shut the heuen, and three tymes brought he the fire downe. Thus became Elias honourable i his wonderous dedes. Who maye make his boaste to be lyke hym? One that was dede raysed he vp from death, and in the worde of the hyest he brought him out of the graue agayne. He cast downe kynges and destroyed them, and the honourable fro their seate. Vpon the mount Syna he herde the punyshment, and vpon Horeb the iudgemut of the vengeaunce. He prophecied reconpensyng vnto kinges, and ordeyned Prophetes after him. He was taken vp in the storme of fyre in a charet of horses of the Lorde. He was ordeyned in the reprouynges in time to pacifye the wrath, to turne the hertes of the fathers vnto the children, and to set vp the tribes of Jacob agayne. Blessed were they that sawe the, and were garnyshed in loue: for we lyue in lyfe.

Elias was couered in the storme, but Helizeus was fylled with his mouth. While he lyued, he was afrayde of no prynce, & no man myght ouercom: hym. There could no worde dissemble him, and after his deth his body prophecied. He did wonders in his life and i deth were his workes meruelous. For all this, the people amended not, neither departed they from their synnes, till they were caryed away prysoners out of the land, and were scatred abrode in al countreys, so that of them there remayned but a very lytle people, and a Prince vnto the house of Dauid. Now be it some of them dyd ryght, and some heaped vp vngodlynesse.

Ezechias made his citye strong, conueyed C
water in to it, digged thorow the stony rock 4. Par. 32. c
with yron, and made vp a well by the water syde. In his time came Sennacherib vp, and sente Rabsakeh, lyfte vp his hande agaynst Syon, and defyed them with greate pryde.

Then trembled their hertes and handes, so that they sorowed lyke a woman trauayling with chylde. So they called vpon the Lorde which is mercyful, and lyft vp their handes before him. Immediatly the Lorde herd them oute of the heuen, and deliuered them by the hand of Esay. He smote the host of the Assirians, and his aungell destroyed them. For Ezechias had done ꝑ thing ꝑ pleased the Lorde, and remayned stedfastly in the waye of Dauid his father. Which Esaye was great and faithful in his visions. In his time the sunne went backwarde, and he lengthened the kynges lyfe. With a right spirite prophecied he, what sholde come to passe at the last: and to suche as were sorowful in Syon, he gaue consolacyon, wherwith they myght comforte themselues for euermore. He shewed thinges that were for to come & secrete, or euer they came to passe.

¶ Of Josiah, Ezechias, Dauid, Jeremy, Ezechiel, Jozedech, Jesus, Nehemias, Enoch, & Joseph.

CAPI. XLIX.

The remembraunce of Josiah is lyke as A
when the Apotecary maketh many pre- nu. He. viii. c
cious swete smellynge thynges togeth- viii.
er. His remembraunce shal be swete as hony in all mouthes, and as the playing of musyk by the wyne. He was appointed to turne the people agayne, and to take awaye all abhominacions of the vngodly. He directed his hertes vnto the Lorde, and in the tyme of the vngodlye he set vp the worshyp of God agayne. All kynges (excepte Dauid, Ezechias and Josiah) committed wyckednesse: for euen the kynges of Juda also forsoke the law of God. For they gaue their horne vnto other, their honoure and worshyp also vnto a straunge people.

Therfore was the elect citye of the Sanctuary brent with fyre, and the stretes therof laye desolate and waste: for they intreated Jeremy euyl, which neuertheles was a prophet ordeyned fro his mothers wombe, that he myght rote out, breke of, and destroy, and that he might buylde vp, and plante agayne. Ezechiel sawe the glorye of the Lorde in a vysion, whiche was shewed hym vpon the charet of the Cherubyns. For he thought

vpon the enemyes in the rayne, to doo good vnto such as had ordred their wayes aright. And the bones of the twelue prophetes florysshe from out of their place, for they gaue comforte and consolacion vnto Jacob, and deliuered the faithfully, how shal we praise Zorobabel, whiche was as a ryngt in the ryght hande?

Ecclus
1. Esdr. iii. a
iii. Esdr. v. d

So was Jesus also the sonne of Josedec: these men in their tymes buylded the house, & set vp the Sanctuarye of the Lorde agayne, whiche was prepared for an euerlastynge worshyp. And Nehemiah is alwaye to be commended, which set vp for vs the walles that were broken downe, made the portes and barres agayne, & buylded oure houses of the new. But vpon the erth is there no man created lyke Enoch, for he was taken vp frō the earthe. And Joseph whiche was lorde of his brethren, and the vpholder of his people: his bones were couered and kept. Seth and Sem were in great honour amonge the people: and so was Adam about all the beastes whan he was created.

Ecclus
1. Esdr. vii. a
ii. Esdr. xii. a
ii. Esdr. viii. a

Gene. v. c
Ecclesi. xliii. b
Heb. xi. a

¶ Of Simon the sonne of Onias.

CAPI. L.

A Symon the sonne of Onias the hye preest, whiche in his lyfe sette vp the house agayne, and in his dayes made faste the temple. The heyght of the temple was founded of hym, the double buyldyng and the hye walles of ye temple. In his dayes the welles of water flowed out, and were euerdynge full as the see. He toke care for his people, and deliuered them frome destruction. He kept his citye and made it stronge, that it shulde not be besieged. He dwelte in honoure and worshyppe amonge his people, and enlarged the entraunce of the house and the courte. He grueth lyghte as the morynge sterre in the myddes of the cloudes, and as the Moone whan it is ful. He shyneth as the sunne in the temple of God, he is as bryght as the rayne-bow in the kayre cloudes, and florysheth as the floures and roses in the spryngē of the yere, and as lylyes by the ryuers of water: Lyke as the braunches vpon the mount Libanus in the tyme of sommer: as a fyre and incense that is kyndled: Lyke as an hole ornament of pure golde, set with all maner of precious stones: and as an olyue tree that is fruytfull, and as a Cypres tree whiche groweth vp on hygh.

1. Mach. xiii.

B When he put on the garment of honour, and was clothed with all beautye: when he went to the holye aulter, to garnysshe the couerynge of the Sanctuarye: when he toke the portions out of the preestes hand, he hym selfe stode by the harth of the aulter, and his brethren rounde about in order. As the braunches of Cedre tre vpon the mount Libanus, so stode they rounde about hym. And as the braunches of the olyue tree, so stode all the sonnes of Aaron in their glorye. And that he myght sufficiently perfourme his seruyce vpon the aulter, and garnysshe the offrynge of the hyest God, he stretched oute his hande, & toke of the drynke offerynge, and poured in of the wyne: so he poured vpon ye bottome of the aulter good smell vnto the hyghest prynce.

C Then began the sonnes of Aaron to syng, and to blowe with trompettes, and to make a great noyse for a remembraūce and prayse vnto the Lorde. Then were ye people afrayd and fel downe to the earth vpon their faces, to worshyp the Lord their God, and to giue thankes to the almyghtye God. They songe goodly also with their voyces, so there was a pleasaunte noyse in the greate house of the Lorde. And ye people in their prayer besought the Lorde the hyest that he would be mercyfull tyll the honour of the Lorde were performed. Thus ended they their ministracīō and seruise. Then went he downe and stretched out his handes ouer the hole multitude of the people of Israel, that they sholde gyue prayse and thankes out of their lyppes vnto the Lorde, and to reioyce in his name. He began yet ones also to praye, that he myght openly shewe the thankesgyuynge before the hyest, namely thus: O gyue prayse and thankes (yea all) vnto the Lorde our God, which hathe euer doone noble and greate thynges: whiche hath encreased our dayes from oure mothers wombe, and dealte with vs accordyng to his mercy: that he wyll gyue vs the ioyfulnesse of herte, and peace for our time in Israel. Whiche kayethfully kepeth his mercy for vs euer more, and alwaye deliuereth vs in due season.

C

D There be two maner of people that I abhorre frō my herte: as for the thyrde, whom I hate, it is no people: They that sytte vpon the mountayne of Samaria, the Philistines and the foolysshe people that dwelle in Sichimis.

Ecclus. l. a

I Jesus the sonne of Sirach Eleazarus of Jerusalem, haue tokened vp these informacions and documentes of wysdome and vnderstanding in this boke, and poured out the wysdom of my herte. Blessed is he that exercyseth him selfe therin: and who so taketh such to herte shal be wyse. Yf he do these thynges, he shall be strong in all. For the lyght of the Lorde lyghteth him.

¶ The prayer of Jesus the sonne of Syrach.

CAPI. LI.

I Thanke the, o Lorde and kyng, and prayse the, o God my sauiour. I wyl yelde prayse vnto thy name, for thou arte my defender and helper, and hast preserued my bodye frō destructiō, from the snare of traytorous tonges, and from the lyppes that are occupyed with lyes. Thou hast ben my helper, frome such as stode vp against me, and hast deliuered me after the multitude of thy mercy, and for thy holy names sake: thou hast deliuered me from the rorynge of them that prepared

A

them

them selues to deuour me out of the handes of suche as soughte after my lyfe: from the multitude of them that troubled me, & went about to set fyre vpon me on euery syde, so that I am not brent in the myddest of the fyre: from the depe of hel, from an vncleane tong, from lying wordes, from the wyched kyng, and frō an vnrighteous tong. My soule shall prayse the Lorde vnto death, for my life drewe nye vnto hell.

B They compassed me round about on euery side, & there was no man to helpe me. I loked about me, yf there were any man that wolde succour me, but there was none: thē thought I vpon thy mercy, o Lorde, & vpon thy actes that thou hast done euer of olde: namely, that thou deliuerest such as put their trust in the, and ridderst them out of the handes of the heathen. Thus lyfte I vp my prayer frō the erth, and prayed for deliuerance from death. I called vpon the Lord my father, & he wold not leaue me without helpe in the daye of my trouble & in the tyme of the proud. I praised thy name cōtinually, yelding honour & thanckes vnto it, & so my prayer was herd. Thou sauedst me from destruction, and deliueredst me from the vnrighteous time. Therfore will I acknowlege and prayse the, and magnifye the name of the Lorde.

C When I was yet but yong, or euer I went astray, I desired wisdom openly in my prayer I came therfore before the temple, & sought her vnto the last. Thē florished she vnto me as a grape that is sone ripe. My hert reioyced in her, therw went my fote the ryghte way, yea frō youth vp, sought I after her: I bowed downe myne eare and receyued her. I found in me moche wisdom, and prospered greatly in her. Therfore will I ascribe the glory vnto him that giueth me wisdom: for I am addressed to werkafter. I will be gelous to cleue vnto the thyng that is good, so that I not be confounded. My soule hath wrestled in her, and I haue ben diligēt to be occupied in her. I lift vp mine hādes on hye, the was my soule lightened thorow wysdome, & I knowleged my foolyshnesse, I sought my soule after her, she and I were one hert from the beginning, and I found her in clennesse. And therfore shall I not be forsaken.

D My herte longed after her, & I got a good treasure. Therfore the Lord hath giuen me a new tong, wherwith I will prayse him. O come vnto me ye vnlerned, and dwell in the house of wysdom: withdraw not your selues from her, but talke & common of their thinges, for your soules are very thirstye. I opened my mouth and spake: O come & bye wisdom without money, bowe down your necke vnder her yoke, and your soule shall receyue wysdom. She is hard at hand, and is comēt to be founde. Beholde with your eyes, how that I haue had but lytle labour, and yet haue found moche rest. O receyue wisdome, and ye shall haue plentcousnesse of syluer & gold in possession. Let your mynd reioyce in his mercye, and be not ashamed of his prayse. Worke his worke betymes, and he shall gyue you your rewarde in due tyme.

(¶)

¶ The ende of the boke of Jesus the sonne of Syrach, whiche is called in latyn Ecclesiasticus.

Jii.¶.

THE BOKE OF THE PROPHETE BARVCH.

THese are the wordes of the boke that Baruch the sonne of Nerias, the sonne of Maasia, the son of Sedechias the sonne of Sedei, the son of Helchia wrote at Babylon, in the fifth yere, the seuenth day of the moneth, what tyme the Caldees wan Jerusalem, and brent it.

CAPI. I.

¶ Baruch redeth the boke before the kynge and all the people, whiche sende it with money to Jerusalem.

A AND Baruch dyd reade the wordes of this boke that Jechonias the sonne of Joacin kinge of Juda myghte heare: and in the presence of all the people, that were come to heare the boke: yea and before all the noble kynges sonnes, before the lordes of the counsell and elders: and before the hole people, frō the lowest vnto the highest: before all them that dweite at Babylon by the water of Sody. Whiche when they herde it, wepte, fasted, and prayed before the Lorde.

B They made a collection also of money, according vnto kynge to currye mans power, and sent it to Jerusalem vnto Joacin the sonne of Helchiah the sonne of Salon Priest, with the other Priestes, and to all the people whiche were with him at Jerusalem, what tyme as they had gotten the ornamentes of the temple of the Lorde (that were taken away out of the temple) that they myght bringe them agayne in to the lande of Juda, the tenth day of the moneth Sibam: namely, syluer vessels (whiche Sedechias the sonne of Josiah king of Juda had made. After that Nabuchodonosor kynge of Babylon had taken Jechonias, with all his princes, lordes, & all the people, and led them captyue from Jerusalē vnto Babylon.

And they sayde: Beholde, we haue sente you money to bye you burat offrynges and incense withall: make you vnleuended bred And offre for synne vpon the aulter of the Lorde oure God. And praye for the prosperitie of Nabuchodonosor kynge of Babylon, and of Balthasar his sonne: that their dayes maye be vpon earthe, as the dayes of heuen: that God also maye gyue vs strength and lyghten oure eyes: that we maye lyue vnder the defence of Nabuchodonosor kyng of Babylon, and vnder the protection of Balthasar his sonne, that we maye longe do them seruyce, and fynde fauoure in their syght.

Deut.xiiii. Jerem.xxix. 1. Timoth.ii.

Praye for vs also vnto the Lorde oure God, for we haue synned agaynst the Lorde oure God, and vnto this daye is not his wrathe tourned yet awaye from vs. And se that ye rede this boke (whiche we haue sente vnto you to be reherced in the temple of the Lorde) vpon the hye dayes, and at a tyme conuenient.

Thus shal ye say: The Lorde our God is D Dani. ix. righteous, but we are worthy of confusyon Dan. and shame: lyke as it is come to passe this daye vnto all Juda, and to currye one that dwelleth at Jerusalem: to oure kynges, Princes, priestes, Prophetes, and to oure fathers. We haue synned before the Lorde our God, we haue not put our trust in him, nor gyuen hym credence, we haue not obeyed hym, we haue not harkened vnto the voyce of the Lorde our God, to walke in the commaundementes that he gaue vs. Sithens the daye that he brought oure fore fathers oute of the lande of Egypt vnto this present day we haue bene euer a mythyleuynge, and an vnfaythful people vnto the Lorde our God: destroyinge oure selues vtterly, and shrynkynge backe, that we shoulde not heare his voyce.

Wherfore there are come vpon vs greate plages and dyuers curses, lyke as the Lorde E bryuyled by Moses his seruaunte: whiche brought oure fore fathers oute of the lande of Egypte, to gyue vs a lande that flowety with mylke and houy, lyke as it is to se this daye. Neuertheles, we haue not harkened vnto the voyce of the Lorde oure God, Leui.xxvi. according to all the wordes of the Prophetes Deut.xi. whom he sent vnto vs, and vnto our rulers, but euery man followed his owne minde and wicked ymagination: to offre vnto straūge goddes, to do euyll in the syght of the Lorde oure God.

¶ The Iewes confesse that they suffre iustlye for their synnes. The Lorde wyll we obey vnto princes, although they be euyll. He promyseth that he wyll call agayne the people from captyuyte, and gyue them a newe and euerlastynge testament.

CAPI. II.

FOr which cause the Lorde our God hath F performed his breuyce, wherof he certified vs and our herdes that ruled in Jerusalem: yea and oure kynges, our princes, with all Israel and Juda. And suche plages hathe the Lorde brought vpon vs, as neuer came to passe vnder the heuē, like as it is fulfilled in Jerusalem, according as it is wrytten in the lawe of Moses: that a man shold eate Deut.xxviii. the flesshe of his owne sonne, and the flesshe Leui.xxvi. of his owne doughter. Moreouer he hath Thren.iiii. deliuered them in to the handes of all the kynges that are rounde about vs (to be confounded and desolate) and scatred them abrode in all G landes and nacyons. Thus are we brought hence and not about, for we haue synned agaynst the Lorde our God, and not been obedient vnto his voyce: therfore the Lorde our God is righteous, and we with oure fathers (as reason is) are brought to ope shame as it is to se this daye.

And

And as for these plages that are come vpō vs alredye, the Lorde had deuyſed them for vs: yet wolde we not praye vnto the Lorde our God, that we myght euerye man tourne from his vngodly wayes. So the Lorde hath cauſed ſuche plages to come vpon vs, for he is righteous in all his workes, which he hath cōmaunded vs, which we alſo haue not done nor harkened vnto his voyce for to walke in the commaūdements of the Lorde, that he had gyuen vnto vs.

And nowe, O Lorde God of Iſrael, thou that haſt brought thy people out of the land of Egypte with a myghtye hande, with tokens and wonders, with thy greate power and outſtretched arme: and haſt gotten thy ſelfe a name, as it is come to paſſe this daye. O Lorde oure God, we haue ſynned, we haue doone wyckedly, we haue behaued oure ſelues vngodlye in all thy ryghteouſneſſes.

Tourne thy wrathe frome vs (we beſeche the) for we are but a fewe lefte amonge the heathen, where thou haſt ſcatred vs. Heare oure prayers, o Lorde, and oure peticions, bryngе vs out of captiuitie, for thyne owne ſake: get vs fauoure in the ſyghte of them, which haue led vs away, that al landes may know that thou art the Lorde our God, and that Iſrael and his generacion calleth vpon thy name.

O Lorde, loke downe from thy holy houſe vpon vs: enclyne thyne eare, and heare vs. For the dead that be gone down to their graues, and whoſe ſoules are out of their bodies aſcribe vnto the Lorde neither prayſe nor righteouſnes: but the ſoule that is vexed for the multitude of her ſynnes, which goeth on deuyly and weykely, whoſe eyes begynne to faple: ſuch a ſoule aſcribeth prayſe and righteouſneſſe vnto the Lorde. O Lorde, we poure oute oure prayers before the, and requyre mercye in thy ſyghte, o Lorde oure God: not for anye godlyneſſe of oure fore fathers, but becauſe thou haſt ſent out thy wrath and indignacion vpon vs, according as thou bydeſt threaten vs by thy ſeruauntes the Prophetes, ſayinge:

Thus ſayth the Lorde: Bowe downe your ſhoulders & neckes, and ſerue the kyng of Babylon, ſo ſhall ye remayne ſtyll in the land, that I gaue vnto your fathers. But if ye wyll not do this, nor heare the voyce of the Lorde your God, to ſerue the kynge of Babylon, I ſhall deſtroy you in the cityes of Iuda, within Ieruſalem and without. I will alſo take from you the voice of myrth, and the voice of ioy, the voyce of the bridegrome and the voyce of the bryde, and there ſhal no man dwell more in the land. But they wold not harken vnto thy voyce, to doo the kyng of Babylon ſeruice: and therfore haſte thou performed the wordes that thou ſpakeſt by thy ſeruauntes the prophetes: namely, that the bones of our kynges, and the bones of our fathers ſholde be tranſlated out of their place.

And lo now are they layde out in the heate of the ſunne, and in the colde of the nighte, and dyed in greate myſerye, with hunger, with ſwerde, with peſtilēce, & are clene caſt forth. As for the temple wherin thy name was called vpon, thou haſt laid it waſte, as it is to ſe this day: and that for the wyckednes of the houſe of Iſrael & the houſe of Iuda. O Lorde our God, thou haſt intreated vs after al thy goodneſſe, and according to all that great louing mercy of thyne, like as thou ſpakeſt by thy ſeruaunte Moſes, in the daye when thou biddeſt commaunde him to wryte thy law before the chyldren of Iſrael, ſaying: If ye wil not harken vnto my voyce, there ſhall this great multitude be turned in to a very ſmall people, for I will ſcatter the abrode. Notwithſtandyng I am ſure that this folke wyll not hear me: for it is an ſtubbornecked people. But in the lande of their captiuitie, they ſhall remembre them ſelues, and learne to know that I am the Lorde their God, when I gyue them an herte to vnderſtande, and eares to heare. Then ſhal they praiſe me in the land of their captiuitie, and thinke vpon my name. Then ſhal they turne them from their hard backes and frō their vngodlyneſſe: Then ſhal they remembre the thynges, that happened vnto their fore fathers, which ſynned againſt me. So wyll I bryngе them agayne in to the lande, whiche I promyſed with an othe vnto their fathers: Abraham, Iſaac, and Jacob: and they ſhall be lordes of it: yea I wyll encreaſe them, and not mynyſhe them. And I wyll make an other couenaunte with them, ſuche one as ſhall endure for euer: namelye, that I wil be their God, and they ſhall be my people: and I wil no more driue my people the chyldren of Iſrael oute of the lande that I haue gyuen them.

Deu. iiii. d

Ezech. xxxvii. d

Ieremy. xxxii. d

Deut. xxx. d

The prayeth wyſdome vnto the ende, ſhewyng that ſo great aduerſaryes came vpon them, for the diſobeying therof. Of the incarnacion of Chriſt.

CAPI. III.

And now, o Lorde almighty, thou God of Iſrael: our ſoules that is in trouble and our ſpirite that is vexed crieth vnto the: heare vs, o Lorde, and haue pity vpō vs, for thou art a mercyfull God, be gracyous vnto vs, for we haue ſynned before the. Thou endureſt for euer, ſhold we then vtterly perych? O Lorde almighty, thou God of Iſrael: heare now the prayer of the dead Iſraelites and of their children, which haue ſynned before the, & not harkened vnto the voice of the Lorde their God, for which cauſe theſe plages hang now vpon vs. O Lorde, remembre not the wyckednelle of our fore fathers, but thynke vpon thy power and name nowe at this time: for thou art the Lorde our God and the, o Lorde will we prayſe. For thou haſt put thy feare in our hertes, to the intent we ſholde call vpon thy name, and prayſe the in our captiuitie, & that we might turne frō the wickednelle of our fore fathers that ſynned before the.

Exod. xx. a
Dani. ix. c
Ier. xl. a and. b. c
Num. xiii. a
Pſal. xxvi. a

Beholde, we are yet this daye in our cap-

kinsfolk, where as thou haste scattered vs, so be an abhominacion, curse, and synne: lyke as it hathe happened vnto oure fathers also, bycause of all theyr wyckednesse and departynge from the.

Psa.lxxix.b

O Israel heare the commaundementes of life: ponder them wel with thyne eares, that thou mayste learne wysdome. But howe happeneth it Israel that thou art in thyne enemyes lande? thou art waxen old in a straunge countrey, and defyled with the dead. Why arte thou become lyke them that goo downe to theyr graues? Euen bycause thou haste forsaken the well of wysdome. For yf thou haddest walked in the waye of God, truly thou shouldest haue remayned styll fayre in thyne owne lande.

Jeremye.ii.b

Prouer.i.a. & ii.a

O learne then where discrecyon is, where vertue is, where vnderstandynge is, that thou mayste knowe also from whence commeth longe lyfe, a necessary lyuyng, the light of the eyes, and quyetnesse. Who euer found oute her place? or who came euer in to her treasures?

Psa.xlix.b and.cxiii.c

¶ Where are the princes of the heathen become, and suche as ruled the beastes vpon the earthe? They that had the pastyme with the foules of the ayre, they that hoorded vp siluer and gold (wherin men trust so moche) and made no ende of theyr gathering? What is doone of theym that coyned syluer, and were so carefull, and couldo not bryng their workes to passe? They be rooted oute, and gone downe to hell, and other men are come vp in theyr stede? Yonge men haue seene light and dwelte vpon earth: but the wayes of reformacion, haue they not knowen nor vnderstande the pathes therof: neyther haue their children receyued it: yea rightes sarre is it from them. It hathe not ben herde of, in the lande of Canaan, neyther hath it ben seene at Theman.

¶ The Agarenes sought after wysdom, but

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that which is erthly, like as the marchauntes of the land do. ¶ They of Theman are cunning also, and they labour for wysdome & vnderstanding, but the way of true wisdome they know not, neither do they thinke vpon the pathes therof. O Israel, how greate is the house of God? and howe large is the place of his possession? Greate is he, and hathe no ende: hyghe and vnmeasurable. What is become of those famous gyauntes, that were so great of bodyes, & so worthy men of warre? ¶ Those had not the Lorde chosen, neyther haue they found the way of reformacion: therfore were they destroyed: and forasmoche as they had no wysdome, they perished bycause of theyr foolyshnesse.

Deute.viii.c Jerem.xxii.b Psa.cxlv.a

¶ Who hath gone vp in to heuē to take wisdom there, & brought her downe frō the clowdes? Who hath gone ouer the see to find her, and hath chose her about gold, & so brought her hyther? No man knoweth the way vnto wysdom, neither is there any that can serche oute her pathes. But he that weteth all thynges knoweth her, and he hath found her out with his forknowlege. This same is he whiche

Eccl. Iohn.i.a Actes.xvii. with Eccl.xlviii.a

prepared the erth at the begynnyng, & fylled it with all maner foules and beestes. When he sendeth out the light, it goeth: and when he calleth it agayne, it obeyeth hym with feare. The sterres kepe their watche, & gyue theyr lyght, yea and that gladly. When he calleth vpō them, they saye: here we be. And so with cheere vnto him that made them. ¶ This is our God, and there shall none other be compared vnto him: Yet is he that hath found out all wisdom, and hath gyuen her vnto Jacob his seruaunt, and to Israel his beloued. Afterwarde dyd he shew him selfe vpon erth, and dwelt among men.

Psa.lxxxvi.a Deut.xxxii.a Jere.x.a 1. Johan.i.a

¶ The reward of them that kepe the lawe, and the punyshment of them that despyse it. A complaynt of Jerusalem, and vnder the figure therof, of the churche.

CAPI. IIII.

This is the boke of the commaundementes of God, and the law that endureth for euer. All they that kepe it shal come to lyfe: but suche as forsake it, shal come to deth. ¶ Turne the, o Jacob, and take holde of it: walke by this waye thorowe his brightnesse and shine. Giue not thyne honour to an other, and thy worship to a straunge people: O Israel, how happy are we, syth that God hath shewed vs such thinges as are pleasaūt vnto him? Be of good coorte thou people of God, O thou auncient Israell. Nowe are ye solde amonge the heathen, how be it not for your vtter destruction: but bycause ye prouoked God the Lorde to wrath and displeasure, therfore were ye deliuered vnto youre enemyes: for ye displeased the euerlastyng God that made you, offringe vnto deuyls, & not to God. Ye haue forgotte hym that brought you vp, and youre nourice Jerusalem haue ye grieued.

Psa.xciii.a

E

Whē she saw that the wrath of God was comminge vpon you, she sayde: Harken, O ye that dwell about Syon, for God hathe brought me in to great heuynesse: and why? I se the captiuite of my people, of my sonnes and doughters, which the euerlastinge God wil bring vpō them. With ioye did I norysh them, but now must I leue the with wepinge and sorow.

B

The chyldren of the cyte

Let no man reioyce ouer me widow & forsaken, which for the sinnes of my children am desolate of euery man. For why? they departed frō the law of God, they wold not know his righteousnesse, nor walke in the waye of his commaundementes: and as for the pathes of the trouth and godlinesse, they had no lust to go in them.

O ye dwellers about Syon: come, and let vs call to remembraunce the captiuitye that the euerlastynge God hathe brought vpon my sonnes and my doughters. For he hath brought a people vpon them from farre, an vnkuthe people, & of a straunge language, whiche neyther regarde the olde, nor pitye the yonge.

Deut.xxviii.d Jere.xxxii.a

C

Then

These haue caryed awaye the deare beloued of me a wydowe, leauyng me alone, both desolate and chyldelesse. But alas, what can I helpe you? Nowe he that hath broughte these plages vpō you, delyuer you also from the handes of your enemyes.

Go your waye (O my chyldren) go your waye: for I am desolate and forsaken I haue put of the clothynge of peace, & put vpon me the sacke cloth of prayer, and for my tyme I wyl call vpō the most hyest. Be of good chere O my chyldren: crye vnto the Lorde, and he shal delyuer you from the power of the princes, your enemyes.

For verely, I haue euer a good hope of your prosperous health: yea a very gladnesse is come vpon me from the holy one, because of the mercye that ye shall haue of our euerlastyng Sauyour.

P With mournynge and weepynge did I let you go from me, but with ioye and perpetual gladnesse shall the Lorde bringe you agayne vnto me. Lyke as the neyghbours of Sion sawe your captyuitye frō God: Euen so shall they also se shortly your health in God, whiche shal come on you with great honour and euerlastyng worshyp.

O my children, suffre paciently the wrath that shall come vpon you. For the enemye hath persecuted the, but shortly thou shalt se his destruction, and shalt tred vpon his neck. My derlynges haue gone rough wayes, for they are led awaye as a flocke that is scatred abrode with the enemyes. But be of good chere (O my chyldren) and crye vnto the Lorde:

Q For he that led you awaye, hath you yet in remembraunce: and like as ye haue bene minded to swarue from your God, so shal ye now conuerted seuen tymes more, to turne agayne, and to seke him. For he which hath broughte these plages vpon you, shall bringe you euerlastynge ioye agayne with your healthe. Take a good hert vnto the, O Jerusalem: for he which gaue the that name, wyl helpe the so to do.

The wyched doers that now put the to trouble, shall perish: and such as haue reioyced at thy fall, shall be punyshed. The cyties whom thy chyldren serue, and that haue caryed awaye thy sonnes, shall be corrected. For lyke as they be nowe glad of thy decaye, so shall they mourne in their owne destruction. The ioye of their multitude shall be taken awaye, and their ioye shall be turned to sorowe. For a fyre shall fall vpon them from the euerlastynge God, longe to endure: and it shall be inhabited of deuyls for a great season.

¶ Jerusalem is moued vnto gladnesse, for the returne of her people, and vnder the figure therof, the churche.

CAPI. V.

R O Jerusalem loke about the toward the east, and beholde the ioye that cometh vnto the from God. For lo, thy sonnes (whome thou hast forsaken, and that were scattered abrode) come gathered togyther frō the East and West, reioyshynge in the worde of the holye one, vnto the honoure of God.

Put of thy mournynge clothes (O Jerusalem) and thy sorowe, and decke the with the worshyp and honoure, that commeth vnto the frome God, with euerlastyng glory. God shal put the cloke of rightfulnes vpon the, and set a crowne of euerlastynge worshyp vpon thyne heade: for vpon the wyll God declare his brightnes, that is vnder the heauen: yea an euerlastyng name shall be geuen the of God, with peace of rightfulnes, and the honoure of Gods feare.

S Aryse O Jerusalem, stand vp on high: loke about the towarde the east, and beholde thy children gathered from the east, vnto the west whiche reioyse in the holye worde, beynge God in remembraunce. They departed from the on foote, and were led awaye of their enemyes: but nowe shal the Lord bryng them caryed with honoure, as children of the kyng home. For God is purposed to bringe downe all hyghe mountaynes, yea and all hygh rockes to fyll the valleyes, and so to make the euen with the grounde: that Israel maye be diligent to syue vnto the honoure of God. The woodes and all pleasaunt trees shal ouershadowe Israel, at the commaundement of God. For hyther shall God bringe Israel with ioyfull myght, and in the lyghte of his mercye: with the mercye and rightfulnes that commeth of hym selfe.

CAPI. VI.

¶ A copye of the epistle that Jeremye sent vnto the Jewes, whiche were led awaye prysoners by the kynge of Babylon: wherin he certifyeth them of the thynge that was commaunded hym of God.

B Ecause of the synnes that ye haue done agaynste God, ye shall be led awaye captyue vnto Babylon euen of Nabuchodonosor the kynge of Babylon. So when ye be come into Babylon, ye shal remayne there many yeres & for a long season: namely, vnto seuen generations: and after that wyll I bryng you awaye peaceably from thence. Now shall ye se in Babylon goddes of golde, of syluer, of wood, & of stone: borne vpō mens shoulders to cast out a fearfulnes before the heathen. But loke that ye do not as the other: be not ye afrayd, and let not the feare of them ouercome you.

T Therfore whē ye se the multytude of people worshyppynge them behynde and before saye ye in your hertes: O Lorde, it is thou, that oughtest only to be worshypped: thyne aungel also shal be with you, and I my self wyll care for your soules. As for the tounge of those goddes, the carpenter hath polyshed them: yea gylted be they, & layed ouer with syluer, yet are they but dayne thynges, & can not speke. Lyke as a wenche that loueth perauoures is trymlye decked, euen so are these made

made and hanged with golde. Crownes of golde haue they? goddes vpon they? heedes: so the preestes them selues take the golde and syluer from them, and put it to they? owne vses: yea they gyue of the same vnto harlots, and trymme they? houses withall: agayne, they take it from the houses, and decke they? goddes therwith. Yet can not their goddes delyuer them selues fromte rust and mothes. When they haue couered them with clothynge of purple, they wype they? faces for the dust of the temple, wherof there is moch among them. One hath a sceptre in his hand, as though he were iudge of the countrey: yet can he not slaye suche as offende hym. An other hathe a swearde or an axe in his hande, for all that, is he neyther able to defende hym selfe fromte battayle, nor from murtherers.

Jeremye. 5.a

By this ye maye vnderstande, that they be no goddes, therfore se that ye neyther worshyp them, nor feare them. For lyke as a vessell that a man breth, is nothinge worth whē it is broken, euen so is it with they? goddes. When they be set vp in the temple, their eyes be full of dust, thorow the fete of those that come in. And lyke as the doores are shutte in, roumde about vpon hym that hath offended the kynge: Or as it were a dead body kepte behynde the graue: Euen so the preestes kepe the doores with barres and lockes, lest they? Goddes be spoyled with robbers. They set vp candels before them (yea verily and that many) wherof they can not se one, but euen as blockes, so stande they in the temple. It is sayd: that the serpentes and wormes whiche come of the earth, gnawe out they? bertes, eatynge them and they? clothes also, and yet they feele it not. They? faces are blacke, thorowe the smoke that is in the temple. The owles, swalowes, and bydes flye vpon them, yea and the cattes runne ouer they? heedes.

Settynge vp of candels before ydolles.

By this ye maye be sure, that they are not goddes, therfore feare them not. The golde that they haue, is to make them bewtyfull: and yet neuertheles, onles some body wype of they? rust, they wyll gyue no shyne: and when they were cast in to a fourme, they felt it not. They are bought for money, and haue no breth of lyfe within them. They must be borne vpon mens shoulders, as those that haue no fete: wherby they declare vnto men, that they be nothynge worth. Confounded be they then, that worshyp them. For yf they fall to the grounde, they can not ryse vp agayne of them selues. Yea though one helpe them vp and set them vpright, yet are they not able to stande alone: but must haue proppes set vnder them lyke dead men. As for ? thing that is offred vnto them, they? preestes sell it, and abuse it: yea ? preestes wyues take therof, but vnto ? syche & poore they gyue nothyng of it, the women with childe and the mēstruous laye handes of their offrynges. By this ye maye be sure, that they are no goddes, therfore be not ye afrayed of them. From whence commeth it then, that they be called goddes?

The women syt before the goddes of syluer, gold and wod, & the preestes syt in their temples, hauynge open clothes, whose heades and berdes are shaue, & haue nothynge vpon their heades: rorynge and crying vpon their goddes, as men do at the feast, when one is dead.

The preestes also take awaye the garmentes of the ymages, and decke their wyues & chyldren withal. Whether it be good or euel that any man do vnto them, they are not able to recōpence it: they can neyther set vp a kynge nor put him downe. In lyke maner they may neither gyue ryches, nor toward eyll. Thoughe a man make a vowe vnto them and kepe it not, they wyll not require it. They can not restore a blynde man to his syght, ne helpe any at his nede. They can shewe no mercy to the wydow, nor doo good to the fatherles. They? goddes of wod stone, golde and syluer, are but euen as other stones, that be hewen of the mountayne. They that worshyp them shal be confounded. Howe shulde they then be taken for goddes? yea howe dare men call them goddes? And thoughe the Caldees worshypped them not, hearynge that they were but dom and coulde not speake: Yet they them selues offre vnto Bel, and wold fayne haue him to speake: as who saye, they coulde tell, that maye not moue. But when these men come to vnderstandyng, they shall forsake the, for their goddes haue no kynge.

A greate sort of women gyrde with cordes syt in the stretes, & burne dryue dyrtes. Now yf one of them be conueyed away and eyther any such as come by: she casteth her neyghbourelle in the teeth, because she was not so worthelye reputed, nor her corde broken. What so euer is done for the, it is but bayne & lost: Howe may it then be thought or sayd that they are goddes? Carpenters and gold smythes make them, neyther be they anye other thynge, but euen what the worke men wyll make of them. Yea the goldsmithes the selues that make them, are of no longe contynuance: how shulde then the thynges that are made of them, be goddes? Mayne therfore are the thynges (yea breye shame is it) that they leaue behynde the for their posteritie. For as soone as there cōmeth any warre or plage vpon theym, the preestes ymagyne, where they maye hyde them selues with them. Howe can men thynke then they be goddes, which neither may defende them selues fromte warre nor delyuer them fro myscheefe? For seyng they be but of wod, of stone, of syluer and of golde: al people and kynges shal know here after, that they be but bayne thinges: yea it shal be openly declared, that they be no goddes: but euen the very workes of mens hādes, & that God hath nothīg to do with the. They can set no kynge in the lande nor gyue rayne vnto men. They can gyue no sentence of a matter, neither defende the lande fromte wrong: For they are not hable to do so moch as a crowe, that flyeth betweene heauen and earth.

What

When there happeneth a fyre in to the house of those goddes of wod, of syluer and of golde, the priestes wyll escape and saue the selues, but the goddes burne as the balkes therin. They can not withstande any hynge or battayle: how maye it then be thought or graunted, that they be goddes? Moreouer, these goddes of wodde, of stone, of golde and syluer, maye neither defende them selues fro theues ne robbers: yea the very wycked are stronger then they. These stryp them out of their apparell, that they be clothed withall, these take their golde and syluer from them, and so get them away: yet can they not helpe them selues. Therfore it is much better for a man to be a kynge, and to shewe his power: or els a profytable vessell in a house, wherin he that oweth it, myght haue pleasure: yea or to be a dore in a house, to kepe such thynges safe as be therin, then to be such a vayne god. The Sunne, the Moone, and all the starres when they gyue their shyne and lyght, are obedyent, and do men good: When the lyghtenynge glysteth, all is clere: The wynde bloweth in euery countrey, and when God commaundeth the cloudes to go rounde about the hole worlde, they do as they are bydden: when the fyre is sent downe from aboue and commaunded, it burneth vp hylles & woddes.

But those goddes are not lyke one of these thynges, neither in bewtye nor in strengthe. Wherfore men shall not thynke nor say that they be goddes, seynge they can neither gyue sentence in iudgement, nor do men any good. Wherfore for asmoche as ye be now aduised, that they be no goddes, se ye feare them not: for they can speake neither good ne euyll of kynges. They can shewe no tokens in heauen for the Heythen, neyther shyne as the Sunne, ne gyue light as the Moone. Yea the vnreasonable beastes are better then they, for they can get them vnder the shade, and do them selues good. So can ye be certifyed by no maner of meanes, that they be goddes: therfore feare them not. For lyke as a scarbogarde in a garden of cucumbers kepeth nothynge, euen so are their goddes of wod, of syluer & golde: and lyke as a whyte thorne in an orcharde, that euery byrde sytteth vpon: yea lyke as a dead body that is cast in ye darke: Euē so is it with those goddes of wod, syluer and golde. By the purple and skarlet whiche they haue vpō them, and soone fadeth away, ye maye vnderstande, that they be no goddes: yea they them selues shall be consumed at ye last, which shall be a great confusyon of the lande. Blessed is the godly man, that hath no ymages and worshippeth none, for he shall be far from reproue.

The songe of the thre children, whiche were put in to the hote brennynge ouen. The commen translacion readeth this songe in the.iii. chap. of Daniel.

AND they walked in the middest of ye flame, praysing God & magnyfying the Lord Azariah stode vp, & prayed on this maner. And in ye myddest of ye fyre opened he his mouth, & sayd: Blessed be thou (O Lorde God of oure fathers) ryght worthye to be prayed and honoured is that thy name, for euermore: for thou art ryghtuous in all the thynges that thou hast done to vs: yea faythfull are all thy workes thy wayes are ryght, & thy iudgmentes true. In all the thynges that thou hast brought vpon vs, and vpon the holye cyte of our fathers (euen Jerusalem) thou hast executed true iudgement: yea accordynge to right and equytye hast thou brought these thinges vpō vs, because of oure synnes.

For why? we haue offended, and done wyckedly, departynge from the: in all thynges haue we trespased, and not obeyed thy commaundementes, ne kept them, neither done as thou hast bidden vs, that we myght prospere. Wherfore all that thou hast brought vpon vs, and euery ye synge that thou hast done to vs, thou hast done the in true iudgement: for in deliuerynge vs into the handes of our enemyes among vngodly and wicked abhominacions, and to an vnrighteous kyng: yea the most frowarde vpon earth. And now we maye not open our mouthes, we are become a shame and reproue vnto thy seruauntes and to them that worshyp the. Yet for thy names sake (we beseeche the) cast vs not out for euer, breake not thy couenaunt, and take not away thy mercy from vs, for thy beloued Abrahams sake, for thy seruaunt Isaacs sake and for thy holy Israels sake: to whom thou hast spoken, and promysed that thou wolde multyplye their sede as the starres of heuen, and as the sand that lyeth vpō the see shore. For we (O Lord) are become lesse then anye people, and be kept vnder at this daye in all the worlde, because of oure synnes: So that nowe we haue neither prince duke, prophet, burntoffreynge, sacryfice, oblacyon, incense, ne sanctuarye before the.

Neuertheles, in a contryte herte and an humble spirite lette vs be receyued that we maye obtayne thy mercye. Lyke as in sacryfyce of rammes and bullockes, and in thousandes of fat lambes: so lette our offeryng be in thy sight this daye, that it maye please the, for there is no confusion vnto the that put their trust in ye. And now we folow the with all oure herte we feare the, and seke thy face. Put vs not to shame, but dele with vs after thy louynge kyndnesse, & accordynge to the multytude of thy mercyes. Deliuer

Daniel 9

Baruch 2

Jerem. 14

Genesis 15. 22. 26. Deuter. 9

1. Peter. 2 Roma. 5 Esaie. 28. 49 Roma. 5. 8

be by thy myracles (O Lorde) and get thy name an honour: that all they which do thy seruauntes euyll, maye be confounded. Let them be ashamed throwe thy almyghtye power, and let their strengthe be broken: that that they maye knowe, how that thou only art the Lord God, and glorious throwout all the worlde.

And the kynges seruauntes that put them in, ceassed not to make the ouen hote, with wylde fyre, dyce strawe, pytche and fagottes: so that the flame brast forth of the ouen vpon a forty and nyne cubytes, yea it toke away, and brent vp those Caldees that it gat holde vpon besyde the ouen. But the Aungel of the Lorde came downe in to the ouen to Azaria and his felowes, and smote the flame of the fyre out of the ouen, and made the myddest of the ouen, as it had ben a colde wynde blowyng, so that the fyre neither touched them, greued them, ne dyd them hurte. Then these thre (as oute of one mouthe) praysed, honoured, and blessed God in the fornace, sayynge.

1. Mach. iiii. d Blessed be thou, O Lorde God of our fathers: for thou art worthy of prayse and honour, yea and to be magnifyed for euermore. Blessed be the holy name of thy glory, for it

Psalm. xcviii. c is worthy to be praysed, and auaunced in all worldes. Blessed be thou in the holy temple of thy glory, for aboue all thynges thou arte to be praysed, yea and more then worthye to be magnifyed for euer. Blessed be thou in the crone of thy kyngdome, for aboue all thou arte worthye to be well spoken of, and to be more the magnifyed for euer. Blessed be thou that lokest thorow thy depe, and syttest vpō the Cherubyns: for thou arte worthye to be praysed, and aboue all to be magnifyed for euer. Blessed be thou in the tymament of heauen, for thou art prayse and honour worthye for euer.

O all ye workes of the Lorde: speake good of the Lorde, prayse hym, and set hym vp for euer.

Psalm. cxlviii. a b c. a O ye Aungels of the Lorde, speake good the Lorde, prayse him and set him vp for euer.

O ye heauens, speake good of the Lorde: prayse him, and set him vp for euer.

O all ye waters that be aboue the tymament, speake good of the Lorde, prayse hym, and set him vp for euer.

O all ye powers of the Lorde, speake good of the Lorde, prayse him, and set hym vp for euer.

Psal. cxlviii. a O ye Sunne and Moone, speake good of the Lord, prayse him and set him vp for euer.

Psal. cxlviii. a O ye starres of heauen, speake good of the Lorde: prayse him, and set him vp for euer.

O ye showres and dew, speake good of the Lorde: prayse him and set him vp for euer.

O all ye wyndes of God, speake good of the Lord: prayse him, and set him vp for euer.

O ye fyre and heate, speake good of the Lorde: prayse hym, and set him vp for euer.

O ye wynter and somer, speake good of the Lorde: prayse him and set him vp for euer.

O ye dewes and frostes, speake god of the Lorde: prayse hym, and set him vp for euer.

O ye frost and colde, speake good of the Lorde: prayse hym and set hym vp for euer.

O ye yse and snowe, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye nyghtes and dayes: speake good of the Lorde, prayse hym and set hym vp for euer.

O ye light and darcknesse, speake good of the Lorde prayse hym and set hym vp for euer.

O ye lyghtenynges and cloudes, speake good of the Lorde: prayse hym and set hym vp for euer.

O let the earth speake good of the Lorde: yea let it prayse hym, and set him vp for euer.

O ye mountaynes and hylles speake good of the Lorde: prayse hym and set vp for euer.

O all ye grene thynges vpon the earthe, speake good of the Lord: prayse hym and set hym vp for euer.

O ye welles, speake good of the Lorde: prayse hym and set hym vp for euer.

O ye seas and floudes, speake good of the Lord: prayse him and set hym vp for euer.

O ye whales and all that lyue in the waters speake good of the Lorde: prayse hym and set hym vp for euer.

O all ye fowles of the ayre speake good of the Lorde: prayse hym & set him vp for euer.

O all ye beastes & catell, speake good of the Lorde, prayse hym & set hym vp for euer.

O ye chyldren of men, speake good of the Lorde: prayse hym, and set hym vp for euer.

O let Israell speake good of the Lorde: prayse him, and set him vp for euer.

O ye prestes of the Lorde, speake good of the Lord, prayse him and set him vp for euer.

O ye seruauntes of the Lorde, speake good of the Lorde: prayse hym and set him vp for euer

O ye spirites and soules of the ryghteous, speake good of the Lorde: prayse hym and and set vp for euer.

O ye holy and humble men of hert, speake ye good of the Lorde, prayse ye hym, and set him vp for euer.

O Ananias, Azarias, and Misael, speake ye good of the Lorde: prayse ye hym, and set hym vp for euer. Which hath deliuered vs from the hel, kept vs from the hand of deth, ryd vs frō the myddest of the burnyng flame and saued vs euen in the myddest of the fyre. O gyue thanckes therfore vnto the Lorde: for he is kynde herted, and his mercy endureth for euer. O all drunke men speake good of the Lorde, euen the God of all goddes: O prayse him & gyue hym thankes, for his mercy endureth world without ende.

Finis.

THE HISTORYE OF SVSANNA VVHICHE IS THE .XIII. CHAP. OF DANYEL AFTER THE LATYNE.

A THere dwelte a man in Babylō, called Joachim, that tohe a wyfe whose name was Susanna, the doughter of Helchias, a verye fayre woman, and suche one as feared God. Her father and her mother also were godly people, & taught theyr doughter accordynge to the lawe of Moses. Joachim her husbande was a great ryche man, & had a fayre orcharde ioynyng vnto his house. And to hym resorted the Jewes comenly, because he was a man of reputacion amongest them. The same yere were made two iudges, suche as the Lorde speaketh of: All the wickednesse of Babylon, commeth from the elders (that is) from the iudges, whiche seme to rule the people. These came ofte to Joachims house, and all suche as had any thynge to do in the lawe, came thyther vnto them.

B Nowe when the people came agayne at after noone, Susanna wente in to her husbandes orcharde, to walke. The elders seinge this, that she went in dayly, and walked: they were enamored vpon her, yea they were almost oute of theyr wyttes, and cast downe theyr eyes, that they should not se heauen, ne remembre that God is a rightous iudge. For they were bothe wounded with the loue of her, neither durst one shew an other his grefe. And for shame they durst not tell her, theyr inordinate lust, that they wolde fayne haue had to do w̄ her. Yet they layed wayte for her earnestly from daye to daye, that they might at the leest, haue a syght of her. And the one sayd to the other: Let vs go home, for it is dinner tyme. So they wēt theyr way frō her.

When they returned agayne, they came togyther, enquiringe out & matter betweene them selues, yea the one tolde the other of his wicked lust. Then appointed they a time when they myght take Susanna alone.

C It happened also that they espyed out a conuenyent tyme, when she wente for the to walke (as her maner was) and no body with her, but two maydens, and thought to wash her self in the garden, for it was an hote season: And there was not one person there, saue the two elders, that had hyd them selues, to beholde her. So she sayd to her maydens: go fet me oyle and sope, and shut the orcharde dore, that I maye wash me. And they dyd as she bad them, & shut the orchard doze, & went oute them selues at a backe doze, to fet the thynge that she had commaunded: but Susanna knewe not, that the elders laye there hyd within. Now whē & maidens were gone forth, the two elders gat them vp: and ran vpon her, saying: now the orcharde dores are shut, that no man can se vs: we haue a lust vn to the, therfore consēt vnto vs, & lye with vs.

D If thou wylt not, we shall bynge a testymoniall agaynst the: that there was a yong felowe with the, and that thou hast sent away thy maydēs frō the for the same cause. Susanna syghed, and sayde: Alas, I am in trouble on euery side. Though I folow your mynde, it wyll be my death: and yet I consēt not vnto you, I can not escape your handes. Well, it is better for me, to fall in to youre handes without the dede doynge, then to syn in the syght of the Lorde: and with that, she cryed out with a loude voyce: the eldermaide cryed out agaynste her. Then ran there one to the orchard doze, and smote it open. Now when the seruauntes of the house herde the crye in the orcharde, they russhed in at & back doze, to se what the matter was. So whē the elders tolde them the seruauntes were greatly ashamed, for why there was neuer suche a report made of Susanna. On & morow after came the people to Joachim her husbande & the two elders came also, full of mischeuous ymaginations againste Susanna, to bringe her vnto death, and spake thus before the people: Send for Susanna the doughter of Helchias, Joachims wyfe. And immediatly they sent for her. So she came w̄ her father & mother, her children & al her kinred. Now Susanna was a tender perle, & maruelous fayre of face. Therfore the wycked men cōmaunded to take of the clothes frō her face (for she was couered) & at & least, they myght se her stuffyed w̄ her beautye: Whē her frendes, yea & al they that knew her, began to wepe.

E These two elders stode vp in the myddest of the people, and layed their handes vpon the heade of Susanna: which wept & loked vp towarde heauen, for her herte had a sure trust in the Lorde. And the elders sayde: As we were walkynge in the orcharde alone, this woman came in with her two maydens whom she sent awaye frome her, and spared the orcharde dores. With that a yong felow (whiche there was hid) came vnto her, & laye with her. As for vs, we stode in a corner of & orcharde. And when we saw this wickednes we ran to her: and perceyued, that they had medled togyther. But we coulde not holde him, for he was stronger then we: thus he opened & wyc, & gat him away. Now whē we had take this womā, we asked her, what yōg felow this was: but she wolde not tell vs. This is the matter, & we be witnesses of the same. The commen sorte beleued theym, as thoes that were the elders & iudges of & people, & so they condempned her to death. Susanna cryed out with a loude voyce, & sayd: O euerlastynge God, thou searcher of secretes, thou & knowest all thynges afore they come to pas: thou wotest, & they haue borne false wytnes againste me: and beholde, I must dye where as I neuer dyd any such thynges, as these men haue maliciously muttred againste me. And the Lorde herde her voyce. For whē she was led forth to death, the Lorde raysed vp the spyrite of a yonge chylde, whose name was Daniel, whiche cryed w̄ a loude voyce:

I am

I am cleane frō this bloud. Then al the people turned thē towarde him, and sayd: What meane these wordes, þ thou hast spoken? Daniel stode in the middest of them, & sayd: Are ye such fooles, O ye children of Israel, þ ye can not discerne? Ye haue here condēned a daughter of Israel vnto death, & know not þ trueth wherfore: Goe yet on iudgement agayne, for they haue spoken falsē wytnesse agaynst her.

Wherfore the people turned agayne in all þ haste. And the elders (that is the principall heedes) sayde vnto him: come yet downe here amonges vs, and shew vs this matter, seing God hath gyuen the as greate honour as an elder. And Daniel sayd vnto them. Put these two aſūder one from an other, and then shal I heare them. Whē they were put a sundēr one from an other, he called one of them, and sayd vnto hym: O thou olde canckered carle, that hast vsed thy wyckednesse so long: thyne vngracyous dedes, whiche thou hast done afore, are now come to lyght. For thou hast gyuen falsē iudgementes, thou hast oppressed the innocent, and letten the gylty go free, where as yet the Lorde sayth: The innocent and ryghteous se thou slaye not. Well then yf thou hast sene her, tell me vnder what tree sawest thou them talkyng togyther? He answered: Vnder a Mulberry tree. And Daniel sayd: Verye well, nowe thou lyest euen vpon thyne heed. Lo the messenger of the Lorde hathe receyued the sentence of hym, to cut the in two. Then put he hym aſyde, and called for the other, and sayd vnto hym: O thou sede of Canaan, but not of Juda: Fayrnesse hath disceyued the, and lust hathe subuerted thyne herte. Thus deaste ye afore with the doughters of Israel, and they (for feare) consented vnto you: but the doughter of Juda wolde not abyde youre wyckednesse. Nowe tell me (I vnder what tree syddest thou take them, speakynge togyther? He answered: Vnder a Pomgranate tree. Then sayde Daniel vnto hym: Verye well, nowe thou lyest also euen vpon thyne heed. The messenger of the Lorde standeth waytynge with the swerde to cut the in two, and to slaye you both.

With that, all the hole multitude gaue a great shout, and praysed God, which alwaye delyuereth them that put theyr trust in him. And they came vpon the two elders (whom Daniel had convyct vþ theyr owne mouth: for they had gyuen falsē wytnesse) & dealte with them, euen lykewyse as they wold haue done with their neyghbourelle: yea they syd accordyng to þ law of Moses, & put them to death. Thus þ innocēt bloud was saued þ same day. Then Helchias and his wyfe praysed God, for theyr doughter Susanna, vþ Joachim her husband and all the kynred: that there was no dishonestie found in her. Frō that day forth, was Daniel had in great reputacyon in the syght of the people.

The ende of the hystorye of Susanna.

The hystorye of Bel and of the Dragon, whiche is the fourtene chapter of Daniel after the Latyne.

There was at Babilō an ymage, called Bel & there were spent vpon him euery daye twelue cakes of wheate, and .vi. great pottes of wine. Hym syd the kynge worshyp hym selfe, and went dayly to honour him: but Daniel worshypped his owne God. And the kynge sayde vnto him: Why doest not thou worship Bel? He answered: Because I maye not worshyp thynges made with handes, but the lyuynge God which made heuē and earth, & hath power vpon all flesh. The kinge sayde vnto him: thinkest thou not that Bel is a lyuynge God? Or seyst thou not, how much he eateth & drynketh euery daye? Daniel smyled and sayde: O kinge disceyue not thy selfe: this is but made of claye with in, and of metall without, neither eateth he euer any thynge. Then the kyng was wroth and called for his priestes, & sayd vnto them: Ye yf ye tell me not, who is this, that eateth vp these expences, ye shall dye: but yf ye can acquyte me, that Bel eateth them, then Daniel shall dye, for he hath spoken blasphemy agaynst Bel. And Daniel sayde vnto the kinge let it be, euen as thou hast sayde. The priestes of Bel were .lx. besyde their wyues and chyldren. And the kynge went with Daniel in to the temple of Bel. So Bels priestes sayde: Lo we wyll go oute and let thou the meate there (O kynge) and poure in the wyne: then shut the doze fast, & seale it with thyne owne sygnet: and to morowe when thou commest in, yf thou fyndest not, that Bel hath eaten vp all, we wyll suffer death: or els Daniel, that hath lyed vpō vs. The priestes thought thē selues sure ynough, for vnder the aulter they had made a preuy intraunce, and there went they in euer & eate vp what there was.

So when they were gone forth, the kynge set meates before Bel. Then Daniel had cōmaunded his seruauntes to bringe asshes & there he syfted thorowout all the temple, that the kynge myght se. Then went they out, and sparred the doze, sealynge it with þ kynges sygnet, and so departed. In the night came the priestes with their wyues and chyldren (as they were wont to do) and ate and dronke vp all. In the morynge be tymes at the breake of the daye, the kynge arose, and Daniel vþ hym. And the kynge sayde: Daniel are the seales hole yet? He answered: Yea O kynge, they be hole. Now as soone as he had opened the doze, the kynge loked vnto the aulter, and cryed with a loude voyce: Greate art thou O Bel, and with thee is no

disceite. Then laughed Daniel, and held the kyng, that he shold not go in, and sayd: Behold the pauement, marke well, whose foote steppes are these? The kyng sayd I se ye foote steppes of men, women and chyldren. Then the king was angry, and toke the prestes, wt their wyues and chyldren, and they shewed him the preuy dores, where they came in and ate vp such thinges as were vpon the aulter. For which cause the king slew them, and deliuered Bel in to Daniels power, which destroyed him and his temple.

And in that same place was a great dragō which they of Babilon worshipped. And the kyng sayd vnto Daniel: sayest thou, this is but a God of metal also? he lyueth, he eateth and drynketh, so that thou canst not say that he is no lyuyng God, therfore worshyp him. Daniel sayd to ye kyng: I wyl worship the Lord my God, he is the true liuing God: surely this is not the God of lyfe. But gyue me leue, o kyng, and I shall destroy this dragon without swerd or staffe. The kyng said I gyue the leue. Then Daniel toke pitch, fat and heery woll, and dyd sethe them togither and made lompes therof: this he put in the dragons mouthe, and so the dragon brast in sonder: and Daniel said: lo, here is he whō ye worshipped. When they of Babylon herd that, they toke great spyte, and gathered thē togyther agaynste the kynge, sayinge: The king is become a Iewe also, he hath destroyed Bel, he hath slayn the dragon, and put the prestes to death. So they came to the kynge, & sayd: let vs haue Daniel, or we wyll surely destroy the and thyne house. When the kyng saw, that they rushed in so sore vpon hym, & that necessitie constrayned him, he deliuered Daniel vnto them, whiche cast him in to the lyons den: where he was sire dayes. In the den were seuen lyons, and there gyuen them euery day two bodyes, and two sheepe, which then were not gyuen them, to thintent they myght deuoure Daniel.

There was in Iury a Prophet called Habacuc, whiche had made potage, and broken bread in a deepe platter, and was going in to the feld, to bryng it to the mowers. But the angel of the Lord said vnto Abacuc: go carry the meat that thou hast, in to Babylon, vnto Daniel whiche is in the lyons den. And Abacuc sayd: Lord, I neuer saw Babylon: and the den I know not. Then the aungel of the Lord take him by the top, and bare hym by the heere of the heed, and (thorow a myghty wynde) set hym in Babylon vpon the denne. And Abacuc cryed, saying: O Daniel ye seruaunt of God, haue, take the breakefast that God hath sent the. And Daniel said, O God hast thou thought vpon me? wel, thou neuer fayleth them that loue the. So Daniel arose, and ate: and the aungell of the Lord set Habacuc in his owne place agayn forthwith.

Upon the seuenth daye, the kyng went to bewepe Daniel: & when he came to the den, he looked in: and beholde Daniel sate in the myddest of the lyons. Then cryed the kynge with a loude voyce, saying: Great art thou o Lord God of Daniel: and he drewe hym out of the den. Then those ye were the cause of his destruction he dyd cast in to the den, and they were strayght deuoured before his face. After this wrote the kyng vnto all people, kynredes and tunges, that dwelte in all countreys, saying: peax be multiplied with you. My cōmaundement is, in all the dominion of my realme, that men feare and stand in awe of Daniels God, for he is the lyuyng God, whiche endureth euer: his kyngdome abydeth vncorrupte, and his power is euerlastynge. He is he that can deliuer and saue: he dothe wonders and maruelous workes in heuen and in earth, for he hath saued Daniel frō the power of the Lyons.

Ezech. viii. a

iii. Reg. vii. a

Iere. xxxviii. b
Ecclus. xlvi. b
Dani. vi. c

Dani. vi. a
Luke. i. c
Glaye. xliii. b
Ose. xiii. b
Dani. iii. f

¶ The ende of the hystorye of Bel.

¶ The prayer of Manasses kynge of Juda, when he was holden captyue in Babylon.

O Lorde almyghty, God of oure fathers: Abraham, Isaac, and Jacob: and of ꝑ ryghteous seed of the: whiche hast made heuen & earth with al the furniture therof, which hast ordeyned the see by the word of thy commaundement: whiche hast shutte vp the depe, and hast sealed it for thy fearfull and laudable name, whiche all men feare, and tremble before the face of thy vertue, and for the anger of thy threatenyng, whiche is importable to synners. But the mercye of thy promyse is greate and vnsercheable: for thou art the Lord God most hygh above all the erth, longe sufferyng, and of greate mercy full, and repentaunce for the malyce of men. Thou Lorde after thy goodnesse hast promysed repentaunce of the remission of synnes: and thou ꝑ art the God of the ryghteous hast not put repentaunce to ꝑ ryghteous, Abraham, Isaac, and Jacob, vnto them that haue not synned agaynst the: But because I haue synned above the nombre of the sandes of the see, and that myne iniquities are multiplyed, I am humbled with manye bandes of yron, and there is in me no breathyng. I haue prouoked thyne anger, & haue done euyll before the, in commyttyng abhominacions and multiplying offences. And now I bow the knees of my hert, requyryng good nesse of the, o Lorde. I haue synned Lorde, I haue synned, and knowe myne iniquitie. I desyre the by prayer. o Lorde forgyue me: forgyue me, and destroye me not with myne iniquities, neither do thou alwayes remembre myne euils to punish them, but saue me (whiche am vnworthy) after thy great mercye, & I will prayse the euerlastyngly, all the dayes of my lyfe, for all the vertue of heauen prayseth the, and vnto the belongeth glorye worlde without ende. Amen.

THE FYRST BOKE OF THE MACHABEES.

¶ After the death of Alexander kynge of Macedonia, Antiochus taketh the kyngdome. Many of the chyldren of Israel make couenaunte with the Gentyles. Antiochus subdueth Egypt and Jerusalem. Jerusalem beynge burnt maketh lawes of her owne, and forbyddeth to kepe Gods lawes. Antiochus setteth vp an Idol ouer the altare of God.

CAPI. I.

AFter that Alexãder the son of Philip, kinge of Macedonia wente forth of the land of Cethim, and slew Darius kyng of ꝑ Persians and Medes: It happened ꝑ he tooke greate warres in hand, wan very many stronge cities, and slewe many kynges of the earth: goyng thorow to the endes of the worlde, and gettyng many spoyles of ꝑ people: In so moch ꝑ the worlde stode in greate awe of hym, and therfore was proude in his herte. Now when he had gathered a mygthy hoste, and subdued the landes and the people with they⁹ princes, so that they became tributaryes vnto hym: he fell sycke. And when he perceyued, that he muste nedes dye, he called for his noble estates (whiche hadde ben brought vp with hym of chyldren) & parted his kyngdome amonges them, whyle he was yet alyue. So Alexander raygned. xii. yere, and then dyed.

After his deth fell the kyngdome vnto his princes, & they obteyned it euerye one in his rowme, and caused the selues to be crowned as kinges: and so did their childrẽ after thẽ many yeres, and moch wickednes increased in the worlde. Out of these came the vngracious rote, nobie Antiochus, the son of Antiochus ꝑ king (which had bẽ a pledge at Rome) and he raygned in the. CXXXVII. yeare of the raigne of the Grekes.

In those dayes wente there oute of Israel wycked men, whiche moued moche people with they⁹ counsell, sayinge: Let vs go and make a couenaunt with the heathen that are round about vs, for sithens we departed frõ them, we haue hadde moche sorowe. So this deuyce pleased them well, and certeyn of the people toke vpon them to go vnto the kyng, which gaue them lycence to do after the ordinaũce of the heathen. Then set they vp an open scole (at Jerusalem) of the lawes of the heathen, and were no more circumcised, but forsoke the holy testamẽt, & ioyned them selues to the heathen, and were clene sold to mischiefe.

So when Antiochus began to be myghtye in his kyngdome, he wente aboute to obteyn the land of Egypt also, that he myghte haue the dominion of two realmes. Upon this entred he in to Egypte with a stronge hoste, with

with charettes, elephantes, horsemen, and a great nombre of shyppes, and began to war agayust Ptolomy the kynge of Egypt. But Ptolomy was afrayd of him, and fled: and many of his people were wounded to death. Thus Antiochus won many strong cities, & toke awaye greate good oute of the lande of Egypte.

And after that Antiochus had smytten Egypt, he turned agayne in the. Cxlix. yere, & went towarde Israel, and came vp to Jerusalem wt a mighty people, and entred proudly in to the Sanctuary, and toke awaye the golden aulter, the candelstyche, & all the ornamentes therof, the table of ꝑ shewbred, the pouring vessel, the chargers, the golden spones, the vale, the crownes & golden apparell of the temple, and brake downe all. He toke also the syluer and gold, the precious iewels and the secrete treasures that he found. And when he hadde taken awaye all, he caused a greate murther of men, and so fulfylled his malicious pride, and departed in to his owu lande.

Thus arose great heuynesse and misery in all ꝑ land of Israel. The princes and elders of the people mourned, the yong men and the maydes were defyled, and the fayre beautye of women was chaunged: the bridegrome and the bryde toke them to mournynge: the lande and those that dwelte therin was moued, for all the house of Jacob was brought to nought.

After two yeres the kynge sente his chiefe treasurer vnto the cytyes of Juda, whiche came to Jerusalem with a greate multitude of people, speakynge peaceable wordes vnto them, but all was disceyte: for when they had gyuen him credence, he fel sodenly vpō the citye, and smote it sore, & destroyed moch people of Israell. And when he had spoyled the citye, he set fyre on it, castynge downe houses and walles on euery syde. The women and theyr children toke they captyue, and ledde awaye theyr catel. Then buylded they the castell of Dauid with a greate and thycke wall, and with myghty towres, and made it a stronge holde for them. Besyde all this, they set wycked people, & vngodly men to kepe it, stored it with weapons and vitayles, gathered the goodes of Jerusalem, and layd them vp there: thus became it a theuish castell.

And this was done to laye wayte for ꝑ people that went in to the Sanctuarye, and for the cruell destruction of Israel. Thus they shed innocent blond on euery syde of the sanctuary, and defiled it: In so moche that the citizins were fayne to departe, and the city became an habitacion of straungers, beinge desolate of her owne seed, for her owne nacions were fayne to leaue her. Her Sanctuary was clene wasted, her holy dayes were turned in to mournyng, her Sabothes were had in derision, & her honour brought to nought. Loke how gret her glory was afore, so gret was her confusion, and her ioye turned in to sorowe.

Antiochus also the kyng sent out a cōmission vnto all his kyngdome, that all the people shulde be one. Then they lefte euery man his lawe, and all the heathen agreed to the commaundement of kynge Antiochus: Yea, many of the Israelytes consented therunto, offring vnto ydols, & defilinge the Saboth. So the kynge Antiochus sent his messengers with his commyssyon vnto Jerusalem, and to all the cityes of Juda, that they shulde folowe the lawes of the heathen, and forbade eyther burntoffring, meatoffrynge or peaceoffrynge to be made in the temple of God, and that there shulde no Sabothe ne hye feast daye be kepte: but commaunded ꝑ the Sanctuary, and the holy people of Israel shulde be defyled.

He commaunded also there shuld be set vp other aulters, temples and ydols: to offer vp swynes flesh and other vncleue beastes, that men shulde leue theyr children vncircumcised, to defyle theyr soules with all maner of vnclennesse and abhominacions, ꝑ they might so forget the law, and chaunge al the holy ordinaunces of God: and ꝑ who so euer wold not do accordynge to the commaundemente of kyng Antiochus, shuld suffre deth: In lyke maner commaunded he throwe oute all his realme, and set rulers ouer the people, for to compell them to do these thynges, commaundynge the cityes of Juda to do sacrifyce vnto ydolles.

Then went the people vnto the heathen by heapes, forsoke the lawe of the Lord, and cōmitted moch euil in the land: yea and chased out the secrete Israelites, which had hyd the selues in corners and priuy places. The xv. daye of the moneth Casleu, in the. Cxlv. yere, set kyng Antiochus an abhominable ydoll of desolacion vpon the aulter of God, & they buylded aulters throwe out all the cytyes of Juda on euery syde, before the dores of the houses, and in the stretes, where they brent incense and did sacrifice. And the bokes of the law of God, they brent them in ꝑ fyre, and rent them in peces. What so euer he was that had a boke of the testament of the Lord founde by hym: yea who so euer endeuoured hym selfe to kepe the lawe of the Lorde, the kynges cōmaundement was, that they shuld put hym to death. And throwe his auctorite they executed these thynges euerye moneth, vpon the people of Israel that were found in the cityes.

The fyue and twenty daye of the moneth what tyme as they did sacrifice vpon the aulter (which stode in the syde of the aulter of ꝑ Lord) accordyng to the commaundement of kyng Antiochus, they put certeyn women to death, which hadde caused theyr children to be circumcised: Not only that, but they hanged vp the children by the neckes throwe out all theyr houses, and slewe the circumcisers of them.

Yet were ther many of the people of Israel whiche determined in them selues, that they wold not eat vncleue thyng, but chose rather to suffre deth, the to be defiled with vncleue

meater. So bicause they wolde not breke the blessed law of God, they were cruelly slayn. And this great tyranny encreased verye sore vpon the people of Israel.

¶ The mourning of Mathathiah and his sonnes, for the destruction of the holy cyte. They refuse to do sacrifice vnto Idols. The zele of Mathathiah for the lawe of God. They are slayne and will not fyght agayne because of the Sabboth daye. Mathathiah dyinge commaundeth his sonnes to fyght by the worde of God, after the exemple of the fathers.

CAPI. II.

A IN those dayes there did stand vp one Mathathiah the sonne of Symeon the preeste (out of the kinred of Joarib) from Jerusalem, and dwelt vpon the mount of Modin, & had .v. sonnes: Jhon called Gaddis Symon called Thassi: Judas otherwyse called Machabeus: Eleazer, otherwyse called Charō: and Jonathas, whose surname was Apphus. These sawe the cuyl that was done amonge the people of Juda and Jerusalem. And Mathathiah sayd: Wo is me, alas þ euer I was borne, to se this misery of my people, and the pitious destructiō of the holy city, and thus to syt so stil, it being deliuered in to the handes of the enemies. Her Sanctuary is come in to the power of straungers, her temple is as it were a man þ hath lost his good name. Her precious ornamentes are caryed awaye captyue, her olde mē are slayne in the stretes and her yong men are fallē thorow þ sword of the enemyes.

What people is it that hath not some possession in her kyngdome? Or who hathe not gotten some of her spoyles? All her glorye is taken awaye. She was a quene, and nowe she is become an handmayde. Beholde ourre Sanctuarye, ourre beautie and honoure is wasted awaye, and defyled by the Gentyles. What helpeth it vs the to lyue? And Mathathiah rent his clothes and his lōnes, and put sackecloth vpon them, and mourned very sore.

B Then came the men thyther whiche were sent of kyng Antiochus to compell suche as were fled in to the citye of Modin, for to do sacrifice and to burne incense vnto ydols, & to forsake the lawe of God. So many of the people of Israel cōsented and enclined vnto them, but Mathathiah & his sonnes remayned stedfast. Then spake the commissioners of king Antiochus, and said vnto Mathathiah: thou art a noble man of high reputacion and great in this city, hauing fayre children and brethren. Come thou therfore fyrst, and and fulfil the kynges commaundement, like as all the Heathen haue done, yea & the mē of Juda, and such as remayne at Jerusalem: so shalt þ and thy children be in the kynges fauour, and enriched with gold, siluer, & great rewardes.

Mathathiah aunswered and spake with a loude voyce: Though all nacions obeye the kynge Antiochus, and fall awaye euery man frō keping the law of their fathers: though they consente to his commaundementes, yet wyl I & my sonnes and my brethren, not fall from the law of our fathers. God forbid we shold, that were not good for vs, þ we sholde forsake the law and ordinaūces of God, and to agre vnto the commaundement of kynge Antiochus. Therfore we will do no suche sacrifice, neither breake þ statutes of our law, to go an other waye. And when he had spoke these wordes, there came one of the Jewes, which openly in the sighte of all, dyd sacrifice vnto the ydols vpon the aulter in the citye of Modyn, accordyng to the kinges commaundement.

Whē Mathathiah saw this, it greued him at the hert, so that his raynes shoke withall, C and his wrath kindled for very zele of þ law. With that he gaue a skyp forthe, and kylled the Jewe beside the aulter: yea and slew the kynges commissioner, that compelled him to do sacrifice, and destroyed the aulter at the same time, such a zele had he vnto the law of God, lyke as Phinehes dyd vnto Zambry þ sonne of Salomi. And Mathathiah cryed D with a loud voyce thorow the city, saying: Who so is feruent in the law, & will kepe the couenaunt, let him folow me. So he & his sonnes fled in to the mountaynes, and lefte all that euer they had in the city. Many other godly men also departed in to the wildernes with their children, their wyues and their catel, and remayned there, the tyranny increased so sore vpon them.

Nowe when the kynges seruauntes and D the hoste, whiche was at Jerusalem in the citye of Dauid herde that certayne men had broken the kynges commaundement, and were gone they? waye to the wyldernesse in to secrete places, and that there were many departed after them: they folowed vpō them to fyghte agaynste them in the Saboth daye, and sayd: Wyl ye yet rebell? Get you hence, and do the commaundement of kynge Antiochus, and ye shall lyue. They answered: we wyll not goo forthe, neyther wyll we doo the kynges commaundement, to defyle the Saboth daye. Then began they to fyght agaynst them, neuertheles they gaue them none other answere, neyther caste they one stone at them, nor made fast they? priuy places, but sayd: We wyl dye all in our innocency, heuen and erth shal testify with vs, that ye put vs to death wrongfully. Thus they fought against them vpon the Saboth, and slewe both men and catell, their wyues and they? children, to the nombre of a thousande people.

When Mathathiah and his frendes herde E this, they mourned for them ryghte sore, and sayd one to an other: Yf so be þ we al do as our brethre haue done, and fight not for our liues and for our lawes agaynst þ Heathen: then shall they the sooner roote vs oute of the erth. So they concluded amonges them selues at the same tyme, saying: What so euer he be that commeth to make battayle with vs

is vpon the Saboth daye, we wyll fyght a-gainst him, and not dye al, as our brethren, ꝑ were murthered so heynously. Upō this cam the Synagoge of ꝑ Jewes vnto the, stronge men of Israel, all such as were feruent in the lawe. And all they that were fled for persecucion, came to helpe them, and to stande by them: In so moch that they gathered an host of men, and slewe the wycked doers in theyr gelousy, and the vngodly mē in their wrath. Some of the wyched fled vnto the heathen, and escaped.

Thus Mathathias and his frendes went about, and destroyed the aulters, and circumcised the chyldrē, that had not yet receyued circumcision: as manye as they founde within the coostes of Israell: and folowed mightely vpon the chyldren of pryde, and this acte prospered in theyr handes: In so moche that they kepte the lawe agaynste the power of the Gentyles and the kynges, and gaue not ouer theyr domynyon vnto wycked doers.

After this, when the tyme drewe on fast, ꝑ Mathathias shold dye, he said vnto his sonnes: Now is pryde and persecucion increased: now is the tyme of destruction & wrathful displeasure: wherfore (o my sōnes) be ye feruent in the law, & ieopard your lyues for the testament of the fathers: call to remembraunce what actes our fathers dyd in their tyme, so shall ye receyue great honourr, and an euerlastyng name.

Remembre Abraham, was not he founde faithful in temptacion, and it was reckened vnto him for righteousnes? Joseph in time of his trouble, kepte the commaundement, and was made a lorde of Egypte. Phinches our father was so feruēt for the honour of God, that he obteyned the couenaunt of an euerlastyng priesthode. Josue for fulfyllynge the worde of God, was made the capitayne of Israel. Caleb bare recorde before the congregacion, and receyued an heritage. David also in his mercyfull kyndnesse, obteyned ꝑ trone of an euerlastynge kyngdome. Eliab beinge gelous and feruent in the law, was taken vp in to heuen. Ananias Azarias and Misael, remayned stedfast in fayth, and were deliuered oute of the fyre. In lyke maner Daniel beinge vngilty, was saued from the mouth of the lyons.

And thus ye maye consyder throughout all ages sithens the worlde began, that who so euer put their trust i God were not ouercom. Feare not ye then the wordes of an vngodly man, for his glory is but dong & wormes: to daye is he set vp, and to morowe is he gone: for he is turned in to erth, and his memorial is come to nought. Wherfore, o my sonnes, take good hertes vnto you, & quyte your selues like men in the law: for ye ye do the thinges that are commaunded you in the lawe of the Lorde your God, ye shal obteyn great honour therin.

And behold, I know that your brother Symon is a man of wisdom, se that ye giue care vnto him alway, he shalbe a father vnto you

As for Judas Machabeus, he hath ben mighty and stronge, from his youth vp: let him be your capitayn, & order the battell of ꝑ people: thus shal ye bring vnto you al those that fauour the law, & se ye auenge ꝑ wrong of your people, and recompence the heathen agayne, and apply your selues hole to the cō maundemēt of the law. So he gaue them his blessing, and was layde by his fathers: and died in the. C. & xlvi. yere at Modin, where his sōnes buried him in his fathers sepulcre, and all Israell made greate lamentacion for hym.

¶ Judas is made ruler ouer the Jewes. He hyreth Apollonius and Seron the prynce of Syria. The confydence of Judas toward God. Judas determyneth to fyght agaynst Gallias, whom Antiochus had made captayne ouer his hoost. The prayer of the abstayners.

CAPI. III.

Then stode vp Judas Machabeus in his fathers stede, and all his brethren helped him: and so dyd al they that helde with his father, & fought with cheerefulnesse for Israel. So Judas gat his people great honour: he put on a brestplate as a gyaunt, and arayed hym self with his harnesse, and defended the host with his swerde. In his actes he was lyke a lyon, & as a lyons whelp roryng at his pray. he was an enemy to the wicked, and hunted them out, and brent vp those that vexed his people: so that his enemies fled for feare of him, and all the workers of vngodlynesse were put to trouble, suche lucke and prosperitie was in his hand. This greued diuers kinges, but Jacob was greatly reioyced thorow his actes, and he gat him self a great name for euer.

¶ Judas. Josephus capitu. xi. xii. Liuius.

Psalme. xxxvi. Eccle. xlvi.

He went thorow the cities of Juda, destroying the vngodly out of them, turning away the wrath from Israel, and receyuyng suche as were oppressed: & the fame of him went vnto the vttermost parte of the erth. Then Apollonius (a prince of Siria) gathered a migh tye great hoste of the heathen, and out of Samaria, to fyght agaynst Israel, which when Judas perceyued, he went forth to mete him, fought with him, slewe him, and a great multitude with him: the remnaunte fled, and he tooke their substaunce. Judas also toke Apollonius owne swerde, and fought with it all his lyfe longe.

Apollonius

Now when Seron (an other prince of Siria) herde saye, that Judas had gathered vnto hym the congregacion and churche of the faythful, he said: I will get me a name and a prayse thorow out the realme, for I will go fyght with Judas, and them that are with hym, as manye as haue despysed the kynges commaundement. So he made him redye, and there went with hym a greate mighty hoste of the vngodlye to stande by hym, and to be auenged of the chyldren of Israel. And when they came nye vnto Bethoron, Judas went forth agaynst them with a small com-

pany. And when his people sawe such a great hoste before theym, they sayde vnto Judas: How are we able (beinge so fewe) to fyght against so great a multitude and so stronge? seing we be so wery, and haue fasted all this daye.

1.Mcg.xiii.a But Judas sayde: It is a small mater for many to be ouercome with few: yea there is no differrence to the God of heuen, to deliuer by a great multitude or by a smal company: 2.Para.xx.b for the victory of the battell standeth not in the multitude of the hoste, but the strengthe commeth from heuen. Beholde, they come a- C gaynst vs with a presumptuous and proude multitude, to destroye vs, oure wyues and oure children, and to robbe vs. But we wyl fyght for our lyues, and for our lawes, and the Lorde hym selfe shall destroye them before our face: therfore be not ye afrayde of them.

As sone as he had spoken these wordes, he lept sodeynly vpon them. Thus was Heron smytten, and his hoste put to flyght. and Judas folowed vpon them beyonde Bethoron vnto the playn feld, where there were slayne eyght hundred men of them, and the residue fled in to the land of the Philistines. Then all the heathen on euery syde were afrayde for Judas and his brethren: so that the rumour of him came vnto the kinges eares, for all the Gentyles couldе tell of the warres of Judas. Heron

D So when kyng Antiochus herde these tydinges, he was angry in his mynde: wherfore he sent forth and gathered an host of his hole realme, very strong armyes, and opened his treasury and gaue his host a yeres wages in hande, commaundynge them to be redye at all tymes.

Neuertheles when he sawe that there was not money ynoughe in his treasuryes, & that thorow the discorde and persecucion, which he made in the lande (to put downe the lawes that hadde ben of olde tymes) his customes and trybutes of the lande were mynyshed: he feared that he was not able for to beare the costes and charges any longer, nor to haue suche gyftes, to gyue so lyberally as he dyd afore, more then the kinges that were before him.

1.Macha.v.a Wherfore he was heuy in his mynde, and thought to go in to Persides for to take tributes of ye land, & so to gather moch money. Lisias. He left Lysias (a noble man of the kinges bloud) to ouersee the kinges busines, from the water Euphrates, vnto ye borders of Egypt, and to kepe wel his son Antiochus, tyl he came agayne.

Moreouer he gaue hym halfe of his hoste, E and Elephantes. committed vnto him euery thyng of his mynde, concerning those which dwelt in Juda and Jerusalem, that he shulde sende out an armye agaynst them, to destroy and to rote out the power of Israel, and the remnaunte of Jerusalem: to put oute their memorial from that place, to set straungers for to inhabyte all their quarters, and to parte their lande amonges them. Thus the kyng toke the other part of the host, and departed from Antioch (a citye of his realme) ouer the water of Euphrates, in the hundred and. xl. yere, and went thorowe the hygh countreys. Joh.xi. lii.Para.

And Lysias chose vnto hym Ptolomy the sonne of Dorimus, Nicanor, and Gorgias myghty men, and the kinges frendes. These he sent with. xl. thousande fotemen, and. vii. thousande horsemen, for to go in to the land of Juda, and to destroy it, as the kyng commaunded. So they went forth with all their power, & came to Emmaus in to the playne feilde. When the marchauntes herde the rumour of them, they and their seruauntes toke very moch syluer and gold, for to bie the children of Israel to be their bondemen. There came vnto them also yet moo men of warre out of euery syde, oute of Syria, and frome the Palestines. ii.Mach.

Now when Judas and his brethren sawe F that trouble increased, & that the hoste drewe nye vnto the borders, considerynge the kynges wordes which he commaunded vnto the people: namelye, that they shulde vtterlye waste and destroye them. They sayde one to an other. Let vs redresse the decaye of oure people, let vs fight for our folke, and for our Sanctuarye. Then the congregacion were soone redye gathered to fyght, to praye, and to make supplicacion vnto God for mercy & grace.

As for Jerusalem, it laye voyde, and was as it hadde ben a wyldernesse. There went: G.Mach. no man in nor out at it, and the Sanctuarye was troden downe. The aleauntes kept the castle there was the habitacion of the heathen. The myrth of Jacob was taken away, the pype and the harpe was gone frō among them.

The Israelytes gathered them togyther, and came to Maspha before Jerusalē: for in Maspha was the place where they praied afore tyme. So they fasted that daye, and put sackeclothes vpon them, caste asshes vpon their heades, rente their clothes, and layde forthe the bokes of the lawe (wherevnto the heathen sought the lykenesse of their ymages (and brought the Priestes ornamentes the firstlinges and the tithes. They set there also the aduauncers (whiche hadde fulfylled their dayes) before God, and cryed with a loude voyce towarde heuen, sayinge: What shall we doo with these? and whyther shall we carye them awaye? for the Sanctuarye is troden downe and defyled, thy priestes H are come to heuynesse dishonoure: and beholde the heathen are come togyther for to destroye vs. Thou knowest what thynges they ymagin agaynst vs. How may we stand before them, except thou, o God, be oure helpe?

They blewe oute the trompet also with a loude voyce. Then Judas ordeyned Capytaynes ouer the people: ouer thousades, ouer hundredes, ouer fyftye, and ouer ten. But as for suche as buylded them houses, maryed wyues, planted them vyneyardes, and those that

that were fearful: he commaunded them euery man to go home, accordynge to the lawe. So the hoost remoued, and pitched vpon the southside of Emmaus.

And Judas sayde: Arme your selues, be stronge (O my children) make you readye against to morow in the morning, that ye may fyght with these people, whiche are agreed togyther to destroye vs and oure sanctuarye. Better is it for vs to dye in battayle, then to se our people and our sanctuary in such a miserable case. Neuertheles, as the wyll is in heauen, so be it.

¶ Judas goeth against Gorgias, whiche lyeth in wayte. He putteth Gorgias and his hoost to flyght. Lisias inuadeth Jewrye, but Judas dryueth him out. Judas purifyeth the temple, and dedycateth the altare.

CAPI. IIII.

THen toke Gorgias fyue thousande men of fote, and a thousande of ye best horsmen: and remoued by nyght, to come nye where the Jewes hoost laye, and so to slaye them sodenly. Now the men that kepte the castell, were the conueyers of them. Then arose Judas to smyte the chyef and principal of the kynges hoost at Emmaus, for the army was not yet come togyther. In ye mene season came Gorgias by nyght in to Judas tentes: and when he founde no man there, he sought them in the mountaynes, thoughe they had bene fled away by cause of hym. But when it was daye, Judas shewed hym selfe in the felde with thre thousande men onlye, whiche hath neither harnesse ne sweardes to their mynds.

But on the other syde, they sawe that the heythen were myghtye and well harnessed, and their horsmen about them, and all these well experte in feates of warre. Then sayde Judas to the men that were with him: Feare not ye the multitude of them, be not afrayed of their byolente rummynge: remembre howe oure fathers were deliuered in the reed see, when Pharao threatened them with a great hoost. Euen so let vs also crye now towarde heauen: and the Lorde shall haue mercy vpon vs, and remembre the couenaūt of our fathers, yea and destroye this hoost before oure face this daye: And all the heythen shall knowe that it is God him selfe, which deliuereth and saueth Israel.

Then the heythen lyft vp their eyes: and when they sawe that they were commynge against them, they went out of their tentes in to the battyle: and they that were with Judas, blewe vp the trompettes. So they buckled togyther, and the heythen were discomfyted, and fled ouer the playne felde: but the hynmost of theym were slayne. For they followed vpon them vnto Asseremoth, and in to the feldes of Joumea, towarde Azot and Jamnia: so that there were slayne of them vpon a thre thousande men. So Judas turned agayne with his hoost, and sayd vnto the people: Be not gredy of the spoyles, we haue yet a battayle to fyghte: for Gorgias and his hoost are here by vs in the mountaynes, but stande ye fast agaynste our enemyes, and ouercome them: then may ye safely take the spoyles.

As Judas was speakynge these wordes, there appeared one parte of them vpon the mount. But when Gorgias sawe that they of his partye were fled, and the tentes burnte vp (for by the smoke they myght understand what was done) they perceyuynge this, were very sore afrayde: and when they sawe also that Judas and his hoste were in the felde ready to stryke battayle, they fled euerychone in to the landes of the heathen.

So Judas turned agayne to spoyle the tentes, where they gat moch golde and syluer, precious stones, purple, and greate ryches. thus they went home and songe a psalme of thankesgeuynge and prayed God in heauen for he is gracyous, and his mercye endureth for euer: And so Israel had a great victorye in that daye. Psa. cxvii. Psal. cxxviii. a

Nowe all the heathen that escaped, came and tolde Lisias euery thyng as it happened. Wherfore Lisias was sore afrayed and grieued in his mynde, bycause Israel had not gotten suche mysfortune as he wolde they shuld neither as the kynge commaunded. The next yere folowynge, gathered Lisias thre score thousande chosen men, of fote, & fyue thousande horsmen to fyght agaynste them. Lisias.

So they came in to Jewrye, and pitched their tentes at Bethoro, where Judas came agaynste them with ten thousande men. And when he sawe so greate myghtye an hoost, he made his prayers and sayde: Blessed be thou (O sauyoure of Israel) whiche dyddest destroye the byolent power of the gyaunte, in the hand of thy seruaunt David, and gauest the hoost of the heathen into the hand of Jonathas (the sonne of Saul) and of his weapō bearer. 1. Reg. xvii. g iiii. Re. xiiii. b

Put this hoost now into the hande of thy people of Israel, and let theym be confounded in their multytude of horsmen. Make them afrayed, and dicomfort the boldnes of their strength, that they maye be moued therowe their destruction. Cast them downe therowe the swearde of thy louers, then shall all they that knowe thy name, praise the with thankesgyuynge.

So they stroke the battayle, & there were slayne of Lisias hoost, fyue thousande men. Then Lisias seyng the discomfetynge of his men, and the manynes of the Jewes, howe they were ready, either to lyue or to dye lyke men: he went vnto Antioch and chose oute men of warre: that when they were gathered togyther, they myght come agayne in to Jewry. Then sayde Judas and his brethren: beholde oure enemyes are discomfited: Let vs nowe go vp, to clense and repayre the Sanctuarye. The Sanctuary repayred.

Upon this all the hoste gathered theym togyther, and went vp vnto mounte Syon. Nowe when they sawe the Sanctuary layd waste 1. Mac. 4

waste, the altare defyled, the dores brent vp, the shrubbes growyng in the courtes, lyke as in a wod, or vpon mountaynes, yea and that the prestes Celles were broken downe: They rent theyr clothes, made great lamentacyon, cast asshes vpon theyr heades, fell downe flat to the grounde, made a great noyse with the trompettes, and cryed towarde heauen.

Then Judas appoynted certayne men to fyght agaynst these which were in the castel, tyll they had clensed the Sanctuary. So he chose prestes that were vnblemished, such as had pleasure in the lawe of God: and they clensed the Sanctuary, and bare out the defyled stones, in to an vncleane place. And for so moche as the altare of burntoffrynges was vnhalowed, he toke aduysement, what he myght do with all: so he thought it was best to destroye it (lest it should happen to brynge any shame) for the Heathen had defyled it, and therfore they brake it downe. Yea for the stones they layed them vp vpon the mountayne, by the house in a conuenyent place: tyll there came a prophete to shewe, what should be done with them.

So they toke hole stones accordyng to the
Exod.xx.d Deut.xxvii.g Iosue.viii.g
lawe, and buylded a newe altare, lyke one as was before, & made vp the Sanctuary within and without, and halowed the courtes. They made newe ornamentes, and brought the candelsticke, the altare of incense, and the table in to the temple. The incense layed they vpon the altare, and lyghted the lampes which were vpon the candelstycke, that they myght burne in the temple. They set the shewbred vpon the table, and hanged vp the vaile, and set vp the temple as it was afore. And vpon the.xxv. daye of the nynth moneth, whiche is
I. Macha.x. Kaleu. Nouembr.
called the moneth of Casleu, in the.cxlviii. yere: they rose vp bytymes in the morninge for to do sacrifyce (accordyng to the lawe vpō) the newe burntoffryng altare, that they had made: after the tyme and stede that the Heithen had defiled it. The same daye was it set vp agayne, with songes, pypes, harpes, and cymbales.

And all the people fell vpon theyr faces,
G
worshippyng and thankyng the God of heuē which had graūted them the victorye. So they
I. Para. viii.d
kept the dedicacyon of the altare.viii. dayes, offrynge burntsacrifyces and thankeoffrynges with gladnesse. They decke the temple also w̄ crownes and shyldes of golde, and halowed ꝑ porters & celles, and hanged dores vpon them.
Dedication.
Thus there was very great gladnes among ꝑ people, because ꝑ blasphemye of the Heithē was put away. So Judas & his brethre w̄ the hole congregacyon of Israel, ordayned that the
John.x.d
tyme of the dedycacyon of ꝑ altare shulde be kept in his season, frome yeare to yeare, by the space of eyght dayes, from the twenty & fyfth day of the moneth Casleu: yea and that with myrth and gladnesse.

And at the same tyme buylded they vp the mount Syon, with hygh walles and strange towres round about: lest the Gentyles shuld
I. Mac. viii. c
come and treade it downe, as they dyd afore. Therfore Judas set men of war in it, to kepe it: and made it strong, for to defende Bethsura: that the people myght haue a refuge agaīst the Edomites.

¶ Judas vanquysheth the heathen that go about to destroy Israel, and is holpen of his brethren Symon and Jonathas. he ouerthroweth the cytye of Ephron, because they denyed hym passage thorow it.

CAPI. V.

IT happened also that when the heathen rounde about herde, howe that the aulter and the Sanctuary were set vp in theyr olde estate: it displeased theym verye sore wherfore they thought to destroye the generacion of Jacob that was amonges them: Insomoche that they began to slaye and to persecute certayne of the people. Then Judas fought agaynst the chyldren of Esau in Idumea, and agaynst thole which were at Arabathane (for they dwelt rounde about the Israelites) where he slewe and spoyled a great multytude of them. He thought also vpon the malyce and vnfaythfulnes of the chyldē of Beā, how they were a snare and stoppe vnto the people, an howe they layed wayte for them in the hygh waye wherfore he shut them vp in to towres, and came vnto them, condemned them, and brent vp them towres with all that were in them.

After warde went he agaynst the chyldē of Ammon, whereof he founde a myghtye power, and a greate multytude of people, with Timothy theyr captayne. So he stroke many battayles with them, whiche were destroyed before hym. And when he had slayne them, he wan Gasar the cyte, with the townes belōgyng thervnto, and so turned agayne vnto Jewry. The Heathen also in Galaad gathered them togyther, agaynst the Israelytes that were in their quarters to slay them: but they fled to the castel of Datheman, and sent letters vnto Judas and his brethren, sayinge:
The heathen are gathered agaynst vs on
B
every syde, to destroye vs, and now they make them for to come, and laye syege to the castell whervnto we are fled, and Timothy is the captayne of theyr hoste, come therfore and delyuer vs out of their handes: for there is a greate multytude of vs slayne al readye. Yea and our brethren that were at Tubin, are slayne and destroyed (well nygh a thousande men) and their wyues, theyr chyldren & theyr goodes haue the enemyes ledde awaye captyue.

Whyle these letters were yet a redynge, behold, there came other messengers frome Galile, with rent clothes, whiche tolde euen the same tydynges, and sayde, that they of Ptolomaus, of Tirus and of Sidon were gathered agaynst them, and that all Galyle was fylled with enemyes to destroye Israel. When Judas and the people herde this, they came togyther (a greate congregacyon) to counsyle, what they myght do for their brethren, that were in trouble and besieged of theyr enemyes

mite. And Judas sayd vnto Symon his brother: chose the out certayne men, and go deliuer thy brethren in Galilee: As for me and my brother Jonathas, we wyl go in to Galaadithim. So he lefte Josephus the sonne of Zacharye, and Azarias to be Captaynes of the people, and to kepe the remnaunt of the hoost in Jewrye, and commaunded them, sayinge: Take the ouersyght of this people, & se that ye make no warre agaynst the Heythen, vntyll the tyme that we come agayne. And vnto Symon he gaue thre thousande men, for to go into Galilee, but Judas him selfe had eyght thousande in Galaadithim.

L Then wente Symon in to Galilee, and stroke bruers batayles with the heythē: who be discomfyted, and folowed vpon them vnto the porte of Ptolomais. And there were slayne of the Heythen almost thre thousande men. So he toke the spoyles of them, and caryed awaye the Israelytes, that were in Galilee and Arbatis, with theyr wyues, theyr chyldren, and all that they had, and brought them in to Jewry with greate gladnesse. Judas Machabeus also and his brother Jonathas, went ouer Jordane, and trauayled thre dayes iourney in the wylderneße: Where the Nabuthees met them, and receyued them louyngly, and tolde them euery thyng that had happened vnto theyr brethren in Galaadithim, and how that many of them were besieged in Barasa, Boser, Alimis, Casphor, Maageth & Carnaim (al these are strong walled & myghtye greate cytyes.) and that they were kept in other cytyes of Galaad also: and tomorow they are appoynted to bryng their hoost vnto these cytyes, to take them and to wynne them in one daye.

So Judas and his hoost turned in all the haste in the wylderneße towarde Boser, and wan the cytye, slewe all the males with the swearde, toke all theyr goodes, and set fyre vpon the cytye. And in the nyght they toke theyr iourneye from thence, and came to the castell. And bytymes in the morninge when they loked vp, behelde, there was an innumerable people, bearynge laders & other instrumentes of warre, to take the castell and to ouercome them.

When Judas sawe that the battayle began, and that the noyse therof wente vp and range in to the heauē, and that there was so great a cry in the cytie: He sayd vnto his hoost: fyght this day for your brethren. And so came behinde their enemyes in thre companies, and blew the trompettes, and cryed in their prayer to God.

But as soone as Timothis hoost perceyued that Machabeus was there, they fled from hym, and the other slewe them downe right fore: so that there were kylled of them that same day, almost eyght thousande men. Then departed Judas vnto Malpha, layed syege vnto it and wan it, slew al the males in it, spoyled it, and set fyre vpō it. From thence D went he & toke Casbon, Magetb, Boser, and the other cytes in Galaad.

After this gathered Tymothy an other people, which pitched their tentes before Raphon beyond the water. Judas sente to spye the hoost, and they brought hym word agayne sayinge: All the heathen that be rounde about vs, are gathered vnto hym, & the hoost is very great: yea they have hyred the Arabians to helpe them, and have pitched tentes beyonde the water, and are redy to come and fyght agaynst the. So Judas wente on to mete them.

And Timothy sayde vnto the captaynes of his hoost: when Judas and his hoost come nygh the ryuer: yf he go ouer fyrst, we shall not be able to withstande hym: for why, he wyll be to stronge for vs. But yf he dare not come ouer so that he pitch his tente beyonde the water: then wyll we go ouer, for we shall be stronge ynough agaynst hym. Now as soone as Judas came to the ryuer he appoynted certayne scribes of the people, and commaunded them, sayinge: se that ye leue none behind vpō this syde of ꝑ ryuer, but let euerye man come to the battayle. So he went fyrst ouer vnto them and his people after hym.

And all the heathen were discomfited before hym, and let their weapons fal, and ran in to the temple that was at Carnaim. Which Carnaim cytye Judas wan, and brent the temple with all that were in it: So was Carnaim subdued and myght not withstande Judas. Then Judas gathered al the Israelites that were in Galaadithim, frō the leest vnto the most, with their wiues and their chyldren (a very greate hoost) for to come in to the lande of Israel.

So they came vnto Ephron, whiche was E a myghtye, greate and stronge cytye and laye in their ware. For they could not goo by it, neither of the right hande ne of the left, but must go thorowe it. Neuertheles they that were in the cyty, wold not let the go thorow but walled vp the portes with stones. And Judas sent vnto them ꝑ peaceable wordes, sayinge: Let vs passe thorow youre lande, ꝑ we maye go in to oure owne countrey: there shall no hurte be ye harme, we wyll but only go thorow. But they wold not let the in.

Wherfore Judas commaunded a proclaymacion to be made thorow out the hoost, that euery man shulde kepe his ayde: and so they byd their best lyke valyaunt men.

And Judas besieged the cyty all that daye and all that nyght, and so wan it: where they slewe as manye as were males, and destroyed the cytye and spoyled it, and wente thorowe all the cytye ouer them that were slayne. Then went they ouer Jordan into the playne felde before Bethsan. And Judas helped those forwarde that came behynde, and gaue the people good exhortacion al the way thorow tyll they were come in to theyr land of Juda. Thus they went vp vnto ꝑ mounte Sion, where they offred vp myrth and thanckesgeuyng: because there were none of them slayne, but came home agayne peaceably.

Now what time as Judas and Jonathas were in the lande of Galaad, and Symon

Iosephus.

Presumptuous gloriers

they; brother of Galilee before Ptolomays: Then Iosephus the sonne of Zachary, and Azarias the captaynes, hearynge of the actes that were done, and the battayles that were stroken, sayd: Let vp get vs a name also, and go fyght against the heythen that are rounde about vs.

So they gaue they; hoost a commaundement, and wente towarde Jamnyah. Then came Gorgias and his men out of the cytie, to fyght against them: Iosephus also and Azarias were chased vnto the borders of Jewry and there were slayne that daye of the people of Israel two. C. men: so that there was a great mysery amongest the people, and all because they were not obedyent vnto Judas and his brethren, but thought they shulde quyte them selues manfully. Neuertheles, they came not of the syde of these men, by whom Israel was holped. But the men that were with Judas, were greatly commended in the syght of all Israell and all heythen, where so euer they; name was herde vpon, and the people came vnto them, byddynge them welcome.

After this wente Judas forthe with his brethren, and fought against the chyldren of Esau, in the land that lieth toward the south where he wanne the cytie of Hebron, and the townes that lie behynde it: and as for the walles and towres rounde about it, he brent them vp. Then remoued he to go in to the lande of the Philistines, and went thorow Samaria.

At the same tyme were there many prestes slayne in the battayle, which wylfully and without aduysement went out for to fyght to get them honour. And when Judas came to Azot in the Philistines lande, he brake downe their altares, brent the ymages of them Idols, spoyled the cyties, and came agayne in to the land of Juda.

¶ Antiochus wyllynge to take the cyty of Elimais for a pray, is driuen awaye of the Cytezyns. He falleth in to sychnesse and dyeth. How vnwise Antiochus is made king. The besiege of the tower of Sion. Eupator cometh to Jewry with a great armye. The boldenesse of Eleazer.

CAPI. VI.

Iosephus cap. xii. lib. xii. Antiq.

NOw when kynge Antyochus trauayled thorow the hygh countreyes, he herde that Elymais in Persia was a noble and plentyous cytie in syluer and gold, and that there was in it a very ryche temple: where as were clothes, coate armoures, and shyldes of golde, whiche Alexander the sonne of Philip kynge of Macedonia had left behynde him. Wherfore he wente about to take the cytie and to spoyle it, but he was not able: for the cytezyns were warned of it, & fought with hym. And so he fled and departed with great heuynesse, and came agayne in to Babylon. Yet ouer there came one whiche brought him tydynges to Persyde, that his bandes whiche

1. Macha. iii. c. and. iiii.

were in the lande of Juda, were driuen awey, and how that Lisias went forthe fyrst with a great power, and was driuen awaye of the Jewes: howe that they had won the byttery, and gotten greate goodes out of the hoostes that perysshed: how they had broken down the abhomynation, which he set vp vpon the aultare at Jerusalem, and tented the Sanctuary with byghe walles, like as it was afore yea and Bethsura his cytye also.

So it chaunced, that when the kynge had herde these wordes, he was afrayde and greued very sore. Wherfore he layde hym down vpon his bed, and fell sycke for very sorowe: and all because it hadde not happened as he had deuysed. And there contynued he longe, for his grefe was euer more and more, so that he sawe he must nedes dye. Therfore he sente for his frendes: and sayd vnto them, the slepe is gone fro me myne eyes for the verye sorow and vexacion of herte that I haue. For why I consyder in my mynde the great aduersyty that I am come vnto, & the floudes of heuynes which I am come in, where as afore tyme I was so merry and so greatly set by (by reason of my power) Agayne, consyderynge the euyll that I haue done at Jerusalem, from whens I take al the vessels of golde and syluer that were in it, and sent to fetch awaye the inhabytaunces of Jewry without anye reason why: I know wel, that these troubles are come vpon me for the same cause. And beholde, I must dye with great sorow in a straunge land. Then called he for one Philip a frende of his whom he made ruler of all his realme, and gaue hym the crowne, his robe and his ryng: that he shulde take his sonne Antiochus vnto hym, and bryng hym vp, tyll he myghte raygne him self. So the kyng Antiochus byed there, in the cytie yere. Whē Lysias knew that the kynge was dead, he ordeyned Antiochus his sonne (whom he had brought vp) to raygne in his fathers stede, and called him Eupator. Nowe they that were in the castell (at Jerusalem) kepte in the Jewes rounde about the Sanctuarye, and sought euer tyl to do them harme, for the strengthenynge of the heathen.

Wherfore Judas thought to destroye thē, and called all the people together, that they myght laye syege vnto them. So they came together in the. C. yere, and besieged them, layinge forth their ordynaunce and instrumentes of warre. Then certayne of them that were besieged went forth (vnto whome some vngodly men of Israel ioyned them selues also) and went vnto the kyng sayinge: How longe wyll it be, or thou punysh and auenge our brethren? We haue euer bene myndeed to do thy father seruyce to walke in his statutes and to obeye his commaundementes. Therfore our people fell from vs, & whersoeuer they founde anye of vs, they slew the and they haue not only me slayne with vs, but with all oure countreyes: and beholde, this daye are they besiegynge the castell at Jerusalem, and haue made vp the stronge holde in Bethsura: And yf thou doest not preuente them ryghte soone, they wyll doo more then these, and thou shalt not be able to ouercome them.

When

When the kynge herde this, he was very angry, and called all his frendes, the captaynes of his foremen and of all his horsmen together. He hyred men of warre also out of other realmes, and out of the Iles of the see, which came vnto hym. And the nombre of his hoost was an hundreth thousande foremen, & xxx. thousande horsmen, and xxxii. Elephantes well exercysed in battayle. These came thorow Idumea vnto Bethsura, and besieged it a longe season, and made dyuers instrumentes of warre agaynst it. But the Iewes came out & brent them, and fought lyke men. Then departed Iudas from the castell at Ierusalem, and remoued his hoost toward Bethzacaran ouer agaynst the kynges campe.

So the kynge arose before the daye, and brought the power of his hoost in to the waye vnto Bethzacaran, where the hoostes made them to the battayle, blowynge the trompettes. And to prouoke the Elephantes for to fyght, they shewed them the sap of red grapes, and mulberyes. And deuyded the Elephauntes amonge the hoost: so that by euery Elephaut were xxx. a thousande men well harnessed, and helmettes of stele vpō their heades: Yea vnto euery one of the Elephantes also, were ordeyned fyue hundreth horsmen of the best, which wayted of the Elephaunte, goynge where so euer he went, and departed not from him. Euery elephaut was couered w a strong tower of wod, wherein were thyrtye and two valeaunt men, with weapons to fyght, and within it was a man of Inde to rule the beast.

As for the remnaunt of the horsmen, he set them vpon bothe the sydes in two partes with trompettes, to prouoke the hoost, and to fyre vp suche as were slome in the campe. And whē the sunne shone vpon their shyldes of golde and stele, the mountaynes glistered agayne at them, and were as bryght as the carbuncles of fyre. The kynges hoost also was deuyded, one parte vpō the hye mountaynes, the other lowe beneth: so they went on ta kynge good hede, and keppynge their order. And all they that dwelt in the lande, were afeared at the noyse of their hoost, when the multitude went forth, and when the weapes smote togyther, for the hoost was both great and myghtye. Iudas also and his hoost entred in to the battayle, and slew vi. C. men of the kynges campe. Nowe when Eleasar the son of Saura dyd se one of the Elephauntes harnessed with the kynges badge, and was a more goodlye beast then the other: he thought the kynge should be vpon him, and iopardie him self to deliuer his people, and to get hym a perpetuall name.

Wherfore he ran with a corage vnto the Elephaunt in the myddest of the hoost, smytyng them downe of both the sydes, and slew many about hym. So went he to the Elephauntes fete, and gat hym vnder hym, and slewe him: then fell the Elephaunte downe vpon him, and there he dyed. Iudas also and his men stinge the power of the kynge, and the myghtye violence of his hoost, departed from them. And the kynges armye went vp against them towarde Ierusalem, & pytched their tentes in Iewrye beyde mount Sion. Moreouer, the kynge toke truce with them that were in Bethsura.

But when they came out of the cytye (because they had no vytayles within, and the lande laye vnsylled) the kynge toke Bethsura, and set men to kepe it, and turned his hoost to the place of the Sanctuary, and layd siege to it a great whyle. Where he made all maner of dynaumce: handbowes, fyre darres, ractuettes to cast stones, scorpyons to shoot arowes, and slynges. The Iewes also made ordynaunce agaynst theyre, and foughte a log season.

But in the cytye there were no vytayles, for it was the seuenth yere of the warres, & those heathen that remayned in Iewrye had eaten vp all there store. And in the Sanctuarye were fewe men lefte for the hunger came so vpon them, that they were scattered abrode euery man to his owne place.

Now when Lisias hearde that Philyppe (whom Antiochus the kynge whyle he was yet yonge, had ordeyned to bringe vp Antiochus his sonne, that he myght be kynge) was come agayne out of Perſia & Media w the kynges hoost and thought to optayne the kyngdome: he gat hym in to the kyng in al the haste, and to the captaynes of the hoost, and sayde we decrease dayly, and our vytayles are but small: Agayne, the place that we laye siege vnto is very stronge, and it were oure parte to se for the realme. Let vs agree with these men & take truce with them, and with all their people and graūte them to lyue after their lawe as they dyd afore. For they be greued & do all these thynges agaynst vs, because we haue beryed their lawe. So the kynge and the princes were content, and sent vnto them to make peace, and they receyued it. Now when the kynge & the princes had made an oth vnto them they came oute of the castell, and the kynge went vp to mount Syon. But whē he saw that the place was well fenced, he brake the oth that he had made, & commaunded to destroye the wal rounde about. Then departed he in al the haste, & returned vnto Antioch, where he fould Philip haueynge dominion of the city. So he fought agaynst him and toke the cytye agayne into his handes.

¶ Demetrius raygneth after he had slayne Antyochus and Lisias the troubleth the children of Israel thorow the counsell of certayne wycked persones. The prayer of the prestes agaynst Nycanor. Iudas ouerth Nicanor, after he hadde made his prayer.

CAPI. VII.

In the .CLxxvi. yere came Demetrius the son of Seleucus frome the cyte of Rome with a small companye of men, vnto a cytye of the see coaste, and there he bare rule. And it chaunced, that when he came to Antioch the cytie of his progenitours, his hoost

hoost toke Antiochus & Lisias, to bryng the vnto hym. But whē it was tolde hym, he layd: let me not se their faces. So ꝑ hoost put them to death: Nowe when Demetrius was set vpon the throne of his kyngdome, there came vnto him wycked and vngodly men of Israel: whose captayne was Alcimus, that wolde haue bene made hye prest: These men accused the people of Israel vnto the kynge, sayinge: Judas & his brethren haue slayne thy frendes, and dryuen vs out of our owne lande. Wher fore sende now some man (to whom thou gyuest credence): that he may go & se all the wast ruction, which he hath wrought vnto vs and to the kynges lande, and let him be punished with al his frendes and fauourers.

B Then the kynge chose Bachides a frend of his, which was a man of great power in the realme (beyonde the great water) & layethfull vnto the kynge: and sent him to se the destruction that Judas had done. And as for that wycked Alcimus, he made him hye prest, and Alcimus high prest. commaunded him to be auenged of the children of Israel. So they rode vp, and came wt a great hoost into the lande of Juda, sendynge messengers to Judas & his brethren, and speakinge vnto them with peaceable wordes: but vnder disceyte. Therfore Judas and his people beleued not their sayinge, for they sawe ꝑ they were come with a great hoost.

After this came the scribes togyther vnto Alcimus & Bachides, trustynge the best vnto them. And ꝑ Assidens requyred peace of them, sayng: Alcimus the prest is come of the sede of Aarō, how can he disceyue vs? So they gaue the louyng wordes, and swore vnto the, and sayde: we wyll do you no harme, neyther your frendes: and they beleued them. But the very same day toke they .lx. men of them, and C slew them accordyng to the wordes that are Psal. lxxix. a wryte: They haue cast ꝑ flesh of thy saynctes, and shed their bloud rounde about Jerusalem, and there was no man that wold bury them. So there came a great feare & drede among ꝑ people, sayinge: there is neyther truthe nor eyghteousnesse in them, for they haue broken the appoyntment and othe that they made. And Bachides remoued his hoost frome Jerusalem, and pitched his tente at Bethzetha: where he sent forthe, and toke many of them that had forsaken him: he slewe many of the people also, and cast them in to a greate pyt. Then committed he the land vnto Alcimus, and left men of warre with him to helpe hym, and Bachides him self went vnto the kynge. And thus Alcimus wrested his hye prestlode, and all suche as vexed Israel, resorted vnto him: In so moch that they obtayned the land of Juda, and dyd moche cruell vnto the Israelites.

Now when Judas sawe all the mysches that Alcimus and his company had done (yea more then the Heythen them selues) vnto ꝑ Israelites: he went forthe rounde about all the borders of Jewry, & punished those vnfaithful renagates, so that they came nomore out in the countrey. So when Alcimus saw, that Judas and his people had gotten the vpperhande, and that he was not able to abyde them: he went agayne to the kynge, & sayde all the worst of them that he could. Then the kyng sent Nicanor, one of his chefe princes (whiche bare cruell wyll vnto Israel) and commaunded hym that he shulde vtterly destroye the people.

So Nicanor came to Jerusalem with a great hoost, and sent vnto Judas and his brethren with frēdly wordes (but vnder disceyte) sayinge: there shal be no warre betwyxt me and you: I wyll come with a few men, to se how ye do, with frendshyp. Upō this he came vnto Judas, and they saluted one an other peaceably: but the enemyes were appoynted to take Judas by violence: Neuerthelesse it was tolde Judas, that he came vnto hym but vnder disceyte: wherfore he gat hym away frō him, & wold se his face nomore. Whē Nicanor perceyued that his counsel was bewrayed, he went out to fyghte agaynste Judas beside Capharsalama: where there were slayne of Nicanors hoste .v. M. men: the rest fled vnto the castel of Dauid.

After this came Nicanor vp vnto mounte Syon: and the prestes with the elders of ꝑ people went forth to salute hym peaceably and to shewe him the burntsacrifyces that were offred for the kynge. But he laughed them to scorn, mocked them, defyled their offrynges, and spake dyshaynedly yea & swore in his wroth, sayinge: If Judas and his hoost D be not deliuered nowe in to my handes, as soone as euer I come agayne (and fare well) I shall burne vp this house. With that wolde he out in a greate anger. Then the prestes came in, and stode before the aulter of the temple, weepynge and sayinge: For ye moche as thou, O Lord, hast chosen this house, that thy name myght be called vpon therin and ꝑ it shulde be an house of prayer and prayenge vnto thy people: Be auenged of this man & his hoost, & let them be slayne with the sworde: remembre the blasphemyes of them, and suffer them not to continue any longer.

When Nicanor was gone from Jerusalē he pitched his tente at Bethoron, and there an hoost met hym out of Syria. And Judas came to Adasa with .iij. men and made his prayer vnto God, sayinge: O Lord, because the messengers of kynge Senacherib blasphemed the, the angell went forth, and slew an C.lxxxv. thousande of them: Euen so destroy thou this hoost before vs to day ꝑ other people may know howe ꝑ he hath blasphemed thy Sanctuary: & punish hym, accordynge to his maliciousnes.

And so the hostes rode the felde, the .xiij. day of the moneth Adar: and Nicanors hoost was discomfyted and he hym self was fyrst slayne in the battayle. When Nicanors men of warre sawe that he was kylled, they cast away their weapons & fled: but the Jewes followed vpō them an hole dayes iourney, frō Adasa vnto Gazara, blowynge with the trompets, & makynge tokens after them. So the Jewes came forth of al the townes there about & blew out their homes vpon them, & turned

turned agaynst them: thus were all slayne, and not one of them left.

Then they toke their substance for a pray and smote of Nicanors head & his right hād (which he held vp so proudly) and brought it with them, and hāged it vp afore Jerusalē. Wherfore the people were exceedingly reioyced, and passed over that daye in great gladnesse. And Judas ordeyned that the same day (namely .xiii. day of ♄ moneth Adar) shold be kept in myrth euery yere. Thus the lande of Juda was in rest a litle whyle.

¶ Judas considering the power and godly policie of the Romaynes, maketh peace with them. The embassyt of the Romaynes sent vnto the Jewes.

CAPI. VIII.

¶ IUdas herd also ♄ fame of the Romayns that they were mighty & valeaunte men, and agreable to all thynges that are required of them, and make peare with all men whiche come vnto them, and howe they were doughty men of strength. Besides that it was told him of their battayls and noble actes which they dyd in Galacia, how they had conquered them, and brought them vnder tribute: and what great thinges they had done in Spayn, how that with their wisdom and sobre behaviour, they had won ♄ myntes of syluer and gold that are there, and obteyned all the land, with other places far from them, howe they had discomfited and slayne downe the kynges that came vpon them, frō the vttermost part of the earth, & how other people gaue them tribute euery yere. Howe they had slayne and ouercome philip & Perses kynge of Cethim, and other moo in battayle, whiche had brought they? ordinaunce agaynst them: how they discomfited greate Antiochus kyng of Asia, ♄ wold nedes fight with the, hauyng an. Cxx. Elephantes, with horsemen, charettes, and a very great hoste: how they toke him liue alyue, and ordeyned him with such as shold raygne after him, to paye them a greate tribute, yea and to fynde them good hostages and pledge: besydes all this, howe they had taken from him Judia, Media and Lidia (his best lādes) and gruen them to kyng Eumenus.

Agayne, how they persecuyng ♄ the Grekes were commyng to ver thē: sent agaynst them a capiteyn of an host, which gaue them battayle, slew many of them, led away they? wyues and chyldren captyue, spoyled them, toke possession of their land, destroyed they? stronge holdes, and subdued them to be their bondmen vnto this day. Moreouer how that as for other kyngdomes & Iles, which so euer withstode them, they destroyed them, & brought them vnder their dominiō: but helped euer their owne frendes and thoste ♄ were confederate with them, and conquered kingdomes bothe far & nye: and that who so euer herd of their renowme, was afrayd of them: for whom they wolde helpe to their kingdomes, thoste raigned: and whome it lyked not the to raygne, they put him downe. And howe they were com to great preeminence: hauing no kyng among them, nether any man clothed in purple, to be magnified ther thorow, but had ordeyned them selues a parlyament, wherin there sat thre. C. and. xx. Senatours daily vpon the counsell, to dispatche euer thing worthy of the people, and to kepe good order: And howe that euery yere they chose a Mayre, to haue the gouernaunce of all they? lande: to whom euery man was obedient, & that there was nether enyl will ne discenciō among them.

Then Judas chose Eupolemus the son of Jhon, the son of Jacob, and Jason the son of Eleazar, & sent them vnto Rome for to make frendship and a bond of loue wt the, that they might take frō them the bondage of the Grekes, for the Jewes sawe ♄ the Grekes wolde subdue the kingdom of Israel. So they went vnto Rome (a very great iourney) & came in to the parliament, & said: Judas Machabe? with his brethr & the people of the Jewes hath sent vs vnto you, to make a bōd of frendship and peax with you, and ye to note vs as your louers and frendes. And the matter pleased the Romains right wel, wherfore it was written vp: of the which the Romains made a writing in tables of latyn, and sent it to Jerusalem, that they might haue by them a memorial of the same peax & bond of frendship after this maner: God saue the Romains, & the people of the Jewes, both by se & by land, and kepe the swerde and enemy from the for euermore. ¶ If there come fyrst any war vpon the Romains, or any of their frendes, thorow out al their dominion, the people of ♄ Jewes shal helpe them (as the time requireth) & that with all their hertes. Also they shall nether gyue nor send vnto they? enemyes victayles, weapons, money, ne shyppes: but fulfyl this charge at the Romayns pleasure, & take nothyng from them therfore. Agayn, if the people of the Jewes happen first to haue warre, the Romayns shall stande by them with a good wyll, accordynge as the tyme wyl suffer. Nether shall they gyue vnto the Jewes enemyes, victayles, weapons, money, nor shyppes. Thus are the Romayns content to do, and shal fulfyl their charge without any discayte.

Accordynge to these articles, the Romaynes made the bonde with the Jewes. Nowe after these artycles, sayde they, if anye of the partyes wyll put to them, or take anye thynge from them: they shall do it with the consent of both: and what so euer they adde vnto them or take from them, it shall stande faste. And as touchynge the enyll that Demetrius hath done vnto the Jewes, we haue wryten vnto hym, sayinge: Wherfore layest thou thy heuy yoke vpon the Jewes our frendes and louers? ¶ If they make anye complaynte of the agayne vnto vs, we shall defende them, and fyght with the by se and by lande.

After the death of Nicanor Demetrius sendeth his armye agaynst Judas. Judas is slayne. Jonathas is put in the stede of his brother. The strife betwene Jonathas and Bachides. Alcimus is taken with the pestylence and dyeth. Bachides returneth agayne vnto the kynge. He commeth vpon Jonathas by the counsel of certayne wicked persons, and is ouercome. The truce of Jonathas & Bachides.

CAPI. IX.

1. Mach. vii. Iose. xii. xvii. libro. xii.

A In the meane season, when Demetrius herd that Nicanor and his host was slayne in the felde, he proceded further, & sende Bachides and Alcimus agayne in to Jury, & chose that were in the ryght wing of his host vnto them. So they went forth by the way that leadeth vnto Galgala, and pitched their tentes before Melaloth, which is in Arbellis, & wan the city, & slew moch people. In the first moneth of the. Clii. yere, they brought they? hoste to Jerusalem, and rose vp and came to Berea, with. xx. thousand fotemen, and two thousande horsemen.

Now Judas had pitched his tent at Laisa with thre. M. chosen men. And whē they saw the multitude of the other army, that it was so greate, they were sore afrayde, and conueyed them selues out of the hoste. In so moche that there abode no moo of theym but eyght hundred men. When Judas saw that his host fayled him, and that he must nedes fight, it brake his hert, that he had nō time to gather the togither: wherfore that mā was in extreme trouble. Neuertheles he said vnto them that remayned vnto him: Up, let vs go against our enemies, paduenture we shal be able to fight with them. But they wold haue stopped him saying: we shal be able, therfore let vs now saue our liues, & turne agayn to our brethren and then wil we fight against them, for we are here but fewe.

B And Judas sayde: God forbyd, that we sholde flie from them. Wherfore yf our time be come, let vs die manfully for our brethrē, and let vs not slayne our honour. Then the host remoued oute of the tentes, and stode agaynst them. The horsemen were diuided in two partes: the slynge castars, and the archers wente before the hoste, and all the myghty men were formest in the feld. Bachides him self was in the right wing of the hoste, and the host drew nye in two partes, and blewe the trompettes. They of Judas syde blewe the trompettes also, & the earth shoke at the noyse of the hostes, and they stroke a felde from the morow tyll nyght. And when Judas saw that Bachides hoste was strongest of the ryght syde, he toke with hym all the hardy men, and brake the right winge of their ordre, and folowed vpō them vnto the mount Azot.

Now when they which were of the lefte wynge sawe that the ryght syde was discomfited, they persecuted Judas and them that were with him. Then was there a sore batel for many were slayne and wounded of bothe the parties: Judas also him self was kylled, and the remnaūt fled. So Jonathas and Symon toke Judas their brother, and buryed him in his fathers sepulcre, in the citye of Modin. And al & people of Israel made grete lamentacion for him, and mourned long saying: Alas that this worthy holde be slayne which delyuered the people of Israel. As for other thinges pertayning to the battayles of Judas, the noble actes that he did, and of his worthynesse: they are not written, for they were very many.

Judas is slayne.

And after the death of Judas, wycked men came vp in all the costes of Israel, and there arose al such as worke vngodlynes. In those dayes was there a great derth in the land, & all the countrey gaue ouer them selues and theirs vnto Bachides. So Bachides chose wicked men, & made them lordes in the land. These sought out, and made serch for Judas frendes, and brought them vnto Bachides: which auenged him self vpon them, with great despite. And there came so greate trouble in Israel, as was not sens the time that no prophet was sene there.

C Then came all Judas frendes togyther, & said vnto Jonathas: For so moch as thy brother Judas is dead, there is none lyke hym to go forth against our enemies, against Bachides, and such as are aduersaries vnto our people. Wherfore this daye we chose the for him, to be our prince & capiteyn, to order our battel. And Jonathas toke the gouernaunce vpon him at the same time, and ruled in stede of his brother Judas. When Bachides gat knowlege therof, he sought for to slee him: But Jonathas and Simō his brother perceyuing that, fled in to & wildernes of Thecua with all their company, and pitched their tētes by the water pole of Asphar.

Ioseph. xii. libro. xii.

When whē Bachides vnderstode, he came ouer Jordan with all his host vpon the Sabboth daye. Now had Jonathas sent his brother Jhon, a capiteyn of the people to praye his frendes the Nabuthites, that they wolde lend the their ordinaūce, for they had moche. So the children of Jambry came out of Medaba, and toke Jhon, and al that he had, and went their way withall. Then came worde D vnto Jonathas and Symon his brother, that the children of Jambry made a great mariage and brought the bride from Medaba with great pompe: for she was doughter to one of & noblest princes of Canaan. Wherfore they remembred the bloude of Jhon their brother, & went vp, & hid them selues vnder the shadow of the mountayne.

So they lyft vp their eyes, and loked, and beholde there was moche ado, and great repayre, for the bridegrome came forthe, & his frendes and his brethrē met them with tympanies, instrumentes of musycke, and many weapons. Then Jonnathas and they & were with him, rose oute of their lurkinge places agaynst them, and slew many of them. As for the remnaunt, they fled in to the mountayns and they toke all they? substaunce. Thus the mariage was turned to mourninge, and the noyse of their melody in to lamentacion.

And

And so when they had auenged the blonde of
they⁹ brother, they tourned agayne vnto Jor
dane.

Bachides hearing this, came vnto the very
borders of Jordan with a greate power vpon
the Saboth daye. And Jonathas sayd to his
cõpany: let vs get vp, and fight against our
enemies: for it standeth not with vs to daye
as in times past. Beholde, our enemies are in
our way, the water of Jordane vpon the one
syde of vs, with banckes, rennes and woddes
of the other side, so that there is no place for
vs to depart vnto. Wherfore cry now vnto
heuen, that ye may be deliuered from the po-
wer of your enemies. So they stroke the ba-
tel. And Jonathas stretched out his hande to
smyte Bachides, but he fled backward. Then
Jonathas and they that were with him lepte
in to Jordan, and swymmed ouer Jordan vn
to hym, & there were slayne of Bachides side
that daye, a. M. men.

Therfore Bachides with his host turned
again to Jerusalē, and buylt vp the castels &
strong holdes & were I Jury, Jericho, Emaus
Bethor, Bethel, Thamnata, Pharathon, Topo, with hye walles, with portes, and with
lockes, and set me to kepe them, & they might
vse they⁹ malice vpon Israell. He walled vp
Bethsurah, Gazarah, and the castel at Jeru
salē also, & pronided the with men & vitailes.
He toke also the chyefe of mens sonnes in the
country for pledges, & put them in the castel
at Jerusalem to be kepte.

Afterward in the. C. lij. yere in the second
moneth, Alcimus commaunded that the wal-
les of the inmost sanctuary shold be destroy-
ed, and the buildinges of the Prophetes also.
And when he began to destroy them, the thin
ges that he went about were hyndred, for he
was smytten with a palsey, & his mouth shut
so & he coulde no more speke, ne commaunde
any of his house concernynge his busynesse.
Thus dyed Alcimus in great misery at the
same tyme, and when Bachides saw that Al
cimus was dead, he turned again to the king
and so the land was in rest two yeres. Then
all the vngodly men helde a counsel, saying:
Beholde, Jonathas and his companye are at
ease, and dwell without care. Wherfore let
vs bring Bachides hither, & he shall take the
all in one nyght.

So they went & gaue Bachides this coun-
sell, which are for to come with a great host, &
sent letters priuily to his adherentes whiche
were in Jury, to take Jonathas & those that
were with him: but they might not, for the
other had gotten knowlege of they⁹ deuice.
And Jonathas toke. l. of the men of y countrey (whi
che were y⁹ rynge leaders of them) & slew the.
Then Jonathas and Symon, & their compa
ny departed vnto the city Bethbesen, which
lieth in the wildernesse, and repayred the de
cay therof, and made it stronge. When Ba-
chides knew this, he gathered all his hoste, &
sent worde to them that were of Jury. The
same he & layd siege to Bethbesen, & fought
against it a longe season, and made instru-
mentes of war. Now Jonathas left his bro-
ther Symon in the city, and went forth hym
self in the country, and came with a certein
nombre, and slew Odares and his brethren,
and the children of Phaseron in their tentes:
so that he began to be strong, and to increase
in power.

As for Symon & his company, they went
out of the city, and brent vp the instrumentes
of warre, and fought against Bachides, and
discomfited hym. And Bachides was sore
vexed because his counsel and trauayle was
in vayn. Wherfore he was wroth at the wic
ked men (that gaue him counsel to come in to
their land) and slew many of them. The pur
posed he with his company to go away in to
his owne country: wherof when Jonathas
had knowlege, he sent embassadours vnto him
for to make peace with him, and that he shold
deliuer him his prisoners agayn. To y⁹ whi-
che Bachides consented gladly, and dyd ac-
cording to his desire, yea & make an oth that
he shold neuer do him harme all the dayes of
his lyfe. So he restored vnto him all the pri-
soners that he had taken out of the land of Ju
da, and then turned and went his waye in to
his owne land, neither proceded he any fur-
ther to com vnto y⁹ borders of Juda. Thus Is
rael had no more war. And Jonathas dwelte
at Machmas, and began there to gouern the
people, and destroyed the vngodly men oute
of Israel.

¶ Demetrius desyreth to haue peace with Jona-
thas. Alexander mouyth war against Demetrius.
Demetrius is slayne. The frendship of Ptolomeus
and Alexander.

CAPI. X.

IN the. C. lx. yere, came Alexander, the son A
of noble Antioch*, and toke Ptolomais, Alexander.
whose citizins receiued him, and there he Joseph. capit.
raygned. When Demetrius herde therof, he 6. lib. 13. ant.
gathered an exceedyng great hoste, and went
forth against hym to fyght. Wherfore De-
metrius sent letters vnto Jonathas wiche lo-
uynge wordes, and prayed hym greatlye.
For he saide: we will fyrste make peace with
him, before he bynd him selfe with Alexander
against vs, els he shal remembre the euil that
we haue done against him, his brother & his
people, and so he gaue Jonathas leue to ga-
ther an hoste, to make weapons, and to be cõ-
federate with hym, and commaunded the
pledges that were in the castell to be deliue-
red vnto hym.

Then came Jonathas to Jerusalem, & red
the letters, in the audience of all the people,
and of them that were in the castel. And they
sore were they sore afrayde, because they
herde that the kynge had given hym leyence
to gather an hoste. Thus were the pledges
deliuered vnto Jonathas, whiche deliuered
them to their elders. Jonathas also dwelt at B
Jerusalem, and began to buylde vp and to
repayre the citie, commaundyng the worke-
men to wall it, and the mounte Syon round
about with frest stone, to be a stronge holde,

L ii. ij. and

vnto so they did. For to the Bethen ꝑ were in ꝑ castell which Bacchides had made vp, they fled, so that every man left the place, & went in to his own countrey. Only at Bethsura remayned certeyn of the Jewes, which had forsaken the law & commaundementes of God, for Bethsura was their refuge.

Now whē kyng Alexander herd of the promises that Demetrius had made vnto Jonathas, & when it was tolde hym of the battels and noble actes, which he & his brethren had done, and of the greate trauayles ꝑ they had take, he said: where shal we fynd such a mā wyl, we will make him our frend, and be confederate with him. Vpō this he wrote a letter vnto him, with these wordes: kyng Alexander saluteth his brother Jonathas. We haue herd of the, that thou art a valeaūt mā, and mete to be our frend: wherfore this day we ordeyn the to be the hye preest of thy people, and to be called the kynges frend. (Vpō this, he sent hym a purple clothynge, and a crowne of golde) that thou mayste consydre what is for our profyte, and kepe frendshyp towarde vs.

B So in the seuenth moneth of the. C.lx. yere vpō the solemne feast day of the tabernacles Jonathas put the holye rayment vpon hym. Then gathered he an hoste, and made many weapons. Which when Demetrius herd, he was maruelous sory, & said: Alas, what haue we done, that Alexander hathe preuented vs in getteynge the frendshyp of the Jewes, for his owne defence? Yet wil I wryte louingly vnto them also, yea & promise them dignities and rewardes, that they may be of my syde. Wherupon he wrote vnto them these wordes: King Demetrius sendeth greting vnto ꝑ people of ꝑ Jewes. Where as ye haue kept your couenaunt toward vs, and continued in our frendship, not enclining to our enemyes we were glad, when we herd therof. Wherfore remayne stil and be faythfull to vs: and we shal recompence you for the thinges, that ye haue done on youre partye: we shall release you of many charges, & gyue you rewardes. And now I discharge you and all the Jewes from tributes, I forgiue you the customes of salt, and lease you of the crowne taxes, of ꝑ thirde parte of sede, and halfe of the frute of trees, which is mine own duty. These I leue for you, from this daye forthe: so that they shall not be taken of the land of Juda, nor of the thre cities which are added therunto out of Samaria and Galilee, frome this daye D forth for euermore. Jerusalem also with all thynges belongyng therto, shall be holy and free: yea the tithes and tributes shal perteyn vnto it. As for the power of the castel which is at Jerusalem, I remit and giue vnto ꝑ hye preest, that ye maye set in it suche men, as he shall chose to kepe it. I freely deliuer all the Jewes that are prysoners throwout oute all my realme: so that euery one of them shal be free frome payinge anye trybute, yea euen of their catell.

All the solemne feastes, Sabothes, newe moones, the dayes appoynted, the thre dayes before & after the feast, shal be free for all the Jewes in my realme, so that in them no man shal haue power to do any thyng, or to moue any businesse against any of them, in any maner of cause. There shall.xxx.M. also of the Jewes be written vp in the kynges host, and haue their wages payde, as all other men of warre of the kynges hoste haue, and of them shal be ordeyned certeyn to kepe the kynges strong holdes: yea and some of them shal be set ouer the kynges busines, ꝑ they may faithfully dele with ꝑ same. The Jewes also shal haue princes of their owne, & walke in their owne lawes, as the kynge hath commaunded in the land of Juda.

And the thre cities that are fallen vnto Jury from the countrey of Samaria and Galilee, shall be taken as Jury, and be vnder one: neither be subiect to any straunge lorde, but to the hye preest. As for Ptolomais & the land perteynynge therto, I gyue it vnto the Sanctuary at Jerusalem, for the necessary expences of the holy thinges. Moreouer I will gyue euery yere.xv. thousande sicles of syluer out of the kinges chester (which perteyneth vnto me) to the worke of the temple: yea and lose what remayneth (whiche they that had oure maters in hād in tymes past haue not payde) that same shall they giue vnto therym also. And beside s al this, fyue thousand sicles whiche they toke yerely of the rentes of the Sanctuary, shall be longe vnto the preestes ꝑ do seruyce.

Item, who so euer they be that fle vnto the temple at Jerusalem, or within the lyberties therof, whē as they are fallen in to the kinges daunger for any maner of businesse, they shal be pardoned, and all ꝑ goodes that they haue in my realme, shal be free. For the buylding also and repayring of the worke of the Sanctuary, expenses shall be gyuen out of ꝑ kynges chester: Yea and for the makyng of the walles rounde about Jerusalem, for the byldyng downe of the olde, & for the settinge vp of the stronge holdes in Jurye, shall the costes and charges be gyuen oute of the kynges chester.

But when Jonathas and the people herde these wordes, they gaue no credence vnto the, neither disceyued them: for they remembred the great wyckednesse that he had done vnto Israell, and how sore he had vexed them. Wherfore they agreed vnto Alexander, for he was a prynce that had bene frendly with them, and so they stode by hym alway. Then gathered kyng Alexander a great hoste, and brought his armye egayust Demetrius. So the two kinges strode battayle togither, but Demetrius hoste fled, and Alexander followed after and fell vpon them. A mighty sore felde was it, contynuyng tyl the sunne went downe, and Demetrius was slayne the same daye.

And Alexander sente embassadours vnto Ptolomy the kyng of Egypt with these wordes, saying: for so moch as I am come again to my realme, and am sette in the trone of my progenytours, and haue gotten the dominion

minion ouer cõmed Demetrius, conquered the lande, & fleyhen a feide with hym, so that we haue discomfeted both hims and his host, and syt in the trone of his kyngdom: Let vs now make frendshyp togyther, gyue me thy doughter to wyfe: so shall I be thy sonne in lawe, and gyue the rewardes, and her greate dignytye. Ptolomy the kynge gaue answerr, sayinge: Happye be the daye wherin thou art come agayne to the land of thy progenitours, and set in the trone of their kyngdome. And now will I fulfyll thy wyrcyng: but mete me at Ptolomais, that we maye se one an other, and & I may mary my doughter vnto the accordyng to thy desyre. So Ptolomy went out of Egypt with his doughter Cleopatra, and came vnto Ptolomais in the Cirii. yere, where kyng Alexander met hym, and he gaue Alexander his doughter Cleopatra, and maried them at Ptolomais w̃ greate worshyp, lyke as the maner of kynges is to be. Then wrote kyng Alexander vnto Jonathas, that he sholde come and mete hym. So he went honourably vnto Ptolomais, and there he met the two kynges, and gaue them great presentes of golde and syluer, & found fauour i their sight. And there came togither against Jonathas certeyn wycked men, and vngracious persons of Israel, makyng complayntes of him, but the king regarded them not. As for Jonathas the kyng commaunded to take of his garmentes, and to clothe hym in purple: and so they dyd. Then the kynge appoynted him to syt by hym, and sayd vnto his princes: Go with hym in to the myddest of the citye, and make a proclamacion, that no man complayne agaynst him of any matter, and that no mã trouble him, for any maner of cause.

So it happened that whẽ his accusers saw the worshyp which was proclaymed of hym and that he was clothed in purple, they fled euerychone. And & king made moche of him, wrote him amonge his chiefe frendes, made him a duke, and partaker of his dominion. Thus Jonathas went agayne to Jerusalem, with peace and gladnesse. In the. Clxv. yere cam Demetrius the son of Demetrius from Creta in to his fathers lande, wherof when Alexander herde tell, he was eyght sory, and returned vnto Antioche. And Demetrius chose Appolonius, whiche had & gouernaunce of Celosiria, to be his capteyn.

So he gathered a great hoste, and came vn to Jamnia, and sende worde vnto Jonathas the hye preest, sayinge: Darest thou withstande vs thy selfe alone? As for me, I am but laughed to scorne and shamed, bycause thou prouedst thy strength against vs in the mountaynes. Lowe therfore yf thou trustest in thyne owne strengthe, come downe to vs in to the playne feilde, and there let vs proue our strength togither: thou shalt fynd, that I haue valeaunt men of warre with me, and shalt knowe whome I am, and the other that stande by me,

Which saye that your fote is not able to stande before ourr face, for thy fathers haue ben twise chased in to their owne land. And nowe, howe wilte thou be able to abyde so great an host of horsmen and fotemen in the feild, where as is neither rock, stone ne place to flie vnto?

When Jonathas herde the wordes of Appolonius, he was moued in his mynde, wherfore he chose. x. thousand men, and went out of Jerusalem, and Symon his brother mette hym, for to help him: and they pitched their tentes at Joppa, but the city kept hym forth, for Joppa was an hold of Appolonius. The Jonathas layde siege to it, and they & were in the citye for very feare let hym in: and so Jonathas wan Joppa. Appolonius hearyng of this, toke thre thousande horsmen, with a great hoste of fote, and went as though he wolde goo to Azotus, and came immediatly in to the playne feilde: bycause he had so many horsmen, and put his truste in them. So Jonathas folowed vpon hym to Azotus, and there they stroke the battayle. Now had Appolonius left a thousande horsmen behynde thẽ priuily in the tentes. And whẽ Jonathas knewe that suche wayte was layde behynde them, they went rounde about the enemyes host, and shot dartes at the people from the morynng to & euenyng. As for Jonathas people, they kepte their order as he had commaũded them, and the enemyes horses were euer labouryng.

Then brought Symon forth his host, and set them agaynst the fotemen. For the horsemen were very alredye. So he discomfeted them, and they fled. And they that were scatred in the feild, gat them to Azotus, and cam in to the temple of Dagon their ydol, & they myght there saue their liues. But Jonathas set fyre vpon Azotus, and al the cities round about it, and toke their goddes, and brent vp the temple of Dagõ with all them that were fled in to it. J

Thus were slayne and brent wel nye eight thousande men. So Jonathas remoued the hoste from thence, and brought them to Ascalon, where the men of the city came forth, and met him with great worshyp. After this wente Jonathas and his hoste agayne to Jerusalem, with greate substaunce of good. (1 Mach. 11.)

And when kyng Alexander herde their thinges, he thought to doo Jonathas more worshyp, and sent hym a coler of gold, as the vse is to be gyuen vnto suche as are of the kynges nexte bloude. He gaue hym also the citye of Accaron with the landes belongyng ther to in possession,

¶ The difference betwyxt Ptolomeus and Alexander his sonne in lawe. The deathe of Alexander. Demetrius reigneth after the death of Ptolomeus. Gyrcu is besieged of Jonathas. Demetrius sendeth that no man resysted hym, sende his armye agaynst. Typhon moueth Antiochus agaynste Demetrius. Demetrius is holpen by & succour of Jonathas. After his holpenesse he breaketh his couenaunt that he had made.

CAPI. XI.

1.11.16. And

Joseph. c. a. lib. 13. cap.

AND the kynge of Egypte gathered an hoost (lyke the sand that lyeth vpon the see shore) and many shyppes: and wet about therow discepte to obteyne the kyngdome of Alexander, and to ioyne it vnto his owne realme. Upon this he toke his iourney in to Syria, and was letten in to the cityes, and men came forth to mete him: for kynge Alexander had commaunded them so to do, bycause he was his father in lawe. Nowe when Ptolomy entred in to any city, he left men of warre to kepe it, and this he dyd thorow out all the cityes. And when he came to Azotus, they shewed hym the temple of Dagon and Azotus that was brent vp, with the other thinges which were destroyed, the ded bodyes cast abrode, and the graues that they had made by the way syde, for suche as were slayne in the felde: And tolde the kynge that Jonathas had doone all these thynges, to the intent they myghte get him cyuyll wyll. But the kyng: sayde not a worde therto. And Jonathas met the kynge with greate honour at Joppa, where they saluted one an other, and toke their rest. So when Jonathas had gone with the kyng, vnto the water that is called Eleutherus, he turned agayne to Jerusalem. Now Ptolomy had gotten the dominion of the cityes vnto Seleucia vpon the see coste, ymaginyng wycked counsels agaynst Alexander, and sente embassadours vnto Demetrius, sayinge: Come, lette vs make a bonde betwyxte vs, so shall I gyue the my doughter that Alexander hath, & thou shalt raygne in thy fathers kyngdome. I repente that I gaue Alexander my doughter, for he goeth about to slaye me. And thus he slaundred Alexander, bycause he wolde haue hadde his realme.

Thus he toke his doughter from him, gaue her vnto Demetrius, and forsoke Alexander so that his malyce was openly knowen. And Ptolomy came to Antioch, where he set two crownes vpon his own head: the crowne of Egypt and of Asia. In the mean season was kyng Alexander in Cilicia, for they þ dwelt in those places, had rebelled against him. But when Alexãder herd of this, he came to war agaynste him. So kynge Ptolomy brought forth his hoste, and met him with a myghtye power, and chased him away. Then fled Alexander into Araby, there to be defended, & kyng Ptolomys honour increased. And Zabdiel the Arabian smote of Alexanders head, & sent it vnto Ptolomy. But the third day after dyed kyng Ptolomy hym selfe, and they whom he had set in the stronge holdes, were slayne of those that were within the cityes. And Demetrius raigned in þ hundred. lxvij. yere.

Alexander is slayne.

At the same tyme gathered Jonathas them that were in Jewry to lay siege vnto the castell whiche was at Jerusalem, and so they made many instrumentes of warre agaynste it. Then went there certeyn vngodly persons (whiche hated their owne people) vnto kyng Demetrius, and told hym that Jonathas besieged the castell. So when he herd it, he was

angry, & immediatly came vnto Ptolomais, and wrote vnto Jonathas that he sholde not laye siege to the castell, but come and speake with hym in all the haste. Neuertheles whe Jonathas herde this, he commaunded to besiege it. He chose also certeyn of the elders & priestes of Israell, and put hym selfe in the peryll: and toke with hym golde, syluer, clothynge, and diuers presentes: and wente to Ptolomais vnto the kynge, and founde hym gracious.

And though certayne vngodly men of his owne people made complayntes vpõ him, yet the kyng intreated him, lyke as his predecessours had done before, and promoted him in the sight of all his frendes, confirmed him in the hye prestehod, with all þ worshyp þ he had afore, & made him his chief frend. Jonathas also desired the kyng that he wolde make Jury free, with the three head cityes in Samaria and the landes pertaynge therto: vpon this dyd Jonathas promyse him three. C. talentes. Wherunto the kyng consented and gaue Jonathas writing of the same, cõteyning these wordes: Kynge Demetrius sendeth greting vnto his brother Jonathas, and to the people of the Jewes. We sende you here a copy of the lettre whiche we dyd wryte vnto our elder Lasthenus, concernynge you, that ye sholde knowe it.

Kynge Demetrius sendeth gretynge vnto Lasthenus his elder. For the kyndnesse þ our frendes the people of the Jewes kepe vnto vs, and for the louynge kyndnesse whiche they beare towarde vs: we are determyned to do them good. Wherfore we ordeyne all the costes of Jewry with three cityes, Lydda and Ramatha, whiche are added vnto Jury from Samaria, and all þ landes pertayning therunto, to be freely separated for suche as do sacrifice in Jerusalem: bothe concerning the paymentes whiche the kynge toke yerely afore tyme, and the fruites also of the earthe and trees. As for other tythes and tributes þ belonged vnto vs, we discharge them therof from this tyme forthe. In lyke maner we graunt vnto them all the customes of salte & crowne cares which were brought vnto vs. And this fredom shall they haue tyme and stedfast, from this tyme forth for euermore. Therfore se that ye make a copy of these our letters, and deliuer it vnto Jonathas: that it may be kept vpon the holy mount in a conuenient place.

After this, when Demetrius the kyng saw that his lande was in reste, and that no resistaunce was made hym: he sent awaye all his hoste euerye man to his owne place, excepte an armye of straungers, whome he brought from the yles of the heathen, wher fore all his fathers hoste had euil wil at him. Now was there one Tryphon, that had ben of Alexanders parte afore, whiche when he sawe that all the hoste murmured agaynste Demetrius, he went to Emalcuel the Arabia (that brought vp Antiochus the sonne of Alexander) and lay fore vpon hym to deliuer hym this yonge Antiochus: that he myghte

reygne

raygne in his fathers stede. He tolde him also what greate cupll Demetrius had done, and his men of warre loued him not: and so remayned there a longe season.

And Jonathas sent vnto kynge Demetrius, to dryue them out whiche were in the castel at Jerusalem, in the other refuges, for they dyd Israel great harme. So Demetrius sent worde vnto Jonathas, saying: I will not only do these thinges for the and thy people, but at tyme conuenyent I wyll do bothe the and thy people great worship. But now thou shalt do me a pleasure, yf thou wylt sende me men to helpe me: for all myne armye is gone fro me. So Jonathas sent him thre M. strōg men vnto Antioche, and they came vnto the kynge, wherefore the kynge was very glad at their comynge. But they that were of the cytie (euen an. C.xx thousande men) gathered them together, and wold haue slayne ỳ kyng, whiche fled in to his courte: and the cytezyns kepte the stretes of the cytie, and beganne to fyght.

Then ỳ kyng called for the Jewes helpe, which came vnto him al together, and went abrode thorow the cytie, and slewe the same daye an. C. M. men: set fyre vpō the cytie, gat many spoyles in that daye, and deliuered the kynge. So when the cytezyns sawe that the Jewes had gotten their wyl of the cytie, and they them selues disapointed of their purpose they made their supplication vnto the kynge, saynge: Graunte vs peace, and let the Jewes cease from troublynge vs and the cytie, and vpō this they cast awaye their weapens. Thus they made peace, and the Jewes gat greate worship in the sight of the kynge, and in the sight of al that were in his realme, and were spoken of thorow out ỳ kyngdome: and so they came agayne to Jerusalē with greate goodes.

So the kynge Demetrius sat in the trone of his kyngdome, and had peace in his lande. Neuertheles he dyssembled in all that euer he spake, and withdrew him self from Jonathas, neither rewarded him according to the benefytes whiche he had done for hym, but troubled him very sore. After this came Typhon agayne with ponge Antiochus, whiche raigned and was crowned kyng. Then there gathered vnto him all the men of warre, whō Demetrius had put awaye: these fought against Demetrius, which fled and turned his back. So Typhon take the Elephantes, and wan Antioche. And ponge Antiochus wrote vnto Jonathas, saying: I confyrme the in the priesthode, and make the ruler of foure countreyes, that thou mayst be a frend of the kinges.

Upon this he sent hym golden vessels to be serued in, and gaue him leaue to drynke in golde to be clothed in purple, and to were a coler of golde. He made his brother Symon also captayne, from the coastes of Tyrus vnto the borders of Egypte. Then Jonathas toke his iourneye, and wente thorow the cytyes beyonde the water of Jordane, and all the men of warre of Syria gathered ỳt vnto hym for to help hym. So he came vnto Ascalon, and they of the cytie receyued hym honourably: and from thence wente he vnto Gaza, but they wold not let hym in: wher for he layde siege vnto it burnynge vp and spoylyng ỳ places that were about the cytie.

And the cytezyns of Gaza submytted the selues vnto the Jonathas, which made peax with ỳt, but toke of them soones to pledge sent them to Jerusalem, and went thorowe the countery vnto Damascus. Nowe when Jonathas herde ỳ Demetrius prynces were come in to Cades (which is in Galilee) with a greate host, purposynge to put Demetrius out from medlynge in the realme: he came agaynst them, and left Symon his brother in the lande: whiche came to Bethsura, and layde siege to it a longe season and dyscomfyted the. So they desyred to haue peax with h. in whiche he graūted them and afterward put them out from thence toke the cyty, & set men to kepe it. And Jonathas with his hoost came to the water of Genesar, & bytymes in the mornynge gat them to the playne felde of Asor.

And beholde, the hostes of the heithen met them in the felde, & layed watch for them in the mountaynes: so that when Jonathas came agaynst them ỳ other which were layd to watch, rose out of their places, & fought, & they that were of Jonathas syde, fled euery man: there was not one of them left, except Mathathias the son of Absalomus, and Judas the sonne of Calphi the captayne of the hoost. Then Jonathas rent his clothes, layd earth vpon his heade, made his prayer, and turned agayne to them in ỳ felde: where they fought together, and he put them to flyght. Nowe when his owne men that were fled, sawe this: they turned agayne vnto him, and helped hym to folowe vpon all their enemyes vnto their tētes at Cades. So there were slayne of ỳ heythen the same day. xx. M. men, & Jonathas turned agayne to Jerusalem,

¶ Jonathas sendeth embassadours to Rome and to the people of Sparta to renue their confederacie or frendshyp. Jonathas putteth to fyght the prynces of Demetrius. Tryphon taketh Jonathas by disceyte.

CAPI. XII.

JOnathas seinge that the tyme was mete for hym, chose certayne men and sente them vnto Rome for to stablysshe and to renue the frendshyp with them. He sent letters also vnto Sparta, and to other places in lyke maner. So they went vnto Rome, and entred into the counsell and sayde: Jonathas the hyghe prest and the people of the Jewes hath sent vs vnto you, for to renue the olde frendshyp and bond of loue. Upon this the Romayns gaue them fre passportes, that men shuld lede them home into the lād of Juda peaceably. And this is ỳ copy of ỳ letters that Jonathas wrote vnto the Spartians. 1.Mac.xii.a

Jonathas

Jonathas the hyghe preest with the elders, priestes, and the other people of the Jewes, sende greetyng vnto the Spartyans their brethren. There were letters sent long ago vnto Onias the hye preest, from Arius, whiche the rayned among you: that ye are our brethren, as the writynge made therupon specifyeth. And Onias entreated the embassadour that was sent honorably, and receyued the letters: wherin there was mencyon made of the bonde of loue and frendshyp. Wut as for vs, we nede no such writynges: for why, we haue the holy bokes of scrypture in our handes to our comforte. Neuertheles, we had rather sende vnto you, for the renuyng of the brotherhede and frendshyp: lest we would be straunge vnto you, for it is longe, sythens the tyme that ye sent wordes vnto vs. Wher fore in the sacrifices that we offre, and other ceremonyes vpon the hye solemne dayes and other, we alway remembre you without ceasynge (lyke as reason is, and as it becommeth vs to thynke vpon oure brethren) yea and are eyght glad of your prosperous honour.

And though we haue had greate troubles and warres, so that the kynges about vs haue foughten agayns vs: yet wolde we not be grenous vnto you, nor to other of our louers and frendes in their warres. For we haue had helpe from heauen, so that we are delyuered, and our enemyes subdued. Wher fore we chose Numenius the sonne of Antiochus and Antipatre the sonne of Jason, and sent them vnto the Romaynes, for to renue the olde bonde of frendshyp and loue with them. We commaunded them also to come vnto you, to salute you, and to delyuer you oure letters, concernynge the renouacyon of oure brotherhede. And nowe ye shall do eyght well, to gyue vs an answere therunto.

And this is the coppe of the writynge, which Arius the kynge of Sparta sent vnto Onias: Arius kynge of the Spartians sendeth greetyng vnto Onias the hye preest. It is fou̇nd in writynge, that the Spartians and Jewes are brethren, and come out of the generacyon of Abraham. And nowe for so moche as this is come to oure knowledge, ye shall do well, to wryte vnto vs of youre prosperitye. As for vs, we haue wryten oure mynde vnto you: Our catell and goodes are yours, and yours ours. Theise thynges haue we commaunded to be shewed vnto you.

When Jonathas herde, that Demetrius princes were come forthe to fyght agaynste him, with a greater hoost then afore, he went from Jerusalem, and met them in the lande of Hemath, for he gaue the not space to come in to his owne countrey. And he sent spyes vnto their tentes, whiche came agayne and tolde him, that they were appoynted to come vpon him in the nyght season. Wherfore whe the sunne was gone downe, Jonathas commaunded his men to watch al the nyght, and to be redye with weapons for to fyght: and set watchmen rounde about the hoost. Wut when the aduersaryes herde that Jonathas was readye with his men to the battayle, they feared, and were afrayde in their hertes and kyndled fyres in in their tentes, brake vp, and gat them away. Neuertheles Jonathas and his companye, knewe it not tyll the morynge, for they sawe the fyres burnynge.

Then Jonathas followeth vpon them, but he myght not ouertake them, for they were gone ouer the water Eleutherus. So Jonathas departed vnto the Arabias (which were called Zabadei) slewe them, and toke their goodes. He proceded further also, and came vnto Damascus, and went throwout all that countrey. Wut Simon his brother toke his iourney and came to Ascalon and to the next stronge holdes: departynge vnto Joppa, and wan it. For he herde that they wolde stande of Demetrius partye: wherfore he sent men of warre in the cytye, to kepe it. After this came Jonathas home agayne, and called the elders of the people together: and deuysed with them for to buylde vp the stronge holdes in Jewry, & the walles of Jerusalem, to set vp an hye wal betwyxt the castell & the cyty, for to seperate it from the cityе, that it myght be alone, and that men shulde neyther bye nor sell in it.

Upon this they came together for to buylde vp the cyty: and for as moch as the wall vpō the broke of the west syde (called Cephethetah) was fallen down, they repayred it. And Symon set vp Adiadah in Sephelah, & made it stronge settyng poztes and lockes vpon it. Now when Tryphon purposed to raygne in Asia, to be crowned, and to slaye the kyng Antiochus: he was afrayed for Jonathas wolde not suffre him, but fyght against him. Wher fore he went about to take Jonathas & to kil him.

So he departed, and came vnto Bethsan. Then went Jonathas forth against him to the battayle wyth fourty thousande chosen men and came vnto Bethsan also. But when Tryphon sawe that Jonathas came with so greate an hoost to destroy him, he was afrayed: and therfore he receyued him honorably commended him vnto all his frendes, & gaue him rewardes, and commaunded his men of warre to be as obedyent vnto him, as to him selfe.

And sayde vnto Jonathas: why hast thou caused this people to take suche trauayle, seynge there is no warre betwyxte vs? Wher fore sende them home agayne and, chose certayne men to waye vpon the, and come thou with me to Ptolomais: for I wyll gyue it with the other stronge holdes, men of warre and their officers.

As for me, I must departe, this is only the cause of my commynge. Jonathas beleued him, and dyd as he sayde, puttynge away his hoost, whiche went into the lande of Juda. He kepte but .iij. M. by him, wherof he sent .ij. M. in to Galilee, and one thousande went with him selfe.

Now as soone as Jonathas entred in to Ptolomais, the cytyzens spared the gates of the

of the cytie, and fohe him, and slew all them with the swerde, ꝑ came in with hym. Then sent Tryphon an hoost of fotemen and horsemen in to Galilee, and in to the great playne fylde, to destroy all Jonathas company. But when they knew that Jonathas was taken, and al they slayne that waited vpō him: they toke counsell togyther, and came forthe redy to ꝑ battayle. So when they whiche folowed vpon them, saw that it was a matter of lyfe, they turned backe agayne. As for the other, they went in to the lande of Juda peaceably, and bewayled Jonathas, and the that were with hym vyght sore. And Israel made greate lamentacō. Then all the heathen that were round about them, thought to destroy them. For they sayde: now haue they no capitayne, nor any man to helpe them. Therfore let vs ouercome them, and rote out their name frō amonge men.

¶ After Jonathas was taken. Symon is chosen capitayne of whom Tryphon takynge his children and money for the redemptiō of Jonathas, breketh hym and his children. The graue of Jonathas. Tryphon killeth Antiochus, & possesseth the realme. Demetrius taketh truce with Symon. Symon wynneth Gaza. He possesseth the towre of Syon. He maketh his sonne Johñ Capitayne.

CAPI. XIII.

NOw when Symon herde that Tryphō gathered a great hoost, to come in to ꝑ lande of Juda, and to destroye it: and sawe that the people was in greate fearfulnesse and care: he came vp to Jerusalem, and gathered the people togyther, and gaue them exhortacyon, sayinge: Ye know what greate battayles I and my brethren and my fathers house haue stryken for the law and the Sanctuary, and what maner of troubles we haue sene: thorow occasyon wherof, al my brethre are slayne for Israels sake, & I am left alone. And now let not me spare myne owne lyfe in any maner of trouble, for I am no better then my brethren: but will auenge my people and the Sanctuary, our children and our wyues: for all the heathen are gathered togyther to destroye vs of very malyce.

At these wordes, the hertes of the people were kyndled togither, so that they cryed with a loude voyce, sayinge: Thou shalte be oure capitayne in stede of Judas and Jonathas thy brethren, ordre thou oure battayle, and whatsoeuer thou commaundest vs, we shall do it. So he gathered all the men of warre makynge haste to fynysh all the walles of Jerusalem, which he made stronge rounde about.

Then sent he Jonathas the sonne of Absolomus with a fresh hoost vnto Joppa, whiche droue them out that were in the castell, and remayned there him selfe. Tryphon also remoued from Ptolomais with a great army, to come in to the lande of Juda, & Jonathas with him towarde. And Symon pytched his tentes at Adora, before the playne fylde.

But when Tryphon knewe that Simon stode vp in stede of his brother Jonathas, & that he wolde warre agaynst hym: he sente messengers vnto hym, sayinge: Where as we haue kept Jonathas thy brother, it is for money that he is a dyng in the kynges accompt concernynge the busynes that he had in hād. Wherfore sende now an. C. talentes of syluer & his two sonnes for suerty, that when he is letten forth he shall not forsake vs: & we shall sende him agayne. Neuertheles Symon knewe, that he dyssembled in his wordes yet commaunded he the money and the children to be deliuered vnto hym: lest he shuld be the greater enemye agaynst the people of Israel, and saye: because he sent hym not the money and the children, therfore is Jonathas dead.

So Symon sent him the children and an hundreth talentes, but he dyssembled, and wolde not let Jonathas go. Afterward came Tryphon in to the lande, to destroye it, & went rounde about by the waye that leadeth vnto Adora. But when he cam thyther went Symon and his hoost also. Now they ꝑ were in ꝑ castell sent messengers vnto Tryphon, that he shulde make hast to come by ꝑ wyldernes and to sende the vyttayles: And Tryphon made ready al his hoostmen to come that same nyght. Neuertheles it was a very greate snowe, so that he came not in Galaadith'm. And when he drewe nygh Baschama, he slewe Jonathas and his sonnes there and then turned for to goo home in to his owne lande.

Jonathas & his sonnes are slayne.

Then sent Symon for to fet his brothers bed corse, and buryed it in Modin his fathers cytye. So all Israel bewayled hym in greate lamentacyon, and mourned for hym very longe. And Symon made vpon the sepulcre of his father and his brethren a buylding hygh to lohe vnto of fre stone behynde and before: and set vp seuen pylers ouer agaynst an other, for his father, his mother & foure brethren, and set great pylers rounde about, with armes vpon them for a perpetual memory, and carued shippes beside the armes: that they myghte be sene of al sayling in the see. This sepulcre whiche he made at Modin standeth yet vnto this daye.

D Tryphon. Joseph. cap. 18. libr. xiii.

Now as Tryphon went forth to walke ꝑ ꝑ royal kynge Antiochus, he slewe him trayterously, and raygned in his stede, crowned hym self kyng of Asia, and dyd much euell in the lande. Symon also buylt vp the castels in Jewry, makynge them strong with hygh towres, greate walles, portes and lockes, & layd vp vyttayles in the strong holdes. And Symon chose certayne men and sent them to kynge Demetrius: to desyre hym, that he wolde discharge the land from all bondage, for Tryphon had spoyled it very sore. Where vpon Demetrius the kynge answered hym, and wrote vnto hym after this maner.

Demetrius the kynge sendeth greetynge vnto Symon the hygh preste his frend with the elders & people of the Jewes. The golde crowne and preyous stone that ye sent vnto

vs,

vs, haue we receyued: and are ready to make a stedfaste peace with you, yea and to wryte vnto oure officers, for to release you, concernynge the thynges wherin we made you free: and the appoyntmente that we make with you, shall be fyrme and stable. The stronge holdes which ye haue buylded, shall be youre owne. As for any oure fygbte or faute committed vnto this daye, we forgyue it, and the crowne tax that ye ought vs also. And where as was ayre other tribute in Jerusalem, it shall nowe be no tribute: and loke who are mete amonge you to be in our courte, let the be wryten vp, that there maye be peace betwyxte vs.

Thus the yoke of the heathen was taken ℭ frō Israel, in the hundreth thyrtie seuen yere. And the people of the Jewes began to wryte in theyr letters and actes on this maner. In the fyrst yere of Symon the hye prest, and prynce of the Jewes.

In those dayes went Symon vnto Gaza, and besieged it round about, where he set vp ordinaunce of warre. And wan a towre which he toke. So they that gat in to the towre leapte in the cytie, whiche was in a greate feare: In so moche that the people of the cytie rente theyr clothes, and clymed vp vpon the walles with theyr wyues and chyldren, beseechynge Symon to be at one with them: saynge.

℟ Oh warde vs not after oure wyckednesse, but be gracious vnto vs, and we shall do the semper. Then Symon for very pyte, wolde fyght no more agaynste them, but put them out of the cytie, and caused the houses (wherin the Images were) to be clensed: and so entred the cytie with Psalmes of prayse, gyuynge thankes vnto the Lorde. So when he had cast all abhominacyons oute of the cytie, he set such men in it as kepte the lawe of God and made the cytie stronge, and buylded a dwellynge place for hym selfe.

Now when they in the castell of Jerusalem were kepte so straytlye, that they coulde not come forth ne in to the countrey, & might neither bye ne sell: they were verye hungrye, and many of them famyshed to death: In so moche that they besought Symō to be at one with them, whiche he graunted them. So he put them out from thence, and clensed the castell from fylthynesse. And vpon the .xxiii. day of the seconde moneth in the hundreth. lxxi. yeare, they entred into it with thankes gyuynge and braunches of palme trees, with harpes, cymbales, and lutes singing Psalmes, and songes of prayse vnto God, for that the great enemy of Israel was ouercome.

And Symon ordeyned that the same daye shoulde be kepte euerye yere in gladnesse, and made stronge the hyl of the temple that was beside the castell, where he dwelte him selfe with his company. Symon also perceyuinge that John his sonne was a mygbtye man of armes, made him capitayne of all the hoste, and caused him to dwell at Gaza.

℄ Demetrius is ouer come of Arsaces. Symon to ℄ ge capitayne there is a great ruyne in Israel. The couenaunt of frendshyp with the Romaynes & with the people of Sparta is renued.

CAPI. XIIII.

IN the .cxl. yere gathered kynge Demetrius his hoost, and departed vnto Cyrria to get hym helpe for to fyght agaynst Tryphon. Now when Arsaces the kyng of Persia & Media herd, that Demetrius was entred within his borders: he sent one of his princes to take hym alyue, and to bryng hym vnto hym. So he wente and slewe Demetrius hoost, toke hym selfe, brought him to Arsaces whiche kepte hym inwarde. And all the land of Juda was in rest, so long as Symon lyued for he sought the welth of his people, therfore were they glad to haue hym for theyr ruler and to do hym worshyp alwaye. Dem. is take

Symon wan the cytie of Joppa also for an hauen towne, and made it an entraunce in to the Iles of the see. He enlarged the borders of his people, and conquered them more lande: he gathered vp many of theyr people that were prysoners he had the dominion of Gaza, Bethsura and the castell, which he cleansed from fylthynes, and there was no man resysted hym: So that euerye man tylled his grounde in peax, the lande of Juda and the trees gaue theyr fruite and increace. The elders sat all in iudgement, and toke there ℬ wyse for the weithe of the lande: the yonge men put on worshyp and harnes vpon them. He prouyded vyttayles for the cities & made goodly stronge holdes of them: so that the fame of his worshyp was spoke of vnto the ende of the worlde. For he made peax throw oute the lande, and Israel was full of myrth and ioye.

Euery man sat vnder his vyne & fygtrees and there was no man to fray them awaye. There was none in the land to fight against them, for then the kinges were ouercome. He helpid those that were in aduersytye amonges his people he was vyrgēt to se the law kept: as for such as were vngodly & wycked he toke the away. He set vp the Sanctuarye and increased the holy vessels of the temple.

Whē the Romaynes and Spartyans had gotten word that Jonathas was dede, they were sygbte sory. But when they herde that Symon his brother was made hygh prest in his stede, and howe he had won the lande ageyne with the cytyes in it: they wrote vnto hym in tables of latyne, to renue the frendshyp and bonde of loue, which they had made afore with Judas and Jonathas his brethre. Whiche wrytynges were red before the congregacyon at Jerusalem.

And this is the copye of the letters, that the Spartyans sent: The Senatours and cytyzyns of Sparta sende gretynge vnto Symō & ℄ greate prest & the elders, prestes, & other people of the Jewes their brethren: Whē your embassadoures that were sent vnto oure people, certified vs of your worshyp, honour

and

ꝓsperous wealth: we were glad of their
cõmyng, and have written the errande which
they spake before the counsell of the people:
namelye, that Numenius the sonne of An-
tiochus, and Antipater ꝑ sonne of Jason, the
Jewes embassadours are come vnto vs, for to
renue the olde frendshyp with vs. Upon this
the people consented, that the men should be
honorably intreated, and that ꝑ copy of their
errande should be wrytten in the speciall bo-
kes of the people, for a perpetuall memorye
vnto the Spartianoures and that we should
sende a copy of the same vnto Symon ꝑ great
preest.

D After this dyd Symon sende Numenius
vnto Rome, with a golden shylde of a thou-
sande pounde weight to confyrme the frend-
shyp with them: which when the Romaynes
vnderstode, they sayd: what thankes shall we
recompence agayne vnto Symõ and his chil-
dre? For he hath stablyshed his brethren, and
ouercome the enemyes of Israel. Wherefore
they graũted him to be free. And al this wrote
the Jewes in tables of latyne, and nayled it
vnto the pyllers vpon the mount Syon. The
copy of the wrytynge is this.

The .xviii. daye of the moneth Elul in the
.clxxii. yere, in the thyrde yere of Symon the
hye preest, in the great congregacyõ of the pre-
stes, rulers of the people, and elders of ꝑ coũ-
trey at Asarame, were these wordes openly de-
clared.

E For so moch as there was moch warre in
our lande, therfore Symon the sonne of Ma-
thathias (come of the chyldren of Jarib) and
his brethren, put them selues in preyll, and
resysted the enemyes of their people: ꝑ their
sanctuarye and lawe myght be maynteyned,
and dyd their people great worshyp. Jona-
thas in lyke maner, after that he had gouer-
ned his people and bene their hye preest: died,
and lyeth buryed beside his elders.

After that wold their enemyes haue treed-
den their holy thynges vnder fote, destroyed
their lande, and vtterlye wasted their Sanc-
tuarye. Then Symon withstode them, and
fought for his people, spet moch of his owne
money, wapened the valeaunte men of his
people, gaue them wages, made stronge the
cyties of Juda, with Bethsurah, that lyeth
vpon the borders of Jewrye (where the ooy-
nesmet of their enemyes laye somtyme) and
set Jewes there for to kepe it.

F He made fast Joppa also, which lyeth vpõ
the see, and Gaza that bordereth vpon Azotus
(where the enemyes dwelte afore) and there
he set Jewes to kepe it: & what so euer was
mete for the subduynge of the aduersaryes,
that layed he therin. Nowe when the people
sawe the noble actes of Symon, and what
worshyp he purposed to do for them, his godly
behauioure, and faythfulnesse whiche he
kepte vnto them, and howe he sought by all
wayes the wealthe of his people, because he
dyd all this, therfore they chose hym to be
their prynce and hye preest. And in his tyme
they prospered well by hym, so that the hea-
then were taken out of their lande and they
also whiche were in the cytye of Dauid at Je-
rusalem in the castell (where they went out
and defyled all thynges that were about ꝑ
Sanctuary) and dyd great harme vnto cleny-
nes, and Symon put men of the Jewes in it
for the defence of the lande and the cytye, &
set vp the walles of Jerusalem.

And kynge Demetrius confyrmed hym in G
his hye preesthode, made hym his frende, and
dyd hym greate worshyp. For he herde that
the Romaynes called the Jewes their frend
bres louers & brethren: how honorably they
receyued Symons embassadours: how ꝑ Je
wes and preestes consented that he shulde be
their prynce & hygh preest perpetualye (tyll
God rayse vp the true prophet) and that he
shulde be their captayne, to care for the San
ctuary, and to set officers vpon the workes
therof, ouer the land, ouer the wepons, ouer
the houses of defence, to make prouysion for
the holy thynges and to be obeyed of euery
man, & all the wrytynges of the lande to be
made in his name: that he shulde be clothed
in purple and golde, & that it shulde be lau-
full for none of the people nor preestes to bre-
ake any of these thynges, to withstand his wor
des, ne to call any congregacyon in the land
without hym: that he shulde be clothed in
purple, & weare a coler of gold. And yf there
were any whiche disobeyed or brake eyes or-
dynaunce that he shulde be punyshed.

So all the people consented to alow Sy-
mon, and to do accordynge to these wordes.
Symon also him selfe toke vpon hym, and
was content to be the hye preest, the captayne
and prynce of the Jewes and preestes, and to
governe them all. And they commaunded to
make this wrytynge in tables of latyn, and
sasten it vnto the compasse of the Sanctuary
in an open place: and to laye vp a copy of the
same in the treasury, that Symon and his po
steryte myght haue it.

¶ Antiochus maketh a cournaunte of frendshyppe with Symon, and Tryphon is persecuted. The Ro maynes wryte letters vnto kynges and nations in the defence of the Jewes. Antiochus requyreth the helpe that Symon sente hym, breaketh his couenaunte.

CAPI. XV.

M Oreouer, kynge Antiochus the sonne of H
Demetrius sent letters from the Iles of the see, vnto Symon the hygh preest and prynce of the Jewes, and to all the peo-
ple, conteynynge these wordes: Antiochus the kynge sendeth gretynge vnto Simon the hygh preest and to the people of the Jewes. For so moch as certayne wycked men haue gotten the kyngdome of our progenytours, I am purposed to chalenge the realm again and to restore it to the olde estate.

Wherfore I haue gathered a greate hoost and made shyppes of warre: that I maye go thorow the the countrey, & be auenged of the whiche haue destroyed oure lande, and wa-

sted

ded many cytes in my realme. And therfore now I make the fre alle from all the tybutes, wherof all kynges my progenytours haue discharged the, and from their customes (wherefrom they haue released the) what so euer they be: Yea I gyue the leue to coyne moneye of thyne owne within thy lande. As for Ierusalem, I will that it be holye and free: and all the weapons and houses of defence whiche thou hast buylded and kepest in thyne handes, shall be thyne. Where as any
20 thynge is or shall be owyng vnto the kynge. I forgyue it the, frome this tyme forthe for euermore. And when we haue obtayned oure kyngdome, we shall do the, thy people, and the temple greate worshyp, so that youre honoure shall be knowen thorow out the hole worlde.

In the .xvi. yere went Antiochus in to his fathers lande, and all the men of warre came together vnto hym, so that fewe were left with Tryphon. So the kynge Antiochus folowed vpon hym, but he fled vnto Doza, which lyeth by the see syde: for he sawe that there was myschefe commyng vnto hym, and that his hoost had forsaken hym. Then came Antiochus vnto Doza with an hundreth and twentye thousande men of armes vpon fote, and eyght thousande horsmen. So he compased the cytie rounde about, and the shyppes came by the see. Thus they vexed the cytie by lande and by water, in so moch that they inffred no man to go in nor out.

4 Mr. xiiii. d

In the meane season came Numenius (and they that had bene with hym) from the cytie of Rome, hauynge letters wrytten vnto the kynges and prouynces, wherin were conteined these wordes: Lucius the Mayre of
L Rome sendeth greetynge vnto Ptolomye the kynge. The embassadours of the Iewes, our frendes beynge sent from Symon the hyghe prest and from the people of the Iewes, came vnto vs, for to renue the olde frendshyp, and bonde of loue, and broughte a shylde of golde weyenge a thousande pounde, whiche were content to receyue of them. Wherfore we thought it good to wryte vnto the kynges and prouynces, to do them no harme, nor to take parte agaynst them, their cytes ne countreys neither to mayntaine their enemyes agaynst them. If there be any wycked persons therfore fled frome their countrey vnto you, delyuer them vnto Symon the hye prest, that he may punish them accordyng to their owne lawe.

The same wordes wrote the Romaynes also vnto Demetrius the kynge, to Attalus, Ariaba, Arsaces, and to all regions: as Hamsames, to them of Sparta, Delo, Mindo, Sycion, Caria, Samos, Pamphilia, Licia, Halicarnassum, and to the Rhodes, to Phaselis Cos, Syde, Arado, Gortina, Gnidum, to Cipres and to Cyren. And of euerye letter they
P sent a copy to Symon the hyghe prest and to the people of the Iewes. So Antiochus the kynge besieged his hoste vnto Doza the seconde tyme, to take it: where he made diuers ordinaunce of warre, and kept Tryphon in, that he shoulde not come forth. Then sent Symon Antiochus two thousand chosen men to help hym with gold, syluer and other precious gere: Neuertheles he wolde not receyue theym but brake all the couenaunte whiche he made with Symon afore, & withdrewe hym self from him.

He sente Athenobius also a frende of his vnto Symon, for to reason with hym sayinge: Ye withholde fro me Joppa & Gaza (with the castell that is at Ierusalem) which are cytyes of my realme, whose borders ye haue destroyed and done greate euyll in the lande, hauynge the dominacyon in manye other places of my kyngedome. Wherfore delyuer now the
R cytyes whiche ye haue taken with the tybutes of the places that ye haue rule vpon without the borders of Iewrye: Or elles gyue me .v. hundreth talentes of syluer, yea and for the harme that ye haue done in the cytyes and for the tybutes of the same, other .v. C. talentes. If no, we shal come and fyght agaynst you.

So Athenobius the kynges frende came to Ierusalem, and when he sawe the greate worshyp and honoure of Symon in gold, syluer, and so greate plenty of ornamentes: he marueyled, and told Symon as the kynge commaunded hym. Then answered Symon and sayde vnto hym: As for vs, we haue not Jnia
ther taken other mens lande, ne withholden them, but onely oure fathers heritage, whiche our enemies had vnrighteously in possessyon a certayne tyme.

This heritage, of our father haue we chalenged in processe of tyme. And where as the complaynt concernynge Joppa and Gaza, they dyd greate harme to oure people and in our lande yet will we gyue an hundreth talentes for them.

Neuertheles Athenobius answered hym
S not one worde, but cursed agayns worshypfully vnto the kynge, and told hym all these wordes, and the greate dygnyte of Symon with all that he had sene, and the kyng was very angrye. In the meane tyme fled Tryphō by shyp vnto Orthosiada. Then the kynge made Cendebeus captayne of the see coste & gaue hym an hoost of fotemen and horsemen cōmaundyng hym to remoue the hoost towarde Jewrye, and to buylde vp the cyty of Cedrō, to make vp the portes, and to warre agaynst the people of the Iewes. As for the kyng him self, he folowed vpon Tryphon. So Cendebeus came vnto Jamnia, and began to vexe the people to trade downe Jewrye, to take the people prysoners, to slay the and to build vp Cedron: where he set horsemen & other men of warre, that they myght come forth & go thorow the stretes of Jewry, lyke as the kynge had commaunded hym.

¶ Cendebeus the captayne of Antiochus hoost is put to flyght of the sonnes of Symon Ptolomeus the sonne of Abubus kylleth Simon and his .ii. sonnes at a banchet. Johan kylleth them that lye in wayte for his lyfe.

CAP. I.

CAPL. XVI.

A Then came Jhon vp from Gaza, & tolde Symon his father what Cedebeus had done amonge their people. Upon this called Symon two of his eldest sonnes, Judas and Jhon, and laid vnto them: I & my brethren and my fathers house, haue euer fro our youth vp vnto this daye, foughten agaynste the enemyes of Israell, and God gaue vs good fortune to deliuer Israell ofte tymes. And now for so moche as I am olde, be ye in stede of me and my brother, go forth and fyght for our people, and the help of God be with you. So he chose twenty. M. fyghtyng men of the countrey, & horsemen also which went forth agaynst Cendebeus and rested at Modyn.

In the morning they arose and went in to the playn feld: and beholde, a mighty great host came agaynst them, both of foremē and horsemen. Now was there a water broke betwixt them, and Jhon remoued the hoste towarde them. And when he saw that ꝑ people was afrayd to go ouer ꝑ water broke he wēt ouer fyrst him selfe: and the men seinge this folowed him.

B Then Jhon set his horsemen & foremen in order the one by the other, for their enemyes horsemen were verye many. But when they blew vp & the prestes trompets, Cendebeus fled with his hoste, wherof many were slayn and the remnaunte gat them to their stronge hold. Judas also Jhons brother was wounded at the same time. And Jhon folowed fyrst vpon the ennemies, til he came to Cedrō whi che he builded. The enemies fled also vnto ꝑ towres that was in the feldes of Azotus, and thofe dyd Jhon burne vp. Thus there were slayn two thousand men of them, & Jhon turned agayn peaceably to Jury.

And in the feld of Jericho was Ptolomy ꝑ C sonne of Abobus made capiteyn, which because he had abundance of syluer and golde (for he had maryed the dougter of Symon the hye prest) waxed proude in his mynde, & thought to conquere the land, ymagining falsehed a-

gainst Symon and his sonnes, to destroy thē. Now as Symon was going about thorowe the cities that were in the countrey of Jury, and caring for thē, he came down to Jericho with Mathathias & Judas his sonnes, in the C.lxxvii. yere. in ꝑ. xi. moneth called Sabat. Then Ptolomy the son of Abobus receyued thē (but with deceyte) in to a strong house of his called Doch, which he had builded, wher he made them a banket.

So when Simon & his sonnes were merye and had dronken well, Ptolomy stode vp & his men (whom he had hyd there) & toke their weapons, entred in to ꝑ banket house, & slew Symon & his two sōnes, and certeyn of his seruauntes. Suche great vnfaythfulnes hyd Ptolomy in Israel, & recompensed euyll for good. Thē wrote this Ptolomy the same vn to king Antiochus, requiryng him ꝑ he shold send him an host to helpe him, and so shold he deliuer him the land, with the cities and tributes of the same. He sent other men also vn to Gaza, for to take Jhon: and wrote vnto the capitaynes to come to hym, and he sholde gyue them syluer, golde, and rewardes. And to Jerusalem he sent other to take it and the Sanctuary. Symon is slayne.

Then ran there one before, & told Jhon in D Gaza, ꝑ his father & his brethren were slayn, and how that Ptolomy had sent to slē him also. When Jhon herde this, he was sore abashed, & layde handes of them that were come to destroye him, and slew them: for he knew that they went about to kil him.

As for other thinges concerning Jhon: of his warres, of his noble actes (wherin he behaued him selfe manfully) of the buylding of walles which he made, and other of his dedes: they are wrytten in the cronicles of his prestehode, fro the tyme forth ꝑ he was made hye prest after his father.

¶ The ende of the fyrst booke of the Machabees.

Rrrr

THE II. BOOKE OF THE MACHABEES.

¶ An Epistle of the Jewes that dwelt at Jerusalē sent vnto them which dwelte in Egypt, wherin they exhorte them to geue thankes for the deathe of Antiochus. Of the fyre that was hyd in the pyt. The prayer of Nehemias.

CAPI. I.

THe brethren of the Jewes which be at Jerusalem, & in the lād of Jurye, wish vnto those brethrē of the Jewes þ are throwout Egipt: good fortune peith and peare.

God þ Lorde be gracious vnto you, & thynke vpon his couenaūt þ he made w Abrahā, Isaac & Jacob his faithful seruantes, and gyue you al such an herte, that ye may loue & serue him: yea & performe his wil with an hole hert & a willing minde: be open your hertes in his law, and in his cōmaundementes, sende you peare: heare youre prayers, be at one with you, & neuer forsake you I time of trouble. This is here our prayer for you.

What time as Demetrius raigned in the Cxlix. yere, we Jewes wrote vnto you in the trouble and violēce þ came vnto vs. In those yeres after that Jason departed oute of the holy lande and kyngdome, they brent vp the portes, & shed innocent bloude. Then made we oure prayer vnto the Lorde, and were herd: we offred and lighted the candels, setteyng forth cakes and breed, and now com ye vnto the feast of tabernacles in the moneth Casleu.

In the. Cxxxviii. yere the people that was at Jerusalem and in Jurye, the counsell and Judas him selfe, sent this holsome salutacīō vnto Aristobolus kynge Ptolomys master, which came of the generacion of the annoynted prestes, and to the Jewes that were in Egypte: In so moche as God hathe deliuered vs frome greate perils, we thanke him highly, in that we resisted so myghty a king. And whyle he brought men out of Perlis by heapes to fyght agaynst vs and the holy cyte. For as he was in Perlis (namely the capitayne with the great hoste) he perysshed in the temple of Nanea, being disceyued thorow the deuice of Naneas prestes. For as he was purposed to haue dwelte, there Antiochus and his frēdes came thyther to receyue moche money for a dowrye. So when Naneas prestes hadde layde forthe the money, he entred with a small companye in to the compasse of the temple, and so they shut the temple.

Now whē Antiochus entred by opening þ priuy entraunce of the temple, the prestes moued the capitern to deth, hewed the in peces that were with him, smote of theyr heedes, and threwe them out in all thynges. God be praysed, which hath deliuered the wicked in to our handes.

Where as we now are purposed to kepe þ purification of the tēple vpon the. xxv. daye of the moneth Casleu, we thought necessarye to certifye you therof, þ ye also might kepe the tabernacles feast day, and the day of the fire which was giuen vs when Nehemiah offred after þ he had set vp the temple and the aulter. For what tyme as our fathers were led away vnto Perlis, þ prestes which thē soughte the honour of God, toke the fyre priuely frō the aulter, & hyd it in a valey, where as was a depe dry pyt, and therin they hepte it, bycause the place was vnknowen to euery mā. Now after many yeres whē it pleased God that Nehemiah sholde be sent from the kyng of Perlia, he sente the children children of those prestes (which had hyd the fyre) to seke it. And as they tolde vs they founde no fyre, but thycke water. Then commaunded he them to drawe it vp, and to bryng it hym, & the offerynges with all. Nowe when the sacrifices were layde on and ordred, the preest Nehemiah commaunded to sprynckle them and the wod with the water. Whē this was done, and þ tyme come that the sunne shone whiche afore was hyd in the cloude: there was a great fyre kyndled. In so moche that euery man merueyled. Nowe all the prestes prayed whyle the sacrifyce was a makynge. Jonathas prayed fyrste, and the other gaue answere.

And Nehemias prayer was after this maner: O Lorde God, maker of all thinges, þ fearful and strong, thou ryghtous and mercyfull, thou that art only a gracious kynge, onely lyberal, onely iust, almighty and euerlastyng, thou that deliuerest Israel from all trouble, thou that hast chose the fathers and halowed them: receyuyng the offerynge for the hole people of Israel, preserue thyne owne porciō, and halow it. Gather thyse togither that are scatred abrode from vs: deliuer thē that are vnder the heathens bondage, loke vpon them which are despised and abhorred that the heathen may know and se, how that thou art our God: Punish thē that oppresse, and proudlye put vs to dishonoure. Set thy people agayne in thy holy place, like as Moses hath spoken.

And the prestes song Psalmes of thankesgyuynge, so longe as the sacrifice endured.

Now when the sacrifice was brent, Nehemiah cōmaunded the great stones to be sprinkled with the residue of the water. Whiche whē it was done, there was kyndled a flame of them also: but it was consumed throwe the lyghte that shyned frome the aulter. So when this mater was knowen, it was tolde the kynge of Perlia, that in the place where the prestes which were led awaye, had hyd fyre, there appered water in stede of fire, and that Nehemias & his company had purified the sacrifices withall. Then the kyng con-

sydering

syderynge and ponderynge the mater dylygently, made him a temple to proue the thing ꝓ was done. And when he found it so in dede, he gaue the prestes many gyftes, and dyuers rewardes, yea he toke the with his own hand and gaue them. And Nehemias called ꝓ same place Nephthar, which is as moch is say, as a clensyng: but many men cal it Nephi.

Of howe Jeremye hyd the tabernacle, the Arche, and the aultar in the hyll. Of the fyue bokes of Jason conteyned in one.

CAPI. II.

IT is found also in the wrytinges of Jeremy the prophet, that he commaunded the which were caryed away to take fyre, as it is sayd afore. He commaunded them also, that they sholde not forget the law and commaundementes of the Lorde, and that they shold not erre in their myndes, when they se ymages of syluer and golde with their ornamentes. These and suche other thynges commaunded he them, and exhorted them, ꝓ they shold not let the law of God go out of theyr hertes.

It is wrytten also, how the prophet (at the commaundement of God) charged them to take the tabernacle and the arke with them: and he went forth vnto ꝓ mountayne, where Moses clymed vp, and sawe the heritage of God. And when Jeremy came there, he founde an open caue, wherin he layd the tabernacle, the arke, and the aulter of incense, & so stopped the hole. Then came certayne men together also folowynge hym, to marche the place, but they coulde not fynde it. Whiche when Jeremye perceyued, he reproued them sayinge: As for that place it shall be vnknowen, vntyl the time that God gather his people together agayne, and receyue them vnto mercy. Then shal God shew them these thinges, and the maiestie of the Lord shal appere and the cloud also, lyke as it was shewed vnto Moses, and lyke as when Salomon desyred that the place might be sanctified, and it was shewed hym.

For he being a wyse man, handled honourably and wysely offrynge vnto God in ꝓ halowing of the temple when it was fynished. And like as whē Moses prayed vnto ꝓ Lord the fyre came downe from heuen and consumed the burnt offring: Euen so prayed Salomon also, and the fyre came downe from heuen, and consumed the burntofferyng. And Moses said: bicause the synofring was not eaten, therfore it is consumed. In like maner Salomon kept the dedicacion, or halowing, eyght dayes.

In the annotacions and wrytinges of ꝓ Jeremye were these thynges put also: & how he made a lybrary, and how he gathered out of all countreys the bokes of the prophetes, of Dauid, the epistles of the kinges, & of the presentes. Euen so Judas also, lyke what he lerned by experience of war, & suche thinges as hath happened vnto vs, he gathered thē al together, and so we haue thē by vs. If ye now desyre to haue the same, sende some body to fetche them vnto you. Where as we then are about to celebrate the purification, we haue written vnto you. Therfore ye shal do well yf ye kepe the same dayes. We hope also that the God (which deliuered his people, & gaue them al the heritage, kyngdome priesthode & Sanctuary that he promised the in the law) Deute. xvi. 6
shal shortly haue mercy vpō vs, & gather vs togither frō vnder the heuen in to his holye place: for he hath saued vs frō great perils, and hath clensed the place.

As cōcernyng Judes Machabeus and his brethren, the purificacion of the great temple, D
the dedicacio of the aulter: yea & of the warres ꝓ concerne noble Antiochus and Eupator his son, of the shynynges that came downe 1. Machab. vi.
from heuen vpon those, which manfully defended the Jewes. For though they were but few, yet defended they the hole land, droue away the enemies hoste, recouered agayne the temple ꝓ was spoken of thorow out all the worlde, deliuered the city, doing their best ꝓ the law of the Lorde which was put downe might vp all tranquillitie be restored agayne vnto the Lorde that was so mercyfull vnto them. As touchyng Jason also of Cyren, we haue vndertaken compendiously to bryng in to one boke, the thinges that were comprehended of him in fyue. For we considerynge the multitude of the bokes, & how hard it sholde be for them that wolde medle with storyes & actes (and that bicause of so dyuers maters) haue vndertaken so to cōprehend the storyes that such as are disposed to rede, might haue pleasure and pastyme therin: and that they which are diligēt in such thinges, might the better thynke vpon them: yea & that who so euer rede them, might haue profit therby.

Neuertheles, we out selues ꝓ haue medled E
with this matter for the shortenynge of it, haue taken no small labour, but great dylygence, watchinges & trauayle. Lyke as they that make a feast wolde fayne do other men pleasure: Euen so we also, for many mens sakes, are very well content to take the labour, where as we may shortly comprehend the thynges that other men haue truly wryten.

For he that buyldeth an house anew, must prouyde for many thynges to the hole buylding: but he ꝓ payneth it afterward, seketh but only what is comly, mete, and cōuenient to garnysh it withall. Euen so do we also in lyke maner. And why? he that begynneth to wryte a story for the fyrst, must with his vnderstandynge gather the mater togyther, set his wordes in order, and diligently se to out of euery parte: But he that afterwarde wil shorten it, vseth fewe wordes, and toucheth not the mater at the largest. Let this be sufficient for a prologe, now we wyll we begyn to shew the mater: for it is but a folysh thynge to make a long prologe, and to be shorte in ꝓ storye it selfe.

Num. 4. Cor

¶ Of the honour done vnto the temple by the kynges of the Gentyles. Symon wyttereth what treasure is in the temple. Heliodorus is sent to take them away. He is stryken of God, and healed at the prayer of Onias.

CAPI. III.

¶ What tyme as the holy city was inhabited in al peace and welth, and when the lawes were yet verye well kepte, (for so was it ordeyned by Onias the hye preest, & other godly men that were enemies to wyckednesse.) It came therto that euen the kynges and prynces theym selues dyd the place great worshyp, and garnished the temple wt great gyftes: In so moche þ Seleucus kyng of Asia, of his own rentes bare all the costes belongynge to the seruyce of the offerynges. Then Symon of the tryde of Benjamin, a ruler of the temple, laboured to worke some myschiefe in the cutye: but the hye preest resysted hym.

Neuertheles whē he might not ouercome Onias, he gat him to Appolonius the son of Therta which then was chiefe lorde in Celosyria and Phenices) and told him that the treasury in Jerusalem was ful of innumerable money, & how that the commons gooddes, which belōged not vnto the offrynges, were exceadynge great also: yea, and how it were possible that all these myght come vnder the kynges power.

Now when Appolonius hadde shewed the kyng of the money, as it was tolde him: the kyng called for Heliodorus his stewarde, and sent hym with a commaundement to bynge him the same money. Immediatly Heliodorus toke his iourney, but vnder a colour, as though he wolde goo thorow Celosyria and Phenices to visyt the cityes, but his purpose was to fulfyl the kynges pleasure. So whē he came to Jerusalem, and was louyngly receyued of the hye preest in to the city, he tolde what was determyned concerninge the money, and shewed the cause of his commynge: he asked also if it were so in dede. Then the hye preest tolde hym that there was such money layd vp for the vpholdyng of wydowes and fatherlesse children, and how that a certayne of it belōged vnto Hyrcanus Tobias a noble man: and that of al the money (whiche that wycked Symon hadde bewrayed) there were foure hundred talentes of syluer, and two hundred of golde: yea, and that it were vnpossible for those mens meaninge to be disceyued, that had layde vp their money in the place and temple, which is had in worshyp thorowe the hole worlde, for the maynteynaunce and honoure of the same. Wherunto Heliodorus answered, that þ kyng had commaunded him in any wyse to bryng hym the money.

So at the daye appoynted, Heliodorus entred in to the temple to order this matter. But there was no smal fear thorowout the hole city. The preestes fel downe before the aulter in their vestimentes, and called vnto heuen vpon hym, whiche had made a lawe concernyng suche gyuen to kepe, that they shold be safely preserued for suche as commyt the vnto keppynge. Then who so had loked the hye preest in the face, it wold have grieued his herte: for his countenaunce and the chaungynge of his colour, declared the inwarde sorow of his mynde. The man was al in heuynesse, and his body in feare: whereby they that loked vpon him, might perceyue þ greefe of his herte. The other people also came out of their houses by heapes vnto the common prayer, because the place was lyke to come in to confusion. The women came togyther thorow the stretes with heery clothes about their breastes.

The virgyns also that were kepte in, ran to Onias, some to the walles, other some loked oute of the wyndowes: yea, they all helde vp their handes towarde heuen, and prayed. A mysserable thynge was it to loke vpon the common people, and the hye preest beinge in suche trouble. But they besoughte almyghty God, that the goodes which were commytted vnto them, myghte be kepte hole for those that had deliuered them vnto their keppynge. Neuertheles the thynge that Heliodorus was determined to do, that perfourmed he in the same place, he hym selfe personally beinge about the treasurye with his men of warre. But the spirite of almighty God shewed hym self openly, so that al they whiche presumed to obeye Heliodorus, fell thorow the power of God in to a great fear fulnesse and drede. For there appeared vnto them an horse, with a terrible man sytteynge vpon him, dect in goodly aray, and the horse smote at Heliodorus with his fore fete. Now he that sate vpon the horse hadde harnesse of golde vpon hym.

Moreouer there appered two fayre & beautyful yong men in goodly aray, which stode by him, scourged hym of bothe the sydes, and gaue hym many stripes thout ceasing. With that fel Heliodorus sodeynly vnto þ ground. So they toke him vp, being compassed about with great darknes, and bare him out vpō a beare. Thus he þ came with so many rūners and men of warre in to the sayde treasurye was borne out, where as no man myght help hym: and so the power of God was manyfest and knowen. He laye styll domme also by the power of God, destitute of all hope & lyfe. And they prayed the Lorde that he had shewed his power vpon his place and temple whiche a lytle afore was full of feare & trouble: and that thorowe the reuelacion of the almyghty Lord, it was fylled with ioy and gladnesse.

The certeyn of Heliodorus frēdes prayed Onias, that in all haste he wolde call vpon God, to graunt hym his lyfe, which was gyuynge vp the ghost. So the hye preest considered the matter, and lest the kyng shulde suspecte that the Jewes had doone Heliodorus some euyll, he offred an heliteoffeynge for hym. Now when the hye preest had obteyned his peticion, the same yonge men in the same clothyng

clothinge appeared and rode beside Heliodorus, saying: Thanke Onias the hie preest, for, for his sake hath the Lorde graunted the thy life: therefore seing that God hath scourged the, giue him prayse and thankes, & shewe euery man his myght and power. And when they had spoken these wordes, they appeared no more.

So Heliodorus offered vnto God, made great vowes vnto him which had graunted him his lyfe, thanked Onias, toke his host, & went againe to the kynge. Then testified he vnto euery man of the great workes of God that he had sene with his eyes. And when the kyng asked Heliodorus who were mete to be sent yet ones againe to Jerusalem, he said: yf thou hast any enemy or aduersarye vnto thy realme, send him thither, and thou shalt haue him punished, yf he escape with his lyfe: for in that place, no doubt, there is a special power and working of God. For he þ dwelleth in heuen, visiteth and defendeth that place: & al that come to hurt it harme, he punisheth and and plageth thē. This is now the mater concerninge Heliodorus, and the keppynge of the treasury at Jerusalem.

Symon reporteth euyll of Onias. Jason desyrynge the office of the hye preest, corrupteth the kyng with rewardes. The wycked meanes of Jason.

CAPI. IIII.

This Symon now, of whom we spake afore, being a bewrayer of the money, & of his owne naturall countrey, reported the worst of Onias, as though he had moued Heliodorus vnto this, and as though he had ben a bringer vp of euyl. Thus was he not ashamed to cal him an enemy of þ realme that was so faythfull an ouerseer and defender of the citye and of his people: yea, and so feruent in the lawe of God. But when the malice of Symon increased so far, that throw his frendes there were certeyn mā slaughters commyted: Onias considered the perill þ might come throw this strife, and how that Appolonius (namely the chiefe lorde in Celosiria and Phenices) was al set vpon tyranny, & Simons malice encreased the same: he gat him to the kyng, not as an accuser of the citezins, but as one that by him self intended the commō welth of the hole multitude. For he saw it was not possible to liue in peace, neither Simon to leaue of frō his folishnesse except the kinge did loke therto. But after þ death of Seleucus, when Antiochus (which is called the noble) toke the kyngdome: Jason þ brother of Onias laboured to be hye preest: For he came vnto the kynge, and promysed hym thre hundred and. ix. talentes of syluer, and of the other rentes. xxx. talentes. Besides this, he promysed hym yet an. C. and. l. if he myght haue the scole of the children, and that he myght call them of Jerusalem Antiochians. Which when the kyng had graunted and he had gotten the superioritie, he began incontinently to draw his kinsmē to the custom of the heathen, put downe the ordynges that the Jewes had set vp of loue, by John the father of Eupolemius, which was sent embassadour vnto Rome, for to make the bonde of frendshyp & loue. He put downe al the Jewes and Libertyes of the Jewes, and set vp the wycked statutes. He durste make a fyghtyng scole vnder the castel, & set fayre yonge men to learne the maners of hoores and bis beastes.

This was now the beginninge of the heathenish and straunge conuersacion, brought in throw the vngracious and vnhered wyckednes of Jason, which shold not be called a preest but an vngodly person. In so moche þ the preestes were nowe no more occupied about the seruice of þ aulter, but despised the temple, regarded not the offringes: yea gaue their diligence to lerne to fight, to wrastle to leape, to daunce, and to put at the stone: not settynge by the honour of the fathers, but liked the glory of the Grekes best of all: for the which they stroue perlously, & were ready to folow their statutes: yea their lust was in all thinges to be lyke them, whiche afore were their enemis and destroyers. How be it to do wickedly against the lawe of God, shal not escape vnpunished: but of this we shal speke hereafter.

What tyme as the Olympiades sportes were playeb at Tyrus (the kinge him self being present) this vngracious Jason sent wicked men, bearinge from them of Jerusalem, which now were called Antiochians, three. C. drachmes of syluer for an offring to Hercules. These had they that caryed them desired vnder suche a facion, as though they shulde not haue be offred, but bestowed to other vses. Neuertheles he that sent them, sent thē to the intent that they shulde be offred vnto Hercules. But because of those that were present, they were gyuen as to the maintenynge of shippes. And Appolonius the son of Menestheus was sent in to Egypte, because of the nobleme of kynge Ptolomy Philometor. Nowe when Antiochus perceyued that he was put out from medlynge in the realme, he sought his owne profyte, departed from thence, came to Joppa, and then to Jerusalem: where he was honourably receyued of Jason, and the citye, and was brought in with torche light & with great prayse, and so he turned his hoste vnto Phenices.

After thre yere Jason sent Menelaus, the forsaid Simōs brother, to beare the money vnto the kyng, and to bringe hym answere of other necessarye maters. But he (when he was praysed of the kyng for magnifying of his power) tourned the preesthode vnto hym selfe, layinge vp thre hundred talentes of syluer for Jason. So when he had gotten commaundementes frō the kinge, he came hauynge nothing that becommeth a preest, but bearing the stomache of a cruel tyraunt, & the wrath of a wylde beest. Then Jason, whiche had disceyued his owne brother, seinge that he him selfe was beguyled also, was fayne to flee into the land of the Ammonites, and

Menelaus gat the dominion. But as for the money that he had promised vnto the kyng, he dyd nothing therin, when Sostratus ꝑ ruler of the castell required it of him. For Sostratus was the man that gathered the customes: wherfore they were both called before the kyng: Thus was Menelaus put oute of the preesthod, & Lysimachus his brother cam in his stede. Sostratus also was made lorde of the Cyprians.

¶ It happened in the meane season, that the Tharsians and Mallocians made insurrection, bycause they were gyuen for a present vnto kynge Antiochus concubyne. Then came the kynge in all the haste to stylle them agayne, and to pacifye the mater, leauynge Andronicꝰ ther to be his deputie as one mete therfore. Now Menelaus supposing that he had gotten a ryghte conuenient tyme, stole certayne vessells of golde oute of the temple, and gaue them to Andronicus for a present: and some he sold at Tyrus, and in the cities therby.

Which when Onias knewe of a surety, he reproued hym, but he kepte him in a Sanctuary beside Daphnis that lyeth by Antioche. Wherfore Menelaus gat hym to Andronicus, and prayed him ꝑ he wolde slee Onias. So when he came to Onias, he counseyled him craftely to come out of the Sanctuary, gyuyng him his hande with an othe (how be it he suspecte hym) and then he slewe Onias, without any regarde of rightousnesse. For the whiche cause not onely the Jewes, but other nacions also toke indignacion, and were displeased for the vnryghteous deathe of so godly a man.

Onias is slayne.

¶ And when the kyng was come again from Cilicia, the Jewes and certein of the Grekes went vnto him, complayning for the vnrighteous deth of Onias. Yea Antiochus him self was sory in his mynde for Onias, so that it pitied him, and he wept, remembryng his sobernesse & mannerly behauiour. Wherfore he was so kyndled in his mynde, that he cõmaũded Andronicus to be stripped out of his purple clothyng, and so to be led thorow out all the cite: yea and the vngracious man to be slain in the same place where he cõmitted his wickednesse vpõ Onias. Thus the Lorde rewarded him his punishment, as he had deserued. Now when Lysimachus had wrought many wicked dedes in the temple, thorow the counsell of Menelaus, and the voyce came abrode: the multitude gathered the togither agaynst Lysimachus, for he hadde caried oute nowe moche golde.

So when the people arose and were full of displeasure, Lysimachus armed thre. M. vnthriftes to defend hym, a certeyn tyraunt beginge their capitayne, whiche was growen both in age and wodnesse. But when the people vnderstode the purpose of Lysimachus, some gat stones, some good strong clubbes, & some caste asshes vpon Lysimachus. Thus there were many of the wounded, some being slayne, and al the other chased away. But as for the wycked churche robber him self, they killed hym beside the treasury. Of these matters therfore there was kept a court against Menelaus. Now when the kyng came to Tyrus, they made a complaint vnto him of Menelaus concernynge this busynesse, and the embassadours were there. But Menelaus went & promised Ptolomy to giue him moch money, yf he wold persuade ꝑ kyng. So Ptolomy went to the kyng into a coure where as he was set to coole hym) & brought him oute of that mynde. In so moche that he discharged Menelaus frõ the accusacions, that not withstandyng was cause of al mischief: and those poore men, which if they had told their cause: yea before the Scithians they sholde haue ben iudged innocent, them he condemned to deth.

Thus were they sone punished, which folowed vpõ the mater for the city, for the people, and for the holy vessell. Wherfore they of Tyrus toke indignacion, and buryed the honourably. And so thorow the courtousnes of them ꝑ were in power, Menelaus remayned stylle in auctoritie, increasyng in malyce to the hurt of the citezyns.

¶ Of the synnes and tokens seue in Jerusalem. Of the ende and offence of Jason. The pursute of Antiochus agaynst the Jewes. The spoylynge of the temple.

CAPL. V.

¶ AT the same time Antiochus made him redye to goo agayne in to Egypte.

Then were there seue at Jerusalem forty dayes long, horsemen runnyng to and fro in the ayre, which had rayment of golde and speres. There were seue also bolde hostes of men, weaponed, and horses rennynge in an order, how they came togyther, how they held forth their shyldes, how they harnessed men drewe out their swerdes and shet their dartes.

The shine of the golde wepons was seue, and of al maner of armure. Wherfore euery man prayed that those tokens myght tourne to good. Now when there was gone forth a false rumour, as though Antiochus had ben dead: Jason toke a. M. men, and came sodenly vpon the city. The citezins ran vnto the walles, at the last was the citye taken, & Menelaus fled in to the castel.

As for Jason he spared not his owne citezyns in the slaughter, neither consydered he what great euyll it were to destroye the prosperitie of his own kynsmen, but did as one that had gotten the victory of his enemies, and not of his frendes. For all this gate he not the superioritie, but at the laste receyued confusion for his malyce, and fled agayne lyke a vacabounde, in to the land of the Ammonites.

Finally, for a reward of their wickednesse he was accused before Aretha the kynge of ꝑ Arabians: In so moche that he was layne to flie from citye to citye, beynge despysed of euery

euery man as a forsaker of the lawes, and an abominable persone. And at the last (as an open enemye of his owne naturall countrie and of the citezens) he was dryuen in to Egypt.

Thus he that afore put many out of theyr owne natyue land, perished from home him self. He went to Lacedemon, thynkyng there to haue gotten succoure by reason of kynred. And he that afore had caused manye one oute vnburied, was throwen out him self, no man mournynge for hym, ne puttynge hym in his graue: so that he neither enioyed the burial of a straunger, neither was he partaker of his fathers sepulcre.

E Now when this was done, the kynge suspect that the Jewes wolde haue fallen from hym: wherfore he came in a great displeasure out of Egypt, and toke the cytie by violence. He commaunded his men of warre also, that they shoulde kyll not spare, but slaye whome such as withstode them, & clymed vp vpō the houses.

Thus was there a great slaughter of yong men, olde men, women, children and virgyns. In the dayes were there slayne. lxxx M. foure thousand put in prison, and no lesse solde. Yet was he not content with this, but durst go in to the most holy temple (Menelaus that traytour to the lawes and to his owne naturall countrey, beynge his gyde) and with his wycked handes toke the vessell, which other kynges and cyties had gyuen thether for the garnyshyng and honoure of the place: them toke he in his handes vnworthely, and defyled them.

D So mad was Antiochus, that he considered not, howe that God was a lytell wroth for the synnes of them that dwelt in the cite, for the which, such confusiō came vpō that place. And why? yf it had not happened che to haue bene lapped in many synnes (this Antiochus as soone as he had come) had sodeynly bene pumysshed, and shot oute for his presumption, lyke as Heliodorus was, whom Seleucus the kynge sent to robbe the treasury. Nevertheless, God hath not chosen the people for the places sake, but the place for the peoples sake: and therfore is the place become partaker of the peoples trouble, but afterwarde shall it enioye the wealth of them. And lyke as it is now forsaken in the wrath of almighty God, so when the greate God is reconcyled, it shall be set vp in brode worshyp agayne.

So when Antiochus had taken a. M. and viii. C. talentes out of the temple, he gat him to Antioche in all the haste, thynkynge in his pryde, that he myght make me sayle vpon the drye land, and to go vpon the see, such an hye mynde had he. He left deputyes there to vexe the people: At Jerusalē left he Philip a Phrygian, in maners more cruel then him self that set him there: At Garyzim he left Andronicus and Menelaus, which were more grenous to the cytezens che other. Now as he was thus set in malyce agaynst the Jewes, he sent Apollonius an hated prynce, with. xxii. M. cōmaundynge him to slaye al those that were of perfect age, and to sell the women, maidens, and children. When he came now to Jerusalem, he layned peace, and kepte hym styl vntyl the Sabboth daye. And then he cōmaunded his men to take them to their weapons (for the Jewes kepte holy daye) and so he slewe all them that were gone forth to the open play, runnynge here and there throwe the cyte with his men weaponed, and murthered a great nombre. But Judas Machabeus whether was the fourth, fled into the wyldernesse, led his lyfe there with his compayne among the wylde beastes and vpon the mountaynes dwelling there, and eatynge grasse, lest they shold be partakers of the pitchynes.

¶ The Jewes are compelled to leaue the lawe of God. The temple is defyled. The traders are monyshed that they shall not abhorre the abhorrynge wherwith the Lorde alfasheth them. The grenous payne of Eleazarus.

CAPI. VI.

NOt longe after this, sente the kynge a E messenger of Antioche, for to compell the Jewes to alter the ordynaunces of the fathers and the lawe of God, to defyle the temple that was at Jerusalem, and to call it the temple of Jupiter Olimpius: and that they shulde be in Gezarim, as those which dwell at the place of Jupiter the hebetoune. This wycked sedicion of the vngodlye was drue vpon all the people: for the temple was full of voluptuousnes, bibbynge and bowlyng of the heathen, of cythandes and harlots togyther. The women wente in to the holye place, and bare in that was not lawfull. The alter also was ful of vnlawful thynges wherwith the lawe forbyddeth to laye vpon it. The Sabbothes were not kept, the other solēne feastes of the land were not regarded. To be playne, there durst no man be acknowen yf he was a Jewe. In the daye of the kynges birth they were compelled perforce to offer: & when the feaste of Bachus was kept, they were constrayned to were garlandes of yuye and so to go about for the honoure of Bachus.

Moreouer there: owt of ptolomy, there went out a cōmaundement in to neyghbour cytyes of the heathen, that they shuld intreat the Jewes in lyke maner: namely to compell them for to be sacrifyce after the lawes of the Gentiles: & who so wold not, to put the to death. A pitteous thyng was it to se. There were. ii. women accused to haue circūcised their sonnes, whome when they had led rounde about the cyty (the babes hāgyng at their brestes) they cast them down headlynges ouer the walles. Some that were crept in to the caues and kepte the Sabboth, were accused vnto Philip, & brent in the fyre: because that for the feare of God they kepte the cōmaundment so strytly & wold not defend the selues. Now I desyre al those which rede this boke, that they refuse it not for these sclaūders of aduersyte: & iudge that thinges (that are happened) for no destruction, but for a chastysynge of our

of our people. And why? Whē God suffereth not sinners long to folow their owne minde, but shortly punysheth them, it is a token of his greate louynge kyndnesse. For this grace haue we of God more then other people, that he suffereth not vs longe to synne vnpunished lyke other nacyons, that whan the daye of iudgement commeth, he maye punysshe them in the fulnesse of their synnes. If we syn, he correcteth vs, but he neuer withdrawyth his mercy frō vs: and though he punysshe with aduersytie, yet wyll he neuer forsake his people. But let this that we haue spoken nowe with few wordes, be for a warnynge and exhortacion of the heathē. Now wyll we come to the declarynge of the matter. Eleazar one of the princypall Scribes, an aged man and of a welfauoured countenaunce, was constrayned to gape wyde open mouth, and to eate swynes flesh. But he desyrynge rather to dye glorious dye then to lyue with shame, offred hym selfe wyllynge dye to the martyrdome. Nowe when he came that he must nedes go to it, he toke it pacyently: for he was at a poynt with him selfe, that he wold consent to no vnlawfull thing for any pleasure of lyfe. They that stode by being moued with pytie (but not aryght) for the olde frendshyp of the man, toke him aparte priuely, and prayed him that he wolde let such flesh be brought him as were lawful to eate, and then to make a countenaunce as though he had eaten of the flesh of the sacrifyce lyke as the kynge commaunded, for so he might be delyuered from death: and so for the olde frendshyp of the man, they shewed hym this kyndnesse. But he beganne to consyder his discrete and honorable age, his noble and worshyppfull flocke, and howe that from his youth vp he had bene of an honest and good conuersacyon yea and how constantly he had kept the ordynaunces and lawes cōmaunded by God, wherfore he gaue the this answere, and sayde: Yet had I rather tyll be layed in my graue. For it becōmeth not myne age (sayd he) in any wyse to dissemble, whereby manye yonge persons myghte thynke, that Eleazer being .lxxx. yere olde, were gone to a straunge lyfe: and so thorow myne yprocrisy (for a lytle tyme of a transitory lyfe) they myght be deceyued: by this meanes also shoulde I defyle myne age, and make it abhominable. For though I were now delyuered from the tormentes of men, yet shoulde I not escape the hand of almyghty God, neither alyue ne dead. Wherfore I wyll dye manfully, and do as it becommeth myne age: Wherby I maye peraduenture leaue an example of stedfastnesse for suche as be yong, yf I with a redy mynde and manfullye dye an honest deathe, for the most worthy and holy lawes.

When he had sayd these wordes, immediatlye he was drawen to the tormente. Nowe they that led him and were myne a litle afore began to take displeasure because of the wordes that he sayde: for they thought he had spoken them of an yll mynde. But whē he was in his martyrdom, he mourned & sayd: Thou O Lorde, whiche hast the holye knowledge, knowest openly: that where as I myghte be delyuered from death, I suffre these sore paynes of my body: but in my mynde I am well content to suffre them, because I feare the. Thus this man dyed, leuynge the memoryall of his death for an example not onelye vnto yong men, but vnto all the people, to be stedfast and manly.

¶ The punysshment of the .vii. brethren & of their mother.

CAPI. VII.

IT happened also that there were seuen brethren (with their mother) taken & compelled by the kynge agaynst the law to eate swynes flesh, namelye with scourges & lethren wyppes. And one of them which was the chiefe, sayde: What seekest thou, and what requyrest thou of vs? As for vs, we are ready rather to suffre death, then to offende the lawes of God & the fathers. Then was the kynge angry, and bad heate cauldrons & brasen potters. Whiche when they were made hote, immedyatly he commaunded the tong of hym that spake fyrste to be cut out, to pull the skyn ouer his heade to pare of the edges of his hādes and fete ryght & that in the sight of his mother and the other of his brethren. Now when he was cleane mayned, he commaūded a fyre to be made, & so (whyle there was any breath in hym) to be fryed in the cauldrō In the which when he had bene longe payned, the other brethren with their mother exhorted hym to dye manfullye, sayinge: The Lorde God shall regarde the truth, and comforte vs, lyke as Moses testifyeth and declareth in his songe, sayinge: and he wyll haue compassion on his seruauntes.

So when the fyrste was deed after this maner, they brought the seconde to haue him in derision, pulled the skynne with the heer ouer his heed, and asked hym, yf he wold eat swynes flesh, or he were payned in the other membres also thorow out his bodye. But he answered boldly, and sayde: I wyll not do it. And so was he tormented lyke as the fyrst & when he was euen at the gruynge vp the ghost he sayde: Thou moost vngracyous person puttest vs now to death, but the kyng of the worlde shall rayse vs vp (which dye for his lawes) in the resurrection of euerlastynge lyfe.

After hym, was the thyrde had in derysyon: and when he was requyred, he put oute his tonge, and that ryght soone, & holdynge forth his handes manfullye, and spake with a stedfast sayeth: These haue I of heuen, but now for the lawe of God I despyse them, for my trust is, that I shall receyue them of him again. In so much that the kyng & they whiche were with him, marueled at the yōg mans boldnes, that he nothyng regarded the paynes.

Now when he was deed also, they vexed the fourth with tormentes in lyke maner. So when he was nowe at his death, he sayd: It is better that we beynge put to death of men haue our hope and trust in God, for he shall rayse

rayse vs vp agayne. As for ȝ, thou shalt haue no resurrection to lyfe.

And when they had spoken to the fyrst, they tormented him. Then lokid he vnto the kyng, and sayd: thou hast power among men, for thou arte a mortall man also thy selfe, to do what thou wilt, but thynk not, that God hath forsake our generacyon. Abyde the, tary styll a whyle, and thou shalt se the great power of God, how he wyll punish the and thy sede. After him they brought the fyrth, which beyng at the poynt of death, sayd: Be not deceyued (O kynge) for this we suffre for oure owne sakes, because we haue offended oure God, and therfore merueilous thinges are wrought vpon vs. But thynke not thou, whiche takest in hande to stryue agaynst God, that thou shalt escape vnpunyshed.

This excellent mother (worthye to be well reported of, and had in remembraunce) sawe her seuen sonnes dye in one daye, and suffred it paciently, because of the hope that she had in God: yea she exhorted euery one of them in especyal, and that boldly and stedfastly with parfyte wysdome, wakynge vp her wymysshe thought with a manlye stomacke, and sayde vnto them: I can not tell how ye came in my wõbe, for I neither gaue you breth ne soule, no nor lyfe. It is not I that ioyned the membres of your bodyes together, but the maker of the worlde, whiche fashioned the byrth of man, and began all thynges. Euen he also of his owne mercy shall gyue you breth and lyfe agayne, lyke as ye nowe regarde not youre owne selues for his sake.

Now thought Antiochus that he had despysed him, therfore he let her go with her reprowes, and began to exhorte the yongest son (which yet was lefte) not only with wordes, but sware vnto hym with an oothe, that he should make hym a ryche and welthye man yf he wolde forsake the lawes of his fathers: yea and that he shold gyue hym: what soeuer were necessary for him. But when the yonge man wold not be moued for al these thinges, he called his mother, and counsiled her to saue her sonnes lyfe. And whē he had exhorted her with many wordes, she promised him that she wolde speake vnto her son. So she turned her vnto him, laughing the cruel tyraūt to scorne: and spake in a dolfe voyce: O my sonne, haue pytie vpon me that bare the. ix. monethes in my wombe, that gaue the sucke, norished the and brought the vp vnto this age.

I beseche the (my sonne) loke vpon heauen and earth and all that is therin, and cõsydre, that God made them and mans generacyon of nought: so shalt thou not feare this hangman, but suffre death stedfastlye, lyke as thy brethre haue wone: that I maye receyue the agayn in the same mercy with thy brethren.

Whyle she was yet speaking these wordes the yong mā sayd: Whom loke ye for? Wherfore do ye tary? I wyll not obeye the kynges cõmaundement, but the law that God gaue vs by Moyse. As for the that ymagynest all myschefe agaynst the Iewes, thou shalte not escape the handes of God, for we suffre these thynges, because of our synnes.

And though God be angry with vs a lytle whyle (for our chastenynge and reformacyon) yet shall he be at one agayne with his seruauntes. But thou, O shameful and most abhominable person. Pryde not thy selfe thorow vayne hope, in beynge so malycyous vpon the seruauntes of God: for thou hast not yet escaped the iudgement of the God whiche is almyghtye and seeth all thynges. Oure brethren that haue suffred a lytle payne are now vnder the couenaunt of euerlastyng lyfe: but thorowe the iudgemente of God, thou shalte be punyshed ryghteously for thy pryde.

As for me, lyke as my brethren haue done, I offre my soule and my body for the lawes of our fathers, callynge vpon God, that he wyll soone be mercyfull vnto our people yea and with payne and punyshment to make the graunt, that he only is God. In me now and in my brethren the wrath of almyghtye God is at an ende, whiche ryghteously is fallen vpon all our people. 1. Macha. 12

Then the kynge beynge kyndled in angre was more cruel vpon hym then vpon all the other, and toke it dignacion, that he was so lyghtly regarded. So this yonge man dyed vnoffred, and put his trust styll in the Lorde. Laste of al after the sonnes, was the mother put to death also. Let this now be ynough spoken cõcernyng the offrynges, and extreme cruelnes.

¶ Judas gathereth togyther his hoste. Nycanor is sente agaynste Judas. Judas exhorteth his soudyers to constaūnes. Nicanor is ouerthrowe. The Iewes gyue thankes after they haue put their ennemyes to flyght, deuydynge the spoyles vnto the fatherles and vnto the wydowes. Nicanor sleyth himself. 2. Macha. 8

CAPI. VIII.

THen Judas Machabeus and they that were wt him, went pryuelye in to the townes called them kynsfolkes and frendes togyther, toke vnto them al such as continued yet in the fayth and law of ȝ Iewes & brought forth. vi. thousande men.

So they called vpon the Lorde, that he wolde haue an eye vnto his people: whiche was troden downe of euery man: to be gracyous vnto the temple, that was defyled of the vngodlye to haue compassyon vpon the destruction of the cytye whiche was shortlye lyke to be layde waste: to heare the voyce of the bloude that cryed vnto hym: to remembre the moste vnryghteous deathes of yonge innocent chyldre & the blasphemyes also done vnto his name, and to punysh them.

Nowe when Machabeus hadde gathered this multytude togyther, he was to myghty for the heathen, for the wrath of the Lorde was turned into mercye, he fell vpon ȝ townes and cityes at vnwares, brente them tokt the moste commodious places, and slewe many of the ennemyes. But specyally he made such chases by nyght in so moche that 1. Macha. 9

this

his manlinesse was spoken of euery where.

W Ho when Philip saw that the man increased by lytell and lytell, and that the matter prospered with hym for the moost parte: he wrote vnto Ptolomy (which was a captayne in Celosyria and Phenices) to helpe hym in the kynges busynesse. Then sent he Nicanor Patrocly (a specyall frende of his) to all the haste, and gaue him the common sorte of the Heathen no lesse then xx. M. harnessed men, to rote out the hole generacyō of the Jewes, hauyng to helpe him one Gorgias a man of warre, whiche in matters concernynge battayles had greate experience. Nycanor ordeyned also the tribute (which the Romaynes shuld haue had) to be gyuen vnto ℣ kyng, out of the captiuytie of the Jewes, namely, iij. M. talētes. And immediatly he sent to the cytyes of the see coost, requyryng them for to bye Jewes to be they? seruaunters and bonde men, promysyng to sell them. lxxx. for one talente, but he consydered not the wrath of almyghtye God, that was come vpon him.

When Judas knew of this, he tolde the L Jewes that were with him of Nicanors cōmyng. Nowe were there some of them fearefull, not trustynge vnto the ryghtousnesse of God and fled they? wayes.

But the other that remayned, came togyther and besought the Lord, to deliuer them from that wycked Nicanor, which had solde them or euer he come nye them: and thought he wolde not do it for they? sakes, yet for the couenaunt that he made with they? fathers, and bycause they called vpon his holye and glorious name. And so Machabeus called his men togyther, namely aboute fyue thousande, exhortyng them not to agree vnto their enemyes, neyther to be afrayed for the multitude of their aduersaryes comming agaynst them vnryghtously: but to fyght manlye, consyderynge the iniurie that they had done vnto the holy place without cause, how they had defyled and oppressed the cytie, yea and destroyed the lawes of the fathers. For they sayde he, trust in they? weapons and boldenesse, but oure confydence is in the almyghtye Lorde, which in the twynklyng of an eye maye bothe destroye them that come agaynst vs, and all the worlde.

He exhorted them also to call to remembraunce, the helpe that God shewed vnto they? fathers: as when there perished an hundreth foure score and fyue thousande of Sennacheribs people: And of ℣ battayle that they had in Babylō agaynst the Galatyans: how that all the Macedonyans that came to helpe them, stode in feare: and how they beyng but only fyue. M. slewe an hundreth and twenty thousand, thorow the helpe that was gyuen them from heauen, wherby they also had receyued many benefytes.

Thorow these wordes, the men toke good hertes vnto them, ready to dye for the lawe and the countrey. So he set vpon euery company a captayne, one of his owne brethren: Symon, Joseph and Jonathas: gyuyng eche fyftene hundreth men. He caused Esdras also to reade the holy boke vnto them, & to gyue them a token of the helpe of God.

Then he hym self beyng captayne in ℣ foreI. Mach.
front of the battayle, buckled with Nicanor. And God was their helpe, in so moche that they slew about. ix. M. men, & compryled the more part of Nicanors host to flee, they were II
so wounded and sicke. Thus they toke the money from those that came to bye them, & followed vpon them on euery syde. But whē the tyme came vpon them they returned, for it was the Sabboth, and therfore they folowed nomore vpon them. So they toke their weapons and spoyles and kept the Sabboth gyuynge thankes vnto the Lorde which had holpen them that daye, and shewed them his mercye. After the Sabboth they deuyded the spoyles to the syche, to the fatherlesse and to wydowes, and the residue had they they selues with them. Whē this was done and they al had made a general prayer: they besought the mercyfull Lorde to be at one with his seruaunts. Numer.xxxi. & Deut.xx.

Of those also that were with Timotheus and Bachides, which fought agaynste them they slew. xx. M. wanne byrds and strong holdes, and deuyded moo spoyles: euen gyuyng an equal porcyon vnto ℣ syche, to ℣ fatherles to wydowes and to aged persons. And whē they had dyligently gathered their weapōs togyther, they layde them all in conuenient places, & the remnaunt of ℣ spoyles brought they to Jerusalem. They slewe Philarches that wicked persone, which was with Timotheus, and had vexed many Jewes. And when they helde the thankesgeuynge at Jerusalem for the victory, they brent those that had set fyre on ℣ portes of ℣ temple: namely Calisthenes, whiche was fled in to an house and so they gat a worthye rewarde for their wyckednes. As for that moost vngracyous Nicanor, whiche had brought a thousande marchaunts, to by the Jewes, he was thorowe the helpe of the Lorde brought downe euen of them whom he regarded not: in so moche that he put of his glorious rayment fled by lye and came alone to Antioch, with greate shame and dyshonoure, which he gat thorow the destruction of his hoost. Thus he that promysed the Romaynes to pay them their tribute, when he toke Jerusalem: began now to say playnely, that God was the defender of the Jewes, and therfore not possyble to wounde them because they folowed the lawes whiche God had made. Numer.xxxi. & Deut.xx. Nicanor. ix. cap.

Deuit.xx.c ii.Paralip.xi.c

Jerem.xlvii.b Psalm.xx.b

D iiii.Reg.xix.g Esay xxxvii.f i.Mach.vii.c

Antiochus willyng to spoyle Persepolis is driuen to flyght. He be wayleth the Jewes, he is beryken of the Lorde. The layned repentaunce of Antiochus. He dyeth.

CAPI. IX.

A T the same tyme came Antiochus a- I
gayne with dyshonour out of Persis. I.Mach.vi
For when he came to Persepolis, and vndertoke to rob the temple & to subdue the

cyte

cytye, the people ran togyther and defended
them selues, in so moch that he and his were
fayne to fle with shame. And so after ꝑ tyght,
it happened, that Antiochus came agayne wᵗ
dyshonour. But whē he came to Egbathana,
he gat knowlege what was happened vnto
Nycanor and Tymotheus. Nowe as he was
auaunceyng him self in his wrath, he thought
he was able to auenge the iniury that was
done to them vpon the Jewes: and therfore
commaunded to make ready his charret, ha-
stynge on his iourney without ceasynge, the
iudgement of God prouokynge hym, because
he had spoken so proudly, that he wold come
to Jerusalem, and make it a graue of the Je-
wes. But ꝑ Lorde God of Israel, that stryk
all thynges, smote him wᵗ an vnsyghtly plage,
which no man coulde heale.

For as soone as he had spoken these wor-
des, there came vpon hym an horyble payne
of his bowels, & a sore grefe of the charmes.
And that was but ryght: for he had martyred
other mens bowels with dyuers and straūge
tormentes, howe be it, he wolde in no wyse
cease from his malyce. Yea he was yet the
prouder and more malicyous agaynst the Je-
wes: But whyle he was commaundynge to
make haste in the matter, it happened that
he fell howne vyolentlye frome the charret,
so that it brosed his body, and dyd him great
payne.

And so he that thought he myght com-
maunde the floudes of the see (so proude was
he beyonde the condicyon of man) and to wey
the hyghe mountaynes in a payre of scales,
was now brought howne to the ground, and
carred vpon an horsfetter, knowledgynge the
manyfest power of God vpon hym: so that
the wycked body of his was full of wormes,
which in his payne fell quyck out of his flesh:
In so moche that his hoost was greued with
the smell and stynke of hym. Thus he that a
lytle afore thought he myght reache to the
starres of heauen, hym myght no man nowe
abyde ne beare, for the vehemence of stynche.

Therfore he beynge brought frō his great
pryde, began for to come to the knowledge of
hym self: for the punyshment of God warned
hym, and his payne increased euer more and
more. And when he him self myght not abyde
his owne stynke, he sayd these wordes: It is
reason to be obedyent vnto God, and that a
man desyre not to be lyke vnto hym. This
wycked person prayed also vnto the Lorde, of
whome he shoulde haue obtayned no mercy.
And as for the cytie that he came vnto so ha-
stely, to bynge it howne to the grounde, and
to make it a graue for dead men: now he des-
ireth to deliuer it free.

And as touchyng the Jewes whom he had
iudged not worthye to be buryed, but wolde
haue caste theym oute to be deuoured of the
foules and wild beastes, sayeng: that he wold
haue destroyed both the olde and yonge: Now
he promyseth, to make them lyke the cytezins
of Athens. And where as he had spoyled the
holy temple afore, nowe he maketh promyse
to garnysh it with greate gyftes, to increase
the holy ornamentes, and of his owne rentes
to beare the costes, and charges belonge-
yng to the sacrynges: yea and that he wold
also become a Jewe hym self, to go thorow
euery place of the worlde and to preach the
power of God.

But when his paynes wolde not ceasse,
(for the ryghteous iudgement of God was
cum vpon hym) out of a verye despayre he
wrote vnto the Jewes a lette of intercessiō
conteynynge these wordes: The kynge and
prynce Antiochus wysheth vnto ꝑ vertuous
cytezyns of the Jewes, moche health & good
prosperytye.

If ye and youre chyldren fare well, and
yf all thynges go after your mynde: we gyue
greate thankes. In my sickenesse also be ye re
membre you louyngly: for as I came oute
of Persia, and was taken with sore dysease:
I thought it necessary to care for the comen
wealth. Neither despayre I in my self, but
haue a good hope to escape this sickenes.

But consyderynge that my father sed in
hooste samtyme in the hyghe places, and he
whō who shulde raygne after hym, that (yf
there happened any thyng vnlouely, or any hard
thynge were declared) they in the lād myght
knowe they: chiefe lo; de, that there shuld be
no insurrection: Agayne, when I pondre by
my self, how that all the myghtye men and
neyghbours rounde about, are laying wayt
and lokyng but for opportunytye to do harme:
I haue ordeyned that my sonne Antiochus
shal raygne after me whom I oft commended
to many of you, when I was in the hyghe
kyngdomes, and haue written vnto hym as
it followeth hereafter. Therfore I praye you
and requyre you, to remembre the benefites
that I haue done vnto you generally and in
especyall. For I hope that he shal be of lowe
and louynge behauyour, and if he folow my
deuyce, he shall be indyfferent vnto you.

Thus that murtherer and blasphemer of
God was sore smytten: and like as he had
intreated other men, so he dyed a myserable
death in a straunge countrey vpon a moun-
tayne. And his bodye dyd Philyp (that went
with hym) carye awaye: which fearynge the
sonne of Antiochus, went in to Egypte to
Ptolemy Philometor.

Dan. c. viii.

¶ Judas Machabeus taketh the cyte and the tem
ple, he begynneth to shewe the actes of Eupator.
The Jewes fyght agaynste the Idumeans, Ty-
motheus inuadeth Jewrye, with whome Judas
ouercō battayle tyme men appeare in the ayre to
the helpe of the Jewes. Tymothy is slayne.

CAPI. X.

MAchabeus now and his company (the
lowe the helpe of the Lorde) won the
temple and the cytye agayne, destroy-
ed the aulters and chapelles that the Hea-
then hadde buylded thorowe the stretes: clē-
sed the temple, made an other aulter of dyuers
stone: & after .ij. yeres they offred sacryfyces,

1. Mach. iiii.

Ezra. iii.

set forth the incense, the lyghtes and the wey-
dred. When that was done, they fell downe
flat vpō the grounde, and besought the Lord
that they might come nomore in to such trou-
ble: but yf they synned any more agaynst hym,
he hym selfe to chasten them with mercy, and
not to come in the handes of those blasphemous
and blasphemous men.

Now vpon the same daye that the straun-
gers polluted the temple, it happened that on
the verye same daye it was clensed agayne:
namely, the two and twenty day of the mo-
neth called Casleu. They kepte eyght dayes
1. Mach. iii. ¶ in gladnesse, lyke as in the feast of the taber-
nacles: remembrynge that not longe afore,
they helde the feaste of the tabernacles vpon
the mountaynes and in dennes lyke beastes.
And to the same token they bare grene bo-
wes, braunches and palmes before hym that
had gyuen them good fortune to clense his
place. They agreed also together, and made
a statute, that euery yere those dayes shulde
be solemnly kepte of all the people of the Je-
wes.

Now Antiochus then (that was called the
noble) dyed, it is sufficiently tolde. Now wyll
we speake of Nicanor the son of that wicked
Antiochus, how it happened with hym: and
so with fewe wordes to comprehende the ad-
uersytie that chaunsed in the warres. When
he had taken in the kyngdome, he made one
Lysias (which had bene capitayne of the hoste
in Phenices and Syria) ruler ouer the mat-
ters of ꝯ realme. For Ptolomy that was cal-
led Macron, being a ruler for the Jewes, and
specyally, to syt in iudgement for such wrong
as was done vnto them, vndertoke to deale
peaceably with them. For the which cause he
was accused of the frendes before Eupator:
and when he was suspecte to be a traytour
(because he had lefte Cypres, that Philome-
tor had committed vnto hym: and bycause
he departed from noble Antiochus, that he
was come vnto (he poysoned hym selfe, and
dyed.

Nowe when Gorgias was gouernour of
the same places, he take straungers and vnder
take ofte tymes to warre with the Jewes.
Moreouer the Idumeans that helde ꝯ strong
1. Mach. v. a holdes, receyued those that were dryue from
Jerusalem, and take in hande to warre also.
But they that were with Machabeus, be-
sought and prayed vnto the Lorde, that he
wolde be their helper: and so they fell in to ꝯ
stronge holde of the Idumeans, and wonne
many places by strength: suche as came a-
gaynst them they slew, and kylled no lesse (of
all together) then twenty thousande. Ouer-
ye selfe some, no lesse then nyne thousande,
were fled in to two stronge towers, hauynge
all maner of ordynaunce to withstande them.

Then Machabeus leauynge Symon, Jo-
sephus, Zacheus and those that were with
them (which were very many) wet to besege
them, and to fyght where nede was. Nowe
they that were with Symon beyng led with
couetousnesse, were intreated for money, tho-
row treasure of those that lay in the towres:
take .lxx. M. Drachmas, and let some of the
escape. But when it was tolde Machabeus
what had happened, he called the capitaynes
of the people together accusynge those per-
sonnes, that they had solde the brethren for
money, and let their enemyes go. So he slew
those traytoures, and immedyatlye wente in
hād with two. ij. towers. And when they had
ordred them selues manly with their wea-
pons ꝯ handes, they slewe in the two castels
more then twenty. M.

Now Tymotheus whom the Jewes had
ouercome afore, gathered a multytude of
straunge people, brought an hoste also of
horsemen of the Asians, to wynne Jewry by
strength. But when he drewe nyghe, Macha-
beus ꝯ they that were with hym fell to their
prayer, sprynkled ashes vpon their heades,
beinge gyrded with heery cloth aboute their
loynes, fell downe before the aulter and be-
sought the Lorde that he wolde be mercifull
to them, but an enemye vnto their enemyes,
and to take parte agaynst their aduersaryes
accordynge as it is prouyded in the lawe. So
after the prayer they went on further from ꝯ
cytye: and when they came nye the enemyes
they prepared them selues agaynst them.

And by tyme in the morninge at ꝯ breake
of the day, both the hostes buckled together.
The one parte hadde the Lorde for their
refuge which is ꝯ gruet of prosperyty strength
and victory. The other had a manly stomach
which is a captayne of war.

The battayle now beynge greate there ap-
peared vnto the enemyes frome heauen .v.
men vpon horsebackes with bridels of golde
ledynge the Jewes, ꝯ two of them hauynge
Machabeus betwyxte them that kepte him
safe on euery syde with their weapons but
shot dartes and lyghtenynges vpon the ene-
myes: wherethorow they were confounded
with blyndnes and so sore afrayed, that they
fell downe. There were slayne of footemen
twenty thousand and fyue hundreth, and .lx.
hundreth horsemen. As for Tymotheus hym
selfe, he fled vnto Gazar a very stronge holde
wherin Cereas was captayne. But Macha-
beus and his company layd syege to it cheer-
fully .iiij. dayes.

Now they that were within trusteynge
to the strength of the place, cursed and banned
cruelyngly, and made greate crakynge with
wycked wordes. Neuertheles vpon the fifth
day in the morninge .xx. yonge men of Macha-
beus company being set on fyre in their mynd
because of the blasphemy: came manfully
vnto the wall, ꝯ with bolde stomaches they
and their companyons clymed vp vpon the
towres, vndertakynge to set fyre vpon the
poeple ꝯ to burne those blasphemous persons
quick. Two dayes were they destroying ꝯ ca-
stell whiche when they founde Timotheus
(that was crepte in to a corner) they kylled
him, ꝯ slewe Cereas his brother in lyke ma-
ner with Apollophanes. When this was
done they songe Psalmes, with prayses and
thankesgeuynges vnto the Lorde: which
had done so greate thynges for Israel, and
gruen

them the victory.

¶ Lisias goeth about to ouerrun the Jewes. Ouerthrow is sent from heauen vnto the Jewes. ¶ The letter of Lisias to the Jewes. The letter of kyng Antiochus vnto Lisias. ¶ letter of the same vnto the Jewes. ¶ letter of the Romaynes to the Jewes

CAPI. XI.

NOt long after this Lysias the kynges ferwarde and a kynsman of his, which had the gouernaūce of his matters, tooke sore displeasure, for the thinges that had happened: & when he had gathered. lxxx. M men of fote with all the horse of the horsemen, he came agaynst the Jewes thynking to wynne the city to make it an habitacion for the gentyles, and the temple wolde he haue to be an house of lucre, lyke as the other goddes houses of the heathen are, and to sell the prestes office euery yere: Not consyderynge the power of God, but was wylde in his mynde, trustynge in the multitude of footemen, in thousandes of horsemē, and in his foure score Elephantes.

So he came in to Jury and then to Bethsura (a castel of defence lying in a narow place fyue furlonges from Jerusalem) and wan it. Howe when Machabeus and his compayny knew þ the stronge holdes were taken, they fell to their prayers with weepyng and teares before the Lorde, and al þ people in lyke maner besought him, y he wolde send a good aungell to deliuer Israell. Machabeus hym selfe was the fyrst that made him redy to the batell, exhortinge the other that were with hym, to ieoparde them selues, y to helpe their brethren. And whē they were goyng forth of Jerusalem togither with a redy and willing mynd, there appered before them vpon horsebacke a man in whyte clothynge, with harnesse of golde, shakyng his spere. Then they prayed the Lorde all to gether, whiche had shewed them mercye, and were comforted in their myndes, in so moche that they were redy, not only to fyght with men, but with the most cruel beastes: yea, and to run thorowe walles of yron.

Thus they went on willyngly hauyng an helper from heuen, and the Lorde mercyfull vnto them. They fel mightely vpon their enemies like lyons, brought vnder. xi. M. fote men, sixtene C. horsemen put all the other to flight, many of them being wounded, & some gat awaye naked. Yea Lysias him selfe was layne to lie shamefully, and so to escape. Nertheles the man was not without vnderstanding, but considered by him selfe that his power was minished, and pondred how the Jewes, being defended by the help of almighty God were not able to be ouercom: wherfore he sent them worde, and promysed that he wolde consent to all thynges which were reasonable, and to make the kyng their frend. to the whiche prayer of Lysias, Machabeus agreed, forthynge in all thynges the common welth: and what so euer Machabeus wrote vnto Lysias concerning the Jewes, the kyng graunted it. For there were letters wrytten vnto the Jewes frome Lysias conteynynge these wordes.

Lysias sendeth greetynge to the people of the Jewes. Jhon and Abialon whiche were sent from you, deliuered me wrytinges, and requyred me to fulfyl the thynges, concernynge they errande. Therfore loke what myght be graunted, I certyfyed the kynge therof: and what so euer was conuenyent: I agreed therto: If ye now wyl be fayt ful in the matters, I shall endeuer my selfe hereafter also to do you good. As concernynge other thynges by euery article therof: I haue commytted them to your messengers, and to those whom I sent vnto you, to comen with you of the same, fare ye well: In the hundred and. xxviii. yere, the. xxiiii. daye of the moneth Dioscorinthius.

Nowe the kynges letter conteyned these wordes: kynge Antiochus sendeth greetynge vnto his brother Lisias. For so moch as our father is nowe dead, oure wyll is, that they whiche are in our realme, lyue without any insurrection, and euery man to be dyligente in his owne matters. We vnderstande also, that the Jewes wolde not consent to our father, for to be brought vnto the customs of þ Gentyles, but stykly to kepe their owne statutes: for the which cause they requyre of vs also, to let them remayne still by their owne lawes.

Wherfore our mynde is, that this people shalbe in rest: we haue concluded and determined also, to restore them their temple agayne: that they maye lyue accordyng to the vse and custome of their fore fathers: Thou shalt do vs a pleasure therfore, yf thou sende vnto them and agree with them: that when they are certified of our mynde, they may be of good chere, and loke to their own welth.

And this was the letter that þ kyng wrote vnto the Jewes: kynge Antiochus sendeth greetyng vnto the counsell and the other people of the Jewes. If ye fare wel, we haue our desyres for vs, we are in good health. Menelaus came and told vs, how that your desyre was to come downe to youre people, which are with vs.

Wherfore those that wyll come, we gyue them free lyberte, vnto the thyrtye daye of the moneth of Aprill, that they maye vse the meates of the Jewes and their owne lawes, lyke as afore: and none of them by any maner of wayes to haue harme, for thynges done in ignorāunce. Menelaus whome we haue sent vnto you, shall commen with you at large, fare ye well. In the hundred fortye and eyght yere, the fyftene daye of the moneth of Aprill.

The Romaynes also sēt a letter, conteynyng these wordes: Quintus Memius & Titus Manilius embassadours of þ Romayns, send greetyng vnto the people of the Jewes. Loke what Lisias þ kynges kynsman hathe

Lun graun-

graunted you, we graunt you the same also. But as concernyng the thinges which he referred vnto the king, send hyther some with spede: & ponder the matter diligently among your selues, that we may cast ꝑ best to youre profyte, for we must depart now vnto Antioche, and therfore wryte shortly agayne, ꝑ we maye knowe your mynde: Farewell. In the hundred. xlviii. yere, the fyftene daye of the moneth of Apryl.

¶ Tymotheus troubleth the Jewes. The wycked dede of the Jeppyres agaynst the Jewes. Judas is auenged of them. He letteth fyre on the ꝑte of Jāpnia. The pursuyte of the Jewes agaynst Tymothy. Tymothye is taken and let go vnhurt. Judas pursueth Gorgias. Judas offryng sacrifyce for the dede teweth the hope of the reserrection.

CAPI. XII.

When these couenaūtes were made, Lysias went vnto the king, and the Jewes eylled theyr grounde. But Timotheus Appolonius the sonne of Gemei, Jerome and Demophon the prouost, Nicanor the capitein of Cypers, and they that laye in those places wold not let the iewe in rest & peax. They of Joppa also did euē such a shamful dede: they prayed the Jewes that dwelt amonges them to go with their wiues and childre in to the shyppes which they had prepared, and did vē them, as though they had ought them no euill wyll. For so moche then as there was goone forth a generall proclamacion throwe the city bycause of peax, they consented therto, & suspect nothynge: but when they were gone forth in to the depe, they drowned no lesse then two. C. of them.

When Judas knew of this cruelty shewed vnto his people, he cōmaunded those ꝑ were with him to make them redy, exhortyng thē to call vpon God the righteous iudge: went forthe agaynste those murtherers of his brethre, set fyre in the hauē by night, brent vp ꝑ shyppes, and those that escaped from ꝑ fyre, he slew wt the swerde. And when he had done this, he departed as though he wold come agayne, and rote out all them of Joppa. But when he had goten worde that the Jamnites were minded to do in lyke maner vnto ꝑ Jewes which dwelt among them, he came vpō the Jamnites by night, & set fyre in the hauen with the shyppes, so that the light of the fyre was sene at Jrusalem vpon a two. C. and xl. furlonges.

Now when they were gone frō thence. ix. furlonges in their iourney towarde Timotheus fyue. M. men of fote, and fiue. C. horsmen of the Arabians fought wt him. So whē the battayle was cruell, and prospered with Judas thorow the helpe of God: the residue of the Arabians being ouercome, besoughte Judas to be at one with them, and promysed to gyue hym certeyn pastures, and to do him good in other thynges. Judas thinkyng that they shulde in dede be profitable concerning many thynges, promysed them peax: wherupon they shoke handes, and so they departed to their tentes. Judas went also vnto a cite, which was very fast kepte with bridges seuered round about with walles and dyuers kyndes of people dwellynge therin, called Caspin.

They that were within, put such trust in the strength of the walles, and in their store of victayles, that they were the slacker I their doinges, cursing and reuilyng Judas wt blasphemies, and speking such wordes as it becōmeth not. But Machabeus calling vpon the great prince of the worlde (which without any batelrammes or ordinaunce of war, did cast downe the walles of Jericho in the time of Josue) fel manfully vpon the walles, toke the city, and (thorow the helpe of the Lorde) made an exceding gret slaughter: in so moch that a lake of two furlonges brode, which laye therby, semed to flowe with the bloude of the slayne.

Then departed they from thence. vii. C. & fifty furlonges, and came to Taraca vnto ꝑ Jewes that are called Tubieni. But as for Timotheus, they coulde not get him there: for (not one matter dispatched) he was departed from thence, and had lefte certayne men in a very strong hold. But Dositheus & Sosipater, which were capiteyns with Machabeus, slew those that Timotheus had lefte in the house of defence, euen. x. M. mē. And Machabeus prepared him with the. xxx. M. men that were about him, set them in ordre by cōpanyes, and went forthe agaynst Timotheus, which had with hym an hundred and. xx. M. men of fote, two thousande and fyue. C. horsemen.

Whē Timotheus had knowlege of Judas commyng, he sent the women, children & the other baggage vnto a castell called Carnid. (for it could not be won, and was harde to come vnto, the wayes of ꝑ same places were so narow) and when Judas companye came first in sight, the enemies were smitte wt fear thorow the presence of God, whiche seeth all thynges: In so moche that they fleinge one here, an other there, were rather discomfeted of their owne people, and wounded with the strokes of their owne swerdes. Judas also was very cruell in folowing vpon them, punyshyng those vngodly, and slewe. xxx. M. men of them. Timotheus also him selfe fell in to the hādes of Dositheus and Sosipatre whom he besought with many prayers, to let hym go with his lyfe: bycause he had manye of the Jewes fathers and brethren in prysone which, yf they put hym to deth, might be disappoynted. So when he had promised fayethfully to deliuer them agayne according to ꝑ condicion made, they let him go vnhurt forthe helth of the brethre. And when Judas had slayne. xxv. thousande, he went frō Carnion.

Now after ꝑ he had chased away & slayne his enemyes, he remoued the hoste towarde Ephron a stronge city, wherin dwelt many dyuers people of the heathen, and the strong yong

yong men kepte the walles, defendyng them mightily. In this cyty was moch ordinaunce and prouision of dartes. But when Judas & his company had called vpō almighty God, which with his power breaketh the strength of the enemyes, they won the cyty and slewe xvi. M. of them & were within. From thence went they to the cyty of the Scithias, which lieth fyue hundred furlonges from Jerusalē. But when the Jewes which were in the cyty certifyed, that the cityzyns dealte louyngly with them: yea and intreated the kyndly in the tyme of their aduersitie, Judas & his company gaue them thankes, deliuryng them to be frendly styl vnto them: and so they came to Jerusalem the fyue feest of the wekes being at hande. And after the feast they went forth agaynst Gorgias the gouernour of Idumea, with three thousand men of fote, and four. C. horsemen. Whiche when they met togyther, it chaunced a fewe of the Jewes to be slayne. And Dositheus one of & Bacenors, a migh tye horseman tooke holde of Gorgias, & wold haue taken hym quycke. But an horseman of Thracia fell vpon hym, & smote of his arme so & Gorgias escaped and fled into Marisa. When they now that were of Gorgias syde, had foughten longe and were werye, Judas called vpon the Lorde that he wold be their helper, and capitayne of the felde: and with that he began with a manly voice to take vp a songe of prayse, and a crye: In so moche that he made the enemyes afraide, and Gorgias men of warre take their flyght. So Judas gathered his hoste, and came in to the cyty of Odolla. And whē the seuenth day came vpon them, they clensed them selues (as the custome was) and kepte the Sabboth in the same place. And vpon the daye folowynge Judas and his company came to take vp the bodyes of them that were slayne, and to burye them in the fathers graues. Howe vnder the cootes of certayne Jewes whiche were slayne they founde iewels that they had taken out of the temple & frome the Idolles of the Jamnyters, whiche thynge is forbydden the Jewes by the lawe. Then euery man saw that this was the cause wherfore they were slayne.

And so euerye man gaue thankes vnto the Lorde for his ryghtous iudgement, whiche had opened the thynge that was hyd. They fell downe also vnto their prayers, and besought God, that the fawte which was made myght be put out of remembraunce. Besides that, Judas exhorted the people earnestly to kepe them selues frō suche syn: for so moche as they saw before their eyes, that these men were slayne for the same offence. So he gathered of euery one a certen, in so moch that he brought togyther two. M. drachmes of syluer, which he sent vnto Jerusalem, & there might a sacrifice be offered for the mysdede. In the which place he dyd wel and right, for he had some consideracion and pondryng of the lyfe that is after this time. For yf he had not thought that they which were slayne did yet lyue, it had ben superfluous and vayne, to make any vowe or sacrifyce for them that were dead. But for so moche as he saw that they whiche dye in the fauoure and byfelde of God, are in good rest and ioye, he thought it to be good and honourable for a reconcylynge, to do the same for those whiche were slayne, that the offence myght be forgyuen.

¶ The commynge of Eupator in to Jewry. The death of Menelaus. Machabeus goyng to fyght against Eupator, moueth his soulduars vnto prayer. He slayeth .xxvii. thousande men in the tentes of Antiochus. Rhodocus the betrayer of the Jewes is taken. Antiochus retaynyth frendship with & Jewes.

CAPL. XIII.

IN the .Clxix. yere gat Judas knowlege, that Antiochus Eupator was commyng with a great power in to Jury, and Lysias the stewarde & ruler of his matters with hym, hauynge an hundred and ten thousande men of fote, fyue thousande horsemen. xxii. Elephauntes, and three hundred charettes. Menelaus also ioyned hym selfe with them, (but with great discrete) and spake fayre to the kynge, not for anye good of the countrey but bycause he thought to haue bene made some greate man of auctoritie. But the kinge of kynges moued Antiochus myndе against this vngodlye person, and Lysias informed the kynge, that this Menelaus was the cause of all myschefe: so that the kyng commaunded to take hym, and (as the maner of them is) to put hym vnto death in the same place.

Menelaus is put to death.

There was also in the same place a towre of fyftye cubytes hyghe, heaped with asshes: but aboue it was so made, that men myght looke downe on euerye syde. Whervnto the kynge commaunded that shamefull persone to be cast among the asshes, as one that was cause of all vngracyousnesse. And reason it was that the vnthryfte shoulde dye suche a death, and not to be buryed: for he had done moch myschief vnto & aulter of God (whose fyre and asshes were holye) therfore was it right, that he him selfe also shold be destroied with asshes.

But the kyng was wod in his mynde, and came to shewe him selfe more cruell vnto the Jewes then his father was: which when Judas perceyued, he commaundrd the people to cal vpon the Lord night & day, that he wold now helpe them also, lyke as he had done alwaye: for they were afrayd to be put from their law, from their naturall countrey, and from the holye temple: and not to suffre the people (which a lytle whyle afore began to recouer) to be subdued agayn of the blasphemous nacions.

So when they had done this togither, & besought the Lord for mercy & weppynge and fasting thre dayes long, flat vpon & ground: Judas exhorted them to make them selues

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ferdy. But he and the elders togither deuised to go forth first with their people, afore the kyng brought his host in to Jurye, and afore he besieged the city, and so to commit the matter vnto God.

Wherfore he ascribed ℣ power of al thinges vnto God the maker of the worlde, exhorting his people to fyght manfully (yea euen vnto deth) for the lawes, the temple, the city, their owne natyue countrey, and to defende the citezins, and set his hoste before Modin.

1. Mach. vi. f He gaue them also ℣ were with him a token of the victory of God, chosing out the mayest yong men, went by nyght in to the kinges pauilion, slew of the host. xiiii. M. men, and the greatest elephantes, with those that sat vpō them.

D Thus when they hadde brought a great feare and rumour amonge the tentes of their enemyes, and all thinges went prosperously with them, they departed in the breake of the daye, God beyng their helper and defender. Now when the kynge perceyued the manlynesse of the Jewes, he wente about to take the stronge places by crafte, and remoued his host vnto Bethsura, whiche was a well kepte house of defence of the Jewes: but they were chased awaye, hurte and discomfited.

5. Mach. xiii And Judas frute vnto them that were in it, suche thynges as were necessarye. In the Jewes hoste also there was one Eleobocus, which tolde the enemyes their secretes: but they sought him out, and when they had goten him, they put hym in prison. After this did the kyng commē with them that were in Bethsura, toke truce with them, departed, & stroke a battayle with Judas, whiche ourtame hym.

E But when he vnderstode, that Phillip (whome he hadde lefte to be ouerseer of his businesse at Antioche) began to rebell agaynst him, he was astonyed in his minde, so that he prided him self to the Jewes, & made them an oth to do what so euer was thought ryght.

Now when he was reconciled with them, he offred, made moch of the tēple, gaue great giftes vnto it, embraced Machabeus making him capitayn & gouernour from Ptolomais vnto the Gerrenes.

Neuertheles, when he came to Ptolomays, the people of the citye were not content with that bonde of frendshyp: for they were afrayde that he wolde breke the couenaunt. Then wente Lysias vp in to the seat and enfourmed the people, shewed them the cause why, and pacifyed theym. So he came agayne to Antioche. This is notyce the matter concernynge the kynges iourneye, and his returne.

¶ By the mocyon of the Lorde, Demetrius sendeth Nicanor to hyt the Jewes. Nicanor maketh a compact with the Jewes, which he yet breaketh thorow ℣ mocyon of the kyng. Nicanor commaundeth Mazia to be taken. The boldnesse of Mazia.

After thye yeres was Judas informed how that Demetrius the sonne of Seleucus was come vp with a great power and shyppes, thorow the hauen of Tripolis, to take certayne commodyous places and countreys, agaynste Antiochus and his capitayne Lysias. Nowe Alcimus (whiche had ben hye preest, and wilfully defyled him selfe in the tyme of the myxtynge) seyng that by no meanes he coulde be helped, nor haue any more entraūce to the aulter: he came to kynge Demetrius in the hundred and one & fyftye yere, presentyng vnto hym a crowne of golde, a palme and an olyue tree: which, as men thought, belonged to the temple, and that daye he helde his tonge. But when he had gotten opportunitie for his madnesse, Demetrius called hym to counsell, and asked hym what thynges or counsailes the Jewes leaned vnto? he answered: the Jewes that be called Assidei, whose capitayne is Judas Machabeus, maynteyne warres, make insurrections, and wyll not lette the realme be in peace.

B For I, beyng depryued of my fathers honour (I meane the hye preesthode) am come hyther, partly because I was faythfull vnto the kynge, and partly because I sought the profyte of the cytezyns. And why? all oure people thorowe the wyckednesse of them are not a lytle troubled. Wherfore I beseche the O kynge consyder all these thynges diligently, and then make some prouysyon for the lande and the people, accordynge to the kyndnesse that thou hast offred vnto them. For as longe as Judas bathe the vpperhande, it is not possyble that men can lyue in peace.

When he had spoken these wordes, other frendes also hauynge euyll wyll at Judas, sette the kynge Demetryus on fyre agaynste him. Whiche immediatly sent Nicanor (ruler of the elephauntes) a capitayne, in to Jurye: commaundynge him to take Judas him selfe alyue, but to slee theym that were with hym, and to make Alcimus hye preest of the temple.

C Then the heathen which fled oute of Jurye frome Judas, came to Nicanor by flockes, thynkynge the harme and decaye of the Jewes to be their welfare. Now whē the Jewes herde of Nicanors commynge, and the gatherynge togither of the heathē, they sprinkled them selues with earthe, and besought him whiche made them his people, and euer defended his owne porcion with euident tokens that he wolde preserue theym styll. So at the commaundement of the capitayn, they remoued from thence, and came to a towne called Dethaman. And Simon Judas brother fell in hande with Nicanor, but thorow the sodayne commynge of the enemyes, he was afrayde.

Neuertheles Nicanor hearynge the manlynesse of them that were with Judas, and ℣ bolde stomaches that they had to fyghte for their

they: naturall countrey, durst not prouoke the matter with bloudshedynge. Wherfore he sent Apollonius, Theodocius and Mathias before, to graue and take peace. So when they had taken longe aduysement therupon, and the capitayne shewed it vnto the multitude: they were agreed in one mynde to haue peace. And they appoynted a daye to syt vpon these matters quyetly among them selues, the holes also were brought and set forthe. Neuertheles Judas commaunded certayne men of armes to wayte in conuenyente places, lest there shoulde sodeynly aryse any euyll vpon the enemyes. And so they commoned reasonably together.

Nicanor, whyle he abode at Jerusalem, ordred nothynge vnreasonably, but sent away the people that were gathered together. He loued Judas euer with his herte, and fauoured him. He prayed him also to take a wife and to brynge forth children. So he maryed, lyued in rest, and they led a comen lyfe. But Alcimus perceyuynge the loue that was betwyxte them, and how they were agreed together, came to Demetrius, and tolde hym that Nicanor had taken straunge matters in hande, and ordeyned Judas (an enemye of the realme) to be the kynges successour. Whe the kynge was sore displeased, and chefely the wycked accusacyons which Alcimus made of Nicanor. he was so prouoked, that he wrote vnto Nicanor, sayinge: that he was very angry for the frendshyp and agreement, which he had made with Machabeus. Neuertheles he commaunded him in al the haste, that he shulde take Machabeus prisoner, and sende hym to Antioche.

Which letters when Nicanor had seene, he was at his wyttes ende, and sore grieued that he shold breake the thynges wherin they had agreed: specyally, sayinge Machabeus was the man that neuer dyd him harme. But because he myght not withstande the kynge, he sought opportunitie to fulfyl his commaundement. Notwithstandynge when Machabeus sawe that Nicanor began to be churlysh vnto hym, and that he intreated him more roughly then he was wonte, he perceyued that suche vnkyndnesse came not of good, and therfore he gathered a few of his men, and withdrew him self fro Nicanor. Which when he knewe that Machabeus had manfully preuented him, he came in to the greate and moost holy temple: and commaunded the preestes (whiche were doyng their vsuall offrynges) to deliuer him the man. And when they sware that they coulde not tell where the man was whome he sought, he stretched out his hãde, and made an othe, saying: If ye will not deliuer me Judas captyue, I shall remoue this temple of God into the playne feld, I shal breake the wyne the aultare, and consecrate this temple vnto Bachus. After these wordes he departed.

Then the preestes lyfte vp their handes towarde heauen, and besought hym that was euer the defender of their people, saynge: Thou O Lorde of all, which hast nede of no thyng, wolest that the temple of thy habytacle shulde be amonges vs. Therfore now O most holy Lorde, kepe this house euer vndefyled whiche lately was clensed. Now was there accused vnto Nicanor, one Razis an Alderman of Jerusalem, a louer of the holy cytye, and a man of good reporte: whyche for the kyndenesse that he bare vnto the people, was called a father of the Jewes. This man oft tymes when the Jewes were myndes to kepe them selues vndefyled, defended and defyaunced them bryngе constant stedfastly to spende his body and his lyfe for his people.

So Nicanor wyllynge to declare the hate that he bare to the Jewes sent fyue hundreth men to take hym: for he thought, yf he gat hym, he shulde bryngе the Jewes in great decaye. Now when the people began to rushe in at his house, to breake the doore, and to set fyre on it: he beynge nowe taken, would haue defended hym self with his swerde: chosing rather to dye manfully, then to yelde hym self to those wycked doers: by reason of his noble stocke, he had rather haue ben put to extreme cruelte. Notwithstandynge what tyme as he myssed of his stroke for haste, & the multytude fel in hyplesly betwyxte the doores: he ranne boldly to the wall, & cast hym self down manfully amonge the heape of the, whiche gaue soone place to his fal, so that he fel vpon the bely. Neuertheles whyle there was yet breth within him, he was kyndled in his mynde: and whyle his bloude gushed out extreadynglye) for he was very sore wounded (he ranne thorow the myddest of the people, and gat him vp to the toppe of a roche. So when his bloude was nowe gone he tooke out his owne bowels with both his handes & threwe them vpõ the people callyng vpon the Lorde of lyfe and spyryte, to rewarde him this agayne and so he dyed.

¶ Nicanor goeth about to come vpon Judas on the Sabboth daye. The blasphemye of Nicanor. Machabeus expoundynge vnto the Jewes the vysion, boldeneth their hertes. The prayer of Machabeus. After the death of Nicanor is comen ouer, Machabeus commaundeth his heade and his hande to be cut of, & to be geuen vnto Nicanor.

CAPI. XV.

NOwe when Nicanor knewe that Judas was in the countrye of Samaria, he thought with al his power to fyght a felde with hym vpon a Sabboth day. Neuertheles the Jewes that were compelled to goo with hym, sayde: O doo not so cruelye and vnkyndelye, but honowe the Sabboth daye, and worshyppe hym that seeth all thynges. For all this, yet sayde the vngracyous, persoune: Is there a myghtye one in heuen, that commaunded the Sabboth daye to be kepte. And when they sayde: yea, the lyuynge God, the myghtye Lorde in heuen commaunded the seuenth daye to be kept. He sayde: And I am myghty vpon earth to commaunde them for to arme them selues

and to perfourme the kynges busynesse. Not-withstandyng he myght not haue his purpose.

Nicanor had bewryed with greate payne to ouercome Judas, and to bringe awaye the spoyle. But Machabeus had euer a full confidence and a parfecte hope in God that he wold helpe him, and exhorted his people, not to be afrayed at the cõmyng of the heathen: but alwaye to remembre the helpe that had bene shewed vnto them from heauen, yea & to be sure now also, þ almyghtye God wold geue them the victorye. He spake vnto them out of the lawe and prophetes, putting them in remembraunce of the battayles, that they had stryken afore, and made them to be of a good courage.

So when they harte were pricke vp, he shewed them also the vnfaythfulnesse of the heathen, and how they wolde kepe no couenaunt nor othe. Thus he weaponed the not with the armoure of myght & spears, but with holsome wordes and exhortacõs. He shewed them a dreame also, wherof fore we be made them all glad, whiche was this: he thought that he sawe Onias (which had ben hye preest a vertuous and louynge man, sad and of honest conuersacyon, well spoken, and one that had bene exercised in godlynesse from a chylde) holdyng vp his handes towarde heauen, and prayeng for the people. After this there appeared vnto him an other man, with was aged, honorable and glorious. And Onias sayde: This is a louer of the brethre, and of the people of Israell. This is he that prayeth moche for the people, and for all the holy cytie: Jeremy the prophete of God. He thought also þ Jeremye helde out his ryght hande, and gaue vnto him (namely vnto Judas) a swerde of golde, sayinge: Take this holy swerde, a gyfte from God, wherewith thou shalt smyte downe the enemyes of the people of Israel.

Judas dreame.

And so they were well comforted therfore the wordes of Judas, and toke corage vnto them, so that the yong men were kyndled in their myndes to fight, and hye lyfte at it: In so moch that in the thynges whiche they toke in hande, there boldnesse shewed þ same, because the holy cytie and the temple were in perill: for the which they toke more care then for their wyues, children, brethren, and kynsfolkes. Agayne, they that were in the cytie, were moost careful for those which were to fight. Now whe they were al in a hope þ the iudgement of the matter was at hande, and the enemyes drew nye, the hoost beynge set in a raye, the Elephauntes and horsemen ruryy one flaryng in his place: Machabeus cõsydered the commynge of the multytude, the abundaunce of diuerse weapõs, the cruelnesse of the beastes, and held vp his handes towarde heauen callynge vpon the Lorde that doth wonder whiche gyueth not the victorye after the multytude of weapons and power of the hoost (but to them that preache hym) accordynge to his owne wyll. Therfore in his prayer he sayde these wordes.

O Lorde, thou that dyddest sende thyne Angel in the tyme of Ezechias kynge of Juda, and the hoost of Senacherib slewest an C. lxxv. M. sende nowe also thy good angel before vs, O Lorde of heuens, in the fearfulnes and drede of thy myghty arme, that they whiche come agaynst thy holy people to blaspheme them may be afrayde. And so he made an ende of his wordes. Then Nicanor & they that were with hym, drew nye w trumpes and songes: but Judas & his company with prayer and callynge vpon God. With their hãdes they smote, but with their hertes they prayed vnto the Lord & slew no lesse the xxxv. M. men: For thorow the present help of God they were gloriously comforted.

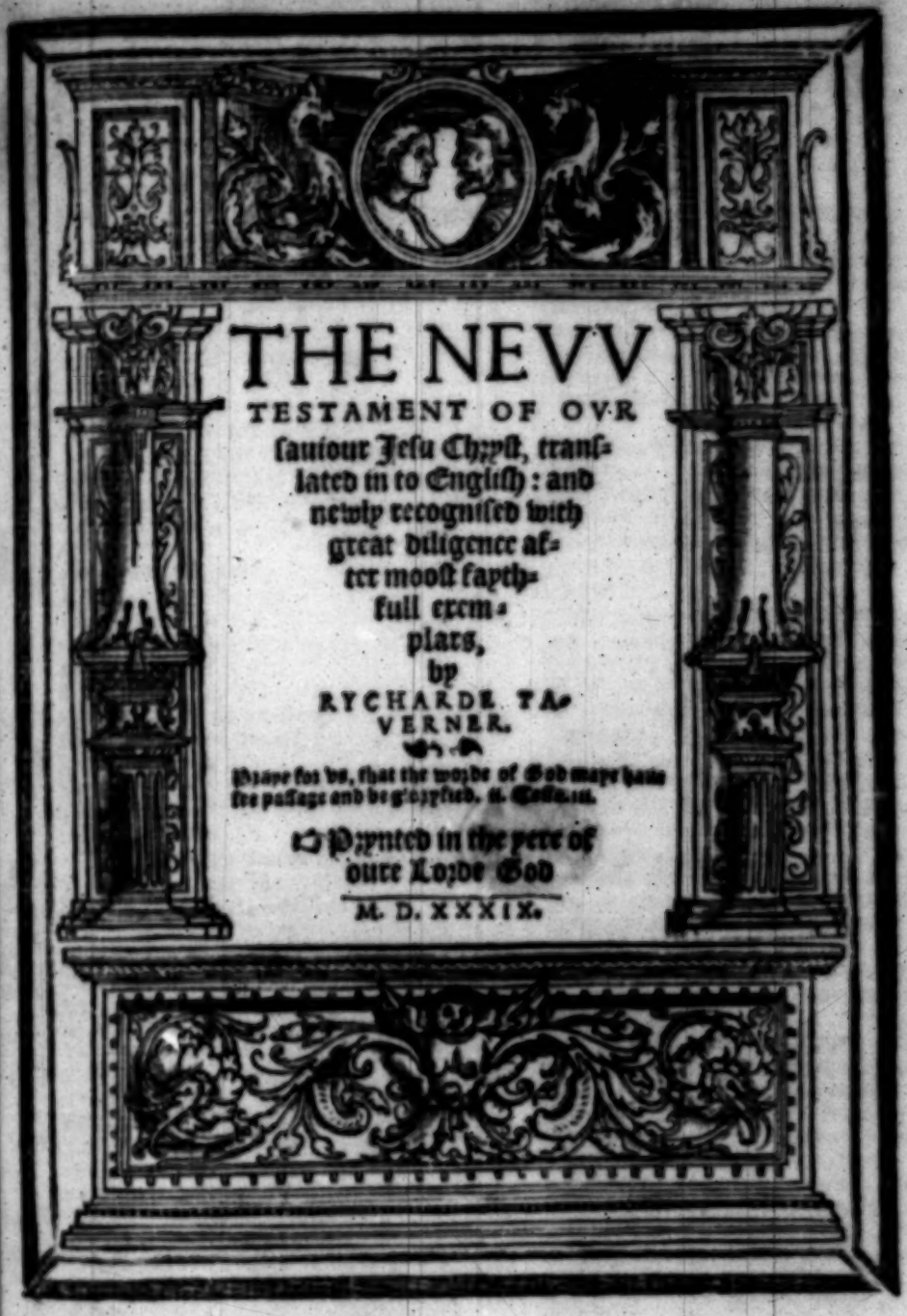
Now when they left of, and were turning agayne with ioye, they vnderstode that Nicanor hym selfe was slayne with the other.

Then they gaue a greate showte and a cry prayinge the almyghty Lord with a lowde voyce. And Judas (which was euer ready to spende his body and lyfe for his cytezyns) commaunded to smyte of Nicanors heade, with his arme and hande, & to be brought to Jerusalē. When he came there, he called al the people, & the preistes at the aulter with those that were in the castel, and shewed them Nicanors heed, & his wycked hād, which he had presumptuously holden vp agaynst the temple of God. He caused the tonge also of that vngodly Nicanor to be cut in lytle peces, & to be cast to the fowles, & the cruel mans hande to be hanged vp before the temple.

So euery man gaue thankes vnto þ Lord saying: blessed be he, that hath kept his place vndefyled. And Nicanors heade, he hanged vpon the hyghe castell for a playne token of the help of God. And so they agreed together to kepe that daye holy, namely the. xiii. daye of the moneth Adar, whiche in the Syrians language is called the next daye before Marthochens day, thus was Nicanor slaine, and from that tyme forth þ Jewes had the cittye in possessiõ.

And here I wyll now make an ende.

THE ENDE OF THE SECONDE BOKE OF THE MACHABEES.



THE NEVV TESTAMENT OF OVR sauiour Jesu Chryst, translated in to English: and newly recognised with great diligence after moost faythfull exemplars, by RYCHARDE TAVERNER.

Praye for vs, that the worde of God maye haue free passage and be glorified. ii. Thessa. iii.

Prynted in the yere of oure Lorde God

M. D. XXXIX.

¶ The * gospell after Mathewe.

¶ The genealogye of Chryste, and maryage of his mother Marye. The aungell apereth Joseph in a dreame.

CAPI. I. ✠

THe booke of the generacion of Jesu Chryste sonne of ♁ Dauid sonne of Abraham.
Abraham begate Isaac:
Isaac begate Jacob:
Jacob begate Judas and his brethren:
Judas begate Phares & Zarah of Thamar:
Phares begat Hesrom:
Hesrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naasson:
Naasson begat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Jesse begat Dauid the kynge:
Dauid the kynge begat Salomon, of her
that was the wyfe of Vry:
Salomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begate Josaphat:
Josaphat begat Joram:
Joram begat Ozias ✠
Ozias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses:
Manasses begat Amon:
Amon begate Josias:
Josias begate Jeconias and his brethren a-
boute the tyme they were caryed awaye to
Babylon.
And after they were brought to Babylon,
Jechonias ♁ begat Salathiel:
Salathiel begat Zorobabel:
Zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achin: ✠
Achin begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbande of Marye,
of whome was borne that Jesus, that is cal-
led Chryst. ✠

All the generacions from Abraham to Da-
uid are.xiiij.generacions. And from Dauid vn-
to the captyuite of Babylon, are. xiiij. genera-
cions. And from the captyuite of Babylon to
Chryst, are also.xiiij. generacions.

✠ The byrth of Jesu Chryste was on this
wyse. When his mother Mary was espoused
to Joseph, before they companyed togyther
she was founde with chylde by the holy ghost.
Then Joseph her husbande beynge a perfecte
man, and loth to make an ♁ exemple of her,
was mynded to put her away secretly. Whyle
he thus thought: beholde the aungell of the
Lorde appeared vnto hym in a dreame / sayenge: Joseph the sonne of Dauid, feare not to take vnto the Mary thy wyfe. For that which is conceyued in her is of the holy ghost. She shall bringe forth a sonne, and thou shalt call his name Jesus. For he shall saue his people from their synnes.

All this was doone to fulfyll that which was spoken of the Lorde by the prophete, sayenge: Beholde a mayde shall be with chylde, and shall bringe forth a sonne / and they shall call his name Emanuel, which is by interpretacion, God with vs. ✠

And Joseph as sone as he awoke out of slepe dyd as the aungell of the Lorde had hym / and toke his wyfe vnto him / and knew her not tyll at last she brought forth ♁ her fyrst borne son, and called his name Jesus.

¶ The tyme and place of Chrystes byrthe. The wyse men offer their presentes. Christe fleeth in to Egypte. The yonge children are slayne. Christ turneth in to Galile.

CAPI. II.

WHen Jesus was borne at Bethleem in Jury, in the tyme of Herode the kynge. Beholde there came ♁ wyse men from the East to Jerusalem, sayenge: Where is he that is borne kynge of Iewes? We haue seen his sterre in the East, and are come to wor-shyp hym.

When Herode the kynge had herde this, he was troubled & all Jerusalem with hym / and he gathered all the chefe prestes and scribes of the people / and asked of them where Christ shulde be borne. And they sayd vnto hym: at Bethleem in Jewry. For thus it is wrytten By the prophet * And thou Bethleem in the lande of Jewry arte not the leest amonges the princes of Juda. For out of the shall come vn-to me the capteyne that shall ♁ gouerne my people Israel.

Then Herode preuely called the wyse men and diligently serued of them the tyme of the sterre that appeared / and sente them to Beth-leem sayenge: Go and searche narowly for the chylde. And when ye haue founde hym, bringe me worde, that I may come and wor-shyp hym also.

✠ When they had herde the kyng, they departed: and lo, the sterre whyche they sawe in the East went before them, tyll it came and stode ouer the place where the chylde was. When they sawe the sterre, they were meruaylously glad: and went in to the house, and founde the chylde with Marye his mother / and kneled downe and worshypped him, and opened their treasures / and offered vnto hym gyftes / golde frankencense and myrre. And after they were warned of God in a dreame that they shulde not go agayne to Herode, they returned in to their owne contrey an other waye. ✠

When they were departed: beholde the aungell of the Lorde appeared to Joseph in a dreame sayenge: aryse and take the chylde and his mother & flee in to Egypte, and abyde there tyll I bring the worde. For Herode will seke the chylde to destroye hym. Then he arose and toke the chylde and his mother by nyghte and

Esaie.vii.c.

♁ Her fyrste sonne. not be cause she had any after but because she had none bifore.

♁ These were sage men amonge the Persies as Moses was amonge the Hebrues also they were the prestes of ♁ Persiens.

* Mich.v.a. Joan.vii.f.

♁ To gouerne is to order and rule the people by lerninge and ex ample. Act. xx.f.

Psal.lxxi.b. Esaie.lx.a

¶

Ose.xi.a

departed in to Egypte, and was there tyll the deth of Herode, to fulfyll that was spoken of the Lorde by the prophete, which sayth/ out of Egypte haue I called my sonne.

Then Herode perceyuyng that he was mocked of the wyse men was verye wrothe and sent forth and slewe all the chyldren that were in Bethlem / and in all the coostes therof / as many as were two yere olde and vnder, accordyng to the tyme whiche he had diligently serched out of the wyse men.

Jere.xxxi.c

Then was fulfylled that which was spoken by the prophete Jeremye sayenge: ✠ On the hylles was a voyce herde, mournyng/ wepyng and greate lamentacion: Rachel bewaylynge her chyldren/ and wolde not be comforted, because they ✠ were not. ✠

D

✠ That is because they were all put to death & remayned not vnto her.

✠ When Herode was dede: beholde, an aungell of the Lorde appeared in a dreame to Joseph in Egypte sayeng: Aryse and take the chylde and his mother, and go in to the lande of Israel/ for they are dede whiche sought the chyldes lyfe. Then he arose vp, and toke the chyld and his mother, and came in to the lande of Israel. But when he herde that Archelaus dyd reygne in Jewry, in the rowme of his father Herode, he was afrayde to go thyther. Not withstandyng after he was warned of god in a dreame he turned aside in to the parties of Galile, and went and dwelt in a cyty called Nazareth, to fulfyll that whiche was spoken by the prophetes: he shall be called a Nazarete.

Nazarene in Ebrue signifieth holy or consecrate.

¶ The baptyme / preachynge and office of Johñ/ and how Christ was baptysed of hym in Jordane.

CAPI. III. ✠

A

Mar.i.a. Luke.iii.a

IN those dayes Johñ the Baptyst came and preached in the wyldernes of Jewry, sayenge: Repent, for the kyngdome of heuen is at hande. This is he of whome it is spoken by the prophete Esaye, whiche sayth: A voyce of a crier in wyldernes / prepare the Lordes waye, and make his pathes streyght. This Johñ had his garment of camels heere / and a gyrdell of skynne about his loynes. His meate was ✠ locustes and wylde hony. Then went out to hym Jerusalem and all Jury, and all the countrey rounde about Jordane/ and were baptysed of hym in Jordane/ confessynge their synnes. ✠

Esay.xl.a

B

✠ When he sawe many of the pharysees and the Sadducees come vnto his baptyme/ he sayd vnto them: O progenye of ✠ vypers, who hathe taught you to flee from the vengeaunce to come? Do therfore frutes worthy repentaunce. And thynke not to saye in your selues, we haue Abraham to our fathers. For I tell you, God is able of these stones to rayse vp chyldren vnto Abraham. Nowe is the axe put to the rote of the trees: euery tree therfore which bryngeth not forth good frute is hewen downe and cast in to the fyre.

I baptyse you in water in token of repentaunce: but he that cometh after me is myghtyer than I, whose shoes I am not worthy to beare. He shall baptyse you with the holy ghost and with fyre, whose fan is in his hande, and he shall scoure his floure / and gather the wheate in to his garner but the chaffe he shall burne with vnquencheable fyre. ✠

✠ Then came Jesus from Galile to Jordane vnto Johñ to be baptysed of hym. But Johñ forbade hym, sayenge: I oughte to be baptysed of the: and comest thou to me? Jesus answered and sayde to hym. Let be nowe. For thus it becometh vs to fulfyl all rightoulnes. Then he suffred hym. And Jesus as sone as he was baptysed came streyght out of the water. And lo, heuen was open ouer hym: and Johñ sawe the spirite of God descende lyke a doue and lyght vpon him. And lo there came a voyce from heuen sayenge: This is that my beloued sonne in whome is my delyte. ✠

¶ Christ fasteth and is tempted: he calleth Peter, Andrew, James, & Johñ, and healeth all the syke.

CAPI. IIII. ✠

A

Jesus led

THen was Jesus ledde awaye of the spirite in to wyldernes, to be tempted of the deuyll. And when he had fasted fourtye dayes and fourtye nyghtes / he was at last an hungred. Then came to hym the tempter, and sayd: If thou be the sonne of God speake that these stones be made breed. He answered and sayd: it is written, ✠ man shal not lyue by breed onely, but by euery worde that cometh out of the mouth of God.

Deut.viii.c

Then the deuyl toke hym vp in to the holy cyte, & set him on the pinacle of the temple, and sayd vnto him: If thou be ✠ sonne of god, cast thy selfe downe. For it is written: ✠ he shall gyue his aungelles charge ouer the, and with their handes they shal bere the vp, that thou dashe not thy foote agaynste a stone. And Jesus sayth to hym: Agayne it is written. ✠ Thou shalte not tempte thy Lorde God.

Psal.xcii.

B

Deut.vi.

Agayne the deuyll toke hym vp, and led him in to a very hyghe mountayne, and shewed him all the kyngdomes of the worlde, & all the glorye of them / and sayde vnto hym: all these wyll I gyue the/ if thou wylt fall downe and worshipe me. Then sayth Jesus vnto hym. Auoyde Satan. For it is written, ✠ thou shalt worshyp the Lorde thy god, and hym onely shalt thou serue.

Deut.vi.

Then the deuyll left hym / and beholde, the aungels came and serued hym. ✠

✠ When Jesus had herde that Johñ was taken, he departed in to Galile and leauynge Nazareth, went and dwelte in Capernaum, a cyte by the see syde, in the coostes of Zabulon and Nephtalim/ to fulfyl that was spoken by Esaye the prophete, sayenge: ✠ The lande of Zabulon and Nephtalim, the way of the see beyonde Jordan, Galile of the Gentyles, the people which sat in darcknes, sawe great lighte and to them which sat in the countrey and shadowe of deth, lyght is begon to shyne.

C

Esay.ix.d

From that tyme Jesus began to preache/ and saye: Repente, for the kyngdom of heuen is at hande. ✠

✠ As Jesus walked by the see of Galile he sawe two brethren: Symon, called Peter, and Andrew his brother, castynge a nette in to the see, for they were fyshers, and sayd vnto them,

them, folowe me, & I wyll make you fyshers of men. And they lyttyngly lefte their nettes, and folowed hym.

D And he went forth frome thence, and sawe other two brethren, James the sonne of Zebedey, and Jhon his brother, in the shyp with Zebedee their father, mendynge their nettes, & called them. And they incontinently leavynge the shyp and their father folowed hym. ✠

✠ And Jesus went about all Galile, teachynge in their assembles, and preachynge the Gospell of the kyngdome, and healed all syknesse, and all infirmities amonge the people. And his fame spred abrode throughe out all Syria. And they brought vnto hym all sycke people that were taken with dyuers diseases & grepynges, and theym that were taken with deuyls, and lunatyke persons, and those that had the palsye: and he healed them. And there folowed him a greate nombre of people, from Galile, ✠ and Decapolie and from Jerusalē, and frome Jewry, and from beyonde Jordan.

¶ Of the. viii. beatitudes or blessinges/ of manslaughter/ wrath and anger: of aduoutrye, of sweringe, of lyenge wronge, & of loue euen towarde a mans enemyes.

CAPI. V. ✠

A When he sawe the people, he went vp into a mountayne, and when he was set, his disciples came to him, and he opened his mouth, and taught them, sayenge: Blessed are the poore in spirit, for theirs is the kyngdome of heauen. Blessed are they that morne: for they shalbe conforted. Blessed are the meke: for they shal enherete the erth. Blessed are they, which hunger & thurst for ryghtwyslues: for they shalbe fylled. Blessed are the mercyfull: for they shall receyue mercy. Blessed are the pure in hert: for they shall se God. Blessed are the peacemakers: for they shalbe called the children of God. Blessed are they which be pursued for ryghtwyslues: for theirs is the kyngdome of heuen. Blessed are ye whē men reuyle you, and pursue you, and falsely speake all cuyll sayenges agaynste you for my sake. Reioyce and be glad, for great is youre rewarde in heuen. ✠ For so pursued they the Prophetes before you.

the viii. beatynge.

B ✠ Ye are the salte of the erthe: but yf the salt be vnsauery, wherewith shall it be sauoured? It is good for nothing nowe, but to be cast oute, and troden vnder foot of men. Ye are the lyght of the worlde. A cyte set on an hyll, can not be hyd, neyther do they lyght a candell, & put it vnder a bushell, but on a candlestycke, & it lyghteth all that are in the house. So let youre lyght shyne before men, that they may se youre good workes, and glorifye youre father in heauen. ✠

C ✠ Thinke not I am come to destroye the lawe, or the Prophetes: I am not come to destroye, but to fulfyll. For treuly I tell you, tyl heauen and erth passe, one iotte or one tytle of the lawe shall not passe, tyll all be fulfilled.

Luke xvi. (That do as many as say/ I am a Christian.)

Who so euer breaketh one of these leest commaundmentes, and teacheth men so, shalbe called the leest in the kyngdome of heauen.

But who so euer doeth and teacheth, he shalbe called great in the kyngdome of heuen. ✠

✠ For I tell you, excepe youre ryghtwysnes exceade the ryghtwysnes of the Scribes and Pharises, ye can not entre into the kyngdome of heauen.

Ye haue herde how it was sayde to them of olde tyme: Thou shalte not kyll. For who so euer kylleth, shall be in daunger of iudgement. But I tell you, who so euer is angry with his brother, shall be in daunger of iudgement. Who so euer sayeth to his brother ✠ Racha, shalbe in daunger of a counsell. But who so euer sayeth, fole, shalbe in daunger of hell fyre.

Therefore when thou offrest thy gyfte at the aulter, and there remembrest that thy brother hath ought against the: leue there thyne offrynge before the aulter, and go, be fyrst made at one with thy brother, and then come and offre thy gyfte. ✠

✠ Be agreable to thyne aduersary quyckely, whyle thou arte in the waye with him, lest the aduersary delyuer the to the iuge, and the iudge delyuer the to the mynister, and thou be caste into pryson. Treuly I tell the, thou comest not out thence, tyll thou haue payed the vttermost farthynge.

Ye haue herde it sayde to them of olde tyme Thou shalt not do aduoutry. But I tell you, who so euer loketh on a wyfe, lustynge after her, hath done aduoutrye with her alredy in his hert.

That yf thy ryght eye hurte the, pluche it out, and cast it from the. For better it is for the, that one of thy membres be lost, then thy hole bodye be cast into hell. Also yf thy ryght hande hurte the, cut it of, and cast it from the. For better it is for the that one of thy membres perysshe, then all thy body shulde be cast into hell. ✠

It is sayde, Who so euer put away his wyfe let hym geue her letters of the diuorcement. But I saye vnto you: Who so euer put away his wyfe (except it be for whoredome) causeth her to playe the whore. And who so euer mayeth her that is diuorced, is an whoremonger.

Agayne ye haue herde howe it was sayde to them of olde tyme, Thou shalte not forsweare thy self, but shalt performe thyne othes to god. But I saye vnto you, sweare not all: neyther by heauen, for it is Gods seate: nor by the earthe, for it is his fote stole: neyther by Jerusalem: for it is the cyte of that great kyng: neyther shalte thou sweare by thy heed, because thou canste not make one whyte heare or blacke. But youre talke shalbe, yea, yea, nay, nay. And what so euer is more then that, cometh of euyll.

Ye haue herde how it is sayde, eye for eye: and toth for toth. But I saye to you, resiste not wronge. But who so euer geue the a blowe on thy ryght cheke, turne to hym the other. And yf any man wyll sue the at the lawe, and take awaye thy coote, let hym haue thy clothe also. And who so euer will compell the to go a myle, go with hym twayne. Geue to hym that asketh, and frome hym that wold borowe

Deut. xxiii. a

f Leui. xix. d Exod. xx. b Deu. v. b Hebre.

Exod. xxiii. Deu. xxv. b Leui. xxiiii. c Luke. vi. c Ryght cheke

M. iii. turne

turne not awaye.

Leuit.xix.d

✝ Ye haue herde how it is sayd: thou shalt loue thyne neyghbour, ✻ and hate thyne enemy. But I saye vnto you, loue your enemyes. Blesse them that curse you. Do good to them that hate you. Praye for them which do you wronge, and persue you, that ye maye be the children of youre father that is in heauen: for he maketh his sunne to aryse on the euyll, and on the good, and sendeth his rayne on the iust and vniuste. For yf ye loue them, which loue you: what rewarde shall ye haue? Do not the Publicans the same? And yf ye imbrace youre brethren onely: what synguler thynge do ye? Do not the Publicās lykewyse? ye shall therfore be perfecte, as youre father which is in heauen, is perfecte.

¶ Of almes / prayer and fastynge. He forbyddeth the carefull studyinge of worldly thinges.

CAPI. VI. ✝

1 TAke heede to youre almes, that ye doo it not in the syght of men, to the intent ye wolde be sene of them. Or els ye get no rewarde of your father in heauen. When so euer therfore thou geuest thyne almes / thou shalt not make a trompet to be blowen before the, as the hypocrites do, in assembles and in the streates, for to be prayed of men. Verely I saye vnto you, they haue their rewarde. But when thou doest thyne almes / let not thy lyft hande knowe / what thy ryghte hande dothe, that thyne almes maye be secrete: and thy father which seyth in secret, shall rewarde the openly. ✝

5 And when thou prayest, thou shalte not be as the hypocrytes are. For they loue to stande and pray in the synagoges, and in the corners of the streetes, because they wolde be sene of men. Verely I saye vnto you, they haue their rewarde. But when thou prayest, entre into thy chaumber, and shut thy dore to the, and praye thy father which is in secrete: and thy father which seyth in secret, shall rewarde the openly.

7 And when ye praye, babble not moche, as ✻ hethen do: for they thynke they shalbe herde, for their moche babblynge. Be ye not lyke therfore. For your father knoweth wherof ye haue nede, before ye aske of hym. After this maner therfore praye ye.

Our father which art in heauen, halowed be thy name. ✻ Let thy kyngdome come. Thy will be done, as well in earthe, as in heauen. Geue vs to daye our daily bred. And forgeue vs oure dettes, euen as we forgeue oure detters. And leade vs not into temptation: but deliuer vs from euyll. For thyne is the kingdome and the power, and the glory for euer. Amen. For yf ye shall forgeue other men their trespales, youre heuenly father shall also forgeue you. But yf ye will not forgeue men their trespales, no more shall youre father forgeue you youre trespales.

✻ That is ✝ we which before haue serued the worlde here after may vnder the dominyon of a kingdome of Christ as he promyseth. Marke.x.c.

✻ By this it apereth that the true fast

✝ Moreouer when ye faste, ✻ be not sad as the hypocrites are. For they disfigure their faces, that they mygh̄e be sene of men howe they faste. Verely I saye vnto you, they haue their rewarde. But thou, when thou fastest, anoynte thyne heed, and washe thy face, that it appere not vnto men how that thou fastest: but vnto thy father which is in secrete: & thy father which seyth in secrete, shall rewarde the openly.

Gather not vp treasure vnto you on the erth where rust and moulthes corrupte, and where theues breake through and steale. But gather ye treasures vp in heauen where neyther rust nor moulthes corrupte, & where theues breake not vp, nor yet steale. For where your treasure is, there will your hert be also. ✝

The lyght of the body is the eye. Wherfore yf thyn eye be syngle, al thy body shalbe lightsome. But yf thyne eye be wycked, all thy body shalbe full of darcknesse. Wherfore yf the lyght that is in the, be darckenes: how great is that darckenes.

✝ No man can serue two maisters. For eyther he shall hate the one and loue the other: or els leane to the one and despyse the other: ye can not serue God and Mammon. Therfore I saye vnto you, be not carefull for youre lyfe what ye shall eate, or what ye shall drinke, nor yet for your body, what ye shall put on. Is not the lyfe more worth then meat, and the body more of value then rayment? Beholde the foules of the ayer: for they sowe not, neyther reepe, nor cary into the barnes: and your heuenly father feedeth them. Are ye not moche better then they?

Which of you (by takynge thought) can put one cubit vnto his stature? And why care ye then for rayment? Consyder the Lylies of the felde, howe they growe. They labour not neyther spynne. And yet I tell you, that Salomon in all his royaltie was not arayed lyke vnto one of these. Wherfore yf God so clothe the grasse, which is to daye in the felde, and to morowe shalbe caste into the fournayce / shall he not moche more do the same vnto you, O ye of lytle faith?

Therfore take no thought, sayenge: what shal we eate, or what shal we drinke, or wherwith shall we be clothed? After all these thinges seke the hethen. For your heuenly father knoweth that ye haue nede of all these thinges. But seke ye first the kyngdome of heauen and the ryghtwyslnes therof, and all these thinges shalbe vnto you. ✝

Care not then for the morowe, but let the morowe care for it selfe: for the daye present hath euer ynoughe of his owne trauayle.

¶ He forbiddeth rashe iugement / reproueth hypocrysye / exhorteth vnto prayer / warneth to beware of false prophetes.

CAPI. VII.

1 IUge not, ✝ ye be not iuged. For as ye iuge, so shal ye be iuged. And in what measure ye mete, it shalbe measured to you again. Why seyst thou a mote in thy brothers eye, & perceyuest not the beame that is in thyne owne eye. Or why sayst thou to thy brother: suffre me to plucke out the mote, out of thyne eye, & beholde a beame in thyn owne eye. Hypocrite, first cast out the beame out of thyne owne eye, & then

thou

thou haire se clerely to plucke out the mote of thy brothers eye.

Gyue not that * is holy to dogges, neither caste ye youre pearles before swyne / lest they treade them vnder their feete, and the other turne agayne and all to rent you.

Aske and it shal be gyuen you. Seche and ye shall fynde. Knocke, and it shall be opened vnto you. For who so euer asketh, receyueth / and he that seketh findeth / and to him that knocketh it shal be opened. Is there any man among you whiche yf his son asketh hym breed, will offre hym a stone? Or if he asketh fysshe, will he proffer hym a serpent? Yf ye then whiche are euyll can gyue youre children good gyftes, how moche rather shall youre father in heuen gyue good thynges yf ye aske hym?

Therfore what so euer ye will that men sholde do to you, euen so do ye to them. This is the lawe and the prophetes.

Enter in at the strayte gate: for wyde is the gate, and brode is the waye that leadeth to destruction, & many there be whiche go in therat. For strayte is the gate, and narow is the way whith leadeth vnto lyfe, and few there be that fynde it. ✣ Beware of false prophetes, which come to you in shepes clothynge, but inwardly are rauenynge wolues. Ye shall knowe them by their frutes. Do men gather grapes of thornes? or figges of brpers? So euery good tree bryngeth forth good frute. But a bad tree bryngeth forth euyl frute. A good tre can not bryng forth bad frute: nor a bad tree can bryng forth good frute. Euery tree that bryngeth not forth good frute, is hewen downe and caste in to the fyre. Wherfore by their frutes ye shall knowe them.

Not all that saye vnto me, Lorde, Lorde, shall enter in to the kyngdom of heuen: but he that dothe my fathers will whiche is in heuen. ✣ * Many shall saye to me in that daye: Lorde Lorde, haue we not in thy name prophesied? And in thy name haue cast out deuyls? And in thy name haue we many myracles? And then shall I confesse vnto them, I neuer knewe you. * Departe fro me ye workers of wickednes.

Who so euer therfore heareth of me these sayinges, and dothe them, I will lyken hym vnto a wyse man, whiche bylt his house on a rocke / and the rayne descended, and the floodes came, and the wyndes blewe & bet vpon that house, and it fell not, because it was grounded on the rocke. And who so euer heareth of me these sayinges and dothe them not, shall be lykened vnto a folysshe man whiche bylt his house vpon the sande: and the rayne descended and the floudes came / and the wyndes blewe, and bet vpon that house / and it fell / and great was the fall of it.

And it came to passe, when Jesus had ended these sayinges, * the people were astonyed at his doctryne. For he taught them as one hauyng power, and not as the scribes.

¶ Christ cleanseth the leper / healeth the centurions sernaunt, and many other diseases / heleth Peters mother in law / stylleth the see and wynde, and byeeth the deuyls out of the people in to the swyne.

CAPI. VIII.

When he was come downe from the mount, moche people folowed hym. And lo / there came a leper and worshypped hym, sayinge. Master yf thou wylte, thou canst make me clene. And Jesus put forth his hande and touched hym sayinge: I wyl, be thou clene / and forthwith his lepry was cleansed. And Jesus sayde vnto hym: se thou tell no man / but go, and shewe thy selfe to the preest / and * offer the gyfte that Moses commaunded in witnes to them. ¶ A leper. Mar.i.b. Luke.v.b. Leui.xiiii.a. Luc.vii.a

✣ When Jesus was entred in to Capernaum, there came to hym a certayne Centurion, and besought hym sayinge: * Master, my seruaunt lyeth sycke at home of the palsye, and is grieuously payned. And Jesus sayd vnto hym: I wyll come and heale hym. The Centurion answered and sayd: Syr I am not worthy that thou sholdest come vnder my roffe, but speake the worde onely, and my seruaunt shall be healed. For I also my selfe am a man vnder the power of an other, and haue soudyers vnder me, and I say to one go, and he goeth / and to an other come, and he cometh / and to my seruaunt, do this, & he doth it. When Jesus herde that, he merueyled, and said to them that folowed hym: Verely I say vnto you, I haue not founde so great fayth, no, not in Israel. * I say therfore vnto you, that many shall come from the est and west, and shal sit with Abraham, Isaac, and Jacob, in the kyngdome of heuen: but the chyldren of the kyngdome shall be cast out in to vtter darknes: there shall be weping and gnasshyng of teeth. Then Jesus sayd vnto the * Centurion, go thy way / and as thou hast trusted, so be it vnto the. And his seruaunt was healed the selfe houre. ✣ Centurion. Luke vii.a Iohn.iiii.f. Luke xiii.f. Vtter darkenes. Mat.xxv Luke.xiii.f

And when Jesus came to Peters house, and sawe his wyues mother lyng sycke of a fluxe, and touched her hande, and the fluxe left her / and she arose and ministred vnto them.

When the euen was come, they brought vnto hym many that were possessed with deuyls. And he cast out the spirites with a worde, and healed all that were sycke / to fulfyll, that was spoken by Esaye the prophete, sayinge: * He toke on hym our infirmyties, and bare our sicknesses. Esay.liii.b

When Jesus sawe moche people about hym / he commaunded to go ouer the water. And there came a Scribe and sayd vnto hym, * Master, I wyll folowe the whyther so euer thou goest. And Jesus sayde vnto hym: the foxes haue holes / and the byrdes of the ayer haue nestes / but the sonne of man hathe not wherein to rest his head. An other that was of his disciples sayd vnto hym: Master, suffre me fyrst to go and burye my father. But Jesus sayd vnto hym, folowe me, and let the dead burye their dead. Luke.ix.g

Christ calleth him selfe the sonne of man that is very naturall man for that he hathe humayne & goodnes / whiche humbled him selfe to take flesh of our nature.

✣ And he entred in to a shyp, and his disciples folowed hym. And behalde there arose a greate tempest in the see / in so moche that the shyp was couered with wawes / but he slepte. And his disciples came to hym, and awoke hym, sayenge: Master saue us, we perysshe.

And

And he sayd to them: Why are ye fearfull: O ye of lytle fayth? Then he arose and rebuked the wyndes and the see, and there followed a great calme. And the men mervayled and sayd: What man is this that both the wyndes and see obey hym? ✠

D And when he was come to the other syde in to the country of the Gergesytes, there met him two possessed of devyls, which came out of the graves, and were out of measure fearce, so that no man was able to passe by the waye. And beholde they cryed out saying: What have we to do with the, ✠ o Jesu son of god? Art thou come hyther to torment us before the tyme? And there was a farre of from them a greate heerd of swyne, feedynge. Then the devyls besought him sayenge: yf thou cast us out, suffer us to go out waye in to ỹ heerd of swyne. And he sayd vnto them: go your wayes. Then went they out, & departed in to the heerd of swyne. And beholde the hole heerd of swyne ran hedling in to the see, & dyed in the water. ✠ Then the heerdmen fledde and went in to the cyte, and tolde every thynge what had fortuned vnto the possessed of the devyls. And beholde all the cyte came out & met Jesus, and when they sawe hym, they besought hym to departe out of their partyes.

Mar. b.a Luke. viii. d

Mar. b.b

The healeth the palsy. Called Mathew from the custome, and wrought by his disciples/healeth the woman of the bloody fluxe/helpeth Jayrus doughter/geveth two blynd men their sight/maketh a dombe man to speake, and dryveth out a devyll.

CAPI. IX. ✠

A THen he entred in to a shyppe and passed over and came in to his owne cyty. And lo, they brought to hym a man sycke of the palsye lyinge in his bed. And when Jesus sawe the fayth of them, he sayd to the sycke of the palsye: sonne be of good chere, thy synnes be forgyven the. And beholde certayne of the Scribes sayd in them selves, this man blasphemeth. And when Jesus sawe their thoughtes, he sayd. Wherfore thinke you evyl in your hertes? Whether is easyer to saye, thy synnes be forgyven the, or to saye: aryse and walke? But that ye may knowe that the sonne of man hath power to forgyve synnes in erth, then sayd he vnto the sicke of the palsy: ✠ aryse, take vp thy bed, & go home to thyne house. And he arose and departed to his owne house. And when the people sawe it they marveyled and glorified God, which had given suche power to men. ✠

Palsye.

This miracle maketh a lyght to you that I have power to forgyve synnes.

Mar. ii.b Luke. v.c John. v.b

✠ And as Jesus passed thence, he sawe a man sytting at the customs house, named Mathew, and sayd to hym: followe me. And he arose and followed hym. And it came to passe as he sate at meate in the house: beholde many Publicans and synners came and sate downe also with Jesus and his disceyples.

Mathew

B When the phariseis sawe that they sayd to his disceyples: Why eateth your master with Publycans and synners? When Jesus herde that, he sayde vnto them: The hole nede no physytyon, but the sycke. Go and learne what is: I will mercye and not sacrifice. For I am not come to call righteous, but the synners to repentaunce. ✠

Publicans eate & Jesus

✠ Then came the disceyples of Johñ to hym sayinge: Why do we and the Pharyseis fast ofte, but thy disceyples fast not? And Jesus sayde vnto them: Can the weddynge cyvildren mourne as longe as the bridegrome is with them? The tyme will come when the bridegrome shall be taken from them, and then shall they fast. No man peceth an olde garment with a pece of newe clothe. For then taketh he awaye the pece agayne from the garment, and the rente is made greater. Neyther do men put newe wyne in to old vessels, for then the vessels breake, and the wyne runneth out, and the vessels perysshe. But they poure newe wyne in to newe vessels, and so are both saved together. ✠

✠ Whyle he thus spake vnto them, ✠ beholde there came a certeyn ruler & worshypped hym sayenge: my doughter is even now deceased, but come and laye thy hande on her & she shall lyve. And Jesus arose and folowed hym with his disceyples. And beholde a woman whiche was diseased with an yssue of bloode. xii. yeres came behynde hym and touched the hem of his garment. For she sayd in her self: yf I maye touche but even his garment onely I shall be safe. Then Jesus turned hym about, and beholde her sayenge: Doughter be of good comforte, thy ✠ fayth hath made the safe. And she was made hole even that same houre.

✠ fayth

And when Jesus came in to the rulers house, and sawe the mynstrels & the people in a roze, he said vnto them: get you hence, for the mayde is not dead, but sleepeth. And they laughed him to scorne. As sone as the people were put forth he went in and toke her by the hande, and the mayde arose. And this was noysed throughout all that lande.

And as Jesus departed thence, two blynde men followed hym crying and saying: O thou son of David, have mercy on vs. And when he was come home, the blynde came to hym. And Jesus said vnto them, byleve ye that I am able to do this? And they sayd vnto hym, yea lorde. Then touched he their eyes saying: according to your fayth be it vnto you. And their eyes were opened. And Jesus charged them, sayinge. See no man knowe of it. But they as sone as they were departed, spred abrode his name throughout all the lande.

Mar. b.b Luke. v.c

As they went out, ✠ beholde they brought to hym a domme man possessed of a devyll. And as sone as the devyll was caste out, the domme spake. And the people mervayled sayinge: It never appeared so in Israel. But the Phariseis sayd, he casteth out devyls by the power of the chefe of devyls.

Devyls. Chefe of devyls.

And Jesus went about all cytyes and townes, teachynge in their synagoges and preachynge the glad tydynges of the kyngdome and healynge all maner syckenes and diseases amonge the people. But when he sawe the people he had compassyon on them, because they were faynted and scattered abrode, even as sheepe having no shepherde.

Then sayd he to his disceyples, the ✠ harvest

is great, but the labourers are fewe. Wherfore pray the lorde of the harueſt to ſende forth labourers into his harueſt.

¶ Chriſte tendreth out his.xij. apoſtles to preache in Iurye, giueth them charge, teacheth and ſtrengthneth them againſt perſecucion and trouble.

CAPI. X.

AND he called his.xij. diſciples vnto hym and gaue them power ouer vncleane ſpirytes, to caſt them out, and to heale all ſyckneſſes and diſeaſes.

The names of the.xij. Apoſtles are theſe: The firſt. Symon called Peter, and Andrew his brother. James the ſonne of Zebede, and Johñ his brother. Philip & Bartylmew. Thomas and Mathew the publican. James the ſone of Alphe, and Lebeus ſurnamed Thadeus. Symon the Cananyte, and Judas Iſcariot, which alſo betrayed hym.

Theſe.xij. dyd Jeſus ſende, and commaunded them, ſayinge: Go not in to the ways that lede to gentyles, and in the cytyes of the Samaritans entre ye not. But go rather to the loſte ſhepe of the houſe of Iſrael. Go and preache, ſayenge: the kyngdome of heuen is at hande. Heale the ſyche, cleanſe the lepers, rayſe the dede, caſt out the deuyls. Freely ye haue receyued, freely gyue. Poſſeſſe not golde ne ſyluer, nor money in youre gyrdels, nor yet a ſcrip towarde youre iourney: neither two cotes, neither ſhoes, nor yet a ſtaffe. For the workeman is worthye his meate. In to what ſo euer cytye or towne ye ſhal come enquyre who is worthy in it, and there abyde tyll ye departe. And when ye come in to an houſe, grete it. And yf the houſe be worthye, youre peace ſhall come vpon it. But yf it be not worthye, youre peace ſhall returne to you agayne.

And who ſo euer ſhall not receyue you, nor heare youre preaching: when ye departe out of that houſe or that cytye, ſhake of the duſte of youre fete. Truly I ſay vnto you: it ſhall be eaſyer for the lande of Sodom & Gomorre in the daye of iudgement, then for that cyty.

Beholde I ſende you forth as ſhepe amonge wolues. Be ye therfore wyſe as ſerpentes, and innocent as doues. Beware of the men, for they ſhall betraye you vp to the councels, and ſhall ſcourge you in theyr aſſemblies. And ye ſhall be brought to the rulers and kynges for my ſake, in wytnes to them and to the gentyles.

But when they betraye you vp, take no thought how or what ye ſhall ſpeke, for it ſhal be gyuen you in that ſame houre what ye ſhall ſaye. For it is not ye that ſpeke, but the ſpiryte of your father which ſpeaketh in you. The brother ſhall betraye the brother to deth, and the father the ſonne. And the chyldren ſhall ryſe againſt their fathers and mothers, and ſhall put them to deth: and ye ſhall be hated of all for my name, but he that endureth to the ende, ſhall be ſaued.

When they perſue you in one cytye, flee in to the other. I tell you for a truthe, ye ſhall not fynyſhe all the cytyes of Iſrael tyll the ſonne of man be come. The diſcyple is not aboue his maſter: nor the ſeruaunt aboue his lorde. It is ynoughe for the diſcyple to be as his maſter is, and the ſeruaunt as his Lorde is. Yf they haue called the maiſter of the houſe Beelzebub, how much more ſhal they call them of his houſhold ſo? Feare them not therfore. There is nothyng ſo cloſe, that ſhall not be opened, and nothyng ſo hyd, that ſhall not be knowen.

What I tell you in darkneſs, that ſpeake ye in lyght. And what ye heare in the eare, that preache ye on the houſe toppes.

And feare ye not them which kyll the body and be not able to kyll the ſoule. But rather feare him which is able to deſtroy both ſoule and body in hell: Are not two ſparowes ſolde for a farthynge? And none of them forthe fall on the grounde without youre father. Yea all the heares of youre heed are nombred. Feare ye not therfore ye are of more value then many ſparowes. Feare. Sparowes.

Who ſo euer then ſhall confeſſe me before men, him wyll I confeſſe alſo before my father which is in heuen. But who ſo euer ſhall denye me before men, him wyll I alſo deny before my father whiche is in heuen. Confeſſe. Deny.

Thynke not I am come to ſende peace in to the erth. I came not to ſende peace, but a ſwerde. For I am come to ſet man at variaūce againſt his father, & the doughter againſt her mother, and the doughter in lawe againſt her mother in lawe. And a mans foes ſhall be they of his owne houſholde. D. & ſwerde.

He that loueth his father, or mother aboue me, is not mete for me. And he that loueth his ſonne or doughter aboue me, is not mete for me. And he that taketh not his croſſe and folowerth me, is not mete for me. He that & fyndeth his lyfe, ſhal loſe it: and he that loſeth his lyfe for my ſake, ſhall fynde it. & To fynde lyfe is to ſatyſfye the luſtes of the herte. Receyue.

He that receyueth you, receyueth me: and he that receyueth me receyueth him that ſent me. He that receyueth a prophete in the name of a prophete, ſhall receyue a prophetes rewarde. And he that receyueth a ryghteous man in name of a ryghteous man, ſhall receyue the rewarde of a ryghteous man. ✣ And who ſo euer ſhall gyue vnto one of theſe lytle ones to drynke, a cuppe of colde water onely in name of a diſcyple: truly I tell you he ſhall not loſe his rewarde. Mar.ix.

¶ Johñ Baptyſt ſendeth his diſcyples to Chriſte, which gyueth them theyr anſwere, rebuketh the vnthankful cytyes, and louingly exhorteth men to take his yoke vpon them.

CAPI. XI.

AND it came to paſſe when Jeſus had made an ende of commaundyng his.xij. diſcyples, he departed thence to teache and preache in theyr cytyes. 3

✣ ✣ When Johñ in the priſon herde the workes of Chriſt, he ſente two of his diſcyples and ſayd vnto hym. Arte thou he that is commynge, or loke we for an other. Jeſus anſwered and ſayd vnto them. Go and ſhewe Johñ what ye haue herde and ſene. The blynde ſe, the halte go, the lepers are clenſed: the deef heare, the dede ryſe agayne, and the goſpell is preached to the poore. And happy is he that is not greued by me. Luke.vij.c.

And as they departed, Jesus began to speke vnto the people of Johñ. What went ye out in to the wylderneslle to se? a ꝓ reede shaken with the wynde? eyther what went ye out to se? a mã clothed in soft rayment? Beholde they that weare soft clothing, are in kynges houses. But what went ye out to se? A prophete? Yea I say to you and more then a pphete. For this is he of whom it is wryten. Beholde I send my messenger before thy face, whiche shall prepare thy way before the. ℣

✣ Verely I say vnto you amonge the chyldren of women arose there not a greater then Johñ the Baptist. Notwithstandynge he that is lesse ꝓ in the kyngdome of heuen is greater then he. From the tyme of Johñ Baptyst hytherto the kyngdome of heuen is intruded, and intruders pluche it vnto them. For all the prophetes and the lawe prophesyed vnto the tyme of Johñ. And yf ye will receyue it, this is Helias which shulde come. He that hath eares to heare let hym heare. ℣

But wherevnto shall I lyken this generacion? ꝓ It is lyke vnto chyldren whiche sytt in the market and call vnto theyr felowes, and say: we haye pyped vnto you, and ye haue not daunced: We haue mourned vnto you, and ye haue not sorowed. For Johñ came neyther eatynge nor drynkynge / and they saye he hath a deuyll. The sonne of man came eatyng ꝓ drynkyng / ꝓ they saye beholde a glutton ꝓ drynker of wyne / and a frend vnto publicans & synners. And ꝓ wysdome is iustifyed of her chyldren.

✣ Then began he to vpbrayde the cityes, in whiche most of his myracles were done, because they repented not. Wo be to the Cozasin. Wo be to the Bethsaida: for yf the myracles which were shewed in you had ben done in Tyre and Sydon, they had repented longe agone in sacke cloth and asshes. Neuertheles I saye to you: it shall be easyer for Tyre and Sydon at the day of iudgement, then for you. And thou Capernaum, which arte lyft vp vnto heuen, shalte be brought downe to hell. For yf the myracles whiche haue ben done in the, had ben shewed in Sodom they had remayned to this daye. Neuertheles I saye vnto you: it be easyer for the lande of Sodom in the day of iudgement, then for the. ℣

✣ At that tyme Jesus answered and sayd: I prayse the ○ father Lorde of heuen and erth / because thou hast hyd these thynges from the wyse and prudent / and hast opened them vnto babes: euen so father, for so it pleased the. All thynges are gyuen vnto me of my father. And no mã knoweth the son but the father: neither knoweth any man the father, saue the son, and he to whom the sonne will open hym.

Come vnto me all ye that ꝓ labour ꝓ are laden and I will ease you. Take my yoke on you ꝓ learne of me / for I am meke and lowly in herte: and ye shall fynde rest vnto your soules. For my yoke is easy, and my burthen is lyght. ℣

¶ The disciples pluche the eares of corne / he reuealeth them / healeth the dryed hande / helpeth the possessed that was blynde ꝓ dom / rebuketh the vnthankfull that wold neders haue tokens / and sheweth who is his brother, syster, and mother.

CAPI. XII. ✣

AT that tyme Jesus wente on the Sabboth dayes through the corne, and his disciples were an hongred, and began to pluche the eares of corne / and to eate. When the pharysees sawe that, they sayd vnto hym: Beholde, thy disciples do that whiche is not lawfull to do vpon the Sabboth daye. He sayd vnto them. Haue ye not red what Dauid dyd whe he was an hõgred, & they also which were with hym? How he entred in to the house of God, and ate the shewbreed whiche were not lawfull for him to eate, neither for them which were with hym, but onely for the preestes. Or haue ye not red in the lawe, how the preestes in the temple breake the Sabboth daye, and yet are blamelesse? But I say vnto you, that here is one greater then the temple. Wherfore yf ye had wyst what this sayenge meaneth: I will mercy and not sacrifice: ye wold not haue condemned the giltles. For the sonne of man is Lorde euen of the Sabboth daye.

And he departed thence, and went in to their synagoge: and beholde there was a mã which had his hande dryed vp. And they asked hym sayeng: Is it lawfull to heale on the Sabboth dayes? because they might accuse hym. And he sayd vnto them: which of you, yf he shall haue a shepe fallen in to a pytte on the Sabboth day wolde not take hym and lyfte hym out? And how moche is man better then a shepe? Wherfore it is lefull to do a good dede on the Sabboth daye. Then sayd he to the man: stretch forthe thy hande. And he stretched it forth. And it was made hole agayne lyke vnto the other.

✣ ✣ Then the pharysees went out, and helde a counsell agaynst hym, how they myght destroy hym. When Jesus knewe that, he departed thence / ꝓ moche people folowed hym / and he healed them all / and charged them they shulde not make hym knowen: to fulfyll that was spoken by Esay the prophet, which sayth: ✣ Beholde my chylde, whome I haue chosen my beloued, in whome my soule delyteth. I will put my spirete on hym / and he shal shewe iudgement to the gentiles. He shal not stryue / he shall not crye / neyther shall any man heare his voyce in the stretes / a bruised rede shal he not not breake / and the smokynge flaxe he shall quenche, tyll he sende forthe iudgement vnto victorye, and in his name shall the Gentyles truste. ℣

Then was brought to hym one possessed with a deuyll, whiche was bothe blynde and domme, and he healed hym / in somoch that he which was blynd and domme, both spake and saw. And all the people were amased, and sayd: ✣ Is not this that sonne of Dauid? But when the pharysees herde that / they sayd: This fellowe dryueth not forthe the deuyls but by the helpe of Beelzebub chefe of the deuyls.

But Jesus knewe their thoughtes and sayd to them. Euery kyngdome diuided agaynst it selfe, is brought to nought. Neyther shall any cyty or housholde deuyded agaynst it self stande. So yf Satan cast out Satan, he is deuyded agaynst hym selfe. How shall then his kyngdome stande? And if I by the help of Beelzebub cast

ꝓ The verbe is a figure of the doctryne that is not of God / whiche worketh with euery wynde

℣ Mala. iii. a.

Christ which humbled hym self to ✣ crosse was lesse. Luke. xvi. Mat. xi. b.

Esa. xxvi. ℒ

ꝓ wysdom is iustifyed. ꝓ i. That is they that are the chyldren of God / receyue his doctryne & lyue worde as truthe and wysdome / all though the contrary parte do not so receyue it. ℒ

The wyse knewe not.

ꝓ Ye that labour &c. those are here called to labour ✣ knowledge theyr synnes and are poore in spyrit.

cast out deuyls: by whom helpe do your chyl-
dren cast them out? Therfore they shalbe your
iudges. But yf I cast oute the deuyls by the
spyrite of God: then is the kyngdome of God
come on you.

Either how can a man enter in to a stronge
mans house, and bereue hym of his goodes:
onlesse he fyrst bynde the strong man, and the
spoyle his house? ✣ He that is not with me, is
agaynst me. And he that gathereth not with
me, scatthereth abrode. Wherfore I saye vnto
you, all maner of synne and sayenge shall be
forgyuen vnto men: but the sayenge agaynst
the spyrite, shall not be forgyuen vnto men.
And who so euer speaketh a worde agaynste
the sonne of man, it shall be forgyuen hym.
But who so euer speaketh agaynst the holye
ghost, it shall not be forgyuen hym, neither in
this worlde, neither in the worlde to come.
Either make the tre good, and his frute good
also: or els make the tree cupll, and his frute
cupl also. For the tre is knowen by his frute.
O generacyon of vypers, how can ye saye wel,
when ye youre selues are cupll? For of the a-
boundaunce of the hert, the mouth speaketh.
A good man, out of the good treasure of his
herte, bryngeth forth good thynges. And an
euell man out of his cupll treasure, bryngeth
forthe cupll thynges. But I saye vnto you,
that of euery dyell worde that men shall haue
spoken: they shal reide accomptes at the day
of iudgement. For by thy wordes thou shalt
be iustifyed: and by thy wordes thou shalt be
condemned. ✣

✣ Then answered certayn of the Scrybes
and of the Phariseis, sayinge: ✣ Master, we
wolde fayne se a synne of the. He answered
and saide to them: The cupl and aduoutrous
generacyon seketh a synne, but there shall no
synne be gyuen them, saue the synne of the
Prophete Jonas. For as Jonas was thre
dayes and thre nyghtes in the whales belye:
so shall the sonne of man be thre dayes and
thre nyghtes in the herte of the earth. ✣ The
men of Nineue shall ryse at the day of iuge-
ment with this nacyon, and condemne them:
for they amended at the preachyng of Jonas.
And beholde, a greater then Jonas is here.

✣ The quene of the southe shall ryse at the
daye of Iudgemente with this generacyon,
and shall condemne them: for she came from
the furthest parties of the worlde, to heare
the wysdome of Salomon. And beholde a
greater then Salomon is here.

When the vncleane spyrite is gone out of
a man, he walketh throughoute dyre places,
seking rest and fyndeth none. Then he sayth:
I wyll retourne agayne into my house, from
whence I came oute. And when he is come,
he fyndeth the house emtye and swepte, and
garnyshed. Then he goeth his ways, and ta-
keth vnto hym seuen other spirites worse the
hym selfe, and so entre they and dwell there.
And the ende of that man is worse then the
begynnynge. Euen so shall it be with this c-
upll nacyon.

Whyle he yet talked to the people: ✣ be-
holde, his mother and his brethre stode with-
out, desyringe to speake with hym. Then one
sayde vnto hym: beholde thy mother and thy
brethren stande without, desyringe to speake
with the.

He answered and sayde to hym that tolde
hym: Who is my mother? or who are my
brethren? And he stretched forth his hand o-
uer his disciples and sayde: beholde my mo-
ther and my brethren. For whosoeuer doeth
my fathers wyll which is in heuen, the same
is my brother, syster and mother. ✣

¶ The parable of the seed, of the tares, of the mu-
starde seed, of the lewen, of the treasure hyd in the
felde, of the the perles, and of the net.

CAPI. XIII.

A Marck.iii. a Luke.viii.a

The same day went Jesus oute of the
house, and sat by the see syde, and moch
people assembled vnto hym, so greatlye
that he went, and sat in a shyp, & all the peo-
ple stode on the shore. And he spake many
thinges to them in parables, saying: Beholde
the sower went forth to sowe. And as he so-
wed, some fell by the wayes syde, & the foules
came and deuoured them vp. Some fell vpō
stony ground where they had not moch erth
and anone they sprange vp, because they had
no depth of erth: and when ye sunne was vp,
they caught heate, and for lacke of rotynge,
wythered awaye. Some fell among thornes
and the thornes sprange vp and choked the.
Parte fell in good grounde, & brought forth
good frute: some an hundreth fold, some six
tye folde some thyrtye fold. Whosoeuer hath
eares to heare let hym heare.

And the disciples came and sayde to hym: B
Why speakest thou to them in parables? He
answered and sayde vnto them, vnto you is
it gyuen to knowe the secretes of the kyng-
dome of heauen, but to them it is not gyuen.
For whosoeuer hath, to hym shall be gyuen:
and he shall haue aboundaunce. But whoso-
euer hath not: from hym shal be taken away
euen that he hath. Therfore speake I to the
in parables: for though they se, they se not,
and heryng they heare not: neither vnder-
stande. And in them is fulfylled the prophe-
cye of Esay, which sayth: with the eares ye Esa.vi.c
shall heare and shall not vnderstande, and w
the eyes ye shall se, & shall not perceyue. For
this peoples herte is waxed grosse, & theyr
eares are dull of heryng, and theyr eyes
haue they closed, lest they shuld se with their
eyes, and heare with their eares, and shulde
vnderstande with their hertes, & shuld turne
that I myghte heale them.

But blessed are youre eyes, for they se: and C
youre eares, for they heare. Verely I saye vn-
to you, that many prophetes, and prestes wt
haue desyred to se those thynges which ye se,
& haue not seene the: & to heare those thinges
which ye heare, & haue not herd them. Heare
ye therfore the parable of the sower. Who-
soeuer heareth the worde of the kyngdome
& vnderstandeth it not, there commeth the
wicked & catcheth away ꝑ which was sowen
in his hert. And this is he which was sowen
by the way syde. But he that was sowen in

the

the stony grounde, is he whiche heareth the
worde of God, and anone with ioye receyueth
it, yet hath he no rote in him selfe, and there-
fore endureth but a season: for assoone as tri-
bulacyon or persecucyon ariseth because of
the worde, forthwith he is offended. He
whiche is sowen amonge thornes, is he that hea-
reth the worde and vnderstandeth it:
which also beareth frute and bringeth forth,
some an hundred folde, some sixtye folde, and
some thirtye folde.

Another parable he propounded vnto them,
saynge: ✣ The kyngdome of heauen is lyke
vnto a man which sowed good seed in his felde.
But whyle the men slepte, there came his en-
nemye and sowed tares amonge the wheate,
and went his way. Whe the blade was sprong vp
and had brought forthe frute, then appeared
the tares also. Then came the seruauntes to
the housholder, and sayde vnto him: Syr, so-
wedest not thou good seed in thy grounde, frō
whence then hath it tares? He sayd to them:
the enemye hath done this. The the seruaun-
tes sayde vnto hym: wylt thou then that we
go and wede them out? But he sayd: nay, lest
whyle ye go about to wede out the tares, ye
plucke vp also with them the wheate by the
roten: let bothe growe together tyll harueste
come, and in tyme of harueste, I wil say to the
reapers, gather ye fyrste the tares, and bynde
them in sheaues to be burnte: but gather the
wheate in to my barne. ✣

Marck.iiii.b Another parable he put forth vnto them
saying: The kyngdome of heauen is lyke vn-
to a mustarde seed that a man taketh and so-
weth in his felde, which is the leest of all see-
des. But when it is growen, it is the greatest a
monge herbes, and it is a tree: so that the byrdes of the ayer come and builde in the braun-
ches of it.

Another symylitude sayd he to them. The
kingdom of heauen is lyke vnto leuen, which
a woman taketh and hydeth in thre pecks of
mele, tyll all be leuended.

Marck.iiii.c All these thynges spake Jesus vnto the
people by similitudes, and without similitu-
des spake he nothyng to them, to fulfyl that
Psal.lxxvii.a was spoken by the Prophete, saynge: ✣ I
wyll open my mouth in parables, and wyll
speake forth thynges which haue bene hyd
secrete, from the begynnyng of the worlde. ✣

✣ Then sent Jesus the people awaye, and
came home. And his disciples came vnto him,
saying: declare vnto vs the parable of the ta-
res of the felde. Then answered he, and sayd
Tares are ex-pounded. vnto them: He that soweth the good seed is
the sonne of man. And the felde is the worlde.
And the chyldren of the kyngdome, they are
the good seed. And the tares are the chyldren
of the wycked. And the enemye that soweth
them, is the deuyll. The harueste is the ende
of the worlde. And the reapers be the Angels.
For euen as the tares are gathered and brent
in the fyre; so shall it be in the ende of this
worlde. ✣ The sonne of man shall send forth Apoca. x
his Angels, and they shall gather out of his
kyngdome all greffes, and them whiche doo
wickednes, and shall cast them in to a furnes
of fyre. There shalbe waylyng and gnashyng
of teeth. ✣ Then shal the rygh teous men shine Daniel
as bryght as the sonne in the kyngdome of
their father. Who soeuer hath eares to heare
let him heare. ✣

✣ Agayne the kyngdom of heauen is lyke
vnto treasure hydde in the felde, whiche a
man fyndeth and hydeth: and for ioye therof
goth and selleth all that he hath, and byeth
that felde.

Agayne the kyngdome of heuen is lyke to
a marchaunt that seketh fayre perles, which
when he had fo unde one precyous perle, went
and solde all that he had, and bought it.

Agayne the kyngdom of heuen is lyke vn-
to a net cast in to the see, that gathereth of
all kyndes of fyshes: which when it is ful,
men draw to land, and syt & gather the good
in to vessels, and cast the bad away. So shall G
it be at ỹ ende of the worlde. The angels shal
come out and seuer the bad from the good, &
shall caste them in to a furnes of fyre: there
shall be waylynge and gnashynge of teeth.

Jesus sayde vnto them. Vnderstand ye all
these thynges? They sayd: yea Lorde. Then
sayde he vnto them. Therfore euery Scribe
whiche is taught vnto the kyngdom of hea-
uen is lyke an housholder, which bryngeth
forth of his treasur, thinges both newe and
olde. ✣

And it came to passe when Jesus had en-
ded these symylitudes, he departed thence
and came into his owne countrey, and taught
them in their synagoges: in so moch that they
were astonyed and sayd: whence commeth al
this wysdome and power vnto hym? Is not
this the Carpenters sonne? Is not his mo-
ther called Marye? and his brethren be cal-
led James & Joses and Symon and Judas?
And are not his systers al here w vs? Whēce
hath he all these thynges. And they were of-
fended by hym. Then Jesus sayde to them, a
Prophete is not without honour, saue in his
owne country, and amonge his owne kyn.
And he did not many myracles there, because
of their vnbeliefe.

¶ Johñ is taken and beheaded. Christ feedeth fiue thousande men with .v. loues and two fisshes, and appeareth by night vnto his disciples vpon the see.

CAPI. XIIII.

AT that tyme Herode the Tetrarche H
hearde of the fame of Jesu and sayde
vnto his seruauntes: this is Johñ the
Baptist. He is risen agayne from death and
therfore are such myracles wrought by hym.
For Herode had taken Johñ, and bound him
and put him in prison for Herodias sake, his
brother Philips wyfe. For Johñ sayde vnto
hym it is not lawfull for the to haue her.
And when he wolde haue put hym to death,
he feared the people because they helde hym
as a Prophete.

But

But when Herodes birth daye was come, the doughter of Herodias daunced before them, and pleased Herode. Wherfore he promysed with an othe, that he wolde geue her what so euer she wolde aske. And she beynge informed of her mother before, sayde: geue me here Johñ Baptistes heed in a platter. And the kynge was sory. Neuertheles bicause of his othes, and them also whiche sate at the table, he commaunded it to be geuen her, and sent and beheeded Johñ in the prison, and his heed was brought in a platter, and geuen to the damsell, and she brought it to her mother. And his disciples came and toke vp his bodye and buryed it, and went and tolde Jesus.

When Jesus herde that, he departed thence by shyp in to a wyldern place out of the waye. And when the people had herde therof, they folowed hym a foote out of their cytyes. And Jesus went forth and sawe moche people, and his hert had melte vpon them, and he healed of them those that were sycke. Now when euen was come, his disciples came to hym sayinge: this is a desert place, and the daye is spente, let the people departe, that they maye go in to the townes and bye them victayles. But Jesus sayd to them: They haue no nede to go awaye. Geue ye them to eate. Then sayde they vnto hym: we haue here but fyue loues and two fyshes. And he sayde: bringe them hyther. And he commaunded the people to sytte downe on the graile, and toke the .v. loues and the two fyshes, & loked vp to heuen and ✠ blessed, and brake and gaue the loues to his disciples, and the disciples gaue them to the people. And they all eate and were satisfyed. And they gathered vp of the gobets that remayned .xii. basketes full. And they that ate, were in nombre about fyue thousande men besyde women and chyldren.

✠ And streyght waye Jesus made his disciples entre in to a shyp, and to go ouer before hym, whyle he sent the people awaye. And as sone as he had sent the people awaye, he went vp in to a mountayne alone to praye. And when nyght was come, he was there him self alone. And the shyppe was nowe in the myddes of the see, and was tost with wawes, for it was a contrary wynde. ✠ And in the fourth watche of the nyght Jesus came vnto them walkynge on the see. And when his disciples sawe hym walkynge on the see, they were troubled, sayinge: it is some spirite, and cried out for feare. And forthwith Jesus spake vnto them sayinge: be of good chere, it is I, be not afrayde.

Peter answered hym, and sayd: master, yf thou be he, bydde me come vnto the on the water. And he sayd, come. And when Peter was come downe out of the shyppe, he walked on the water to go to Jesus. But when he sawe a mighty wynde, he was afrayde. And as he beganne to synke, he cryed sayinge: Master saue me. And forthwith Jesus stretched forth his hande and caught hym, and sayd to hym: O litle faythful, wherfore didest thou doubt? And as sone as they were come in to the shyp, the wynde ceased. So they in the shyp, came and worshypped hym, sayinge: Certaynly thou arte the sonne of God. And when they were come ouer, they wente in to the lande of Genazareth. And the men of that place hauynge knowlege of hym, sente out in to all that countrey rounde about, and brought vnto hym all that were sycke, and besought hym that they might but touche the hemme of his garmente. And as many as touched, were made safe.

¶ Christe reuyleth his disciples / and rebuketh the scribes and Pharises. The thynge that goeth in to the mouth defyleth not. He delyuereth the woman of Canannes doughter / healeth the multitude / and with .vii. loaues and a fewe lytle fyshes feedeth iiii. M. men.

CAP I. XV. ✠

Then came to Jesus scribes and pharysees frome Jerusalem sayinge: Why do thy disciples breake the tradicyon of the elders, for they washe not their handes when they eate breed. He answered and sayd vnto them: Why do ye also breake the commaundement of God thorow your tradicyon? For God commaunded, sayinge: ✠ Honour thy father and mother, and he that curseth father or mother shall suffre deth. But ye saye, euery man shall saye to his father or mother: that whiche thou desyrest of me to helpe the with: is giuē God: and so shal he not honour his father or his mother. And thus haue ye voyded the commaundement of God thrugh your tradicion. Hypocrites, well prophecyed of you Esaie sayinge. This people draweth vnto me with their mouthes, and honoureth me with their lippes, but their hertes are farre frome me: in vayne they worshippe me, teachynge doctrynes, the precептes of men.

And he called the people vnto hym and sayd to them: heare and vnderstande. That whych goeth in to the mouthe defyleth not the man, but that whiche commeth out of the mouthe defyleth the man.

Then came his disciples and sayde vnto hym: Perceyuest thou not howe the pharysees are offended in hearynge thy sayinge? He answered and sayd: all plauntynge whiche my heuenly father hath not planted, shall be plucked vp by the rootes. Let them alone, they be the blynde leaders of the blynde. Yf the blynde leade the blynde, both shall fall in to the dyche.

Then answered Peter and sayd to hym, declare vnto vs this parable. Then sayd Jesus: are ye yet without vnderstandynge? perceyue ye not, that what so euer goeth in at the mouth descendeth wyne in to the bely, and is cast out in to the draught? But those thynges which come forth of the mouth, come from the herte, and they defyle the man. For out of the herte come euyll thoughtes, murders, aduoutryes, whordome, theftes, false wytnesse, blasphemy: These are the thynges which defyle a man. But to eate with vnwasshen handes, defyleth not a man. ✠

✠ And

✣ And Jesus went thence, and departed in to the coostes of Tyre and Sydon. And beholde, a woman of Cane came out of the same coostes, and cryed vnto hym, sayinge: Haue mercy on me Lorde, thou sonne of Dauid, my doughter is sore vexed with a deuyll. And he gaue her neuer a worde to answere. Then came to hym his disciples and besought hym sayinge: Sende her awaye for she folowith vs cryinge. He answered and sayde, I am not sente, but vnto the lost shepe of the house of Israel. Then she came and worshipped hym, saying: master helpe me. He answered & sayd: it is not good to take the childrens breed and cast it to ꝑ dogges. She answered and sayde: trouth Lord, neuerthelesse the dogges eate of the crommes whiche fall from their masters table. Then Jesus answered & sayd vnto her. O woman great is thy fayth, be it to the as thou desyrest. And her doughter was made hole at that same houre. ✣

¶ The Iewes cal the Hethe and gentyles dogges / because of their ydolatrye.

D Then Jesus went away from thence, and came nye vnto the see of Galile, and went vp in to a mountayne, and sat downe there. And moche people came vnto hym, hauynge with them, halt, blynde, domme, maymed, and other many, and cast them downe at Jesus fete. And he healed them, in so moche that the people wondred to se the domme speke, the maymed hole, the halt go, and the blynde se. And they glorifyed the god of Israel.

Then Jesus called his disciples to hym, and said: I haue compassion on the people because they haue continued with me now .iij. dayes, and haue nought to eate, and I wyll not let them go fastyng, lest they perysshe in the way. And his disciples said vnto hym: whence shulde we get so moche breed in the wyldernes to fill so great a multitude? And Jesus sayde vnto them: how many loues haue ye? They sayde seuen, & a fewe lytle fyshes. And he cōmaunded the people to sytt downe on the grounde, and takynge the seuen loues, and the fyshes, gaue thākes, and brake them, and gaue to his disciples, and the disciples gaue them to the people. And they dyd all eate, and were fylled. And they toke vp of the fragmētes that were lefte seuen baskets full. And yet they that ate were foure .M. men, beside women & children. And he sent awaye the people, and toke shyp and came in to the partyes of Magdala.

¶ The Pharisees require a token. Jesus warneth his disciples of Pharises doctrine. The confession of Peter. The keyes of heauen. The faythfull must beare the crosse after Christ.

CAPI. XVI.

A Mar. viii. b. Iohn. vi. d Luke. xii. g. ✣ Then came the Pharysees and Saduces tremptynge hym, and desyred hym to shewe them some sygne from heuen. He answered and sayde vnto them. ✣ At euen ye saye, we shall haue fayre wedder, for the skye is redde. And in the morynge ye saye, to daye shall be foule wedder, for the skye is cloudye and redde. O ye hypocrytes, ye can discerne the countenaunce of the skye: and can ye not discerne the sygnes of seasons? The frowarde nacion and aduoutrous seketh a sygne, & there shall none other sygne be gyuen them, but the sygne of the ✣ Prophete Jonas. And lefte he them and departed. Jona. i.

B And when his disciples were come to the other syde of the water, they had forgotten to take breed with them. Then Jesus sayd vnto them: Take hede and beware of the leuen of the Pharisees and of the Sadducees. But they thoughte in themselues sayinge: we haue brought no breed with vs. When Jesus vnderstode that, he sayde vnto them. O ye of lytle fayth, why are your myndes cumbred because ye haue brought no breed? Do ye not yet perceyue neyther remembre those .v. loues when there were fyue thousande men, and how many baskets toke ye vp? Neyther the .vij. loues when there were .iiij. thousande, and how many baskets toke ye vp? Why perceyue ye not then, that I spake not vnto you of breed, whē I sayd, beware of the leuen of the Pharysees and of the Sadducees? Then vnderstode they that he bade not them beware of the leuen of breed, but of the doctryne of the Pharisees, and of the Sadducees.

C ✣ When Jesus ✣ came in to the coostes of the cytye whiche is called Cesarea Philippi, he asked his disciples sayinge: whome do men saye that I the sonne of man am? They sayd some saye thou arte Johñ Baptyst, some Helyas, some Jeremias, or one of the prophetes. He sayd vnto them: but whome saye ye that I am? Symon Peter answered and sayde: ✣ Thou arte Christ the sonne of the lyuynge God. And Jesus answered and sayde to hym: Happy art thou Symon the sonne of Jonas, for fleshe and bloode hathe not opened vnto the that, but my father which is in heuen. And I saye also vnto the, that thou art Peter, and ‡ vpon this roche I wyll buylde my congregacion, and the gates of hell shal not preuayle agaynst it. And ◊ I wyl gyue vnto the, the keyes of the kyngdom of heuen: what so euer thou byndest vpon erthe, shall be bounde in heuen, and what so euer thou loosest on erth, shall be loosed in heuen. ✣ Mar. viii. Luke. xi. ‡ Thys roche is vnderstanded as Christ. Augustine on the .xxi. psalme. Hilarius on the .viij. canon. Basile knoweth not whether Peter or Christ be the roche. Origene. Cyprian. Chrysostome. Ambrose. Hierome. Theophilact. Austin. retract. i. D ◊ Christ wyl gyue keyes vnto Peter. Origene. Cyprian. Chrysostome. Ambrose. Hierome. Theophilact. Austin. ibidem. Basile. Cyrill. Bede. Haymo. Rabanus. Anselme. Rupertus. Thomas. Lyra. Dionise. Hugo. Gorran. Dionise Carthusian. Erasmus. Caietane. Iansenius. Iohn. xx. Christ geueth the keyes vnto his whole congregacion. Matth. xviii. Iohn. xx. Peter receyueth the keyes by goodly

Then he charged his disciples, that they shulde tell no man that he was Jesus Christ. From that tyme forth Jesus began to shewe vnto his disciples that he muste go vnto Jerusalem, and suffre many thynges of the elders, and of the hyghe preestes, and Scribes, and muste be kylled, and ryse agayne the thyrde daye. But Peter toke hym a syde, and began to rebuke hym sayinge: Master fauoure thy selfe, this shall not come vnto the. Then turned he about, and sayd vnto Peter: come after me Sathan, thou offendest me, because thou sauourest not thynges of God, but thynges of men.

Jesus then said to his disciples, If any man wyl folowe me, let hym deny hym self, and take vp his crosse, and folowe me. For who so euer wyll saue his lyfe shal lose it. And who so euer shal lose his lyfe for my sake, shal fynde it. What shall it profyte a man, thoughe he shulde wyn all the hole worlde, if he lose his owne soule? Or els what shall a man gyue to redeme his soule

soule agayne withall? For the sonne of man shall come in the glory of his father, with his aungels: and then shall he reward euery man accordynge to his dedes. Verely I saye vnto you, some there be among them that here stande which shal not taste of death, tyll they shall se the sonne of man come in his kyngdome.

¶ The transfiguration of Christ vpon the mount of Tabor. He healeth the lunatyke and payeth tribute.

CAPI. XVII. ✣

AND after syx dayes Jesus toke Peter and James and John his brother, and brought them vp in to an hygh mountayne out of the wayy, and was transfygured before them: & his face did shyne as the sonne, and his clothes were as wyte as the lyght. And beholde there appeared vnto them Moses and Helyas talkynge with hym. Then answered Peter, and sayd to Jesus: master here is good being for vs. If thou wilt, let vs make here .iij. tabernacles, one for the, & one for Moses, and one for Helyas. Whyle he yet spake, beholde a bright cloud shadowed them. And ✣ beholde there came a voyce out of that cloude sayenge: this is my derr sonne, in whom I delyte, here hym. And when the disciples herde that they fell on their faces and were sore afrayde. And Jesus came and touched them, and sayd: aryse and be not afrayde. And when they lyfted vp, they sawe no man saue Jesus onely.

And as they came downe from the mountayne, Jesus charged them sayenge: Se ye shewe the vysyon to no man, vntyll the sonne of man be ryssen agayne from dethe. ✣ And his disciples asked hym sayenge: Why then saye the Scribes that Helyas must fyrst come? Jesus answered and sayde vnto them: Helyas shall fyrst come, and restore all thynges. And I say vnto you that Helyas is come already, and they knewe hym not, but haue done vnto him what soeuer they lysted. In lykewyse shal also the sonne of man suffre of them. Then the disciples perceiued that he spake vnto them of Johñ Baptyst. And when they were come to the people, there came to hym a certayne man and kneled downe to hym, and sayde. ✣ Master haue mercye on my sonne, for he is lunatycke, and is sore vexed. And oft tymes he falleth in to the fyre, and ofte in to the water. ✣ And I brought hym to thy disciples, and they could not helpe hym. Jesus answered and sayd: O faythles nacyon and croked: how longe shall I be with you? how longe shall I suffre you? bringe hym hyther to me. And Jesus rebuked the dyuel, & he came out of hym. And the chylde was healed euen that same houre. ✣

Then came the disciples to Jesus secretly, and sayde: Why could not we cast hym out? Jesus sayd vnto them: Because of your vnbelefe. For I saye verely vnto you: ✣ yf ye had fayth as a mustard seed, ye sholde say vnto this mountayne, remoue hence to yonder place, and he sholde remoue: neither sholde any thynge be impossible for you to do. How be it this kynde goth not out but by prayer and fastynge. As they went about in Galile, Jesus said vnto them: ✣ the sonne of man shal be betrayed in to the handes of men, and they shal kyll hym, & the thyrde day shall he ryse agayne. And they were sorowed greatly. Matth.xvi.c Mar.viii.b Luke.ix.c.

✣ And when they were come to Capernaum, they that were wont to gather tribute money, came to Peter and sayd: Dothe your master paye tribute? He sayd yea. And when he was come in to the house, Jesus preuented hym, sayenge: what thynkest thou Symon? of whome do the kynges of the erth take tribute or tayce money? of their children, or of straungers? Peter sayd vnto hym: of straungers. Then sayde Jesus vnto hym: Then are the children free. Neuertheles, lest we sholde offende them: go to the see, and cast in thyne angle, and take the fyrste that ryseth commeth vp: and when thou hast opened his mouthe, thou shalt fynde a pece of twentye pence, that take and paye for me and the. ✣

¶ He teacheth his disciples to be humble and harmles to auoyde occasions of euell, and one to forgyue anothers offence.

CAPI. XVIII. ✣

THE same tyme the disciples came vnto Jesus sayenge: ✣ who is greater in the kyngdome of heauen? Jesus called a chylde vnto hym, and set hym in the myddes of them and sayde: Verely I saye vnto you, ✣ except ye turne & become as children, ye can not entre in to the kyngdom of heuen. Who so euer therfore humbleth him self as this chyld, the same is the greater man in the kyngdome of heauen. And who so euer receyueth suche a chyld in my name, receyueth me. ✣ But who so euer offende one of these lytle ones, whiche beleue in me: it were better for hym a mylstone were hanged about his necke, and were drowned in the depth of the see. Wo worth the worlde for offences. How be it, it can not be auoyded but that offences shall be geuen. Neuertheles wo worth the man by whome the offendynge commeth. A Mar.ix.c.d Luke.xv.f Mar.x.d Luke.xviii. Luke.xvii.a

Wherefore yf thy hande or thy foote offende the, ✣ cut hym of and cast hym from the. It is better for the to entre in to lyfe halte or maymed, then thou sholdest haue two handes or two fete be cast in to euerlastynge fyre. And yf thyne eye offende the, pluck it out, and caste it from the. It is better for the to entre in to lyfe with one eye, then hauyng two eyes to be cast in to hell fyre. Se ye despyse not one of these lytelones. For I tell you, that in heuen their aungels alwayes beholde the face of my father which is in heuen. ✣ For the sonne of man is come to saue that which is lost. How thinke ye? if a man haue an hundred shepe, and one of them be gone astray, doth he not leaue the .iij. score and .xix. in the mountaynes, & go and seke that one which is gone astraye. ✣ If it happen that he fynde hym, verely I say vnto you, he reioyseth more of that shepe, then of the .iij. score and .xix. which went not astraye: So it is not the wyll of your father in heuen that one of these lytelones sholde be lost. B ✣ Cut hym of. This is expounded in Mathew.v.c Luke.xv.a C ✣ Luke.xix.a

✣ Moreouer ✣ yf thy brother trespace a-

Leuit.xix.c. Deute.xix.b. Deut.xix.b

gaynste the. Go and tell hym his faute betwene hym and the alone. Yf he heare the, thou hast wonne thy brother: But yf he heare the not, then take yet with the one or two, that ‡ in the mouth of two or three wytnesses euery word may stande. Yf he heare not them, tell it vnto the congregacion. Yf he heare not the congregacion, take hym as an heathen man, and as a publican. Verely I saye vnto you, * what so euer ye bynde on erth, shall be bounde in heuen. And what so euer ye lose on erth, shall be loosed in heuen. Agayne I say vnto you, that yf two of you shall agree in erthe vpon any maner thing, what so euer they shal desyre: it shall be gruen them of my father which is in heuen. For where two or three are gathered together in my name, there am I in the myddes of them.

‡ Iacobi.v.b 1 Cor.vi.a Deute.xix.c

* what soeuer ye bynde &c. that is what soeuer ye condempne by my worde in erthe, the same is condempned in heuen. And * ye alowe by my worde in erth is alowed in heuen.

Then came Peter to hym, and sayd: master how oft shal I forgyue my brother if he synne agaynste me, seuen tymes? Jesus sayde vnto hym: I saye not vnto the. vii. tymes, but seuenty tymes. vii. tymes. ✠ ✠ Therfore is the kyngdom of heuē lykened vnto a certeyn kyng which wold take accomptes of his seruauntes. And when he had begon to reken, one was brought vnto hym, which ought hym x. thousande talentes: whom bycause he had nott wherto pay, his master cōmaunded him to be sold and his wyfe, and his children and all that he had, & payment to be made. The seruaunt fell downe and besought hym sayinge: Sir, gyue me respyte, and I wil pay it euery whit. Then had the Lorde pitye on that seruaunt, and losed hym, and forgaue hym the dette.

And the sayd seruaunt went out and found one of his felowes whiche ought hym an hundred pence, and layd handes on hym, and toke him by the throte, sayinge: pay me that thou owest. And his felow fell downe and besought hym saying: haue pacience with me, & I will pay the all. But he wolde not, but went & cast hym in to prison, tyll he sholde pay the det. When his other felowes saw what was done they were very sory, and came and tolde their Lord all that had happened. Then his Lorde called hym, and sayd vnto him. O cursi seruaunt I forgaue the all that det, bycause thou prayedst me: was it not mete also that thou sholdest haue had compassion on thy felowe, euen as I had pity on the? And his Lorde was wroth and deliuered him to the tormētors, tyll he sholde pay all that was due to him: So * likewyse shall my heuenly father do vnto you, except ye forgyue with your hertes eche one to his brother their trespaces. ✠

* Mat.vi.b Mar.xi.d

¶ Christ geueth answere concernynge mariage, and teacheth not to be carefull nor to loue worldly ryches.

CAPI. XIX.

ANd it came to passe when Jesus had ended these sayinges, he gat hym from Galile, and came into the coostes of Jury beyonde Jordan, and moche people followed hym, and he healed them there.

* Mar.x.a

* Then came vnto hym the pharisees tempt-

* Gene.i.b * Gene.ii. Ephe.v.b 1 Cor.vi.a

Deut.xxiiii. Jeremie iii.d

tynge hym, and sayinge to hym: Is it lawfull for a man to put awaye his wyfe for all maner of causes? He answered and sayde vnto them: Haue ye not redde, how he * which made man at the begynnyng, made them man and woman, and sayd: * for this thyng shall man leaue father and mother, and cleue vnto his wyfe, and they twayne shal be one flesshe. Wherfore now are they not twayne, but one flesshe. Let not man therfore put a sonder that God hath coupled. Then sayde they to hym: why dyd Moses cōmaunde to gyue a testimoniall of diuorsement, and to put her awaye? He sayd to them: Moses bycause of ✠ hardnes of your hertes, suffered you to put awaye your wyues: but from the begynnyng it was not so. I saye therfore vnto you, who so euer putteth awaye his wyfe, except it be for aduoutry and marryeth an other, commytteth aduoutry. And who so euer marryeth her which is diuorsed doth commyt aduoutrye.

B

Then sayd his disciples to hym: yf the matter be so betwene man and wyfe, it is not good to marye. He sayd vnto them, all men can not awaye with that sayinge, saue they to whom it is gruen. For there are some geloed, whiche were so borne out of their mothers belly. And there are geloed, whiche be made of men. And there be geloed, whiche haue geloed them selues for the kyngdome of heuen. He that can take, let hym take. Then were brought to hym yonge children, that he sholde put his handes on them and praye. And the disciples rebuked them. But Jesus sayde: suffre the children, and forbyd them not to come to me, for of suche is the kyngdome of heauen. And when he had put his handes on them, he departed thence,

And beholde one came and sayd vnto hym: Good master, what good thynge shall I do, that I may haue euerlastynge lyfe? He sayde vnto hym: why callest thou me good? there is none good but one, and that is God. But & thou wylt enter in to lyfe, kepe the cōmaundementes. The other sayd to hym: Which? And Jesus sayd: thou shalt not kil, thou shalt not cō, myt aduoutry, thou shalt not steale, thou shalt not bere false witnes, honour father and mother, & thou shalte loue thy neyghbour as thy selfe. And the yong man sayd vnto him, I haue obserued all these thyngs from my youth, what lacke I yet? And Jesus sayd vnto him, * if thou wylt be perfecte, go sell that thou hast, & gyue it to the poore, and thou shalt haue treasure in heuen, and come folowe me. When the yonge man herde that sayinge, he went away mournynge. For he had great possessions.

C

* Mat.vi.b Luce.xii.c and xviii.

Then Jesus sayd vnto his disciples: Verely I saye vnto you, it is harde for a ryche man to enter in to the kyngdome of heuen. And moreouer I saye vnto you: it is easyer for a camell to go through the eye of a nedle, then for a ryche man to enter into the kyngdom of God. When his disciples herde that, they were exceedyngly amased, sayinge: who then can be saued? Jesus beheld them, and sayde vnto them: with men it is impossible, but with God all thynges are possyble.

✠ Then

✠ Then answered Peter, and sayde vnto him: Beholde, we haue forsaken all and followed the, what shall we haue? Iesus sayde vnto them: Verely I saye vnto you: when the sonne of man shall sit in the seate of his maiestie, ye which followe me in the newe byrth, shall sytte also vpon the twelue seates and iudge the twelue tribes of Israel. And whosoeuer forsaketh housis, or brethren, or systers, or father or mother, or wife or children, or landes for my name, shall receyue an hundred folde, and shall inherite euerlastynge lyfe. ✠ But many that are fyrst shall be last, and the laste shall be fyrste.

¶ Christe teacheth by a symilitude that God is debtor vnto no man and how he is alway callynge men to his laboure. He teacheth his disciples to be lowly, and geueth two blynde men theyr syght.

CAPI. XX.

FOr the kyngdome of heuen is lyke vnto an housholder, which went oute early in the mornynge to hyre labourers into his vyneyarde. And he agreed with the labourers for a peny a daye and sent them into his vyneyarde. And he went out about the thyrde houre, and sawe other standynge ydell in the market place, and said vnto them, go ye also in to my vyneyarde: and what so euer is ryght, I wyll geue you. And they went theyr waye. Agayne he went out about the syxte and nynth houre / and dyd lykewyse. And he went out about the eleuenth houre, and founde other standynge ydle, and sayde vnto them: Why stande ye here all the daye ydle? They sayde vnto hym: because no man hath hyred vs. He sayde to them: go ye also in to my vyneyarde / and what so euer is ryght, that shall ye receyue.

When euen was come, the Lorde of the vyneyarde sayde vnto his stewarde: call the labourers, and geue them theyr hyre / begynnynge at the laste, tyll thou come to the fyrst. And they which were hyred about the eleuenth houre came and receyued euery man a penye. Then came the fyrst, supposynge that they sholde receyue more / and they lykewyse receyued euery man a penye. And when they had receyued it, they murmured agaynste the goodman of the house, sayinge: These laste haue wrought but one houre, and thou hast made them equall vnto vs which haue borne the burthen and heate of the daye. He answered to one of them, sayinge: frende I do the no wronge: bydest thou not agree with me for a penye? Take that is thy dutye and go thy waye, I wyll geue this laste as moche as the. Is it not lawfull for me to do as me lysteth with myne owne? Is thyne eye cupyll because I am good? ✠ So the laste shall be fyrst, and the fyrst laste. For many are called and fewe be chosen. ✠

✠ And Iesus ascended to Ierusalem, and toke the .xii. disciples aparte in the waye / and sayd to them. ✠ Beholde we go vp to Ierusalem, and the sonne of man shal be betrayed vnto the chefe prestes, and vnto the scribes, and they shall condemne hym to dethe, and shall delyuer hym to the Gentyles to be mocked, and scourged, and to be crucified, & the thyrde daye he shall ryse agayne.

✠ Then came to hym the mother of Zebedes children, with her sonnes ✠ worshyppynge hym, and desyrynge a certayne thynge of hym. And he sayde vnto her: what wylte thou haue? She sayde vnto hym: Graunte that these my two sonnes maye sytte, one on thy ryght hande, and the other on the lefte hande in thy kyngdome. Marc.10.c

Iesus answered and sayde: Ye wote not what ye aske. Are ye able to drynke of the cuppe that I shall drynke of, and to be baptysed with the baptysme that I shall be baptysed with. They answered to hym, that we are. And he sayde vnto them: Ye shall drynke of my cuppe, and shall be baptysed with the baptysme that I shall be baptysed with. But to syt on my ryght hande and on my lefte hande is not myne to geue, but to them for whome it is prepared of my father. ✠ D

✠ And when the ten herde this, they disdayned at the two brethren: But Iesus called them vnto hym and sayde: ✠ Ye knowe that the rulers of the Gentyles haue dompnation ouer them. And they that are greate exercyse power ouer them. It shall not be so amonge you. But who so euer wyll be great amonge you, let him be your minister / and who so euer wyll be chefe, let hym be your seruaunt / euen as the sonne of man came not to be ministred vnto, but to minister, and to geue his lyfe for the redemption of many. ✠ Marc.10.f Luke.22.d Marc.9.g

And as they departed from Hiericho, moche people followed hym. ✠ And beholde, two blynde men sytteynge by the waye syde, when they herde Iesus passe by, cryed sayinge: Thou Lorde the sonne of Dauid haue mercy on vs. And the people rebuked them, because they sholde holde their peace / but they cryed the more sayinge: haue mercye on vs thou Lorde whiche arte the sonne of Dauid. Then Iesus stode styll and called them, and sayde: What wyll ye I sholde do to you? They sayde to hym: Lorde, that our eyes maye be opened. Iesus had compassion on them, and touched their eyes, and forthwith their eyes receaued syght. And they followed hym. ✠ Marc.8.b Luke.18.d Marc.8.g

¶ He rydeth into Ierusalem / driueth the marchaūtes out of the temple / curseth the fygtree / and rebuketh the Pharises with the similitude of the two sonnes and of the husbandemen.

CAPI. XXI. ✠

WHen they drewe nye vnto Ierusalem, and were come to Bethphage, vnto mount Oliuete: then sente Iesus two of his disciples, sayinge to them: Go in to the towne that lyeth ouer agaynst you, and anone ye shall fynde an asse bounde, and her colte with her: loose them and bringe them vnto me. And yf any man saye ought vnto you, saye the Lorde hath nede of them, and forthwith he wyll let them go. All this was done to fulfyll that was spoken by the prophete, sayinge Mar.11.a Luke.19.a Esay.62.b

Esay.lxii.d
zecha.ix.d
Iohn.xii.c
Luke.xix.f

tell the doughter of Syon: * Beholde, thy kyng commeth to the, meke and sytting vpon an asse and a colte, the yolte of an asse vsed to the yoke. The disciples went and did as Iesus commaunded them, and brought the asse and the colte, and layde on them theyr clothes, and set hym theron. And many of the people spredde theyr garmetes in the way. Other cut downe braūches from the trees, and strawed them in the waye. Moreouer the people that went before, & they also that came after, cryed sayinge: Osanna to the sonne of Dauid. Blessed be he that cometh in the name of the Lorde, * Osanna in the hyest. ✠

* Osanna / in Hebrewe Hosiahna / is to saye, I praye the geue helth.

✠ And when he was come to Ierusalem, all the citye was moued sayinge: Who is this? And the people sayde: this is Iesus the Prophete of Nazareth a city of Galile. And Iesus went in to the temple of God, and cast out all them that soulde & bought in the temple, and ouerthrew the tables of the money chaūgers, and the seates of them that solde doues, & said to them: It is written, * my house shalbe called the house of prayer. But ye haue made it a den of theues. And the blynde & the halte came to hym in the temple, and he healed them.

* Ierem.vii.c

When the chefe priestes and Scribes sawe the meruayles that he dyd, and the children cryinge in the temple and sayinge: Osanna to the sonne of Dauid, they disdayned, & sayde vnto hym: Hearest thou what these saye? Iesus sayd vnto them, yea, haue ye not red, * of the mouthe of babes and suckelynges, thou hast ordeyned prayse? And he lefte them, and went out of the citye vnto Bethanie, and lodged there. ✠

* Psa.viii.a

In the morynge as he returned in to the city he hungered, and spyed a tygge trees in the waye, and came to it, and founde nothynge theron, but leues, and sayde to it: neuer frute growe on the hence forwardes. And anone the tygge tree wydered awaye. And when his disciples sawe that, they meruayled sayinge. How sone is the tygge tree wydered awaye? Iesus answered and sayd vnto them: Verely I saye vnto you, if ye shall haue fayth and shal not doubte, ye shall not onely do that which I haue done to the tygge tree, but also yf ye shall saye vnto this mountayne, take thy self away and cast thy selfe in to the see, it shall be done. And what so euer ye shall aske in prayer (yf ye beleue) ye shall receyue it.

✠ And when he was come in to the temple, the chefe priestes and the elders of the people, came vnto hym as he was teachynge, and sayd: by what auctorite doest thou these thynges? and who gaue the this power? Iesus answered and sayde vnto them: I also will aske of you a certayne question, whiche yf ye assoyle me, I in lykewyse will tell you by what auctorite I do these thynges. The baptysme of Iohn: whence was it? from heuen, or of men? Then they reasoned amonge them selues sayinge: yf we shall saye from heuen, he will saye vnto vs: why dyd ye not then beleue hym? But yf we shall saye ✠ of men, then feare we the people. For all helde Iohn as a prophet. And they answered Iesus and said: we can not tell. And he likewise said vnto them: neyther tell I you by what auctorite I do these thynges. ✠ What saye ye to this? ✠ A certayne man had two sonnes, and came to the elder and sayd: sonne go & worke to daye in my vyneyarde. He answered & sayd, I will not: but afterwarde repented & went. Then came he to the seconde, and sayde lykewyse. And he answered and sayd: I will syr, yet went not. Whether of them twayne dyd the will of the father? And they sayde vnto hym: the fyrst. Iesus sayd vnto them: verily I saye vnto you that the publicans & the harlottes shall come in the kyngdome of God before you. For Iohn came vnto you in the way of ryghtwysnes, and ye beleued hym not. But the publicans and harlots beleued hym. And yet ye, though ye sawe it, were not yet moued with repentaunce, that ye myght afterwarde haue beleued hym. ✠

Mar.xii.d
Luke.xx.e

✠ Herken an other parable. * There was a certayne housholder whiche planted a vyneyarde, and hedged it rounde aboute and made a wynepresse in it, and bylte a toure, and let it out to husbandmen, and went in to a straūge countrey. And when the tyme of the frute drewe neare, he sent his seruauntes to the husbandmen to receaue the frutes of it. And the husbandmen caught his seruauntes, and beat one, killed an other, and stoned an other. Agayne he sent other seruauntes, mo then the fyrst, and they serued them lykewyse. But last of all, he sent vnto them his owne sonne, sayynge: they will feare my sonne. But when the husbandmen sawe the sonne, they sayd amonge them selues. * This is the heyre, come let vs kyll hym, and let vs take his inheritaunce to our selues. And they caught hym, and thrust hym out of the vyneyarde, & slewe hym. When the Lorde of the vyneyarde commeth, what will he do with those husbandmen? They sayd vnto hym: he wyl cruelly destroye those cuyll persons, and will let out his vyneyarde vnto other husbandmen, which shall deliuer hym the frute at tymes conuenient. Iesus sayd vnto them: dyd ye neuer rede in the scriptures: The stone whiche the buylders refused, the same is set in the principall parte of the corner: this was the Lordes doynge, and it is meruelous in our eyes. Therfore saye I vnto you, the kyngdome of God shall be taken frome you, and shall be gyuen to the Gentyles, whiche shall bynge forthe the frutes of it. And who soeuer shall fall on this stone, he shall be broken / but on who soeuer it shall fall vpon, it will grynde hym to powder. And when the chefe priestes and Pharyses herde his parables, they perceaued he spake of them. * And they wente about to laye handes on hym, but they feared the people, because they toke hym as a Prophete. ✠

D
Mat.xxi.a
Luke.xx.b
Esay.v.a
Ieremy.ii.

* Genesis xxxvii.d

Iohn.vii.

¶ The mariage of the kynges sonne. Tribute to be gyuen to the emperour. Christ confuteth the opinion of the Sadutes concernynge the resurrection / and answereth the Scribe vnto his question.

CAPI. XXII.

And

A ND Jesus aunswered, and spake vnto them agayne, in parables, sayenge.
✣ The kyngdome of heauen is lyke vnto a man beynge a kynge, whiche mayed his sonne, and sent forthe his seruaunntes, to call them that were byd to the weddynge, & they wolde not come. Agayne he sente forthe other seruaunntes, sayenge. Tell them whiche are bydden: beholde I haue prepared my dynner, myne oxen and my fatlynges are killed, & all thynges are redy, come vnto the mariage. But they regarded not, and wet their wayes: one to his house in the countrey, another about his marchaundyse, the remnaunt toke his seruaunntes, and intreated them foulye, and slew them. When the kynge hearde that, he was wrothe, and send forthy his warryers, and destroyed those murtherers, and brent vp their cytye.

Then sayde he to his seruaunntes: the weddynge is prepared. But they which were bydden, were not worthy. Go ye therfore out into the hyghe wayes, and as many as ye fynde byd them to the mariage. The seruauntes wet out into the hyghe wayes, and gathered together as many as they coulde fynde, both good and bad, and the weddynge was furnyshed with geastes. Then the kynge came in, to beset the geastes, and spyed there a man whiche had not on a ✣ weddynge garment, and sayde vnto hym: Frende, how forteuned it that thou camest in hyther, and hast not on a weddynge garment? But he had neuer a worde to saye. Then sayde the kynge to his mynysters: take and bynde hym hande and fote, and caste hym into vtter darckenes, there shall be wepynge, and gnashynge of teeth. For many are called but fewe be chosen. ✣

✣ Then went the Pharises and toke counsell how they might trappe him in his wordes. And they sent vnto him their disciples, with Herodes officers, sayeng: ✣ Master, we know thou art true, and teachest the waye of God truly, neyther carest for any man, for thou cõsyderest not mens estate. Tell vs therfore: how thinkest thou? Is it lawfull to geue tribute vnto Cesar or not? Jesus perceyued their wickednes, and sayde: Why tempte ye me, ye hypocrites? Let me se the coyne of the tribute money. And they toke hym ✣ a penye. And he sayde vnto them: Whose is this Image and superscription? They sayd vnto him: Cesars. Then sayde he vnto them: Geue therfore to Cesar, that whiche is Cesars: and geue vnto God, that which is Gods. ✣ Whe they herd that, they marueled, and lefte him, and went their waye.

The same daye the Sadducees came to hym (which saye that there is no resurrection) and asked him sayenge: Master, Moses bade, yf a man dye hauyng no childzen, that the brother mary his wyfe, and rayse vp seed vnto his brother. There were with vs seuen brethren and the first maryed and deceased without yssue & left his wyfe vnto his brother. Lykewyse the second and the thirde euen vnyll the seuenth. Last of all the woman dyed also. Now in the resurrection whose wyfe shall she be of the seuen? For all had her. Jesus answered & sayde vnto them ✣ ye are deceyued and vnderstand not the scriptures, nor yet the power of God. For in the resurrection they neyther mary nor be gyue in mariage: but are as angels in heuẽ

As touchynge the resurrection of the dead: haue ye not red what is sayd vnto you of god which sayth: ✣ I am Abrahams God, and Isaacs God, and the God of Jacob? God is not the God of the dead: but of the lyuynge. And when the people herde that, they were astonyed at his doctryne.

✣ When the Pharises had herde, howe he hadde stopped the Sadducees mouthes, they drewe togither, and one of them a lerned of lawe, asked him a question, temptynge hym, & sayenge: Master which is the chefe cõmaundement in the law? Jesus sayde to hym: Thou shalt loue the Lorde thy God with all thyne herte, with all thy soule, & with all thy mynd. This is the first and the chefe commaundemẽt. And the seconde lyke vnto this. Thou shalt loue thy neyghboure as thy selfe. In these. ii. commaundementes hange all the lawe & the Prophetes.

Whyle the Pharises were gathered togyther, Jesus asked them sayeng: What thinke ye of Christ? Whose sonne is he? They sayde vnto hym, The sonne of David. He sayd vnto them: How then doth David in spirite, call hym Lorde, sayenge: The Lorde sayd to my Lorde, syt on my right hande, tyll I make thyne enemyes thy fote stole. If David cal him Lorde: howe is he then his sonne? And none coulde answere him agayne one worde: neyther durst any frome that daye forth, aske him any mo questions. ✣

¶ Christe cryeth wo ouer the Pharises Scribes and hypocrites, and prophecyeth the destruction of Jerusalem.

CAPI. XXIII.

THen spake Jesus to the people, and to his disciples, sayeng: The Scribes and Pharises ✣ syt in Moses chayre. All therfore whatsoeuer they byd you kepe, that kepe and do: but after their workes do not: for they saye, and do not. For they bynde heuy burdes and greuous to be borne, and laye them on mennes shoulders: but they them selues will not moue them with their fynger. All their workes they do, to be sene of men. They let abrode their philacteries, and make large borders on their garmentes, and loue to syt vppermoste at feastes, and to haue the chefe seates in the assemblies, & gretynges in the marketes, and to be called of men Rabbi.

But ye shall not suffre youre selues to be called Rabbi. For one is youre master, that is to wyt Christ, and all ye are brethren. And call no man youre father vpon the earthe, for there is but one youre father, and he is in heauen. Be not called masters, for there is but one youre master, and he is Christ. He that is greatest amonge you, shalbe youre seruaunt. But whosoeuer exalteth hym selfe, shalbe humbled. And he that humbleth hym selfe, shalbe exalted. Wo be vnto you Scribes and Pharises hy-

✣ To syt in Moses chair, is to teache, not their own dremes, but the lawe of god, promulgate by Moses.

Then he whiche had receyued the one talente, came and sayde: Master, I knewe thee that thou arte an harde man, reapynge where thou sowedst not, and gatherynge where thou strawedst not, and was therefore afrayde, and wente and hyd thy talente in the earthe: Beholde, thou haste thyne owne. His master answered and sayde vnto hym: thou euyll seruaunte, and slowethfull, thou knewest that I reape where I sowed not, and gather where I strawed not: thou oughtest therfore to haue put my money to the exchaungers, and then at my comynge, I shulde haue receyued myne owne, with gaynes. Take therfore the talent from hym and geue it vnto hym which hath ten talentes. For vnto euery one that hath it, shalbe geuen, and he shall haue aboundance, and from hym that hath not, shall be taken away, euen that he hath. And caste that vnprofytable seruaunte, into vtter derckenesse: There shall be weppynge, and gnashynge of teeth.

+ When the sonne of man commeth in his glorye, and all the holy angels with hym, the shall he sytte vpon the seate of his glorye, and before hym shalbe gathered all nacyons. And he shall parte them one from another, as a shepeherde diuydeth the shepe from the gootes. And he shall set the shepe on his ryghte hande, and the gootes on the lyft. Then shall the kynge saye to them on his ryghte hande: Come ye blessed children of my father, inherete the kyngdome prepared for you, from the begynnynge of the worlde. For I hongred, and ye gaue me meate. I thursted, and ye gaue me drynke. I was a straunger, and ye lodged me I was naked and ye clothed me. I was sicke and ye vysyted me. I was in prison, and ye came vnto me. Then shall the ryghteous answere hym, sayenge: Lorde, when sawe we the an hongred, and fed the? or a thurst, and gaue the drynke? When sawe we the a straunger, and lodged the? Or naked, and clothed the? Or when sawe we the sycke, or in prison and came vnto the? And the kynge shall answere and saye vnto them: Verely I saye vnto you: in as moche as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

Then shall the kynge saye vnto them on his lyfte hande: departe from me ye cursed, into euerlastynge fyre: whiche is prepared for the deuyll and his aungels. For I hongred, and ye gaue me no meate. I thursted, and ye gaue me no drynke. I was a straunger, and ye lodged me not. I was naked, and ye clothed me not. I was sycke, and in prison, and ye vysyted me not.

Then shall they also answere him, sayenge: Lorde, When sawe we the an hungred, or a thurst, or a straunger, or naked, or sicke, or in prison, and dyd not minister vnto the? Then shall he answere them, and saye: Verely I saye vnto you, in as moche as ye dyd it not to one of the least of these, ye dyd it not to me. And these shall go into euerlastynge payne: & the ryghteous into lyfe euerlastynge. ✠

¶ The Magdalene anoynteth Christ. They take the Passouer, and the supper of the Lorde. Iudas betrayeth him. Peter forsweth him. Christ is accused by false witnesse. Peter denyeth him.

CAPI. XXVI.

And it came to pas, when Jesus had ended all these sayenges, he sayde vnto his disciples: + * Ye knowe that after two dayes shall be Easter, and the sonne of man shall be deliuered to be nayled to the crosse. Then assembled the chefe prestes and the scribes, and the elders of the people to the palace of the hyghe preste, called Caiphas, & toke counsell, howe they myghte take Jesus by gyle, and kyll hym. But they sayde, not on the festiuall daye, least any arowre aryse in the people.

When * Jesus was in Bethanye, in the house of Simon the leper, there came vnto hym a woman, whiche had an alabaster bote of precyous oyntement, and powred it on his heade, as he sate at the boorde. When his disciples sawe that, they disdayned, sayenge: What neded this waste? This oyntement myght haue bene sold for moch money, & gyue to the poore. When Jesus vnderstode that, he sayde vnto them: Why trouble ye the woman? She hath wrought a good worke vpon me. For ye haue poore folke alwayes with you but me haue ye not alwayes. For where as this woman hathe caste this oyntement on my body, she dyd it to burye me with. Verely I saye vnto you, Where so euer this Gospell shalbe preached throughout the hole worlde, there shall also this that she hath done be told for a remembraunce of her.

Then one of the twelue, called Judas Iscariot, went vnto the chefe prestes & sayde: What will ye geue me, * and I shall deliuer hym vnto you? And they appointed vnto him thirty peces of syluer. And from that tyme he sought opportunite to betraye hym.

* The first daye of swete breed, the disciples came to Jesus, sayenge vnto him: where wilt thou we prepare for ✠ to eat the passouer? And he sayde: go into the cytie, to such a man and saye to him, the master sayeth my tyme is at hande, I will kepe myne Easter at thy house with my disciples. And the disciples did as Jesus had appointed them, and made redy the Easterlambe.

* When the euen was come he sate downe with the. xii. And as they dyd eate, he sayde: Verely I saye vnto you, one of you shall betraye me. And they were very sorowfull, and began euery one of them to saye vnto hym: is it I master? He answered and sayde: he that hath dypped his hande with me in the dysshe, the same shall betraye me. * The sonne of man goeth as it is wrytten of hym: but wo be to that man, by whome the sonne of man is betrayed. It hadde bene good for that man, yf he hadde neuer bene borne. Then Judas whiche betrayed hym, answered and sayde: is it I master? He sayde vnto hym: Thou haste sayde. Whyle they dyd eate, Jesus toke bred and

and when he hadde geuen thankes, brake it, and gaue it to the disciples, and sayde: ✠ Take eate, this is my body. And he toke the cup, & thanked, and gaue it them, sayenge: Drynke of it euery one. For this is my bloude of the newe couenaunt shedde for many, to the forgyuenesse of synnes. I saye vnto you: I shall not drynk hence forth of this frute of the vyne tyll that daye, when I shall drynke it new wt you in my fathers kyngdome.

And when they hadde geuen prayses, they went oute into mounte Oliuete. Then sayd Jesus vnto them: all ye shall be offended by me this nyght. For it writen: ✠ I will smyte the shepherde, and the shepe of the flocke shal be scattered abrode. But after I am risen agayne, I will go before you into Galile. Peter answered, and sayde vnto hym: thoughe all men shulde be offended by the, yet wolde I neuer be offended. Jesus sayde vnto hym: Verely I saye vnto the, that this same nyght before the cocke crow, thou shalt deny me thryse. Peter sayde vnto hym: ✠ If I shulde dye with the, yet wolde I not denye the. Lykewyse also sayde all the disciples.

Then wente Jesus with them into a place called Gethsemane, and sayde vnto his disciples, sit ye here, whyle I go and praye yonder. And he toke with him Peter and the two sonnes of Zebede, and began to wexe sorouthull, and to be in an agonye. Then sayde Jesus vnto them: ✠ my soule is heuy euen vnto the deth. Tary ye here: and watche with me. And he went a lytell forth, and fell flat on his face, and prayed, sayenge: My father, yf it be possible, ✠ let this cuppe passe frome me: neuertheles, not as I will, but as thou wylte. And he came vnto the disciples, and founde them a slepe, and sayde to Peter: What, myghte ye not watche with me one houre: Watche: and praye that ye fall not into temptacion. The spirite is prompte, but the flesshe is weake.

He wente forthe ones agayne, and prayed, sayenge: My father, yf this cup can not passe awaye frome me, but that I drynke of it, thy will be done. And he came, and founde them a slepe agayne. For their eyes were heuy. And he left them and went agayne, and prayed ỹ thirde tyme, sayenge the same wordes. Then came he to his disciples, and sayde vnto them: Slepe henceforth, and take your rest. Behold the houre is at hande, and the sonne of man is betrayed into the handes of synners. Ryse, let vs be goyng: beholde, he is at hande that betrayeth me. Whyle he yet spake: Lo, Judas one of the xii. came, and with him a great multitude with swerdes and staues, sent from the chefe prestes, and elders of the people. And he that betrayed him, hadde geuen a token, sayenge: Whosoeuer I kysse, that same is he, laye handes on him: and forthwith he came to Jesus, and sayde, hayle Master: and kyssed him. And Jesus sayde vnto him: frend wherfore arte thou come. Then came they, & layde handes on Jesus, and toke him.

And beholde, one of them which were with Jesus, stretched oute his hande, and drue his swerde, and stroke a seruaunt of the hyghe preste, and smote of his eare. Then sayde Jesus vnto him: Put vp thy swerde into his place. ✠ For all that take the swerde, shal perysshe with the swerde. Esther thynkest thou that I can not nowe praye to my father, and he shall geue me mo then. xii. Legions of angels? But howe then shulde the scriptures be fulfylled: that so it oughte to be. The same tyme sayde Jesus to the multitude: ye be come out as vnto a theefe, with swerdes and staues for to take me. I sate dayely teachynge in the temple amonge you, and ye toke me not. All this was done that the scriptures of the prophetes myghte be fulfilled. ✠ Then all the disciples forsoke him and fled. And they toke Jesus and led him to Cayphas the chiefe Prieste, where the Scribes and elders were assembled. Peter folowed him a farre of, vnto the hyghe prestes palace: and went in, and sate with the seruauntes to se the ende.

The chiefe prestes and elders, and all the concile, sought false witnesse against Jesus, to put him to death, but founde none: in so moch that when many false wytnesses came, yet founde they none. At last came two false wytnesses, and sayde: This man sayde: I can destroy the temple of God, and buylde it agayn in thre dayes. And the chefe Prieste arose, and sayde to him: answerest thou nothinge? How is it that these beare witnesse against the. But Jesus held his tongue. And the chefe preste answered, and sayde to him: I conjure the in the name of the lyuyng God, that thou tell vs, whether thou be Christ the sonne of God. Jesus sayde to him: thou hast sayde. Neuertheles I say vnto you ✠ hereafter shal ye se the sonne of man syttynge on the ryght hande of power, and come in the cloudes of the heauen.

✠ Then the chefe preste rent his clothes, sayenge: he hath blasphemed: what nede we any mo wytnesses? Beholde, nowe ye haue herde his blasphemy: what thinke ye? They answered and sayde: he is gyltie of deathe. Then spat they in his face and buffeted him with fystes. And other smote him with the palme of their handes on the face, sayenge: Prophecye vnto vs thou Christ, who is he ỹ smote the?

Peter sate without in the palace. And a damsell came to him, sayenge: Thou also wert wt Jesus of Galile: but he denyed before them al sayenge: I wote not what thou sayst. When he was gone oute into the porche, an other wenche sawe him, and sayde vnto them that were there. This felowe was also with Jesus of Nazareth. And agayne he denyed with an othe, I knowe not the man. And after a whyle came vnto him they that stode by and sayde vnto Peter: ✠ Surely thou arte one of them, for thy speache bewrayeth the. Then began he to curse and to sweare, that he knew not the man. And by and by the cocke crewe. And Peter remembred the wordes of Jesus, which sayde vnto him: before the cocke crow, thou shalt denye me thryse: and went out at the dores and wept bytterly.

Gene. xx. a
Iohn. xv. d

Esaie. liii. b
Psal. xxi. lxix.

Mar. xiiii. f
Luke. xxij. f
Iohn. xviii. b
f

Mar. xiiii. g.
Luke. xxii. g.

Mar. xiiii. g.
Luke. xxii. f.
G

Mar. xiiii. g.
Luke. xxii. f.
Iohn. xviii. e

¶ Christ is deliuered vnto Pilate. Iudas hangeth himselfe. Christe is crucifyed amonge theues. He dyeth and is buryed. watchmen kepe the graue.

CAPI. XXVII.

Mat.26.a Luke.xxii.a

a When the morninge was come, * all the chiefe prestes, and the elders of the people helde a counsayle agaynste Jesus, to put hym to deathe, and broughte hym bounde, and deliuered hym vnto Pontius Pylate the deputie.

Then when Judas whiche betrayed hym, sawe that he was condempned, he repented hym selfe, and broughte agayne the.xxx. plates of syluer to the chiefe Prestes and elders, sayenge: I haue synned betrayenge the giltles bloude. And they sayde: what is that to vs? See thou to that. And he caste downe the syluer plates in the temple, and departed, and went and hounge hym selfe.

And the chiefe prestes take the syluer plates and sayde: It is not lawfull to put them into the treasure, because it is the price of bloude. And they take counsell, and boughte with them a potters felde, to bury straungers in. Wherefore that felde is called the felde of bloud, vnto this daye. Then was fulfylled, that was spoken by Jeremye the Prophete, sayenge. And they take thirty syluer plates, the price of hym that was valued, whō they bought of the children of Israel, and they gaue them for the potters felde, as the Lorde appointed me. * Jesus stode before the deputye: and the deputye asked hym, sayenge: Arte thou the kynge of the Iues: Jesus sayde vnto hym. Thou sayest. And when he was accused of the chiefe Prestes, and elders, he aunswered nothynge. Then sayde Pilate vnto hym: Herest thou not, howe many thynges they laye againste the? And he answered hym to neuer a worde: in so moche that the deputie meruayled greatly.

Mat.26.a Luke.xxii.a John.xviii.c

At that feast, the deputie was wont to deliuer vnto the people a prysoner, whom they wolde desyre. He had then a notable prysoner called Barrabas. And when they were gathered together, Pilate sayde vnto them: * Whether wyll ye that I geue loosse vnto you Barrabas or Jesus whiche is called Christe? For he knewe well, that for enuye they hadde deliuered hym.

Mat.27.a John.xviii.g

When he was set vpone to geue iugement his wyfe sent to hym, sayeng: Haue thou nothinge to do with that iuste man. For I haue suffered many thynges this daye in a dreame, aboute hym. But the chiefe prestes and elders hadde persuaded the people, that they shulde aske Barrabas, and shulde destroye Jesus. Then the deputie aunswered and sayde vnto them: whether of the twayne will ye that I let loosse vnto you? And they sayde, Barrabas. Pilate sayde vnto them: what shall I do then with Jesus, whiche is called Christe? They all sayde to hym: let hym be crucifyed. Then sayde the deputie: What euyll hath he done? And they cryed the more, sayenge: Let hym be crucifyed. When Pilate sawe that he preuayled nothynge, but that more busynesse was made, he toke water, and washed his handes before the people, sayenge: I am innocent of the bloude of this * iuste person, ayenst you. Then answered all the people, and sayde: his bloude be on vs, and on ours children. Then let he Barrabas loosse vnto them and skourged Jesus, and deliuered hym to be crucifyed.

Then the soudiours of the deputie toke Jesus vnto the comune hall, and gathered vnto hym all the companye. And they stripped hym and put on hym a purpyl robe, and platted a crowne of thornes and put vpon his hed and a reede in his ryghte hande: and bowed their knees before hym, and mocked hym, sayenge: Hayle kynge of Jewes: and spytted vpon hym, and toke the reede, and smote hym on the hed.

b And when they hadde mocked hym, they toke the robe of hym agayne, & put his owne rayment on hym, and led hym awaye to crucifye hym. And as they came out, they founde a man of Cyren, named Simon: hym they compelled to beare his crosse. And when they came vnto the place, called Golgotha (that is to saye, a place of dead mens skulles) they gaue hym vynegre to drynke, mengled with gall. And when he had tasted therof, he wold not drynke.

When they hadde crucifyed hym, they parted his garmentes, and dyd cast lottes: to fulfill that was spoken by the Prophet. * They deuyded my garmentes amonge them: and vpon my vesture dyd caste lottes. And they sate and watched hym there, and they set vp ouer his hed the cause of his deathe wryten. This is Jesus the kynge of the Iewes. * And there were two theues crucifyed with hym, c one on the ryghte hande, and an other on the lyfte.

They that passed by, cruyed hym, waggynge their heddes, and sayenge: Thou that destroyest the temple of God, and buyldest it in thre dayes, saue thy selfe. If thou be the sonne of God, come downe from the crosse. Lykewyse also the hyghe Prestes mockynge hym, with the Scribes and elders, sayde: He saued other, hym selfe he can not saue. If he be the kynge of Israel: let hym nowe come downe from the crosse, and we wyll beleue hym. He trusted in God, let hym deliuer hym nowe, yf he wyll haue hym: for he sayde, I am the sonne of God. That same also the theues, whiche were crucifyed with hym, cast in his teeth.

Mat.27.a Mar.xv.a Luke.xxiii.a

From the syxte houre was there derckenes ouer all the lande vnto the nynth houre. And aboute the nynthe houre, Jesus cryed with a f loude voyce, sayenge: Eli Eli lama asdathani. That is to say: * my God, my God, why hast thou forsaken me? Some of them that stode there, when they herde that, sayde, this man calleth for Heli. And forthwith one of them ran and toke a sponge, and filled it full of vynegre, and put it on a reede, and gaue him to drynke. Other sayde, let be: let vs se whether Helyas wyll come, and deliuer hym. Jesus cryed

cryed agayne with a loude voyce and yelded vp the ghoste.

And beholde the * vayle of the temple vyd rent in twayne, frome the vyghelle to the lowelle, and the earthe vyd quake, and the stones vyd rent, and graues vyd open: and the bodyes of many sayntes whiche slepte, arose, and came oute of the graues after his reserrection, and came into the holy cytie, and appeared vnto many. * When the Centurion, and they that were with hym watchynge Jesus, sawe the earthe quake, and those thynges whiche happened, they feared greately, sayenge. Truely this was the sonne of God.

* And many women were there, beholding hym a farre of, whiche folowed Jesus frome Galile, mynistringe vnto hym. Amonge whyche was Mary Magdalen, and Mary the mother of James and Joses, and the mother of Zebedes children.

* When the euen was come, there came a ryche man of Aramathia named Joseph, whyche man also was Jesus disciple. He went to Pilate and craued the bodye of Jesus. Then Pilate commaunded the body to be wyuered. And Joseph toke the body, and wrapped it in a clene lynnen clothe, and put it in his newe tombe, whiche he hadde hewen oute, euen in the rocke, and rolled a greate stone to the dore of the sepulcre, and departed. And there was * Mary Magdalene, & the other Mary, syttynge ouer against the sepulcre. The nexte daye, that folowed the daye of preparing the Sabboth, the hyghe prestes and Pharises gat them selues to Pilate, and sayde: Syr, we remembre, that this deceyuer sayde whyle he was yet alyue. After thre dayes, I shall ryse agayne. Commaunde therfore that the sepulcre be made sure tyll the thirde daye, lest his disciples come and steale hym away, and saye vnto the people, he is risen frome deathe and the laste errour be worse then the fyrste. Pylate sayde vnto them. Ye haue a watche: Go, and make it as sure as ye can. And they went and made the sepulcre sure with watche men, and sealed the stone. ❧

¶ The reserrection of Christe. The hye prestes geue the soudiers money to saye that Christe was stollen out of his graue. Christe appeareth to his disciples, and sendeth them to preache and to baptyse.

CAPI. XXVIII.

IN the euenynge of the Sabboth dayes, which dawneth vnto one of the Sabothes Mary Magdalene and the other Mary, came to se the sepulchre.

And beholde there was a great erth quake. For an aungell of the Lorde descended frome heauen, and came and rolled backe the stone frome the dore, and sate vpon it. His countenaunce was lyke lyghtenynge, and his rayment whyte as snowe. And for feare of hym the keepers were astonyed, and were as dede.

* The aungell answered and sayde to the women, feare ye not. I know that ye seke Jesus whiche was crucyfyed: he is not here: he is rysen as he sayde. Come, and se the place where the Lorde was put: and goo quickly, and tell his disciples, that he is risen frome deathe. And beholde, he goeth before you into Galile, there ye shall se hym. Lo I haue tolde you. ❧

✣ And they departed quickly frome the sepulcre with feare and greate ioye: and ran to tell his disciples. And as they went to tell his disciples: beholde Jesus met them, sayenge: All hayle. And they came and helde hym by the fete, and worshypped hym. Then sayde Jesus vnto them: Be not afrayde. Go and tell my brethren, that they go into Galile, and there shall they se me. When they were gone: Beholde, some of the keepers came into the cite, and shewed vnto the hyghe Prestes, all the thinges that were happened. And they gathered them togethir with the elders, and toke counsell, and gaue large money vnto the soudiours, sayenge: Say that his disciples came by nyght, and stole hym away whyle ye slept. And yf this come to the rulers eares, we will appease hym, and saue you harmeles. And they toke the money, and dyd as they were taughte. And this sayenge is noysed amonge the Jewes vnto this daye. ❧

✣ Then the. xi. disciples went awaye into Galile, vnto a mountayne, where Jesus had appointed them. And when they sawe hym, they * worshypped hym: But some of them doubted. And Jesus came and spake vnto them sayenge. All power is gyuen vnto me in heauen, and in earth. Go therfore and teache all nacyons, Baptysynge them, in the name of the father, and the sonne, and the holy ghost: Teachynge them to obserue all thinges, what so euer I commaunded you. And lo, I am with you alwaye, euen vnto the ende of the worlde. ❧

Here endeth the Gospell after S. Mathew.

The Gospell after S. Marche.

¶ The offyce of John Baptist. The baptisme of Christe. His fastinge preachynge and the callynge of Peter. Andrew. James and John. Christe healeth the man with the vncleane spirite. helpeth Peters mother in lawe and clenseth the leper.

CAPI. I. +

A The begynnynge of the Gospell of Jesu Christe, the sonne of God, as it is written in the prophetes. * Beholde, I sende my messenger before thy face, whiche shall prepare thy wayes before the. The voyce of a cryer in the wildernesse: + prepare ye the waye of the Lorde, make his pathes streyght. John dyd baptyse in the wildernesse, & preache the baptisme of repentaunce, for the remyssion of synnes. And all that lande of Jurie and they of Jerusalem, went out vnto hym, and were all baptised of hym in the ryuer Jordan, confessynge their synnes.

John was clothed with camels heare, and with a gyrdell of a skynne about his loynes. And he dyd eate locustes and wylde honye, and preached sayenge: There cometh one mightyer then I commeth after me, whose shoe latchet I am not worthy to stoupe downe and vnlose. I haue baptised you with water: but he shall baptyse you with the holy ghost.

And it came to passe in those dayes, that Jesus came from Nazareth, a citie of Galile: & was baptised of John in Jordan. And assone as he was come out of the water: he sawe heauen open, and the holy ghost descendinge vpon him, lyke a dowe. And there came a voyce from heauen. Thou arte my dere sonne in whom I delyte.

And forthwith the spirite draue him into wyldernesse: and he was there in the wyldernesse. xl. dayes, and was tempted of Satan, & was with wylde beastes. And the angels ministred vnto hym. After John was taken, Jesus came into Galile, preachynge the good tydynges of the kyngdome of God, sayenge: the tyme is come, and the kyngdome of God is at hande, repente and beleue the Gospell.

As he walked by the see of Galile, he sawe Symon and Andrew his brother, castinge nettes into the see, for they were fyshers. And Jesus sayde vnto them: folowe me, and I wil make you fyshers of men. And forthwith, they forsoke their nettes, and folowed hym. And when he had gone a lytell further thence, he sawe James the sonne of Zebede, and John his brother, whiche also in the shyp were mendynge their nettes. And anone he called them And they lefte their father Zebede in the shyp with his hyred seruauntes, and wente their waye after hym.

C And they go to Capernaum: and forthwith on the Sabboth dayes, he entred into the Synagoge and taught, and they merueled at his learninge. For he taughte them as one that had power, and not as the Scribes.

And there was in their Synagoge a man vexed with an vncleane spirite, that cryed sayenge: Ah, what haue we a do with the, Jesu of Nazareth? Arte thou come to destroye vs? I knowe what thou art, that holy of God. And Jesus rebuked hym sayenge: be styll and come out of the man. And the vncleane spirite tare him, and cryed with a loude voyce, & came out of hym. And they were all amased, in so much that they demaunded one of an other amonge them selues sayenge: What thinge is this? & What newe doctrine is this? For he commaundeth the foule spirites with power, and they obey hym. And immediatly his fame spred abrode throughout all the region rounde aboute in Galile.

And forthwith, assone as they were come oute of the Synagoge, they entred into the house of Symon and Andrew, with James & John. And Symons mother in lawe lay sicke of a feuer. And anone they tolde hym of her. And he came and toke her by the hande, & lyft her vp: and the feuer forsoke her by and by: and she mynystred vnto them. And at euen when the sonne was downe, they brought to hym all that were diseased, and them that were possessed with diuels. And all the cyte gathered together at the dore, and he healed many that were sicke of diuers diseases. * And he cast out many diuels, and suffred not the diuels to speake, because they knew him.

And in the morynge very early, Jesus arose and went out into a solitary place, and there prayed. And Symon and they that were with him folowed after hym. And when they had founde him, they sayde vnto hym: all men seke for the. And he sayde vnto them: let vs go in to the next tounes, that I maye preache there also: for truely I came out for that purpose. And he preached in their Synagoges throughout all Galile, and cast the diuels out.

* And there came a leper to hym, beseching hym, and kneled downe vnto hym, and sayde vnto hym: If thou wilte, thou canste make me cleane. And Jesus had compassion on hym, & put forth his hande, touched hym, and sayd to hym: I will, be thou cleane. And assone as he had spoken, immediatly the lepry departed from hym, and sent hym awaye forthwith, & sayde vnto hym: See thou saye nothinge to any man: but get the hence, and shewe thy selfe to the Preste, and offer for thy clensynge, those thinges which Moses commaunded, for a witnesse vnto them. But he (assone as he was departed) began to tell many thinges, & to publysshe the fact: in so moche that Jesus could no more openly enter into the citie, but was without in desolate places. And they came to hym from euery quarter.

¶ He healeth the man of the palsye / calleth Leui the custumer / eateth with open synners / and excuseth his disciples.

CAPI. II.

A After a fewe dayes, he entred into Capernaum agayne, and it was noysed that he was in a house. And anone many gathered together, in so moche & now there was

was no rowme to receyue them, no not so moche as about the dore. And he preached the worde vnto them. And there came vnto hym, that brought one sicke of the palsie, borne of foure men. And because they could not come nyghe vnto hym for preasse, they vncouered the rofe of the house, where he was. And when they had broken it open, they let downe the bed wherin the sicke of the palsye laye. When Jesus sawe their faythe, he sayde to the sycke of the palsye, ✠ Sonne, thy synnes are forgyuen the.

And there were certayne of the Scribes sittynge there, and reasonynge in their hertes: How weth this felowe so blaspheme? Who can forgyue synnes, but God onely? And immediatly when Jesus perceyued in his spirite, that they so reasoned in them selues, he sayde vnto them: Why thynke ye suche thinges in your hertes? Whether is it easyer to saye to the sycke of the palsye, thy synnes are forgyue the: or to saye, aryse and take thy bedde, and walke? ✠ That ye maye know that the sonne of man hath power in erth to forgyue synnes, he spake vnto the sycke of the palsy: I say vnto the, aryse and take vp thy bed, and go to thyne owne house. And by and by he arose, and toke vp the bed, and went forth before them all: in so moch that they were all amased, and glorified God, sayenge: we neuer sawe it on this fashyon.

And he wente agayne vnto the see, and all the people resorted vnto hym, and he taught them. And as Jesus passed by, he sawe Leui ꝑ sonne of Alphey syt at the receyte of custome, and sayde vnto hym: folowe me. And he arose and folowed hym. ✠ And it came to passe, as Jesus sate at meate in his house, many publicans and synners sate at meate also with Jesus and his disciples. For there were manye that folowed hym. And when the Scribes & Phārises sawe hym eate with publicans and synners, they sayde vnto his disciples: How is it, that he eateth and drynketh with publicans and synners? When Jesus herde that, he sayde vnto them. ✠ The hole haue no neade of the physicion, but the sycke. I came not to call the ryghteous, but the synners to repentaunce.

And the disciples of Johñ and the Phārises vsed faste: and they come and say vnto hym. Why do the disciples of Johñ & of the Phārises fast, and thy disciples fast not. And Jesus sayde vnto them: Can the children of a weddynge fast, whyles the brydegrome is with them? As longe as they haue the brydegrome with them, they cannot fast. But the dayes shall come when the brydegrome shalbe taken from them, and then shall they fast in those dayes.

Also no man sowyth a pece of newe cloothe vnto an old garment, for then taketh he away the new pece from the olde, and so is the rent worse. In lyke wyse, no man powreth newe wyne into olde bottels: for yf he do, the newe wyne breaketh the bottels, and the wyne runneth out, and the bottels perysshe. But newe wyne, must be powred into newe bottels.

And it chaunced that he went thorow the corne fieldes, on the Sabboth daye: and his disciples as they went in their waye, began to pluche the eares of corne. And the Phārises sayde vnto hym: beholde, why do they on the Sabboth dayes, that whyche is not lawfull? And he sayd to them: haue ye neuer red what Dauid dyd, when he had nede, and was an hongred, bothe he / and they that were with hym? Howe he wente into the house of God in the dayes of Abiathar the hyghe preest, and dyd eate the halowed loues, whyche is not lawfull to eate, but for the preestes onely: and gaue also to them whyche were with hym? And he sayde to them the Sabboth was made for man, and not man for the Sabboth. Wherfore the sonne of man is Lorde also of the Saboth daye.

1. Reg. 21. b.

¶ He helpeth the man with the dryed hand, chuseth his Apostles, and casteth out the vncleane spirite: whyche the Phārises ascribe vnto the deuyll. The brother, sister and mother of Christ.

CAPI. III.

And he entered agayn into the Synagoge, and there was a man whych had a ✠ wythered hand. And they watched hym to se, whether he wolde heale hym on the Sabboth daye, that they myght accuse hym. And he sayde vnto the man wyche had the wythered hande: aryse, and stande in the myddes. And he sayde to them: whether is it lawfull to do a good dede on the Sabboth dayes, or an euyll? to saue lyfe or kyll: but they helde their peace. And he lokyd rounde about on them angerly mournynge on the blyndnes of their hertes, and sayde to the man, ✠ stretche forth thyne hande. And he stretched it oute. And his hande was restored, euen as hole as the other. ꝑ

Mark. iii. a

Mark. iii. b Luke. vi. c

And the Phārises departed, and forthwith gathered a counsell, with them that belonged to Herode, against hym, to destroye him. And Jesus auoyded with his disciples to the see. And a great multitude folowed hym from Galile and from Jurie, and from Jerusalem, and from Idumea, and from beyonde Jordane, ✠ and they that dwelled about Tyre and Sidō a great multitude: which when they had herd what thinges he dyd, came vnto hym.

Mark. iii. b Luke. vi. c Joh. vi. a

And he commaunded his disciples, that a shyppe shoulde waite on hym, because of the people, lest they shoulde thronge hym. For he had healed many, in so moche that they preased vpon hym, for to touche hym as many as had plages. And whē the vncleane spirites sawe hym, they fell downe before hym, and cryed, sayenge: thou arte the sonne of God. And he straytly charged them that they shuld not vtter hym.

✠ And he went vp into a mountayne, and called vnto hym whome he wolde, and they came vnto hym. And he ordeyned .xii. that they shulde be with hym, and that he myght sende them to preache: and ꝑ they myght haue power to heale sicknesses, and to caste oute deuyls. And he gaue Symon to name Peter.

Mark. iii. a Luke. vi. c

And he called Iames the sonne of Zebede and Iohn Iames brother, and gaue them Bonarges to name, whiche is to saye, the sonnes of thoundre. And Andrew, and Philip, & Bartlemew, and Mathewe, and Thomas, & Iames the sonne of Alpher, and Thadeus, and Symon of Cane, and Iudas Iscariot, whiche also betrayed hym.

And they came vnto house, and the people assembled together agayne, so greately that they had not leysur so moche as to eate bred. And when they that longed vnto hym herde of it, they went out to laye handes on him. For they thought he had bene beside hym selfe. ✱ And the Scribes which came from Ierusalē, sayde: He hath Beelzebub, and by the power of the chefe deuyll, casteth oute deuyls. And he called them vnto hym, and sayde vnto the in similitudes.

✱ Matthew and Luke xi.

How can Satan dryue out Satan? For yf a realme be deuided against it selfe, that realme can not endure. Or yf a house be deuyded against it selfe, that house can not continue: So yf Satan ryseth against hym selfe and be deuided, he can not continue but is at an ende No man can entre into a stronge mans house and take awaye his goodes, excepte he fyrste bynde that stronge man, and then spoyle his house. Verely I saye vnto you, all synnes shal be forgyuen vnto mens children and blasphemy wherewith they blaspheme. But he that ✱ blaspheameth the holy goost, shall neuer haue forgyuenes: but is in daunger of eternall damnation: because they sayde he had an vncleane spirite. Then came his mother and his brethre and stode without, and sent vnto hym & called hym. And the people sate about hym, and sayde vnto hym: Behold thy mother and thy ✱ brethren seke for the without. And he answered them sayenge: Who is my mother & my brethren? And he loked rounde aboute on his disciples, whiche sate in compasse aboute him and sayde: Behold my mother & my brethren. For who so euer doeth the will of God, he is my brother, my sister and mother.

✱ Matthew xii. Luke viii.

¶ The parable of the sower. Christ stilleth the tempest of the see, which obeyed him.

CAPI. IIII.

AND he began agayne to teach by the see syde. And there gathered together vnto hym moch people, so greatly that he entred into a ship, and sate in the see, and all the people was by the see syde on the shore. And he taught them many thinges in parables, and sayde vnto them in his doctrine. Herken: beholde, there went out a sower to sowe. And it fortuned as he sowed, some fell by the waye syde, and the fowles of the ayre came and deuoured it vp. Some fel on the stony grounde, where it had not moche erth: and by and by sprange vp, because it had not depth of earthe: but as sone as the sonne was vp, it caught hete, and because it had not rotynge, wythered awaye.

And some fell amonge the thornes, and the thornes grewe vp, and choked it, so that it gaue no fruite. And some fell vpon good grounde and dyd yelde fruite that spronge and grewe, & brought forthe: some thirty folde, some sixtye folde, and some an hundred folde. And he sayd vnto them: he that hathe eares to heare, let him heare.

And when he was alone, they that were aboute hym with the twelue, asked him of the parable. And he sayde vnto them. To you is it graūted to knowe the mysteryes of the kyngdome of God. But vnto them that are without, shall all thinges be done in parables: that when they se, they shall se, and not discerne: and when they heare, they shal heare, and not vnderstande: leaste at any tyme they should tourne, and their synnes should be forgyuen them. And he sayde vnto them: Perceyue ye not this parable? and how ye shal vnderstand all other parables.

The sower soweth the worde. And they that are by the wayes syde, where the worde is sowen, are they to whome allone as they haue herde it, Satan commeth immediately, and taketh awaye the worde that was sowen in their hertes. And lykewyse they that are sowen on the stonye grounde, are they: whiche when they haue herde the worde, forthwith receyue it with gladnes, yet haue no rotes in them selues, and so endure but a tyme: and anon as trouble and persecucion ariseth for the wordes sake, they fall immediatly. And they that are sowen amonge the thornes, are suche as heare the worde, and the care of this worlde and the deceytfulnes of ryches, and the lustes of other thinges entre in & choke the worde, and it is made vnfruitful. And those that were sowed in good grounde, are they that heare the worde and receyue it, and bringe forthe fruite, some thirty folde, some sixtye folde, some an hundred folde.

And he sayd vnto them: is the candell lyghted to be put vnder a bushell, or vnder the table, and not rather to be put on a candlestyche? For there is nothinge so preuye that shall not be opened, neyther so secrete, but that it shall come abrode. If any man haue eares to heare, let him heare. And he sayde vnto them: take hede what ye heare. With what measure ye mete, with the same shall it be measured vnto you again. And vnto you that heare, shal more be graūted. For ✱ vnto him that hath, shall it be graūted, and from him that hath not, shal be taken awaye, euen that he hath. ✱ Matthew

And he sayde: so is the kyngdome of God, as yf a man should sowe seed in the grounde, and should slepe, and ryse vp nyght and day: and the seede should springe and growe vp, he not ware. For the earthe bringeth forth fruite of her selfe: first the blade, then the eares, after that full corne in the eares. And as sone as the fruite is brought forth, anone he putteth to the sykell, because the haruest is come.

And he sayde: Where vnto shall we lyken the kyngdome of God? or with what parable shall we compare it? It is lyke a graynе of mustardseed, whiche when it is sowen in the erth, is the leest of all seedes that be in the erth:

but

but after that it is sowen, it groweth vp, and is greatest of all herbes: and beareth greate braunches, so that the fowles of the ayre may dwell vnder the shawde of it.

And with many suche similitudes he preached the word vnto them, after as they might heare it. And without similitude spake he nothing vnto them. But when they were a part he expounded all thinges to his disciples. And the same daye when euen was come, he sayde vnto them: Let vs passe ouer vnto the other syde. And they lefte the people, and toke hym euen as he was in the shyppe. And there were also with hym other shyppes.

And there arose a great storme of wynde, & dassshed the wawes into the shyppe, so that it was full. And he was in the sterne a slepe on a pyllowe. And they awoke him, and sayde to him: Master, carest thou not that we perysh? And he rose vp, and rebuked the wynde, and sayd vnto the see: peace be still. And the wynde ceased, and there followed a great calme. And he sayde vnto them: Why are ye so fearfull? Howe is it that ye haue no fayth? And they feared exceadyngly, and sayde one to another what maner of one is this? For both wynde and see obaye hym.

¶ He deliuereth the possessed frome the vncleane spirite, the woman from the bloudye flux, and rayseth the captaynes doughter.

CAPI. V.

AND they came ouer to the other syde of the see, into the countrey of the Gadarenites. And when he was come out of the shyppe, there met him out of the graues a man possessed of an vncleane spirite, whiche had his abydinge amonge the graues. And no man coulde bynde him: no not with cheynes, because that when he was often bounde with fetters and cheynes, he plucked the cheynes a sunder, and brake the fetters in peces. Neither coulde any man tame him. And alwayes both nyght and daye he cryed in the mountaynes, and in the graues, and bet him self with stones. When he had spyed Jesus a farre of, he ran and worshypped hym, and cryed with a loude voyce, and sayde: What haue I to do with the Jesus the sonne of the moste hyghest God? I requyre the in the name of God that thou torment me not. For he had sayde vnto him: Come out of the man thou foule spirite. And he asked him: What is thy name? and he answered sayenge: My name is Legion, for we are many. And he prayed him instauntely, that he wolde not sende them awaye, oute of the countrey.

And there was nygh vnto the mountaynes a great herde of swyne feedinge, and al the deuels besought him sayenge: Sende vs into the herde of swyne, that we maye enter into the. And anone Jesus gaue theym leaue. And the vncleane spirites went out and entred into the swyne. And the herde starteled, and ran hedlinge in to the see. They were about. ij. M. swyne, and they were drowned in the see. And the swyne herdes fled, and tolde it in the citie and in the countrey. And they came oute for to se what had happened: and came to Jesus and sawe hym that was vexed with the feende and had the Legion, syt, both clothed, and in his right mynde, and were afrayed. And they that sawe it tolde them, howe it had happened to hym that was possessed with the deuel and also of the swyne. ✠ And they beganne to praye hym, that he wolde departe frome their costes. ✠ And when he was come into the shyp, he that had the deuyll, prayed hym that he myght be with him. Howbeit Jesus wold not suffre hym, but sayde vnto hym: go home to thyne house, and to thy frendes, and shew them what greate thynges the Lorde hathe done vnto the, and howe he hadde compassion on the. And he departed, and began to publysshe in the ten cyties, what greate thinges Jesus hadde done vnto hym, and all men did meruayle.

Matth. viii. c. Luke. viii. b.

And when Jesus was come ouer agayne by shyp vnto the other syde, moche people gathered to him, and he was nyghe vnto the see. ✠ And beholde, there came one of the rulers of the Synagoge, whose name was Jairus: and when he sawe him, he fell downe at his fete, & besought him greatly sayenge: my daughter lyeth at poynt of deathe, I wolde thou wolddest come, and laye thy handes on her, that she myght be safe, and lyue. And he went with hym, and moch people followed hym, & thronged hym.

Mark. v. Luke. viii. d Jairus.

And there was a certayne woman, whiche was diseased of an yssue of bloude. xij. yeres, and had suffred many thinges of many physicions, and had spent all she had, and felt none amendement at al, but waxed worse & worse. When she had herde of Jesus: she came into the preace behynde hym, and touched his garment. For she thought: yf I may but touche his clothes I shall be hole. And forthwith her fountayne of bloude was dryed vp, & she felte in her body, that she was healed of the plage.

And Jesus immediatly felt in him self, the vertue that went out of hym, and turned him rounde about in the preace, and sayde: who touched my clothes? And his disciples sayde vnto hym: seyst thou the people thrust the, and yet askest, who hyd touche me? And he loked rounde about, to se her that hadde done that thinge. The woman feared and trembled (for she knewe what was done in her,) & she came and fell downe before hym, and tolde hym the hole trouthe. And he sayde to her: Daughter, thy faith hath made the hole: go in peace, and be hole of thy plage.

Matth. ix. f Luke. viii. g.

✠ Whyle he yet spake, there came frome ỳ rular of the Synagoges house, certayne whiche sayde: thy doughter is dead: Why dyscasest thou the Master any further? Assone as Jesus herde that worde spoken, he sayde vnto the ruler of the Synagoge: be not afrayed, onely beleue. And he suffred no man to folowe hym, more then Peter and James, and John the brother of James. ✠ And he came vnto the house of the ruler of the Synagoge, and sawe the wondrynge: and them that wept & wayled greatly, and went in, and sayd vnto them Why make ye this a do, & wepe? The mayde

Matth. ix. d Luke. viii. g.

is not ded, but slepeth. And they laughe him to skorne. Then he put them all out, and toke the father and the mother of the mayde, and the that were with him, and entred in where the mayde laye, & toke the mayde by the hande and sayde vnto her: Talitha, cumi: which is by interpretation: mayde, I saye vnto the, arise. And streyghte the mayde arose, and went on her ieete. For she was of the age of twelue yeres. And they were astonyed at it out of measure. And he charged them straytely that no man shulde knowe of it, and commaunded to gyue her meate.

¶ Christe sendeth his Apostles to heale them that were diseased. Of Iohn and Herode. Of the .v. loaues and .ii. fishes. And of the walkinge on the see.

CAPI. VI.

Matth. xiii. & Luce iiii. a

AND he departed thence, and came into his owne countrey, and his disciples folowed him. And when the Sabboth daye was come, he began to teache in the Synagoge. And many that herde him were astonyed, and sayde: From whence hathe he all these thinges? and what wysdome is this that is gyuen vnto him? and such vertues that are wrought by his handes? Is not this that carpenter, Maryes sonne & the brother of James and Ioses and of Iuda and Simon? and are not his sisters here with vs? And they were offended by him. And Iesus sayde vnto them: a Prophete is not despysed, but in his owne countrey, and amonge his owne kynne, and amonge them that are of the same houshelde. And he coulde there worke no myracles, but layde his handes vpon a few sicke folkes, and healed them, and he merueyled at their vnbeleife. ✠

The Iewes offende at Christ, for he was a carpenters sonne.

And he went about by the townes that lay on euery syde, teachyng. And he called the .xii. and began to sende them, two and two, and gaue them power ouer vncleane spirites. And commaunded them, that they shulde take nothinge vnto their iourney, saue a a rodde only: neyther scrippe, neyther bred, neyther money in their pouches, but shulde be shood with sandals. And that they shoulde not put on two cootes. And he sayde vnto them: Where so euer ye entre into an house, there abyde tyll ye departe thence. And whosoeuer shall not receyue you, nor heare you, when ye departe thence, shake of the duste that is vnder youre feete, for a wytnesse vnto them. I saye verely vnto you, it shalbe easyer for Sodome & Gomorre at the daye of iudgement, then for that cytie. And they went oute and preached, that they shuld repent: and they cast out many deuels. And they annoynted many that were sycke, with oyle, and healed them.

a Some add rodde. Although in Matthew & Luke it. c. the Apostles seme to forbyde them a rodde / yet the text meaneth not so in dede / but forbydeth rather the resting vpon a rodde / as a figure / to the entent only that they shuld vtterly put from them all confidence of any such provision.

And kynge Herode herde of him (for his name was spred abrode) & sayde: Iohn Baptiste is risen agayne from deathe, and therfore myracles are wrought by him. Other sayd it is Helyas: and some sayd: it is a Prophete, or as one of the Prophetes. But when Herode herde of him, he sayde: it is Iohn whō I beheaded, he is risen from deathe agayne.

✠ For Herode him selfe had sent forth, & had taken Iohn, and bounde him, and cast him into prison for Herodias sake, whiche was his brother Philippes wyfe. For he had maryed her. For Iohn sayde vnto Herode: It is not lawfull for the to haue thy brothers wyfe. Herodias layd wayte for him, and wold haue killed him, but she coulde not. For Herode feared Iohn, knowynge that he was a iuste man and an holy: and gaue him reuerence: & hearynge him, he dyd many thinges, & herde him gladly.

But when a conuenient daye was come, Herode on his birth daye made a supper to his lordes, captaynes, and heades of Galile. And the daughter of Herodias came in and daunced, and pleased Herode, and them that sate at bourde also. Then the kynge sayd vnto the mayde: aske of me what thou wilt, and I will gyue it the. And he sware vnto her, what soeuer thou shalt aske of me, I will gyue it the, euen vnto the one halfe of my kyngdome. And she went forth and sayde to her mother: what shall I aske? And she sayde: Iohn Baptistes hed. And she came in streyght waye with haste vnto the kynge, and asked, sayenge: I will: thou gyue me forthwith in a charger the hed of Iohn Baptiste. And the kynge was sory: how be it because of his othe, and them whiche sate at supper also, he wolde not put her beside her purpose. And immediatly the kynge sent the hangman, and commaunded his hed to be brought in. And he went and beheded him in the prison, and brought his hed in a charger, and gaue it to the mayde, & the mayde gaue it to her mother. And when his disciples herde of it, they came and toke vp his body, & put it in a graue. ✠

And the Apostles gathered them selues together to Iesus, & tolde him all thinges, both what they had done, & what they had taught. And he sayd vnto them ✠ come apart into the wildernes, and rest a while. For there were many commers and goers, that they had no leasure to eate as much as to eat. And he went by ship out of the waye into a desert place. But the people spyed them when they departed: and many knew him, and ran afote thyther out of all cities, and preuented them, & came together vnto him. And Iesus went out & sawe moche people, & had compassion on the, because they were lyke sheepe which had no shepherde. And he began to teache them many thinges.

✠ And when the daye was now farre spent, his disciples came vnto him, sayenge: This is a desert place, and nowe the daye is farre passed, let them departe, that they may go into the countrey rounde about, and into the townes, and bye them bread: for they haue nothinge to eate. He answered, and sayde vnto them: gyue ye them to eate. And they sayde vnto him: Shall we go and bye .ii. C. pens worth of bred, & gyue them to eate? He sayde vnto them: how many loues haue ye, go and loke. And when they had serched, they sayde v. & two fishes. And he commaunded them to make them all sit downe by companies vpō the grene grasse. And they sate downe here a rowe

and

and there a rowe, by hundredes and by fyftyes. And he toke the fyue loues and the two fyshes, and loked vp to heuen + and blessed, and brake the loues, and gaue them to his disciples to put before them: and the two fyshes he deuyded amonge them all, and they all dyd eate, and were fylled. And they toke vp twelue baskets full of the fragmentes and of the fyshes. And they that ate were aboute .v. thousande men.

And streyght way he caused his disciples to go in to the shyp, and to go ouer the water before vnto Bethsaida, whyle he sent away the people. + And as sone as he had sent them away, he departed in to a mountayne to pray. + And when euen was come, the shyp was in the myddes of the see, & he alone on the lande, and he sawe them troubled in rowyng, for the wynde was contrarye vnto them. And aboute the fourth watche of the nyght, he came vnto them walkynge vpon the see, and wolde haue passed by them. When they sawe him walking vpon the see, they supposed it had ben a spirite and cryed out: for they all sawe hym, & were afrayde. And anone he talked with them & sayd vnto them: be of good chere, it is I, be not afrayde. + And he went vp vnto them in to the shyp, and the wynde ceased, & they were sore amased in them selues beyonde measure, and maruayled. For they remembred not of the loues, because their hertes were blynded.

And they came ouer, & went in to the lande of Genazareth, and arryued in to the hauen. And as soone as they were come out of the shyppe, anone they knewe hym, and ranne throughout all the region rounde about, and began to cary aboute in beddes all that were sycke, to the place where they herde tell that he was. And whyther so euer he entred in to townes, cityes, or villages, they layde their sycke in the stretes, and prayed hym they myght touche, and it were but the edge of his garment. And as many as touched hym, were safe. ℣

¶ The disciples eate with vnwaschen handes. The commaundement of God is transgressed by mans tradicions. Of the woman the Syrophenissa. Of the deafe.

CAPI. VII.

AND the Pharysees came together vnto hym, and dyuers of the Scribes which came from Ierusalem. And when they sawe certayne of his disciples eate breed with common handes (that is to saye, with vnwaschen handes) they complayned. For the Pharysees and all the Iewes, onelesse they washe their handes ofte, eate not, obseruyng the tradicions of the elders. And when they come fro the market, except they washe, they eate not. And many other thynges there be which they haue taken vpon them to obserue, as the washyng of cuppes and cruses, and of brasen vessels, and of tables.

Then asked hym the Pharysees & Scribes why walke not thy disciples accordyng to the tradicions of the elders, but eate breade with vnwaschen handes? He answered and sayd vnto them: wel prophecied Esaie of you hypocrites as it is wryten: + This people honoureth me with their lyppes, but their hert is farre from me: In vayne they worshyp me, teachyng doctrynes the commaundementes of men. For the commaundement of God layde aside, ye obserue the tradicions of men, as the washynge of cruses and of cuppes, and many other suche like thynges ye do.

And he sayd vnto them, well, ye cast aside the commaundement of god to kepe your owne tradicions. + For Moses sayd: honour thy father and thy mother, & who so euer curseth father or mother, let hym dye the death. But ye say ye mā that say to father or mother Corban, which is, that thou receyuest of me to helpe the with, is gyuen to God. And so ye suffre him no more to do ought for his father or his mother, makyng the worde of God of none effect, through your tradicions which ye haue ordeyned. And many suche thynges do ye.

And he called all the people vnto hym, & sayd vnto them: herken vnto me euery one of you and vnderstande. + There is nothyng without a mā that can defyle him when it entreth in to him, but those thynges which procede out of him are those which defyle the mā. If any mā haue eares to heare, let him heare. And whe he came to the house apart frō the people, his disciples asked hym of the symilitude. And he sayd vnto them: Are ye so without vnderstandyng? Do ye not yet perceyue, that what so euer thynge from without entreth in to a man, it can not defyle him, because it entreth not in to his hert but in to the belly, and goeth out in to the draught, purgynge all meates?

And he sayd, that defyleth a man whiche commeth out of a man. For from within, euen out of the hert of mē proceede euyll thoughtes, aduoutery, fornication, murther, theffte, couetousnes, wyckednes, deceyte, vnclennes, and wycked eye, blasphemye, pryde, foolyshnes: all these euyll thynges come from within, and defyle man. + And from thence he rose and went in to the borders of Tyre and Sydon, and entred in to an house, and wolde that no man shulde haue knowen. But he coulde not be hyd. For a certayne woman whose doughter had a foule spirite herd of hym, and came and fell at his fete. The woman was a Greke out of Syrophenicia, and she besought hym that he wolde cast out the deuyll out of her doughter. And Iesus sayd vnto her: let the chyldren fyrst be fedde. For it is not mete to take the chyldrens breed, and to cast it vnto whelpes. She answered and sayde vnto hym: euen so master, + neuertheles, the whelpes also eate vnder the table of the chyldrens crommes. And he sayd vnto her: for this saying, go thy way, the deuyll is gone out of thy doughter. And when she was come home to her house, she founde the deuyll departed, and her doughter lyenge on the bed.

+ And he departed agayn from the coostes of Tyre & Sydon, and came vnto the see of Galile, thorow the myddes of the coostes of the .x. cityes. And they brought vnto hym one that was deff and stambred in his speche, & prayde hym

hym to put his hande vpon hym. And he toke hym aside from the people, and put his fyngers in his eares, and dyd spytte and touched his tonge, and loked vp to heuen, and sighed and sayd vnto hym: Ephatha, that is to saye be opened. And anone his eares were opened, and the strynge of his tonge was loosed, and he spake playne. And he commaunded them they shold tell no man. But the more he forbad them, the more a great deale they publyshed it, and were beyonde measure astonyed, saying: + He hath done all thynges well, and hathe made bothe the deafe to heare, and the dommie to speake.

Esaye.35.d

¶ The miracle of the seuen loues. The Pharisees aske a sygne. The leuen of the Pharisees. The blynde receyueth his sight.

CAPI. VIII. +

IN those dayes when ther was a very great company, and had nothynge to eate, Iesus called his disciples vnto hym, and sayd vnto them: I haue pitye on this people, because they haue now ben with me thre dayes, and haue nothynge to eate: and yf I shalde sende them awaye fastynge to their houses, they shalde faynte by the waye. For diuers of them came from farre. And his disciples answered hym: where shalde a man haue breed here in the wyldernes to satisfye these? And he asked them, how many loues haue ye? They sayde seuen. And he commaunded the people to syt downe on the grounde. And he toke the seuen loues, gaue thankes, brake, and gaue to his disciples, to set before them. And they did set them before the people. And they had a fewe small fyshes. And he blessed them and commaunded them also to be set before them. And they ate and were full. And they toke vp of the broken meate that was lefte seuen basshettes full. And they that ate were in nomber aboute foure thoulande. And he sente them awaye. +

Matth.xv.a

And anone he entred in to a shyp with his disciples, and came in to the partyes of Dalmanutha. + And the Pharysees came forthe and began to dispute with hym, askyng of hym a sygne from heuen, and temptynge hym. And he sighed in his spirite and sayd: why dothe this generacion seke a sygne. Truly I tell you there shall no sygne be gyuen to this generacion. And he left them and went in to the shyp agayne, and departed ouer the water.

Matth.xvi.a Luke.xi.d Iohn.vi.b

And they had forgotten to take breed with them, neyther had they in the shyp with them moze then one lofe. And he charged them sayynge. + Take hede and beware of the leuen of the Pharysees, and of the leuen of Herode. And they reasoned amonge them selues, saying: we haue no breed. And whē Iesus knewe that, he said vnto them: why take ye thought because ye haue no breed? perceyue ye not yet neyther vnderstand? Haue ye your hertes yet blynded. Haue ye eyes and se not? and haue ye eares and heare not? Do ye not remembre? when I brake .v. loues amonge .v. thousande, how many basketes of fragmētes toke ye vp? They sayd vnto hym, twelue. When I brake seuen amonge foure thoulande: how many basketes of fragmentes toke ye vp? They said seuen. And he sayd vnto them: how is it that ye vnderstande not?

Matth.xvi.a Luke.ix.d

+ And he came to Bethsaida, & they brought a blynde man vnto hym, and desyred hym to touche hym. And he caught the blynde by the hande, and led him out of the towne, and spat in his eyes, and put his handes vpon him, and asked hym whether he sawe ought. And he loked vp, and said: I se men, for I se them walke as they were trees. After that he put his handes agayne vpon his eyes, and made hym se. And he was restored to his syght, & saw cleerly and clerely. And he sent him home to his house sayynge: neyther go in to the towne, nor tell it to any in the towne. +

And Iesus went out and his disciples in to the townes that longe to the cyte called Cesarea Philippi. And by the waye he asked his disciples, sayynge: whom do men saye I am? And they answered: some saye thou art Iohn Baptist, some saye Hely, and some one of the prophetes. And he said vnto them: but whom saye ye I am? + Peter answered and said vnto hym, thou art euen Christ. And he charged them they shulde tell no man of hym. And he began to teache them that the sonne of man must suffre many thinges, and shulde be reproued of the elders and of the hyghe preestes and Scribes, and be kylled, and after thre dayes ryse agayn. And he spake that saying openly. And Peter toke him aside, and began to chyde him. Then he turned about, and loked on his disciples, and rebuked Peter saying. Go after me Sathan, for thou fauourest not the thynges of God, but the thynges of men.

Matth.xvi.a Luke.ix.a

+ And he called the people vnto hym, with his disciples also, and sayd vnto them. Who so euer wyll folowe me, let him deny him selfe and take his crosse and folow me. For who so euer wyll saue his lyfe, shall lose it. But who so euer shall lose his lyfe for my sake and the gospels, shall saue it. What shall it profyte a man, yf he shulde wyn all the worlde, and lose his owne soule? or els what shal a man gyue to redeme his soule agayne? Who so euer therefore shall be ashamed of me, and of my wordes amonge this aduoutrous and synfull generacion, of hym shall the sonne of man be ashamed, when he commeth in the glory of his father with the holy aungels. And he sayd vnto them: Verely I say vnto you, there be some of them that stande here, which shall not taste of deth, tyll they haue sene the kyngdome of God come with power.

¶ The transfyguracion The lunatycke is healed. The disputacion who shuld be the greatest. Offences are forbydden.

CAPI. IX.

AND after fyue dayes Iesus toke Peter, Iames and Iohn, and led them vp in to an hygh mountayne out of the way alone, and he was transfygured before them. And his rayment did shyne and was made very whyte, euen as snowe, so whyte as no fuller can make vpon the erth. And there appered vnto

them Hely with Moses: & they talked with Jesu. And Peter answered and sayde to Jesu: Master here is good beynge for vs, let vs make thre tabernacles, one for the, one for Moses, and one for Helias. For he wyst not what he sayd: for they were afrayde. And there was a cloude that shadowed them. And a voyce came out of the cloude sayinge: * This is my derre sonne, heare hym. And sodenly they lokked rounde about them, & sawe no man more then Jesus onely with them.

And as they came downe from the hyll, he charged them, that they sholde tell no man what they had sene, til the sonne of man were risen fro the deathe agayne. And they kepte that sayinge with them, and demaunded one of an other what the risynge fro the deathe agayne sholde meane? And they asked hym, sayinge: Why then saye the Scribes, that Helyas muste fyrste come? He answered and sayd vnto them: * Helyas verely shall fyrste come and restore all thynges. And also the son of man as it is wrytten, that suffer many thinges, and shall be set at nought. Wherfore, I saye vnto you that Helyas is come, and they have done vnto hym what so euer pleased the, as it is wrytten of hym.

And he came to his disciples, & sawe moche people about them, and the Scribes questioning with them. And anone al ye people when they beheld hym, were amased and ranne to hym, and gretted hym. And he sayde vnto the Scribes: What questyons ye with them? * And one of the company answered and sayd: Master, I have brought my sonne vnto the, which hath a domme spirete. And when so euer he taketh hym, he teareth hym, and he foameth & gnasheth with his teth, and pyneth alwaye. And I spake to thy disciples that they sholde cast hym out, and they coulde not.

He answered hym and sayd: O vnbeleuynge generacion, how longe shall I be with you? How longe shall I suffre you? Bringe hym vnto me. And they brought him vnto hym. And as sone as the spirete sawe hym, he tare hym. And he fell downe on the grounde walowyng and foming. And he asked his father, how long is it ago, sythens this hath happened hym? He sayd, of a chylde: and ofte tymes casteth hym in to the fyre, and also in to the water to destroye hym. But yf thou canste do any thynge have mercye on vs, and helpe vs. And Jesus sayde vnto hym: Yf thou couldest beleue, all thynges are possyble to hym that beleueth. And forthwith the father of the chylde cryed with teares: sayinge: Lorde I beleue, helpe myne vnbelefe.

When Jesus sawe that the people came runnynge togyther vnto hym, he rebuked the foule spirete, sayinge vnto hym: Thou domme and deafe spirete, I charge the, come out of hym, and entre no more in to hym. And the spirete cryed, and rent hym sore, and came out: and he was as dead, in so moch that many said he is dead. But Jesus caught his hande, and lyfte hym vp, and he arose. And when he was come in to the house, his disciples asked hym secretly, why coulde not we caste hym out? And he sayde vnto them: This kynde can by none other meanes come forth, but by prayer and fastynge. ¶

+ And they departed thence, and toke their iourneye thorowe Galile, and he wolde not that any man sholde haue knowen it. For he taught his disciples and sayd vnto them: * the sonne of man shall be betrayed in to the handes of men, and they shall kyll hym, and after that he is kylled, he shall aryse agayn the third daye. But they wyste not what that sayinge meant, and were afrayde to aske hym. And he came to Capernaum. And when he was come to house, he asked them, what was it that ye reasoned betwene you by the way? And they helde their peace: for by the waye they reasoned amonge them selues, who sholde be the chefest. * And he sate downe and called the xii. vnto hym, and said to them: yf any man desyre to be fyrst, the same shal be last of all, & seruant vnto all. And he toke a chylde, and set hym in the myddes of them, & toke him in his armes and sayde vnto them: who so euer receyueth one of such children in my name, receyueth me. And who so euer receyueth me, receyueth not me, but hym that sent me. ¶

Johan answered hym, sayinge: + Master, we sawe one castynge out deuyls in thy name, whiche followeth not vs, and we forbad hym because he followeth vs not. But Jesus sayde, forbyd hym not. For there is no man that shall do a myracle in my name, that can lightly speake euyll of me. Who so euer is not agaynste vs, is on our parte. And who so euer shall gyue you a cup of water to drinke for my names sake, because ye belonge to Christe, verely I saye vnto you he shall not loose his rewarde. And who so euer shall offende one of these lytelones that beleue in me, it were better for hym that a mylstone were hanged about his necke, and that he were cast in to the see. Wherfore yf thy hande offende the, cut hym of. It is better for the to entre in to lyfe maymed, then haynge two handes go in to hell in to fyre vnquenchable, where their worme dyeth not, and the fyre neuer goeth out. Lykewyse yf thy foote let the, cut hym of. For it is better for the to go halte in to lyfe, then haynge two fete, to be caste in to hell in to fyre vnquenchable, where hys worme dyeth not, and the fyre neuer goeth out. Euen so, yf thyne eye let the, plucke hym out. It is better for the to go in to the kyngdome of God with one eye, then haynge two eyes to be caste in to hell fyre: where their worme dyeth not, and the fyre neuer goeth out. ¶

Euery man therfore shall be salted with fyre. And euery sacrifyce shall be seasoned with salte. Salte is good. But yf the salte be vnsauery, what shall ye salte therwith? Se that ye haue salte in your selues: and haue peace amonge your selues, one with an other.

¶ Of denouement. The rich man questioneth with Christe. Of the sonnes of Zebede. Bartimeus the blynde man.

CAPI. X.

And

Mathem. 19

And he arose from thence and went in to the coostes of Iury, through the regyon that is beyonde Iordane. And the people resorted vnto hym a resshe, and as he was wont, he taught them agayne. And the Phariseis came and asked hym a question: whether it were lawful for a man to put away his wyfe, temptynge hym. And he answered and sayd vnto them: * what dyd Moises bydd you do? And they sayde: Moises suffred to wryte a testimonyall of deuorsement, and to put her awaye. And Iesus answered and sayd vnto them: For the hardnes of your hertes he wrote this precepte vnto you. But at the fyrste creacion God made them man and woman. * For this cause shall man leaue his father and mother, and kyche to his wyfe, and they twayne shall be one flesshe. So then are they now not twayne, but one flesshe. Therfore what God hath coupled, let not man depart.

Deut. xxiiii. a
Mathe. xix. a

Genesis i. d.
c Chapt. vi. c
and viii. a
Ephes. v. g.

And in the house his disciples asked hym agayne of that matter. And he sayd vnto them. Who so euer putteth away his wyfe and marieth an other, is an aduoutrer to her warde. And yf a woman forsake her husbande and be maried to an other, she committeth aduoultry. * And they brought chyldren to hym that he shulde touche them. And his disciples rebuked those that brought them. When Iesus sawe that, he was displeased and sayd to them: Suffre the chyldren to come vnto me, and forbyd them not. For of suche is the kyngdome of God. Verely I saye vnto you, who so euer shall not receyue the kyngdome of God as a chylde, shall not enter therin. And he toke them vp in his armes, & put his handes vpon them, and blessed them.

Mathe. xix. b
Luke xviii. b

† * And when he was come in to the way there came one runnynge and kneled to hym, and asked hym: Good master, what shall I do that I may inherite euerlastynge lyfe? Iesus sayd to hym: why callest thou me good? There is no man good but one, which is God. Thou knowest the commaundementes. Do no aduoultry, kyll not, steale not, bere no false wytnes, defraude no man, honour thy father and mother. He answered and sayd to hym. Master all these I haue kepte from my youth. Iesus beheld hym, and had a fauour to hym, and said vnto hym: one thynge is lackynge vnto the. Go and sell all that thou hast, and gyue to the poore, and thou shalt haue treasure in heuen, and come and folowe me, and take vp the crosse. But he was discomforted with that sayinge, and wente awaye mournynge, for he had great possessions.

And Iesus loked rounde about, and sayd vnto his disciples: what an harde thynge is it for them that haue ryches to entre in to the kyngdome of God. And his disciples were astonyed at his wordes. But Iesus answered agayne, and sayde vnto them: chyldren howe harde is it for them that trust in ryches to entre in to the kyngdome of God? It is easyer for a camell to go thrughe the eye of a nedle, then for a ryche man to entre in to the kyngdome of God. And they were alloyed out of measure, sayinge betwene them selues: who then can be saued? Iesus loked vpon them, and sayde: with men it is impossible, but not with God, for with God all thynges are possible.

And Peter began to saye vnto hym: Lo, we haue forsaken all, and haue folowed the. Iesus answered and sayd: Truly I tell you, there is no man that forsaketh house, or brethren or systers, or father or mother, or wyfe or chyldren, or landes for my sake and the gospels which shall not receyue an hundred folde now in this tyme: houses and brethren and systers, and mothers and chyldren, and landes with persecutions: and in the worlde to come euerlastynge lyfe. Many fyrst, shall be laste, and the last, fyrst. And they were in the wage goynge vp to Ierusalem. And Iesus went before them, and they were amased, and as they folowed, were afrayde.

C

And Iesus toke the.xii. agayne, and began to tell them what thynges shold happen vnto hym. * Beholde we go vp to Ierusalem, and the sonne of man shall be deliuered vnto the hyghe preestes, and vnto the Scribes: and they shall condemne hym to deathe, and shall deliuer hym to the heathen: and they shall mocke hym, and scourge hym, and spytte vpon hym, and kyll hym. And the thyrde daye he shall ryse agayne.

Mathe. xx. a
Luke xviii. a

And then Iames and Iohn the sonnes of Zebede came vnto hym, sayinge: Master, we wold thou wouldest do for vs what so euer we desyre. He sayde vnto them: What wolde ye I shulde do vnto you? They sayde to hym: Graunt vs we may syt, one on thy right hand and the other on thy lefte hande, in thy glory. But Iesus sayd vnto them, ye wote not what ye aske. Can ye drynke of the cup that I shall drynke of, and be baptised in the baptisme that I shall be baptised in? And they sayde vnto hym: we can. Iesus sayd them: ye shal drynke of the cup that I shall drynke of, and be baptised with the baptysme that I shall be baptised in, but to syt on my right hande & on my lefte hande is not myne to gyue, but to them for whom it is prepared.

E

F

Mathe. xx. a

* And when the.x. herd that, they began to disdayne at Iames and Iohn. But Iesus called them vnto him, & sayd to them: ye knowe that they which be lorde to bere rule among the gentyles, raygne as lordes ouer them. And they that be greate amonge them, exercyse auctorite ouer them. So shal it not be among you, but who so euer of you will be great amonge you, shall be your seruaunt. And who so euer will be chefe, shall be seruaunt vnto all. For euen the sonne of man came not to be ministred vnto: but to minister, and to gyue his life for the redemption of many.

G

Mathe. xx. a
Luke xviii. a

And they came to Hiericho. * And as he went out of Hiericho with his disciples, and a great nombre of people: Bartimeus the sonne of Timeus which was blynde, sate by the high wayes syde, beggynge. And when he herde that it was Iesus of Nazareth, he began to cry and to saye: Iesus the sonne of Dauid, haue mercy on me. And many rebuked hym, that he shulde holde

holde his peace. But he cryed the more a great deale, thou sonne of Dauid haue mercy on me: And Jesus stode still, and commaunded hym to be called. And they called the blynde, saying vnto hym: Be of good comforte: aryse, he calleth the. And he caste away his clothe, and rose and came to Jesus. And Jesus answered and sayd vnto hym: what wylte thou that I do vnto the? The blynde sayde vnto hym: Master, that I myght se. Jesus sayd vnto hym: Go thy waye, thy fayth hath saued the. And anone he receyued his syght, and folowed Jesus in the waye.

¶ Christ rydeth to Jerusalem. The byggers out of the temple. The Pharises question with Christe.

CAPI. XI.

AND when they came nye to Jerusalem vnto Bethphage and Bethanie, besydes mounte Oliuete, he sente forthe two of his disciples, and sayd vnto them. Go your wayes in to the towne that is ouer against you. And as sone as ye be entred in to it, ye shal fynde a colt bound, whereon neuer man sate: lose hym & bringe hym. And yf any man saye vnto you: why do ye so? Saye the Lorde hathe nede of hym: and anone he wyll sende hym hyther. And they wente their waye and founde a colte tyed by the dore without at a partynge of a waye, and they losed hym. And certeyn of them that stode there, sayde vnto them: what do ye losynge the colt? And they sayd vnto them euen as Jesus had commaunded them, & they let the go. And they broughte the colte to Jesus, and caste their garmentes on hym, and he sat vpon hym. And many spred their garmentes on the way. Other cut downe braunches of the trees, and strawed them in the way. And they that went before and they that folowed, cryed saying: Hosanna, blessed be he that commeth in the name of the Lorde. Blessed be the kyngdom that commeth in the name of hym that is Lorde of our father Dauid: Hosanna in the hyest.

And the Lorde entred in to Jerusalem, and in to the temple. And when he had loked rounde about vpon all thynges, & now the euen tyde was come, he went out vnto Bethanye, with the twelue. And on the morowe when they were come out from Bethany, he hungred, and espyed a fygge tree a farre of haynge leues, and went to se whether he myght fynde any thynge theron. But when he came thether, he founde nothynge but leues, for the tyme of fygges was not yet. And Jesus answered and sayd to it: neuer man eate frute of the hereafter wyple the worlde standeth. And his disciples herde it.

¶ And they came to Jerusalem. And Jesus went in to the temple, and began to caste out the sellers and byers in the temple, and ouerthrew the tables of the money chaungers, and the stoles of them that solde doues: & wolde not suffre that any man caried a vessel thorow the temple. And he taught sayinge vnto them, ✠ Is it not wrytten: my house shall be called the house of prayer vnto all nations? But ye haue made it a den of theues.

Hierem. vii. a
iii. Reg. viii. d

And the Scribes and hyghe prestes herde it, and sought howe to destroye hym. For they feared hym, because all the people merueyled at his doctryne. And when euen was come, he went out of the cytye. ✠ And in the morynge as they passed by, they saw the fygge tree dryed vp by the rotes. And Peter remembred, and sayde vnto hym: Master, beholde, the fygge tree which thou cursedest, is wydered away. And Jesus answered and sayde vnto them: haue fayth in God. ✠ Verely I saye vnto you, that who so euer shall saye vnto this mountayne: take away thy self, and cast thy self in to the see, and shall not wauer in his hert, but shall beleue those thynges whiche he sayth shal come to passe, what so euer he sayth shal be done to hym. Therfore I say vnto you, ✠ what so euer ye desyre when ye pray, beleue that ye shall haue it, and it shall be done vnto you. And when ye stande and praye, forgyue yf ye haue any thing against any man: that your father also whiche is in heuen, maye forgyue you your trespaces.

Matth. xxi. b.

Marth.

Matth. xvii. c
John. xv. c

And they came agayne to Jerusalem. ✠ And as he walked in the temple, there came to him the chefe prestes, and the Scribes and the elders, and sayd vnto hym: by what auctorite doest thou these thynges? and who gaue the this auctorite to do these thynges? Jesus answered and sayde vnto them: I wyll also aske of you a certayne thynge, and answere ye me, and I wyl tell you by what auctorite I do these thynges. The baptysme of Johñ, was it from heuen, or of men? Answere me. And they thought in them selues, saying: yf we say from heuen: he wyll saye, why then dyd ye not beleue hym? but yf we shall saye, of men: then feare we the people. For all men counted Johñ, that he was a very Prophet. And they answered and said vnto Jesu, we can not tell. And Jesus answered and sayd vnto them, neither wyll I tell you, by what auctorite I do these thynges.

Luke xx. a
Matth. xxi. c

¶ The vyneyarde set out. Gyue to Cesar that he longeth to Cesar. Of the Sadduces. of the doctryne of lawe. hypocrytes must be eschewed. the offrynge of the poore wedow.

CAPI. XII.

AND he began to speke vnto them in parables. A certeyn man planted a vyneyarde, and compassed it with an hedge, and ordyned a wyne presse, and bylt a toure in it. And he let it out to hyre vnto husbandmen, and went in to a straunge countrey. And when the tyme was come, he sent to the tenauntes a seruant, that he might receyue of the tenauntes of the frute of the vyneyarde. And they caught hym and bet hym, and sent hym agayne empty. And agayn he sent vnto them an other seruant, and at him they cast stones and brake his hed and sent hym agayne all to rebuked. And agayn he sente an other, & him they killed, and many other, beatyng some, and kyllynge some.

A
Matth. xxi. b
Luke. xx. b
Marke. v. a

Wherfore hauynge yet one sonne whom he loued tenderly, hym also he sente at the laste vnto

vnto them, sayinge, they will reuerence my sonne. ✣ But the tenauntes sayde amongest Mark.xii.b
them selues: this is the wyne, come let vs kyll Genes.xxii.b
him, and the inheritaunce shall be ours. And Luke.xx.c
they toke hym and kylled hym, and cast hym
out of the vineyarde. What shal then the lorde
of the vineyarde do? He will come & destroy
the tenauntes, and let out the vineyarde to
other. Haue ye not redde this scripture. ✣ The Psal.cxvii.c
stone which the buylders dyd refuse, is made Mark.xii.b
the chiefe stone in the corner. This was done
of the Lorde, and is maruelous in our eyes.
And they went about to take hym, but they
feared the people. For they perceyued that he
spake that parable against them. And they left
him and went their waye. Mark.xii.b
Luke.xx.b

✣ And they sent vnto him certeyn of the pha- P
rises with Herodes seruauntes, to trap him
in his wordes. And when as they were come,
they sayde vnto him: Master, we knowe that
thou arte true, and carest for no man, for thou
considerest not the personage of men, but tea-
chest the waye of God truly: Is it lawfull to
paye tribute vnto Cesar, or not? Ought we to
gyue, or ought we not to gyue? He vnderstode
their dissimulynge, and said vnto them: Why
tempte ye me? Bringe me a peny, that I may
se it. And they brought. And he said vnto them
Whose is this ymage, & superscription? And
they said vnto him, Cesars. And Jesus answe- Romans.xiii.b
red and sayd vnto them: ✣ Then gyue to Ce- Mark.xii.c
sar that whiche belongeth to Cesar: and to
God that whiche pertayneth to God. And
they marueyled at him.

Then came the Sadduces vnto him, which
saye there is no reserrection. And they asked
him sayinge: ✣ Master, Moses wrote vnto Mark.xii.b
vs: If any mannes brother dye, and leaue his Luke.xx.b
wyfe behynde him, and leaue no children: that Deute.xxv.b
then his brother shulde take his wyfe, & reyse
vp seed vnto his brother. There were seuen
brethren: and the first toke a wyfe, and when
he dyed left no sede behynde him. And the se-
conde toke her, and dyed, neyther left any seed.
And the thyrde tyke wyse. And seuen had her,
and left no seed behynde them. Last of all
the wyfe dyed also. In the reserrection then
when they shall ryse agayne, whose wyfe shall
she be of them? For seuen had her to wyfe.
Jesus answered and sayde vnto them: Are ye
not therfore deceyued, because ye vnderstande
not the scriptures, neither the power of God?
For when they ryse agayne from deathe, they
neither marye, nor are maryed, but are as the
aungels which are in heuen. As touchyng the
dead, that they shall ryse agayne, haue ye not
redde in the boke of Moses, how in the bushe
God spake vnto hym, sayinge: ✣ I am the Exodi.iii.b
God of Abraham, and God of Isaac, and the
God of Jacob? He is not the God of the dead,
but the God of the quycke. Ye are therfore
greatly deceyued. Mark.xii.b

✣ And there came one of the Scribes that
had herde them disputynge together, and per-
ceyued that he had answered them well, and
asked him: which is the fyrste of all the com-
maundementes? Jesus answered him, The first
of all the commaundementes is. Heare Israel:
✣ The Lorde God is one Lorde. And thou Mark.xii.c
shalte loue thy Lorde thy God with all thy Matth.xxii.c
herte, and with all thy soule, and with all thy Deute.vi.a
mynde, and with all thy strength. This is the
first commaundement. And the seconde is lyke
vnto this: ✣ Thou shalte loue thy neighbour Leuit.xix.c
as thy selfe. There is none other commaunde- Matth.xxii.c
ment greater than these. Rom.xiii.c
Galath.v.c

And the Scribe said vnto him: Well master
thou hast sayde the truthe, that there is one
god, and that there is none but he. And to loue
him with all the herte, and with all the mynde, and
with all the soule, & with all the strength, and
to loue a mannes neighbour as him selfe, is a
greater thing than all burnt offrynges and sa-
crifices. And when Jesus sawe that he answe-
red discretly, he said vnto him: Thou arte not
farre from the kyngdome of God. And no man
after that, durst aske him any question.

And Jesus answered and said, teachynge in
the temple: how say the Scribes that Christ
is the sonne of David? for David him selfe
inspyred with the holy ghost, sayd. The Lorde D
sayd to my Lorde, sytte on my right hande, tyll Psal.cix
I make thyne enemyes thy foote stole. Then
David him selfe called him Lorde, & by what
meanes is he then his sonne? And moche peo-
ple herde him gladly.

And he said vnto them in his doctryne: be-
ware of the Scribes, which loue to go in long
clothynge, and loue gretynges in the market
places, and the chefe seates in the assemblies,
and to sit in the vppermost rowmes at feestes,
and deuour wydowes houses, and that vnder
a colour of longe prayinge. These shall receyue
greater damnacion.

✣ And Jesus sat ouer against the treasury, C
and sawe howe the people put money in to
the treasury. And many that were ryche cast in
moche. And there came a certayne poore wy-
dow, and she threw in two mites, which make
a ferthyng. And he called vnto hym his disci-
ples and said vnto them: Verely I saye vnto
you, that this poore wydowe hath caste more
in, then all they which haue cast in to the trea-
sury. For they all dyd cast in of their superfluite,
but she of her pouertie dyd caste in all that she
had, euen all her substaunce,

¶ The ende of the worlde. The daye and the houre is vnknowen.

CAPI. XIII.

AND as he went out of the temple, one A
of his disciples said vnto him: Master,
se what stones, and what buyldynges
are here. And Jesus answered and sayde vnto
him: Seest thou these great buyldinges? There
shall not be left stone vpon stone, that shal not
be throwen downe. And as he satte on mounte
Olyuet, ouer against the temple: Peter, and
James and John, and Andrew asked him se-
cretly: Tell vs when shall these be? And
what is the synge when all these shall be ful-
fylled? And Jesus answered them, and began
to saye: ✣ take hede lest any man deceyue you Matth.xxiv.a
For many shall come in my name, sayinge: I Luke.xxi.b
am Christ, and shal deceyue many.

When

When ye shal heare of warre and rumours of warre, be ye not troubled. For suche thynges muste nedes be. But the ende is not yet. For there shall nacion aryse agaynste nacion, and realme agaynst realme. And there shall be erthquakes in all quarters, and lamyshment and troubles. These are the begynnynges of sorowes. ✻ But take hede to your selues. For they shall brynge you vp to the councyles, and in to the synagoges, and ye shal be beaten, yea and shall be broughte before rulers and kynges for my sake for a wytnes vnto them. And the Gospell muste fyrst be publyshed amonge all nacions.

✻ But when they lede you and betraye you take no thought afore hande what ye shal say, neyther ymagen: but what so euer is gruen you at the same tyme, that speake. For it shall not be ye that shall speake, but the holy ghost. Yea and the brother shall betraye the brother to deth, and the father the sonne, and the children shall ryse agaynste theyr fathers and mothers, and shall put them to deth. And ye shall be hated of all men for my names sake. But who so euer shall endure vnto the ende, the same shall be safe.

✻ Nowe, when ye se the abhominacion of desolacion, wherof is spoken by Daniel the prophet, stande where it oughte not, let him that readeth understande. Then let them that be in Juey, flee to the mountaynes. And let them that is on the houle top not come downe in to the houle, neither entre therin to fetche any thyng out of his houle. And let him that is in the felde, not turne backe agayn vnto the thinges whiche he lefte behynd him for to take his clothes with him. Wo shall be then to women with chylde, and to them that gyue souche in those dayes. But pray that your flyght be not in the wynter. For there shall be in those dayes suche tribulacion, as was not from the beginning of creacion whiche God created vnto this tyme, neither shal be. And except that the Lord shold shorten those dayes, no flesshe sholde be saued. But for the electes sake which he hath chosen, he hath shortned those dayes.

✻ And then yf any man saye to you: lo, here is Christ: lo, he is there, beleue not. For false Christes shall aryse, and false prophetes, and shal shewe myracles and wonders, to deceyue (yf it were possyble) euen the chosen. But take ye hede: beholde I haue shewed you all thinges before.

✻ Moreouer in those dayes, after that tribulacion, the sonne shall were darke, and the mone shall not gyue her lyght, and the sterres of heuen shall fall, and the powers which are in heuen shall moue. And then shall they se the sonne of man commynge in the clowdes, with great power and glory. And then shal he sende his aungels, and shal gather together his chosen from the lower wyndes, and from the one ende of the worlde to thother.

Learne a similitude of the fygge tree. When his braūches are yet tender, and hath brought forth leaues, ye knowe that sommer is neare. So when ye se these come to passe, vnderstande that it is nye, at the dores. Verely I saye vnto you, that this generacion shal not passe, tyl all these thynges be done. Heuen and erth shall passe, but my wordes shall not passe. But of the daye and houre knoweth no man, no not the aungels which are in heuen; ✻ neither the sonne him selfe, saue the father onely.

✻ Neyther the sonne him selfe &c. As cō cernynge his manhode he was lesse then his father / & therfore knewe it not although by his Godhede he knewe it.

Take hede, watche, and pray, for ye knowe not when the time is. As a man which is gone in to a straunge countrey, and hathe lefte his houle, and gruen auctorite to his seruauntes, and to euery man his worke, and commaunded the porter to watche. Watche therfore, for ye know not when the master of the houle wyll come, whether at euen, or at mydnyght / whether at the cocke crowynge, or in the daunynge: lest yf he come sodaynly, he shulde fynde you slepynge. And that I saye to you, I saye to all, watche.

¶ Mary Magdelen anoynteth Christ. The passeouer is eaten. Christ is taken. Peter denyeth him: with many other thynges that were demaunded of Christ.

CAPI. XIIII.

A ✻ Fter two dayes folowed Ester, and the dayes of swete breed. And the hygh priestes and the Scribes sought howe to take hym by gyle and put him to deth. But they sayd: not in the feest daye, lest any rore aryse amonge the people. A Math.xxvi.a Luke.xxii.a

✻ When he was in Bethani, in the houle of Symon the leper, as he sate at meate, there came a woman, hauynge an alabaster bore of oyntmente called narde, that was pure and costly / and she brake the bore and powred it on his heed. Now there were some that were not content in them selues, and sayde: what neded this waste of oyntment? For it might haue ben solde for more then.iii. hundred pens, and ben gruen vnto the poore. And they grudged agaynst her. Math.xxvi.a John.xii.a

But Jesus sayde: let her be in reste, why trouble ye her? She hathe wrought a good worke on me. For ye haue poore with you alwayes / and when so euer ye wyll ye maye do them good, but me ye haue not alwayes. She hath done that she coulde / she came aforehande to anoynt my body to his buryngwarde. Undoubtedly I saye vnto you: where so euer this gospell shall be preached throughout the hole worlde, this also that she hath done, shall be tolde in remembraunce of her.

✻ And Judas Iskariot one of the twelue went away vnto the chefe priestes, to betray him vnto them. When they herde that, they were glad, and promysed to gyue him money. And he sought howe he myght conueniently betraye hym. B Math.xxvi.b Luke.xxii.a

And the fyrst daye of swete breed, when men offre the Paskall lambe, his disciples sayde vnto hym: Where wylte thou that we goo and prepare that thou mayste eate the Ester lambe? And he sent forth two of his disciples and sayd vnto them. Go ye in to the cytie, and there shal a man mete you bearyng a tankard of water, folowe hym. And whither so euer he goeth in, say to the goodman of the houle, the

master asketh where is the gest chābre, where
I shall eate the Ester lambe with my disci-
ples, and he will shewe you a greate parlour
paued and prepared: there make redy for vs.
And his disciples went forth and came to the
cite, and founde as he had sayd vnto them, and
made redy the Ester lambe.

C Matt.xxvi.b. Luke.xxii.b. Iohn.xiii.c.

And at euen he came with the. xii. And
whyle they sate at borde and ate: Iesus sayd.
Verely I saye vnto you, that one of you shall
betraye me whiche eateth with me. And they
began to mourne, and to saye to hym one by
one: is it I? And an other sayd: is it I? He
answered and said vnto them: One of the xii.
whiche dyppeth with me in the platter. The
sonne of man goeth as it is written of hym:
but wo be to that man by whom the sonne of
man is betrayed. Good were it for him, if that
man had neuer ben borne.

The lordes Supper.

And whyle they ate, Iesus toke breed, blessed
and brake, and gaue to them and sayd. Take,
eate, this is my body. And he toke the cup, gaue
thankes, & gaue it to them, and they all dranke
of it. And he said vnto them: this is my blood
of the new couenaunt, which is shed for many.
Verely I say vnto you, I shal drynke no more
of this frute of the vyne, tyll that daye that I
drynke it newe in the kyngdome of God. And
when they had geuen prayses, they went out
to mount Oliuet.

And Iesus saith vnto them: All ye shal be of-
fended thorow me this night. For it is writen:
I will smyte the shepherde, and the shepe shal
be skattered. But after I am risen again, I
will go in to Galile before you. Peter sayd
vnto him. Although all men shulde be offended
yet would not I. And Iesus said vnto him. Ve-
rely I saye vnto the, that to daye euen in this
night before the cocke crowe twyse, thou shalt
deny me thryse. And he spake boldlyer, no yf I
shulde dye with the, I wyl not deny the. Lyke-
wyse also sayd they all.

Peter ye shal be offended Matt.xxvi.c. Luke.xxii.c. Iohn.xiii.c

D Matt.xxvi.c

And they came in to a place named Bethse-
mani. And he sayeth to his disciples: Sytte ye
here whyle I go apart & pray. And he toke with
him Peter, James and Iohn, and he began to
waxe abashed, and to be in an agony, and sayd
vnto them: My soule is very heuy euen vnto
the death, tary here and watche. And he went
forth a lytle, and fell downe on the ground and
prayed, that if it were possible, the hour might
passe from him. And he sayd: & Abba father, all
thynges are possible vnto the, take away this
cup from me. Neuertheles, not what I will,
but what thou wylt, be done.

E Matth.xxvi.d Luke.xxii.c

And he came and founde them slepyng, and
sayd to Peter: Symon slepest thou? Couldest
not thou watche with me one houre? watche
ye and praye, lest ye entre into temptation, the
spirite is redye, but the flesshe is weyke. And
agayne he went awaye and prayde and spake
the same wordes. And he returned and founde
them a slepe agayne, for their eyes were hea-
uye: neyther wyst they what to answere him.
And he came the thyrde tyme, and sayde vnto
them: slepe henforth and take your ease, it is
ynough. The hour is come: beholde, the sonne
of man shall be betrayed in to the handes of
synners. Aryse vp, let vs go. Lo, he that betray-
eth me, is at hande.

And forthwith whyle he yet spake, came
Iudas one of the twelue, and with hym a
greate route of people with swerdes and staues
from the hyghe preestes and Scribes, and
elders. And he that betrayed hym had geuen
them a watche worde, sayinge: who so euer
I do kysse, he it is; take hym and leade hym
awaye warely. And as soone as he was come,
he wente anone to hym, and sayde vnto hym:
master master, and kyssed hym. And they layde
their handes on hym, and toke hym. And one
of them that stode by, drewe out his swerde,
and smote a seruaunt of the hyghe preest, and
cut of his eare.

And Iesus answered and said vnto them ye
be come out as vnto a theife with swerdes and
with staues to take me. I was daily with you
in the temple teachynge, and ye toke me not,
but that the scriptures shoulde be fulfylled. And
they all forsoke hym and ranne awaye. And
there folowed him a certayne ponge man, clo-
thed in lynnen vpon the bare, & the ponge men
caught him, and he lefte his lynnen, and fledde
from them naked. & And they led Iesus away
to the hyest preest of all, and to hym came all
the hye preestes and the elders, and the Scri-
bes. And Peter folowed hym a great way of,
euen in to the palace of the hye preest, and sat
with the seruauntes, and warmed hym selfe
at the fyre.

And the hyghe preestes, and all the counsyle
sought for wytnes agaynst Iesu, to put him to
death, & founde none. For many bare false wyt-
nes agaynst hym, but their witnes agreed not
together. And there arose certeyn and brought
false wytnes agaynst hym, sayinge: We herde
him say: I wil destroye this temple made with
handes, and within thre dayes I wyll buylde
an other made without handes. But their wit-
nesse agreed not together.

And the hyghest preest stode vp amonges
them, and asked Iesus, sayinge: Answerest
thou nothynge? Howe is it that these beare
wytnes agaynst the? And he helde his peace,
and answered nothynge. Agayne the hyghest
preest asked him, and sayd vnto hym. Art thou
Christ the sonne of the blessed? Iesus sayd, I
am. & And ye shall se the sonne of man syt on
the ryghte hande of power, and come in the
cloudes of heuen. Then the hyest preest rente
his clothes and sayde: what nede we any fur-
ther of witnes? ye haue herd blasphemy, what
thinke ye? And they all condempned him that
he was worthye of deathe. And some began to
spyt at him, and to couer his face, and to beate
him with fystes, and to saye vnto hym, arede
vnto vs. And the seruauntes bosted him on
the face.

G

And as Peter was benethe in the palace,
there came one of the wenches of the hyghest
preest, and when she sawe Peter warmynge
him selfe, she loked on him and sayd: wast not
thou also with Iesus of Nazareth? And he de-
nied it saying: I know not him, neither wote
I what thou sayest. And he went out in to the
porche, and the cocke crewe. And a damsell
saw

sawe him, and agayne began to saye to them that stode by, this is one of them. And he denyed it agayn. And anone after they that stode by, sayd agayne to Peter: surely thou art one of them, for thou art of Galile, and thy speche agreeth therto. And he began to curse and to sweare, sayinge: I knowe not this man of whome ye speake. and agayn the cocke crewe, * and Peter remembred the worde that Jesus sayde vnto hym, before the cocke crowe twyse, thou shalte denye me thryse, and began to wepe.

¶ The passyon of Christ. Of his deth and burpall.

CAPI. XV.

A Nd anone in the dawning, the hye preestes holde counsell with the elders and the Scribes, and the hole congregacion, and bounde Jesus and led hym away and deliuered him to Pylate. And Pilate asked him: art thou the kynge of the Jewes? And he answered & sayd vnto him: thou sayest. And the hye preestes accused him of many thinges. Pilate asked him agayne sayinge: * Answerest thou nothyng? Beholde how many thynges they lay vnto thy charge. Jesus answered neuer a worde, so that Pylate meruayled.

At that feest Pilate was wont to deliuer at their pleasure a prysoner, whome so euer they wolde desyre. Now there was one named Barrabas, which lay bound with them that made insurrection, & in the insurrection committed murther. And the people called vnto him, and began to desire accordyng as he had euer done vnto them. Pylate answered them and sayde: Wyll ye that I loose vnto you the kynge of Jewes? For he knewe that the hygh preestes had deliuered him of enuy. But the high preestes had moued the people that he wolde rather deliuer Barrabas vnto them.

And Pylate answered agayn, and sayd vnto them: * what wyl ye then that I do with him whome ye call the kynge of Jewes? And they cryed agayne: crucifye him. Pylate sayd vnto them: what euyl hath he done? And they cried the more feruently: Crucifye him. And so Pylate wyllyng to content the people, loosed them Barrabas, and deliuered Jesus when he had scourged him, for to be crucifyed.

And the souldiers led it him awaye in to the common hall, and called togither the hole multitude, and they clothed him with purple, and they platted a crowne of thornes & crowned hym withall, and began to salute him. Hayle kynge of the Jewes. And they smote hym on the heed with a rede, and spat vpon him, and worshypped him.

And when they had mocked him, they vnclothed hym of the purple, and put his owne clothes on him and ledde him out, to crucifye hym. * And they compelled one that passed by called Symon of Syrene (whiche came out of the countrey, and was father of Alexander and Rufus) to beare his crosse. And they broughte hym to a place named Golgotha (whiche is interpreted, the place of deed mens skulles) and they gaue hym to drynke, wyne myngled with myrre, but he toke it not.

And when they had crucified him, they parted his garmentes, castynge lottes for them, what euery man shulde haue. Nowe it was a bowte the thyrde houre, and they crucified him And the tytle of his cause was wrytten: The kynge of the Jewes. And they crucifye with him two theues: the one on the ryght hande, and the other on his lefte. And the scripture was fulfylled which sayth: * he was counted amonge the wycked. Esaye liii. b.

* And they that went by rayled on him: waggyng their heedes and sayinge: Wo be to the that destroyest the temple, and buildest it in .iii. dayes: saue thy selfe, and come downe from the crosse. Lykewyse also mocked hym the hyghe preestes amonge them selues with the scribes, and sayd: he saued other men, him selfe he can not saue. Let Christ the kyng of Israel now descende from the crosse, that we maye se and beleue. And they that were crucifyed with him, reuyled him also. Mat. xxvii. c. Luke. xxiii. a.

And when the syxte houre was come, darkenes arose ouer all the erth tyl the nynth houre. And at the nynth houre Jesus cryed with a loude voyce, sayinge: Eli Eli, lamasabathani, whiche is interpreted: * My God my God, why hast thou forsaken me. And some of them that stode by, when they herde that sayd: beholde he calleth for Helye. And one ranne and fylled a sponge full of vynegre, and put it on a rede, and gaue hym to drynke: sayinge: let hym alone, let vs se whether Helye wyll come and take hym downe Mat. xxvii. c D

But Jesus cryed with a loude voyce, and gaue vp the ghoste. And the vayle of the temple dyd rente in two peces, from the toppe to the botome. And when the Centurion whiche stode before him, sawe that he so cryed & gaue vp the ghost, he sayde Truly this man was the sonne of God. There were also women a farre of beholdyng hym, amonge whome was Mary Magdaleyn, and Mary the mother of James the lytle, and of Joses, and Mary Salome: whiche also when he was in Galile, folowed him, and ministred vnto him, and many other women which came vp with him vnto Jerusalem.

And now when night was come (bycause it was the euen that goeth before the Saboth) Joseph of Arimathia a noble Senatour, which also loked for the kyndome of God, came and went in boldly vnto Pylate and begged the bodye of Jesu. And Pylate marueyled that he was alredy dede, and called vnto him the Centurion, and asked of hym whether he had ben any while dede. And when he knewe the truth of the * Centurion, he gaue the bodye to Joseph. And he bought a lynnen clothe, and toke hym downe, & wrapped him in a lynnen cloth, and layd him in a tombe that was hewen out of the rocke. And Mary Magdaleyn, & Mary Joses beheld where he was layde. * Centurion is a Capteyn of an hundyth men.

¶ Christ is risen agayne and apered to the Apostles to whom he commyteth the preachynge of the Gospell.

CAPI. XVI.

And

a Mat. xvi. a Luke xxiiii. a John xx. a

AND when the Sabboth daye was past Mary Magdalene, & Mary of James, and Salome, bought odoure that they myght come and anoynt hym. And erly in the morninge the next day after the Sabboth daye, they came vnto the sepulcre, when the soonne was risen. And they sayd one to another, who shall roll vs away the stone from the doore of the sepulcre? And when they loked, they sawe how the stone was rolled away, for it was a very great one. And they went in to the sepulcre, and sawe a yong man sytting on the ryght syde, clothed in a longe white garment, and they were abashed. & And he sayd vnto them, be not afrayed: ye seke Jesus of Nazareth, which was crucified. He is risen, he is not here. Beholde the place where they dyd put hym. But go your way and tell your disciples and namely Peter, that he goeth before you in to Galile: there shall ye se hym, as he sayd vnto you. & And they went out quickly and fled from the sepulcre, for they trembled and were amased. Neyther sayd they any thinge to any man, for they were afrayd.

a When Jesus was risen the morow after the Sabboth daye, he appeared first to Mary Magdalene, out of whom he cast seuen deuyls. And she went and tolde them that were with him as they mourned and wepte. And though they herd that he was alyue, and had appered to her, yet they beleued it not. a After that he appered vnto two of them in a straunge figure as they walked, and went in to the countrey. And they went and tolde it to the reste. But they beleued them neyther. &

a After that, he appered vnto the eleuen as they sate at meate, and cast in their teeth their vnbeleue and hardnes of hert, because they beleued not them which had sene hym after his resurrection. And he sayde vnto them: Go ye in to all the worlde, and preache the glad tydynges to all creatures. He that beleueth and is baptysed, shall be saued. But he that beleueth not, shall be damned.

And these tokenes shall folowe them that beleue. In my name they shall cast out deuyls, and shall speke with newe tonges, and shal take serpentes. And if they drinke any deedly thing, it shall not hurte them. They shall laye their handes on the sycke, and they shall recouer.

So then when the Lorde had spoken vnto them, he was receyued in to heuen, and sate hym downe on the ryghte hande of God. But they went forthe and preached euery where. And the Lorde wrought with them, and confyrmed the worde with signes that folowed. &

¶ The ende of the Gospell after S. Marke.

The Gospell after S. Luke.

FOr as moche as many haue taken in hand to compyle a treatyse of those thynges, which be surely knowen amonge vs, euen as they declared them vnto vs which from the begynninge sawe them themselues, and were ministers of the doynge: I thought good also, seruynge thygently all thynges from the begynninge, to write orderly vnto the good Theophilus, that thou myghtest knowe the certentye of those thinges wherein thou wert by mouthe instructed.

¶ The conception and birth of Iohn the baptyst. The conception of Christ. The thankfull songes of Mary and Zachary.

CAPI. I.

THere was in the dayes of Herode the kynge of Jurye a certayne prest named Zachary, of the course of Abia. And his wife was of the doughters of Aaron, & her name was Elisabeth. Bothe were perfecte before God, and walked in all the lawes and ordinaunces of the Lorde without reproue. And they had no childe, because Elisabeth was barayn, and bothe were well stryken in age.

And it came to passe, as he executed the prestes office before God, as his course came accordynge to the custome of the prestes office, his lot was to burne encense. And he went in to the temple of the Lorde, and the hole multitude of the people were without in prayer whyle the incese was a burninge. And there appered vnto hym an aungell of the Lorde standynge on the ryght syde of the aulter of incense. And when Zachary sawe hym, he was abasshed, and feare came on hym.

But the aungell sayd vnto hym: feare not Zachary, for thy prayer is herde: & And thy wife Elisabeth shall beare the a sonne, & thou shalt call his name Johñ, and thou shalt haue ioye and gladnes, and many shal reioyce at his birth. For he shall be great in the syght of the Lorde, & shall neither drynke wyne ne stronge drynke. And he shall be fylled wt the holy ghost, euen in his mothers wombe: and many of the children of Israel shal he turne to their Lorde God. And he shall go before hym in the spirite and power of Helias, to turne the heertes of the fathers to the children, and the vnbeleuers to the wysdome of the iust men to make the people redy to the Lorde.

And Zachary sayd vnto the aungell: whereby shall I knowe this: seynge I am olde, and my wife well stryken in yeres. The aungell answered and sayde vnto hym. I am Gabriel that stande in the syght of God, and am sent to speke vnto the: and to shewe the these glad tydynges. And beholde, thou shalte be domme, and not be able to speake, tyll the tyme that these be performed, because thou beleuedst not my wordes, which shalbe fulfylled in their season.

And the people wayted for Zachary, and maruey-

maruayled that he tarryed in the temple. And when he came out, he coulde not speake vnto them, wherby they perceyued that he had sene some vision in the temple. And he beckened vnto them, and remayned speacheles.

C ✣ And it fortuned, as sone as the tyme of his office was out, he departed home in to his owne house. And after those dayes, his wyfe Elizabeth conceyued, and hyd her selfe .v. monethes, saying: This wise hath god delt with me, in the dayes when he loked on me, to take from me the rebuke that I suffred among men. And in the .vi. moneth the aungell Gabriel was sent from God vnto a cyty of Galile, named Nazareth, to a virgin spoused to a man whose name was Joseph of ꝑ house of David, and the virgins name was Mary. And the aungell went in vnto her, and sayd. Hayle full of grace, the Lorde with the: blessed arte thou amonge women.

When she sawe hym, she was abashed at his saynge: and cast in her mynde what maner of greetynge that shulde be. And the aungell sayd vnto her: feare not Mary, for thou hast founde grace with God. Lo, thou shalte conceyue in thy wombe, & shalt beare a sonne, and shalt cal his name Jesus. He shal be great, and shal be called the sonne of the highest. And the Lorde God shall gyue vnto him the seate of his father David, and he shall raygne ouer the house of Jacob for euer, and of his kyngdom shall be none ende.

Then sayd Mary vnto the aungell: How shall this be, seyng I knowe not man? And the aungell answered and sayd vnto her: The holy ghost shal come vpon the, and the power of the hyest shall ouersh adowe the. ✣ Therfore also that holy thyng which shal be borne, shall be called the sonne of God. And beholde thy cosyn Elizabeth, she hath also conceyued a son in her age. And this is her syxte moneth, whiche was called bareyn: for with God can nothynge be impossible. And Mary sayde: beholde the handemayde of the Lorde: be it vnto me as thou hast sayde. ✣ And the aungell departed from her.

✣ Mary arose in those dayes, and went in to the mountaynes with haste, in to a cyte of Jury, & entred in to the house of Zachary, and greeted Elizabeth. And it fortuned as Elizabeth herde the greetyng of Mary, the babe sprange in her belly. And Elizabeth was filled with the holy ghost, and cryed with a loude voyce, and sayd: Blessed arte thou amonge women, and blessed is the fruite of thy wombe. And whence happeneth this vnto me, that the mother of my Lorde shulde come vnto me? For lo, as sone as the voyce of thy greetynge sounded in myne eares, the babe sprang in my belly for ioye. And blessed art thou that beleuedst, for those thinges shall be performed, which were tolde the from the Lorde. And Mary sayd:

My soule magnifieth the Lorde. And my spirite reioyseth in God my sauyour. ✣ For he hath loked on ꝑ baasenes of his handmayde. Beholde nowe from henceforth shall all kyndredes call me blessed. For he that is mighty hathe done to me greate thynges, and holy is his name. And his mercy is on them that feare hym throughout all generations. He sheweth strength with his arme, he scatereth them that are proude in the deuyse of their herte. He putteth downe the mighty from their seates, and exalteth vp the lowly. He filleth the hungry with good thynges, and sendeth the rych emptye. He remembryng mercye, hath taken his seruaunt Israel.

✣ Euen as he promysed to our fathers, to Abraham, and to his seed for euer. And Mary abode with her about .iij. monethes, and returned agayne to her owne house. Gene xviij.a

✣ Elizabethes time was come that she shuld be delyuered, and she brought forthe a sonne. And her neyghbours and her cosyns herde tell how the Lorde had shewed great mercy vpon her, and they reioysed with her.

And it befell the eyght day, they came to circumcyse the chylde, and called his name Zacharye, after the name of his father. And his mother answered and sayd: not so, but he shal be called John. And they said vnto her. There is none of thy kynne that is named with this name. And they made signes to his father how he wolde haue him called. And he askynge for wrytynge tables wrote sayinge: his name is John. And they merueyled all. And his mouth was opened forthwith, and his tonge, and he spake, prayeng God. And fere came on all them that dwelt nygh vnto them. And all these sayinges were noysed abrode throughout all the hyll countrey of Jury, and all they that herde them, layde them vp in their hertes, sayinge: What maner chylde shal this be? And the hande of the Lorde was with him.

And his father Zachary was fylled with the holy ghost, and prophecyed, sayinge: Benedictus.

Blessed be the Lorde God of Israel, for he hathe vysyted and made redempcyon of his people. ✣

And hath reysed vp an horne of helth vnto vs in the house of his seruaunt David. C

Euen as he promysed by the mouth of his holy prophetes which were sithens the worlde began. That we shulde be saued from our enemyes, and from the handes of all that hate vs.

To fulfyll the mercye promysed to our fathers, and to remembre his holy couenaunt.

✣ And to graunte the othe which he sware to our father Abraham. And to gyue vnto vs, that we beinge ryd out of the handes of our enemyes, myght serue hym without feare, all the dayes of our lyfe, in holynes and ryghtwysnes before hym. And thou chylde shalte be called the prophete of the highest: for thou shalte go before the face of the Lorde, to prepare his wayes. And to gyue knowledge of helthe vnto his people, to the forgeuenes of synnes. Through the tender mercye of our God, whereby the ꝑ dayespringe from an hygh hath vysited vs. Gene xxiij.b

ꝑ Christ is the dayespringe that geueth light to them that sit in darkenes of the ignorance of God.

To gyue lyght to them that sate in darkenes, and in shadowe of deth, and to direct our feete in to the waye of peace. And the chylde grewe and waxed stronge in spirite, and was in wyldernes, tyll the daye came when he shulde shewe hym selfe vnto Israel.

The birth and circumcision of Christ. How he was presented in the temple. How Symeon and Anna prophesyed of him. And how he was founden the temple amonge the doctours.

CAPI. II.

A And it chaunced in those dayes, that there went out a commaundement from Auguste themperour, that all the worlde sholde be taxed. And this taxing was the fyrst, and executed when Syrenius was lieutenaut in Syria. And euery man went vnto his owne cyte to be taxed. And Ioseph also went vp from Galilea to a cyte called Nazareth, in to Iury, vnto the cyty of Dauid whiche is called Bethleem, because he was of the house and lynage of Dauid, to be taxed with Marye his spoused wyfe which was with chylde.

And it fortuned whyle they were there, her tyme was come that she sholde be delyuered. And she brought forth her fyrst begoten sonne, and wrapped him in swaddlynge clothes, and layde him in a manger, because there was no roume for them within the Inne.

B And there were in the same regyon shepherdes abydynge in the felde, and watchynge theyr flocke by nyght. And lo, thaungell of the Lorde stode harde by them, and the brightnes of the Lorde shone rounde about them, & they were sore afrayde. But the aungell sayde vnto them. Be not afrayde. For beholde, I bring you tydynges of greate ioye that shall come to all the people, for vnto you is borne this daye in the cyty of Dauid, a sauiour whiche is Christe the Lorde, & take this for a sygne: ye shall fynde the chylde swadled, and layde in a manger. And sodenly there was with the aungell a multitude of heuenly fowdreres, prayesynge God, and sayenge: Glorye to God on hye, and peace in the erth, in men reioysynge.

Psalm. 113. in exitu.

C And it fortuned, as soone as the aungelles were gone awaye frome them in to heauen, + the shepherdes sayd one to an other: let vs go vnto Bethleem, and se this thynge that is happened, whiche the Lorde hath shewed vnto vs. And they came with haste, and founde Marye and Ioseph, and the babe layde in a manger. And when they had sene it they publyshed abrode the sayenge, whiche was tolde them of that chylde. And all that herd it, wondred at those thynges, which were tolde them of the shepherdes. But Marye kept all those sayenges, ponderynge them in her herte. And the shepherdes returned glorifyenge and prayesynge God for all that they had herde and sene, euen as it was tolde vnto them. ✠

+ And when the eyght day was come that the chylde sholde be circumcised, his name was called Iesus, which was named of the aungell before he was conceyued in the wombe. ✠

D + And when the tyme of theyr purifycation (after the lawe of Moses) was come, they broughte him to Hierusalem, to present him to the Lorde: as it is written in the lawe of the Lorde: euery man chylde that fyrste openeth the wombe, shall be called holy to the Lorde) and to offre (as it is sayde in the lawe of the Lorde) a payre of turtle doues, or two

Leuit. xii. b

Exod. xiii. a

yonge pygeons. And beholde, there was a man in Hierusalē, whose name was Symeon. And the same man was iuste and feared God, and longed for the comforte of Israel, and the holy goost was in him. And an answere was gyuen him of the holy ghoste, that he sholde not se death, before he had sene the Lordes Christe. And he came in spirite in to the temple.

And when the father and mother broughte in the chylde Iesus, to do for him after the custome of the lawe, then toke he him vp in his armes and sayd. Lorde, nowe lettest thou thy seruaunt departe in peace, accordynge to the worde. For myne eyes haue sene the same our sent frome the. Which thou hast prepared before the face of all people. A lyghte to lighten the gentyles, and the glory of thy people Israel. ✠ Luke ii. c

+ And his father and mother mercueyled at those thynges which were spoken of him. And Symeon blessed them, & sayd vnto Marye his mother beholde, this chylde shal be the fall and ryesynge of many in Israel, and a sygne whiche shall be spoken agaynste. And moreouer the swerde shall pearce thy soule, that the thoughtes of many hertes may be opened.

And there was a prophetesse, one Anna the doughter of Phanuel, of the tryde of Aser: which was of a great age, and had lyued with an husbande seuen yeres frome her virginite. And she had ben a wedowe aboute. iiii. score and foure yere, whiche went neuer out of the temple, but serued God with fastynge and prayer nyght and day. And the same came forth that same houre and prayesed the Lorde, and spake of him to all that loked for redemption in Hierusalem. I

And as sone as they had performed al thynges accordyng to the lawe of the Lorde, they returned in to Galile to theyr owne cyty Nazareth. And the chylde grewe and waxed stronge in spirite, and was fylled with wysdome, and the grace of God was with him. ✠

And his father and mother went to Hierusalem euery yere at the feest of Ester. + And when he was. xii. yere olde, they wente vp to Hierusalem after the custome of the feest. And when they had fulfilled the dayes, as they returned home, the chylde Iesus abode styll in Hierusalem vnknowing to his father and mother. For they supposed he had ben in the companye, and therfore came a dayes iourney and soughte him amonge theyr kynsfolke and acquayntaunce. And when they founde him not, they went backe agayne to Hierusalem, and soughte him. And it fortuned after thre dayes that they founde him in the temple, syttyng in the myddes of the doctours, both hearing them and askyng them. And all that herde him mercueyled at his vnderstandyng and answeres. K

And when they saw him they were astonied. And his mother sayd vnto him: Sonne, why hast thou thus dealte with vs? Beholde, thy father and I haue sought the sorowynge. And he sayd vnto them, howe is it that ye soughte me? Wist ye not that I must go about my fathers busines? And they vnderstode not that sayenge that he spake to them. And he wente

with

with them, and came to Nazareth, and was obedient to them. And his mother kepte all these thinges in her herte. And Jesus increased in wysdome and age, and in fauoure with God and man. ℣

¶ The preachynge, baptyme, and pedegrewe of Christ. ¶ The baptyme of Christe. ¶ and a recytall of the generacion of the fathers.

CAPI. III.

IN the fyfteene yere of the raygne of Tiberius Themperour, Pontius Pilate beynge ruler of Jury, and Herode beynge Tetrarch of Galile, and his brother Philip, Tetrarche in Iturea, and in the region of Trachonites, & Lysanias the Tetrarche of Abylene, when Anna and Caiphas were the hygge preistes, the worde of God came vnto Joan the sonne of Zachary, in the wyldernes. And he came into all the coostes about Jordan, preachynge the baptyme of repentaunce for the remission of synnes, as it is wryten in the boke of the sayenges of Esay the prophete, which sayth. ✠ The voyce of a cryar in wyldernes: prepare ye the waye of the Lorde, make his pathes straight. Euery valley shalbe fylled, and euery mountayne and hyl, shalbe brought lowe. And crooked thinges shalbe made streight, & the rough wayes shalbe made smooth: and all flesh shal se the sauoure lent of God. ℣

Then sayd he to the people that were come to be baptised of hym. O generacion of vypers who hath taught you to flee from the wrath to come? Bryng forthe ouer frutes of repentaunce, and begyn not to saye in your selues, we haue Abraham to oure father. For I saye vnto you: God is able of these stones, to reyse vp children vnto Abraham. Now also is the axe layde vnto the rote of the trees: so that euery tree which bringeth not forth good frute is hewen downe, and cast into the fyre.

And the people asked hym, sayenge: what shall we do then? He answered, and sayde to them: He that hath two cotes, let him parte with him that hath none: and he that hath meate, let him do lykewyse.

Then came also publicans to be baptised, & sayde vnto hym: Master, what shall we do? And he sayde vnto them: take no more then that which is appointed vnto you.

The soudyours lykewyse demaunded of hym, sayenge: and what shall we do? And he sayde vnto them. Oppresse you no man: neyther chalaunder any man: but be content with your wages.

As the people were in a doute, and all men disputed in their hertes of Joan, whether he were very Christ: Joan answered and sayd to them all: I baptyse you with water, but a stronger then I cometh after me, whose shoe latchet I am not worthy to vnlouse: he will baptyse you with the holy ghoost, and with fyre: who hath his fanne in his hande, & will purge his floor, and will gather the corne into his barne: but the chaffe will he burne with fyre vnquencheable. And many other thynges in his exhortation, preached he vnto the people.

Then Herode the Tetrarch when he was rebuked of him for Herodias his brother Philippes wyfe, and for all the euyls which Herode had done, put this to aboue all other euyls, and put Joan in prison.

✠ And it chaunce as all the people receyued baptyme (and when Jesus was baptysed, & dyd praye) the heauen was opened, and the holy ghost came downe in a bodely shape lyke a doue upon hym, and a voyce came from heauen sayenge: Thou arte my dere sonne, in the do I delyte.

And Jesus hym selfe was begynnynge as about thirty yere of age, as was supposed the sonne of Joseph: Which was of Heli:

Which was of Mathat:
Which was of Leui:
Which was of Melchi:
Which was of Janna:
Which was of Joseph:
Which was of Mattathias:
Which was of Amos:
Which was of Nahum:
Which was of Esli:
Which was of Nagge:
Which was of Maath:
Which was of Mattathias:
Which was of Semei:
Which was of Joseph:
Which was of Juda:
Which was of Joanna:
Which was of Rhesa:
Which was of Zorobabel:
Which was of Salathiel:
Which was of Neri:
Which was of Melchi:
Which was of Addi:
Which was of Cosam:
Which was of Elmadam:
Which was of Er:
Which was of Jesu:
Which was of Eliezer:
Which was of Joram:
Which was of Mattha:
Which was of Leui:
Which was of Simeon:
Which was of Juda:
Which was of Joseph:
Which was of Jonam:
Which was of Eliachim:
Which was of Melea:
Which was of Menam:
Which was of Mattathan:
Which was of Nathan:
Which was of David:
Which was of Jesse:
Which was of Obed:
Which was of Boos:
Which was of Salmon:
Naason:
Which was of Aminadab:
Which was of Aram:
Which was of Esrom:
Which was of Phares:
Which was of Juda:
Which was of Jacob:
Which was of Isaac:
Which was of Abraham:

Which

Whiche was of Thara:
Whiche was of Nachor:
Whiche was of Saruch:
Whiche was of Ragau:
Whiche was of Phalec:
Whiche was of Heber:
Whiche was of Sala:
Whiche was of Caman:
Whiche was of Arphaxat:
Whiche was of Sem:
Whiche was of Noe:
Whiche was of Lamech:
Whiche was of Mathusala:
Whiche was of Enoch:
Whiche was of Jareth:
Whiche was of Maleleel:
Whiche was of Caman:
Whiche was of Enos:
Whiche was of Seth:
Whiche was of Adam:
Whiche was of God.

¶ Jesus is led in to the wyldernesse / ouercommeth the deuyll / preacheth at Nazareth and Capernaum the Jewes despyte him / the deuyls knowledge him he cōmeth in to Peters house and doth great myracles.

CAPI. IIII.

Matth.iii.c. Marke.i.b

IEsus then full of the holy ghoste returned from Jordan, and was caryed of the spyrete into wyldernesse, and was. xl. dayes tempted of the deuel. And in those dayes ate he nothinge. And when they were ended, he afterwarde hongred. And the deuell sayde vnto hym: If thou be the sonne of God, cōmaunde this stone that it be breed. And Jesus answered hym, sayenge: ✠ It is wrytten, man shall not lyue by breed onely, but by euery worde of God.

Deut.viii.d.

And the deuell toke hym into an hyghe mountayne, and shewed hym all the kyngdome of the worlde euen in the twynklynge of an eye. And the deuyll sayde vnto hym: all this power will I gyue the, and the glory of them: for they be deliuered to me, and to whō so euer I wil, I gyue them. If thou therfore wilt worshipp me, they shalbe all thyne. Jesus answered him and sayde: Auoyde fro me Sathā. For it is wrytten: ✠ Thou shalt honoure the Lorde thy God and him onely serue.

Deut.vi.c

And he caryed hym to Jerusalem, and set hym on a pynacle of the temple, and sayd vnto hym: If thou be the sonne of God, caste thy selfe downe from hens. For it wrytten, ✠ he shall gyue his aungels charge ouer the, to kepe the, and with their handes they shal lyft the vp, that thou dashe not thy foote against a stone. Jesus answered and sayde to hym, it is sayde: ✠ thou shalt not tempte the Lorde thy God. As sone as the deuell had ended all his temptations: he departed from hym for a season.

Psal.xxxxi.c.

Deuter.vi.c

Matth.iii.c Marke.i.a

✠ And Jesus returned by the power of the spyrete into Galile, and there wente a fame of hym thorow out all the region rounde about. And he taught in their synagoges, and was commended of all men.

Matth.xiii.b.

✠ And he came to Nazareth where he was nourished, and as his custome was, went into the synagoge on the Sabboth dayes, & stode vp for to rede. And there was deliuered vnto hym the boke of the prophete Esai. And whē he had opened the boke, he founde the place, where it was wrytten. ✠ The spyrete of the Lorde vpon me, because he hathe annoynted me: to preache the Gospell to the poore, he hath sent me: and to heale the broken harted: to preache deliueraunce to the captiue, and syght to the blynde, and to deliuer the brused in forgyuenes, and preache the acceptable yere of the Lorde.

Marke.vi.a

Esaie.lxi.a

And he closed the boke, and gaue it agayne to the minister, and sate downe. And the eyes of all that were in the synagoge, were fastened on hym. And he began to saye vnto them. This day is this scripture fulfilled in your eares. And all bare hym wytnesse, and wondred at the gracious wordes whiche proceded out of his mouthe. ✠ and sayde: Is not this Josephs sonne?

And he sayde vnto them: In any wyse ye wyll saye vnto me this parable. Physicion, heale thy selfe. ✠ Whatsoeuer we haue herde done in Capernaum, do the same here in thy owne countrey. And he sayde, verely I saye vnto you: No prophet is receyued in his owne countrey.

But I tell you of a trouthe, ✠ many widowes were in Israel in the dayes of Helyas / when heauen was shut three yeres, and syx moncthes, when greate hongre was throughe out all the lande, and vnto none of them was Helyas sent, saue vnto Sarepta beside Sydon, vnto a woman, that was a widowe. ✠ And many lepers were in Israel in the tyme of Helyseus the prophete: and yet none of them was healed, saue Naaman of Syria.

iii.Reg.xvii.b. Jacob.v.b

iv.Reg.v.b

✠ And as many as were in ꝑ synagoge whē they herde that, were fylled with wrath: and rose vp, and thrust hym out of the cyte, & led hym euen vnto the edge of the hyll, whereon their cyte was buylt, to cast hym downe hedlynge. But he wente his waye euen thorowe the myddes of the. ✠ ✠ ✠ And came into Capernaum a cyte of Galile, and there taughte them on the Sabboth dayes. And they were astonyed at his doctryne: for his preachynge was with power. ✠ And in the synagoge there was a man, hauynge a spyrete, of an vncleane deuell, and cryed with a lowde voyce, sayenge: Let be, what haste thou to do with vs, thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the, what thou arte, euen the holy of God. And Jesus rebuked him sayenge: Be styll and come out of hym. And the deuell threwe hym in the myddes of them and came out of hym, and hurt hym not. And feare came on them all, & they talked amonge them selues, sayenge: What maner a thynge is this? for with auctoryte / and power / he commandeth the foule spyretes, and they come oute? And the fame of hym spred abrode thorowoute all places of the countrey rounde about. ✠

Matth.iv.b Marke.i.b

✠ ✠ And he arose vp, and came out of the Syna-

Synagoge, and entred into Simons house. And Simons mother in law was taken with a great ague, and they made intercessio to hym for her. And he stode ouer her, and rebuked the feuer: and it left her. And she forthwith arose and ministred vnto them.

When the sonne was downe, all they that had sycke persons taken with diuers diseases brought them vnto hym: and he layde his handes on euery one of them, and healed them. And diuels also came oute of many of them, crienge & sayenge: thou arte Christ the sonne of God. And he rebuked them, and suffered them not to speake: for they knewe that he was Christ.

As sone as it was daye, he departed & went awaye into a wylsome place, and the people sought hym and came to hym, and kepte hym that he shulde not departe from them. And he sayde vnto them. I muste to other cyties also preache the kyngdome of God: for therfore am I sente. And he preached in the Synagoges of Galile.

¶ Christe preacheth in the shyppe. The disciples forsake all and folowe hym. He cleanseth the leper, healeth the man of the palsey, calleth Mathew the custumer, and eateth with open synners.

CAPI. V.

IT came to passe as the people preased vpon hym, to heare the worde of God, that he stode by the lake of Genezareth: and saw two shyppes stande by the lake syde, but the fyshermen were gone oute of them, and were washynge their nettes. And he entred into one of the shyppes, whiche pertayned to Simon, and prayed him, that he wold thrust out a lytell from the lande. And he sate downe and taught the people oute of the shyp. When he had left speaking, he sayd vnto Simō: launche out into the depe, and let shyp your nettes to make a draught. And Simon answered and sayde to hym: Master, we haue labored all nyght, and haue taken nothinge: Neuertheles at thy word I will lose forth the net. And when they had so done, they inclosed a greate multitude of fysshes. And their net brake: but they made signes to their felowes which were in the other shyp, that they shuld come & helpe them. And they came: and filled both ye shyppes that they soncke agayne.

When Simon Peter sawe that, he fell downe at Iesus knees, sayenge: Lorde, go frome me, for I am a synfull man. For he was vtterly astonyed and all that were with hym, at the draught of fysshe whiche they toke: and so was also Iames and Iohn, the sonnes of Zebede, whiche were partners with Simō. And Iesus sayde vnto Simon: Feare not, fro henceforthe thou shalte catche men. And they brought the shyppes to lande, and forsoke all and folowed him.

And it happened as he was in a certayne cytie: Beholde, there was a man full of Leprosy: and when he had espyed Iesus, he fell on his face, and besought hym, sayeng: Lorde, yf thou wilt, thou canst make me cleane. And he stretched forth his hande, and touched him sayenge: I will, be thou cleane. And anone the leprosy departed frome him. And he warned him, that he shulde tell no man: but that he shulde goo, and shewe hym selfe to the Preste, and offer for his clensynge accordynge as Moses commaundement was, for a wytnes vnto them. Leuit. xiii.

But the more went the fame abrode of him and moche people assembled to heare, and to be healed of him, of their diseases. And he kept him selfe apart in the wyldernesses, and gaue hym selfe to prayer. Marche. ii.

And it happened on a certayn daye, that he taughte: and there sate the Pharises, and doctours of lawe, whiche were come out of all the townes of Galile, Iurie, and Ierusalem. And the power of the Lorde was to heale the. And beholde, men brought a man lyenge in his bed, whiche was taken with a palsy: and sought to bringe him in, and to laye hym before hym. And when they coulde not fynde by what waye they myghte bringe hym in, because of the preasse, they went vp on the toppe of the house, and let hym downe thorow the tylynge, bed and all, in the myddes before Iesus. When he sawe their faith, he sayde vnto hym: Man, thy synnes are forgyuen the. And the Scribes and Pharises beganne to thinke, sayenge: Who is this, whiche speaketh blasphemy? And who can forgyue synnes but God onely. Math. ix. Marche. ii.

When Iesus perceyued their thoughtes, he answered, and sayde vnto them: What thynke ye in your hertes? Whether is easyer to saye, thy synnes are forgyuen the, or to saye: aryse and walke? But that ye maye knowe, that the sonne of man hath power to forgyue synnes on earth, he sayd vnto the sycke of the palsy: I saye to the, aryse, take vp thy bed, and go home to thy house. And anone he rose vp before them, and tooke vp his bed whereon he laye, and departed to his owne house, praysinge God. And they were all amased, and they lauded God, and were fylled with feare, sayenge: We haue sene straunge thynges to daye.

And after that he went forth and sawe a custumer named Leuy, sittynge at the receyte of custome, and sayde vnto hym: folowe me. And he left all, rose vp, and folowed hym. And that same Leui made hym a greate feaste at home in his owne house. And there was a great company of publicans and of other that sate at meate with hym. And the Scribes & Pharises murmured against his disciples, sayenge: Why eate ye and drynke ye with custumers and synners? Iesus answered, and sayd vnto them: They that are hole, nede not the Phisicion: but they that are sicke. I came not to call the ryghtwyse, but synners, to repentaunce. Math. ix. Marche. ii.

Then they sayd vnto him: Why do the disciples of Iohn fast often, and praye, and the disciples of the Pharises also: but thyne eate and drynke? And he sayde vnto them: Can ye make the chyldren of the brydegrome fast, as longe as the brydegrome is present with the?

The

The dayes shall come, when the bridgrome shall be taken awaye frome them: then shall they fast in those dayes.

And he spake vnto them a similitude: No man putteth a pece of a newe garment, into an olde garment: for yf he do: then breaketh he the newe, and the pece that was taken out of the newe, agreeth not with the olde. Also no man powreth new wyne into olde vessels. For yf he do, the newe wyne shall breake the vessels, and shall renne out it selfe, & the vessels shall perysshe: But newe wyne must be powred into newe vessels, and both are preserued. Also, no man that drynketh old wyne forthwith can awaye with newe, for he saith, the olde is better.

Christ reuyleth the disciples that pluckе the eares of corne: he healeth the man with the wyddred hande: chuseth his twelue Apostles: maketh a swete sermon and teacheth to do good for euyll.

CAPI. VI.

Marth. xii. a Marc. ii. b

IT happened on an other Sabboth, that he went thorowe the cornе felde, and that his disciples pluckеd the eares of corne, and ate and rubbed them in their hādes. And certayne of the Pharises sayde vnto them: Why do ye that whiche is not lawfull to do on the Sabboth dayes? And Jesus answered them, and sayde: * Haue ye not redd what Dauid dyd, when he hym selfe was an hungered, and they which were with hym: howe he went into ✠ house of God, and toke and ate the loues of halowed bred, and gaue also to them whiche were with hym: whiche was not lawfull to eate, but for the prestes only. And he sayd vnto them: The sonne of man is Lorde of the Sabboth daye.

1. Reg. xxi. a

Marth. xii. a Marc. iii. a

✠ * And it fortuned in an other Sabboth also, that he entred into the Synagoge, and taughte. And there was a man whose ryghte hande was dryed vp. And the Scribes & Pharises watched hym, to se whether he wolde heale on the Sabboth daye, that they myght fynde an accusacion against him. But he knew their thoughtes, and sayde to the man which had the wyddred hande: Ryse vp, and stande forthe in the myddes. And he arose and stepped forthe. Then sayde Jesus vnto them: I will aske you a question: Whether is it lawfull on the Sabboth dayes to do good, or to do euyll? to saue lyfe or for to destroy it? And beholding them all rounde about, sayde vnto the man: Stretche forth thy hande. And he dyd so: and his hande was restored, and made as hole as the other. And they were fylled full of madnes and spake together, what they myght do to Jesu. ✠

Matth. xiiii. a Marc. vi. b Joan. vi. a

✠ And it befell in those dayes, that he went out into a mountayne for to praye, and continued all nyght in prayer to God. And as sone as it was daye, he called his disciples, and of them he chose twelue, whiche also he called ✠ Apostles: Simon whome, he named Peter, and Andrewe his brother, James and John, Philippe and Bartelemewe, Matthewe and Thomas, James the sonne of Alpheus, and Simon called Zelotes, and Judas James sonne, and Judas Iscariot, which same was the traytour.

✠ Apostles signifye legates Embaslo doures or messangers.

✠ And he came downe with them and stode in the playne felde, with the companye of his disciples, and a great multitude of people out of all partes of Jurie and Jerusalem, and from the see coste of Tyre and Sydon, which came to heare him, and to be healed, of their diseases: And they also that were vexed with foule spretes, and they were healed. And all the people prealed, to touche hym: For there went vertue out of hym, and healed them all.

D The beatitudes or blessinges.

And he lyfted vp his eyes vpon the disciples and sayde: Blessed be ye poore: for yours is ✠ kyngdome of God. Blessed are ye that hunger now: for ye shal be fylled. Blessed are ye that wepe now: for ye shall laughe. Blessed are ye when men hate you, and thrust you out of their companye, and raile, and abhorre your name as an euyll thynge, for the sonne of mās sake, Reioyse ye then, and be glad: for behold youre reward is greate in heauen. ✠ After this maner, their fathers entreated the Prophetes.

But wo be to you that are ryche: that haue therin youre consolacion. Wo be to you that are full: for ye shall hunger. Wo be to you that nowe laughe: For ye shall wayle, and wepe. Wo be to you when all men prayse you: for so dyd their fathers to the false Prophetes.

But I saye vnto you whiche heare: Loue your enemyes. Do good to them which hate you. Blesse them that curse you. And praye for them, whiche wrongfully trouble you. And vnto hym that smyteth the on the one cheke, offer also thother. And him that taketh awaye thy gowne, forbyd not to take thy cote also. Gyue to euery man that asketh of the. And of hym that taketh awaye thy goodes, aske the not agayne. * And as ye wolde men shuld do to you: so do ye to them lykewyse.

E Matth. v. a

If ye loue them, whiche loue you: what thanke are ye worthye of? For the very synners loue their louers. And yf ye do for them, whiche do for you: what thanke are ye worthy of? For the very synners do the same. If ye lende to them of whom ye hope to receyue, what thanke shall ye haue? for the very synners lende to synners, to receyue as moche agayne. Wherfore, loue ye your enemyes, do good and lende, lokynge for nothyng agayne: and your reward shall be great, and ye shall be the children of the hyghest: for he is kynde vnto the vnkynde and to the euyll.

F Matth. v. b

✠ Be ye therfore mercyfull, as your father is mercyfull. * Judge not, and ye shal not be iudged. Condemne not, and ye shall not be condemned. Forgyue, and ye shall be forgeue. Gyue, & it shalbe gyuen vnto you: good measure, pressed downe, shaken together, & runnynge ouer, shall men gyue into your bosomes. * For with what measure ye mete, with the same shall men mete to you agayne. Matth. vii. b

And he put forthe a similitude vnto them: Can the blynde, leade the blynde? Doo they not bothe then fall into the dyche? The disciple is not aboue his master. Euery man shall be perfecte, euen as his master is. Why lyste thou

thou a moote in thy brothers eye, and consyderest not the beame that is in thyne owne eye? Eyther howe canst thou saye to thy brother: Brother, let me pull out the moote that is in thyn eye: when thou perceyuest not the beame that is in thyne owne eye? Dissembler, caste out the beame out of thyne owne eye first, and then shalte thou se perfectly, to pull oute the moote of thy brothers eye. ✠.

✠ It is not a good tree that bringeth forth cupill fruite: neyther is that an cupill tre, that bringeth forth good fruite. For euery tree is knowen by his fruite. Neyther of thornes gather men fygges, nor of bushes gather they grapes. A good man out of the good treasure of his herte, bryngeth forth good. And an cupill man out of the cupill treasure of his herte, bringeth forth cupill. For of the abounda[n]ce of the hert, his mouth speaketh.

Why call ye me Master, Master: and do not as I bydde you? Whosoeuer cometh to me, and heareth my sayenges, and doeth the same, I wyll shewe you, to whome he is lyke. He is lyke a man whiche buylte an house, and dygged depe, and layd the foundacion on a rocke. When the waters arose, the floude beat vpon that house, and could not moue it. For it was grounded vpon a rocke. But he that heareth and doeth not, is lyke a man that without foundacion buylt an house vpon the earthe / against whyche the floude dyd beate: and it fell by and by. And the fall of that house was greate.

The healeth the Capitaynes seruaunt, rayseth vp the wydowes sonne, answereth ✠ disciples of Iohn, commendeth Iohn, and reproueth the Iewes for theyr vnbeliefulnesse. He eateth with the Pharisee. The woman washeth his fete.

CAPI. VII.

When he had ended all his sayinges in the audience of the people, he entred into Capernaum. And a certayne ✠ Centurions seruaunt was lycke & redy to dye, whiche was dere to hym. And when he herde of Iesu, he sent vnto him the elders of the Iewes beseechinge hym that he wolde come and heale his seruaunt. And they came to Iesus and besought him busyly, sayenge: He is worthy ✠ thou shouldest do this for him. For he loueth our nacyon, and hath buylt vs a Synagoge. So Iesus went with them.

And when he was not farre from the house the Centurion sent frendes to hym: sayenge vnto hym. ✠ Lorde trouble not thy selfe: for I am not worthy that thou shuldest enter vnder my roffe. Wherfore I thought not my self worthy to come vnto the: but saye the worde and my seruaunt shalbe hole. For I also am a man vnder power, and haue vnder me studiours, and I saye vnto one: go, and he goeth. And to an other, come: and he commeth. And to my seruaunt, do this: and he doeth it. Whe Iesus herde this, he merueyled at hym, and turned hym about, and sayde to the people ✠ folowed hym: I saye vnto you, I haue not founde so greate fayth, no, not in Israel. And they that were sente, turned backe home ageyne, and founde the seruaunte that was sicke, hole.

✠ And it befell after that, that he went into a cytie called Naim, and many of his disciples went with hym, and moch people. Whe he approched to the gate of the cytie: beholde there was a dead man caryed out, which was thonely begotten sonne of his mother, and she was a wydowe, and moche people of the cytie was with her. Whom when the Lorde sawe, he had compassion on her, and layde vnto her: weepe not. And he went and touched the beer, & they that bare hym, stode styll. And he sayde: Yonge man, I saye vnto the, aryse. And the dead sate vp, and began to speake. ✠ And he deliuered hym to his mother. And there came a feare on them all. And they glorifyed God, sayeng: a great prophete is risen amonge vs and God hath vysited his people. ✠ ✠ And this rumor of him went forth throughout all Iurie, and thorow out all the regions whiche ye rounde about.

And the disciples of Iohn shewed hym of all these thinges. And Iohn called vnto him two of his disciples, and sente them to Iesus, sayenge: Arte thou he that shuldt come: or shall we loke for an other? When the men were come vnto hym, they sayde: Iohn Baptiste sent vs vnto the, sayenge: Arte thou he, that shuldt come: or shall we wayte for an other? And at that same howre, he cured many of their diseases and plages, and of cupill spretes, and vnto many that were blynde, he gaue syght. And Iesus answered, and sayde vnto them: Go your wayes and shewe Iohn what thinges ye haue sene & herde, how the blynde se, the halt go, the lepers are cleansed, & deafe heare, the dead aryse, to the poore is the glad tydinges preached, and happye is he, that is not offended by me.

When the messengers of Iohn were departed, he beganne to speake vnto the people, of Iohn. What went ye out to the wyldernesse to see? a reede shaken with the wynde? But what went ye oute to se? A man clothed in softe rayment? Beholde, they which are gorgeously apparelled, and lyue delycately, are in kynges courtes. But what went ye to?the to se? A Prophete? Yea, I saye to you, and more then a Prophete. This is he, of whome it is wryten: Beholde, I sende my messenger ✠ before thy face, to prepare thy waye before the. For I saye vnto you: a greater Prophete then Iohn, amonge wemens chyldren is there none. Neuertheles, he that is lesse in the kyngedome of God, is greatter then he. ✠

And all the people that herde, and the publicans, iustified God, and were baptised with the baptyme of Iohn. But the Pharises and lerned men in the lawe, despysed the counsell of God against them selues, and were not baptised of hym.

So the Lorde sayd: Wherunto shall I lyken the men of this generacion, and to what are they lyke? They are lyke vnto children sittinge in the market place, and cryenge one to an

to an other, and sayeng: We haue pyped vnto you, and ye haue not daunced: We haue mourned to you, and ye haue not wepte. For Joh̃ Baptist came, neyther eatyng bred, ne drynkynge wyne, and ye saye: he hathe a dyuell. The sonne of man came eatynge and drynkynge, and ye saye: Beholde, a man whiche is a glotton, & a drynker of wyne, a frend of publycans and synners. And wysdome is iustyfyed of all her children.

✠ One of the Pharises desyred hym that he wolde eate with hym. And he went into the Pharises house, and sate downe to meate. And beholde, a woman in that cytie, whiche was a synner, as sone as she knewe that Jesus sate at meate in the Pharises house, she brought an Alabaster boxe of oyntment, and she stode at his fete behynde hym, weepynge, & began to wasshe his fete with teares, and dyd wype them with the heares of her heed, and kyssed his frete, and annoynted theym with oyntement.

When the Pharise whiche hadde hym, sawe that, he spake with in hym selfe, sayenge: If this man were a Prophete, he wolde surely haue knowen who and what maner woman this is whiche toucheth hym, for she is a synfull woman. And Jesus answered and sayde vnto hym: Simon, I haue some what to say vnto the. And he sayd: master, saye on. There was a certayne creditoure whiche hadde two detters, the one ought fyue hundred pence, & the other fyftye. When they hadde nothinge to pay, he forgaue theym bothe. Whiche of them tell me, shall loue him most? Simon answered, and sayde: I suppose, that he to whom he forgaue most. The he sayd vnto him: Thou hast rightly iudged.

And he turned to the woman, and sayd vnto Simon: Seest thou this woman? I entred in to thy house, and thou gauest me no water to my fete: but this hathe wasshed my fete with teares, and wyped theym with the heares of her heed. Thou gauest me no kysse: but this, sythens the tyme I came in, hathe not ceased to kysse my fete. Myne heed with oyle thou dyddest not annoynte: but this woman hathe annoynted my fete with oyntment. Wherfore I saye vnto the: Many synnes are forgyuen her: Because she loued moche. To whome lesse is forgyuen, the same weeth lesse loue. And he sayde vnto her, thy synnes are forgyuen. And they that sate at meate with hym, began to saye with in theym selues: Who is this, whiche forgyueth synnes also? And he sayde to the woman: Thy fayethe hathe saued the: Go in peace.

¶ Christe with his Apostles goeth fromte towne to towne and preacheth, the parable of the sede, who is his mother and his brother, kylleth the sea, forgyueth the possessed, and dryueth the deuylles in to the herde of swyne, and helpeth the sycke woman, and Jairus daughter.

CAPI. VIII.

AND it befell after that, that he him selfe went throughe out cyties and townes, preachynge, and shewynge the kyngdome of God, and the twelue with hym. And also certayne women, whiche were healed of cuyll spretes, & sicknesses. Mary called Magdaleyn, out of whome went seuen deuyls, and Joanna the wyfe of Chusa Herodes stewarde and Susanna, and many other: which mynistred vnto hym of their substaunce.

✠ * When moch people were gathered together, and were come to hym out of al cyties he spake by a parable. A sower wente oute to sowe his sede: and as he sowed, some fell by the waye syde, and it was troden downe, and foules of the ayre deuoured it vp. And some fell on the stone, & as sone as it was spronge vp, it wydered awaye, because it lacked moysture. And some fell amonge thornes, and the thornes sprange vp with it, & choked it. And some fell on good grounde, and sprange vp, & bare frute, an hundred folde. And as he sayde these thinges, he cryed: He that hath eares to heare, let hym heare.

And his disciples asked hym, sayenge: what maner symilitude is this? And he sayd: Vnto you it is graunted to knowe the mysteries of the kyngdome of God: but to other in similitudes: that when they se they shoulde not se, and when they heare, they shoulde not vnderstande.

The parable is this. The sede is the worde of God. Those that are beyde the waye, are they that heare and afterwarde commeth the deuell, and taketh awaye the worde oute of their hertes, least they shoulde beleue, and be saued. They on the stonnes, are they whiche when they heare, receyue the worde with ioye And these haue no rotes, whiche for a whyle beleue, and in tyme of temptation go awaye. Lowe, that whiche fell amonge thornes, are they whiche heare, and as they go are choked with cares, and with ryches, and voluptuous lyuynge, and bryngе forth no frute. That in the good grounde, are they whiche with a good and pure herte, heare the worde, & kepe it, and bryngе forth frute with patience. ✠

* No man lyghteth a candell, and couereth it vnder a vessell, neyther putteth it vnder a bedde, but setteth it on a candelsticke, that they that enter in, maye se the lyght. For nothinge is in secret, that shall not come abrode: Neyther any thynge hyd, that shall not be knowen, and come to lyght. Take hede therfore, howe ye heare. For who soeuer hath, to hym shalbe gyuen: And who so euer hath not, euen that whiche he supposeth that he hathe, shalbe taken frome hym.

Then came to him his mother and his brethren, and couldе not come at him for prese. And they tolde hym sayenge: Thy mother & thy brethren stande without, and wold se the. He answered and sayde vnto theym: my mother and my brethre are these which heare the worde of God, and do it.

✠ It befell on a certayne daye he went into a shyp, and his disciples also, and he sayd vnto them: Let vs go ouer vnto thother syde of

the

the lake. And they launched forthe. And as they sayled, he fell a slepe, and there arose a storme of wynde in the lake, and they were fylled with water, and were in ieopardy. So they wente to him, and awoke him, sayenge: Master, Master, we are lost. Then he arose and rebuked the wynde, and the tempeste of water, and they ceased, and it waxed calme. And he sayde vnto them: where is your faith? But they fearynge, wondred, sayenge one to an other: What person is this? For he commaundeth bothe the wyndes and water, and they obeye hym? ¶ And they sayled vnto the region of the Gadarenites, whiche is ouer against Galile.

And as he went out of the shyppe to lande, there met him a certayne man out of the citie, which had a dyuell longe tyme, and ware no clothes, neyther abode in any house: but amonge graues.

When he sawe Jesus, he cryed, and fell wone before hym, & with a loude voyce sayd: What haue I a do with the, Jesu the sonne of the hyghest God? I beseche the, torment me not. For he commaunded the foule spirite to come oute of the man. For ofte tymes he caught hym, and he was bounde with chaynes, and kept with fetters: and he brake the bondes, and was caryed of the fende, into wildernesse.

C And Jesus asked him sayenge: What is thy name? And he sayde: * Legion, because many dyuels were entred into him. And they besoughte hym, that he wolde not commaunde them to go out into the depe. And there was there by an herde of many swyne, feedynge on an hyll, and they besought him, that he wold suffre them to enter into them. And he suffred them. Then went the deuyls out of the man, and entred into the swyne: And the herde ranne violently into the lake, and were choked. When the heerdmen sawe what was done, they fled, and tolde it in the cytie, and in the villages.

Now, they came out to se what was done: and came to Jesus, and founde the man, out of whome the deuyls were departed, syttinge at the fete of Jesus, clothed and in his right mynde, and they were afrayed. They also whiche sawe it tolde them howe he that was possessed of the deuyll, was healed. And all the multitude of the Gadarenes, besoughte him that he wolde departe from them: for they were taken with great feare. But he takinge shyp returned. * Then the man out of whom the deuyls were departed, besought him to be with him. But Jesus sent him awaye, sayenge Returne into thy house, and shewe all that great God hathe done to the. And he went his waye, and preached throwout oute all the cytie, what thinges Jesus had done vnto him.

It happened when Jesus was come agayn that the people receyued him. For they all wayted for him: * And beholde, there came a man named Jairus (and he was a ruler of the Synagoge) and he fell downe at Jesus fete, and besought him to entre into his house for he hadde one onely doughter, vpon a. yere of age, and she laye a dyenge. Howe as he went the people thronged him.

And a woman hauynge an yssue of bloude twelue yeres (whiche hadde spent all her substaunce amonge Phisitions, neyther coulde be healed of any) came behynde hym, and touched the hem of his garmente, and anone her issue of bloude staunched. And Jesus sayde: Who is it that touched me? When euery man denyed, Peter and they that were with him, sayde: Master, the people thrust the and vexe the: and sayeste thou who touched me? And Jesus sayde: Some body hath touched me. For I perceyue vertue to haue gone out of me When the woman sawe that she was not hyd she came tremblynge, and fell at his fete, and tolde hym before all the people for what cause she had touched him, and howe she was healed immediatly. And he sayd vnto her: Daughter be of good comforte. * Thy fayth hathe made the hole, go in peace. Matth.ix.b Mar.v.b.

C Whyle he yet spake, there came one frome the ruler of the Synagogis house whych sayd to him: thy doughter is dead, dysease not the master. When Jesus herde that, he answered the father, sayenge: * Feare not, beleue onely, and she shall be made hole. And when he came to the house, he suffred no man to go in with him, saue Peter, James and John, & the father and mother of the mayde. Nowe, euery person wept, and lamented for her. And he sayde: Weepe not: for she is not dead, but sleepeth. And they lowghe him to scorne, knowynge that she dead. But he thrustynge them all oute, caught her by the hande: and cryed, sayenge: Mayde arise. And her spirite came agayne, and she arose forthwith. And he commaunded to gyue her meate. And the father, and the mother of her, were astonyed. But he warned them, that they shoulde tell no man what was done. Matth.ix.b Marke.v.b

¶ He sendeth out the.xii. Apostles to preache. He feedeth fyue thousande with fyue loaues and two fyshes, the disciples offerde him to be the sonne of God, he transfigureth him selfe. Teacheth his disciples to be lowly. They desyre vengeaunce, but he reproueth them.

CAPI. IX.

* Then called he the twelue together, & gaue them power and auctoryte ouer all deuyls, and to heale dyseases. And he sent them to preache the kyngdome of God, & to cure the sycke. And he sayd to them: Take nothinge towardes youre iourney, neyther staffe, nor scrippe, neyther breed, neyther money, neyther haue ye two coates. And what so euer house ye enter into, there abyde, and thence departe. And who so euer wyll not receyue you, when ye go out of that cytie, shake of euen the dust frome your fete, for wytnesse against them. But they departinge went throwe the townes, preachinge the gospell, and healynge euery where. ¶ Matth.x.a Marke.vi.a

Nowe Herode the Tetrarche hearde of all that was done by hym, and doubted, because

it was sayde of some, that Johñ was risen a-
gayne frome deathe: and of some, that Helye
had appeared: and of some, that one of the
olde Prophetes was risen agayne. And He-
rode sayed: Johñ haue I beheaded: who is
this of whome I heare suche thynges? And he
desyred to se him.

B And the Apostles returned: and told him
Mark.vi.b Mat.xiiii.b what they had done. * And he toke them and
Luke.ix.a Joan.vi.a went a syde into a solytary place, nygh to a
cyte called Bethsaida. Whiche the people
knowynge, folowed him. And he receyued
them, and spake vnto them of the kyngdome
of God, and healed them that had nede to be
healed. But the daye began to weare awaye,
then came the twelue, and sayde vnto hym:
Sende the people awaye, that they maye go in
to the townes and villages rounde about, to
some Inne, and get meate, for we are here in
a place of wildernesse. He sayde vnto them:
Gyue ye them to eate. And they sayde. We
haue no mo but fyue loaues and two fishes,
onelesse we shulde go, and bye meat for all this
people. Nowe they were aboute fyue thou-
sande men. And he sayde to his disciples: Make
them sytte downe by fyftyes in a company. And
they dyd so, and made them all sytte downe.
And he toke the fyue loaues, and the two fy-
shes, and loked vp to heauen, and blessed the
and brake, and gaue to the disciples, to set
before the people. And they ate, and were all
fylled. And there was taken vp of the frag-
Mark.vi.b Luke.ix.b mentes that they leaued, twelue basketes ful.

C * And it fortuned as he was alone praying
his disciples were with him, and he asked the
sayenge: Who saye the people that I am?
They answered, and sayde: Johñ Baptiste:
Some saye Helye. And some saye, one of the
olde Prophetes is risen agayne. He sayd vn-
to them, But who saye ye that I am? Peter
☞ answered and sayde: Thou art the Christ of
God. And he warned and commaunded them
that they shulde tell this to no man, sayenge:
The sonne of man must suffre many thynges,
and be reproued of the elders, and of the hygh
preestes and scribes, and be slayne, and the.iij.
daye, rise agayne.

And he sayde to them all, yf any man wyll
come after me, let him denye hym selfe, and
and take vp his crosse daylye, and folowe me.
Who so euer will saue his lyfe, shall lose it.
And who so euer shall lose his lyfe for my sake
the same shall saue it. For what auaunteageth
it a man to wynne the hole worlde, yf he lose
hym selfe, or ruinne in dommage of hym selfe?
For who so euer is ashamed of me, and of my
wordes, of hym shall the sonne of man be a-
shamed, when he commeth in his glorye, and
in the glorye of his father, and of the holye
Aungels. And I tell you of a trouthe. There
be some of them that stande here, which shall
not taste of deathe, tyll they se the kyngdome
of God.

And it folowed aboute an. viij. dayes af-
ter these sayenges, he toke Peter, James,
and Johñ, and went vp into a mountayne to
praye. And as he prayed, the hue of his coun-
tenaunce was altered, and his garment was
whyte and shone. And beholde, two men talk-
ed with hym, whiche were Moses and He-
ly, who sene in glorye shewed his departinge, D
whiche he shoulde ende at Jerusalem. Peter
and they that were with hym, were heuye
with slepe. And when they awoke, they sawe
his glorye, and the two men standinge with
hym.

And it chaunsed, as they departed frome
hym, Peter sayde vnto Jesus: Master, it is
good for vs to be here, and let vs make three
tabernacles, one for the, and one for Moses,
and one for Hely, not knowynge what he
sayde. Whyle he thus spake, there came a
cloude, and shadowed theym, and they feared
when they were come vnder the cloude. And
there came a voyce oute of the cloude, sayeng:
This is my deare sonne / heare hym. And as
sone as the voyce was past, Jesus was found
alone. And they kept it close: and tolde no mã
in those dayes, any of those thynges, whyche
they had sene.

And it chaunsed on the nexte daye, as they
came downe frome the hyll, moche people met
hym. And beholde, a man oute of the multi-
tude cryed oute, sayenge: Master, I beseche
the behold my sonne, for he is all that I haue,
And lo, a spyrte taketh hym, and sodeynly he
crieth, and he teareth hym that he foometh a-
gayne, and with moche payne departeth from
hym, when he hath rent hym. And I besought
thy disciples to caste hym out, and they could
not. Jesus answered and sayde. O faythles
generacion, and croked: howe long shall I
be with you, and shall suffre you? Bringe thy
sonne hyther. As he yet was commynge, the
deuyll rent him and tare hym. And Jesus re-
buked the vncleane spyrte, and healed the child
and restored hym to his father. So they were
all amased at the myghty worke of God.

Whyle they wondred euery one at all thin-
ges whiche he dyd, he sayde vnto his disciples
Let these wordes synke downe into your ea-
res. The tyme shall come, when the sonne of
man, shalbe delyuered into the handes of me.
But they wiste not what that worde ment,
and it was hyd frome them, that they vnder-
stode it not. And they feared to aske hym of
the sayenge.

Mat.xviii.a Mark.ix.a Luke.ix.a * Then there entered a debate amonge the
who shoulde be greatest. When Jesus per-
ceyued the thoughtes of their hartes, he toke S
a childe, and set hym harde by hym, and sayd
vnto them.

Who so euer receyueth this childe in my
name, receyueth me. And who so euer receyu-
eth me, receyueth hym that sent me. For he
that is least amonge you all, that same shall
be greate.

Johñ answered, and sayde: Master / we
sawe one castinge oute deuyles in thy name,
and we forbade hym, because he foloweth not
with vs. And Jesus sayde vnto hym: forbyd
ye hym not. For he that is not agaynste vs, is
with vs.

And it folowed when the dayes were come
of his assumption, he set his face to go to Je-
rusalem, and sent messengers before hym.

And

And they wente and entred into a cytie of the Samaritans to make redy for him. And they receyued hym not, because his face was as though he wold go to Jerusalem. When his disciples, James and Johñ, sawe that, they sayde, Lorde, wilt thou that we commaunde that fyre come downe from heauen, and consume them, as Helyas dyd? Jesus turned about and rebuked them, sayenge: Ye wote not of what spirite ye are. The sonne of man is not come to destroye mennes soules, but to saue them. And they went to an other towne.

✣ And it chaunced as he went in the waye, a certayne man sayde vnto hym: I will folowe the, whether so euer thou go. Jesus sayde to hym: Foxes haue holes, & byrdes of the ayer haue nestes: but the sonne of man hathe not where on to laye his heed.

And he sayde vnto an other: folowe me. But he sayde: Lorde, suffer me first to go bury my father. Jesus sayde to hym. Let ye dead bury their dead: go thou and preache ye kyngdome of God.

And an other sayde: I will folow the Lorde: but let me first go bydde them farewell, whiche are at home at my house. Jesus sayd vnto him No man that putteth his hande to the plowe and loketh backe, is mete to the kyngedome of God. ✣

¶ He findeth the fourtye before him to preache, prayseth his heauenly father, answereth the Scribe that tempted him, sheweth who is a mans neyghbour, Martha receyueth the Lorde, Magdalene is feruent in hearynge his worde.

CAPI. X.

A ✣ Fter these, the Lorde appoynted other seuenty also, and sent them two and two before hym into euery cytie & place, whyther he hym selfe shulde come. And sayde vnto them, the haruest is great, but the labourers are fewe. Praye therfore the Lorde of the haruest, to sende forth labourers into his haruest. Go your wayes: beholde, I send you forthe as lambes amonge wolues. Beare no wallet, ne scryppe, nor shoes, & greete no man by the waye. Into whatsoeuer house ye enter first say: Peace to this house. And yf the sonne of peace be there, your peace shall rest vpon him: yf not, it shall returne to you. And in the same house remayne, eatynge and drynkynge such as they haue. For the labourer is worthy his rewarde. ✣

Go not from house to house: & into whatsoeuer cytie ye enter, yf they receyue you, eate that is set before you, and heale the sicke that are there, and saye vnto them: the kyngdom of God is approched vpon you. ✣ But into whatsoeuer cytie ye enter, yf they receyue you not, go your wayes out into the streetes of the same and saye: euen the dust, which cleaueth to vs of your cytie, we wype of against you: Yet knowe this, that the kyngdome of God was come nyghe vpon you. I saye to you: it shalbe easyer in that daye for Sodome, then for that cytie.

Wo to the Chorazin: wo to the Bethsaida. For yf the miracles had bene done in Tyre and Sidon, whiche be done in you, they had longe ere this repented sittinge in heare and ashes. Howbeit it shalbe easyer for Tyre and Sidon, at the iudgement, then for you. And thou Capernaum whiche arte exalted to heauen, shalt be thrust downe to hell. ✣ He that heareth you, heareth me: and he that despyseth you, despyseth me: and he that despyseth me, despyseth him that sent me.

And the seuenty turned againe with ioye, sayenge: Lorde, the very diuels are subdued to vs through thy name. He sayde vnto them: I sawe Satan, as lightenyng fall downe frō heuen. Beholde, I gyue you power to treade on serpentes & scorpions, and ouer all power of the enemy, and nothyng shall hurt you. Howbeit herein, in this reioyce not that the spirites are subiecte to you, but reioyce, because youre names are wryten in the heuens.

That same tyme reioyced Jesus in the spirite, and said, I confesse vnto the father: ✣ Lorde of heuen and erth, that thou hast hyd these from the wyse & prudent, and hast opened them to the babes. Euen so father, for so pleased it the. All are gyuen me of my father. And no man knoweth who the sonne is, but the father, and who the father is, saue the sonne, and he to whom the sonne wyll shewe hym.

And turnyng to his disciples, sayd secretly. ✣ Happy are the eyes which se that ye se. For I tell you, that many prophetes and kynges haue desyred to se that ye se, and haue not sene, and to heare that ye heare, and haue not herde.

And beholde a certeyn lawyer stode vp, and tempted him, sayenge: ✣ Master, what shall I do, to inherite eternal life? He said vnto him. What is wryten in the lawe? Howe redest thou? And he answered, & sayd: ✣ Thou shalt loue thy Lorde God w all thy hert, and with all thy soule, and with all thy strengthe, and with all thy mynde, and thy neighbour as thy self. And he sayde vnto him: Thou hast answered ryght. This do, and thou shalt lyue. He wyllynge to iustifye him self, sayde vnto Jesus: Who is my neyghbour?

Jesus answered, and said: A certayne man came downe from Hierusalem to Hierico, and fell in to the handes of theues, which robbed him of his rayment, and wounded hym, and departed, leuynge him halfe dead. And by chaunce there came a certeyn preest that same way, and when he saw hym, he passed by. And lykewyse a Leuyte, when he was come nye to the place, went and loked on him, and passed by. Then a certayne Samaritane, as he iourneyed, came nye vnto him, and when he sawe him, he had compassion on him, and went to him and bounde vp his woundes, and poured in oyle & wyne, & put hym on his owne beest, and brought him to a comon Inne, and made prouision for him. And on the morowe when he departed, he toke out two pence and gaue them to the host, & said vnto him. Take cure of him, and what so euer thou spendest more when I come agayne, I will recompence the. Whiche nowe of these thre thinkest thou

was neyghboure vnto hym that fell into the theues handes? And he sayd: he that shewed mercye on hym. Then sayde Jesus vnto hym: Go and do thou lykewyse. ✠

✠ It befell as they went, he entred in to a certayne towne. And a certayne woman named Martha, receyued hym into her house. This woman had a sister called Mary, whiche sate at Jesus fete, and herde his preaching. So Martha was combred about moche seruynge, and stode and sayde: master, doest thou not care, that my sister hathe left me to minister alone? Byd her therfore, that she helpe me. And Jesus answered, and sayde vnto her Martha, Martha, thou carest, and art troubled about many thynges: but one thynge is nedefull. Mary hathe chosen her that good parte, whiche shall not be taken away from her. ✠

¶ He teacheth his disciples to praye. Rebuketh the blasphemous Pharisies. They require synnes. He feasteth with the Pharisee.

CAPI. XI.

AND it fortuned as he was prayenge in a certayne place: when he ceased, one of his disciples sayde vnto him Master, teache vs to praye, as Johñ taught his disciples. And he sayde vnto them: when ye praye, saye: O our father whiche arte in heauen, hallowed be thy name. Thy kyngdome come. Thy will be wrought in earth, as in heauen. Our dayly bread geue vs dayly. And forgeue vs our synnes: For also we forgeue euery man that trespaseth vs. And leade vs not into temptation. But deliuer vs from euyll.

And he sayde vnto them: ✠ yf any of you shulde haue a frende, and shulde go to hym at mydnyght, and saye vnto hym: frende, lende me three loues, for a frende of myne is come out of the waye to me, and I haue nothinge to set before him: and he within shoulde answere & saye, trouble me not, the wic is now shut, and my seruauntes are with me in the chamber, I can not ryse and geue them to ꝑ. I saye vnto you, thoughe he woulde not aryse and geue hym, because he is his frende: yet because of his vnshamefastnes he wold ryse, & geue him as many as he nedeth. And I say vnto you: ✠ aske, & it shalbe geuen you. Seke, and ye shall fynde. Knocke, and it shalbe opened vnto you. For euery one that asketh, receyueth: and who seketh fyndeth: and to him that knocketh, shal it be opened. If the sonne shall aske bred of any of you that is a father: will he geue him a stone? Or yf he aske fysshe, will he for a fysshe geue hym a serpente? Or yf he aske an egge: will he offer him a scorpion? If ye then beynge euyll, can geue good gyftes vnto your children, how moche more shal the father of heauen geue an holy spirite to them, that aske him? ✠

✠ And he was castinge out a deuyll, whiche was domme. And it followed when the deuyll was gone out, the domme spake, and the people wondred. But some of them sayde he casteth out deuyls by the power of Belzebub the chefe of the deuyls. And other tempted him, seekynge of hym a sygne from heauen. But he knowinge their thoughtes, sayde vnto them: Euery kyngdome deuyded in it selfe is made wildernesse: and one house shall fall vpon an other. So yf Satan be deuyded in him selfe: how shall his kyngdome endure? Because ye say I cast out deuyls by the power of Belzebub. If I, by the power of Belzebub cast out deuyls: by whome do youre children cast theym oute? Therfore shall they be youre iudges. But yf I, with the finger of God cast out deuyls, assuredly the kyngdom of God is come vpon you.

When a stronge man armed watcheth his house: that he possessed is in peace. But when a stronger then he commeth vpon him, and ouercommeth him: he taketh from him his harnes wherein he trusted, and deuydeth his spoyles. He that is not with me, is agaynst me. And he that gathereth not with me, scatereth.

When the vncleane spirite is gone out of the man, he walketh throughe waterissh places, seking rest. And when he findeth none, he sayth: I will returne vnto my house, whence I came. And when he commeth, he findeth it swept and garnysshed. Then goeth he and taketh to him seuen other spirites worse then him selfe: and they entre in, and dwell there. And so the extremes of that man, be worse then the begynnynges.

And it happened as he spake these thinges, a certayne woman of the company lyft vp her voyce, and sayde vnto him: Happy is the wombe that bare the, and the breastes whiche gaue the sucke. But he sayde: Naye, happy are they that heare the worde of God, and kepe it. ✠

When the people were gathered thicke together: he began to saye: This is an euyl nacion: they seke a sygne, and there shal no signe be geuen them, but the signe of Jonas ꝑ Prophet. For as Jonas was a signe to the Ninyuites, so shall the sonne of man be to this nacion. ✠ The quene of the south shall ryse at the iudgement, with the men of this generacion, and condempne them: for she came from the ende of the worlde, to heare the wysdome of Salomon. And beholde, a greater then Salomon is here. The men of Ninyue shall arise in the iudgement with this generacion: and shall condemne them: for they repented at the preachinge of Jonas. And beholde, a greater then Jonas is here.

✠ ✠ No man lyghteth a candell, and putteth it in an hyd place, ne vnder a bushel: but on a candelstycke, that they that come in may se the lyght. The light of thy body is the eye. Therfore when thyne eye is syngle: then is al thy body full of lighte. That yf thyne eye be euyll: then shall all thy body be full of darcknesse. Take hede therfore that the lyght whiche is in the, be not darcknesse. For yf all thy body shall be lighte, hauinge no parte darcke: then shall all be full of lyght, euen as when a candell doeth lyghte the with his bryghtnesse. ✠

And

And as he spake, a certayne Pharisee besought hym to dyne with him: and Jesus went in and sate downe to meate. When the Pharise sawe that, he mercuied that he hadde not first washed before dyner. And the Lorde sayd to him: ✠ Nowe ye Pharyses, make clene the outsyde of the cup, & the platter: but your inwarde part is full of raueyne and wickednes. Foles, dyd not he that made that whyche is without: make that which is within also? Nuertheles that ye haue gyue in almes, and beholde all is clene to you. But wo be to you Pharises, for ye tythe the mynt and rewe, and all maner herbes, and passe ouer iudgement & the loue of God. Whyle ought ye to haue done and those not to haue left.

Wo to you Pharises: for ye loue the fyrste seates in assemblies, and greetynges in the markets. Wo to you Scribes and Pharises hypocrites, for ye are as graues whyche appeare not, and the men that walke ouer theym are not ware of them. Then answered one of the lawyers, and sayd to hym: Master, thus sayenge thou puttest vs to rebuke also. Then he sayde: Wo to you also ye lawyers: for ye lade men with burdens importable, and your selues touche not the packes with your one fynger. Wo to you, ye buylde the sepulcres of the Prophetes, where as your fathers kylled the, truely ye beare witnesse, that ye alowe the dedes of your fathers: for they kylled them, but ye buylde their sepulcres. Therfore also sayde the wysdome of God: I will send them Prophetes and messangers, and of them they shal slay and persecute: that the bloude of all the Prophetes, whyche was shedde frome the begynnynge of the worlde, maye be requyred of this generacion, frome the bloude of ✠ Abel, vnto the bloude of Zacharye, who perysshed betwene the auter and the temple. Verely I tell you: it shalbe requyred of this nacion.

Wo to you lawyers: for ye haue taken awaye the kaye of knowledge, ye entred not in your selues, & the enterers in, ye forbade. Whe he thus spake vnto them, the lawyers and & Pharises began to wexe busy about him, and to stop his mouth with many questions, lying in wayte for him, and seking to catche some thinge of his mouthe, wherby they myghte accuse hym.

¶ The leuen of the Pharises, Christe counforteth his disciples agaynste persecucion, warneth them to beware of couetousnes. He will not haue them to hange vpon erthly thynges.

CAPI. XII.

AS there gathered togither an vnnumerable multitude of people (in so moche that they troad one an other) he began to saye vnto his disciples: fyrste of all beware of the leuen of the Pharises, whyche is hypocrysy. For there is nothinge couered, that shall not be vncouered: ne hyd, that shall not be knowen. For what so euer ye haue spoken in darcknes: shall be herde in the lighte. And that ye haue spoken in the eare euen in secrete places, shall be preached on the top of houses.

I saye to you my frendes: be not afrayde of them that kyll the body, and after that haue no more that they can do. But I will shewe you, whome ye shall feare. Feare hym whiche after he hath kylled, hath power to cast into hell. Surely I saye vnto you, hym feare. Are not. v. sparowes bought for two farthinges? And yet not one of them is forgotten of God. Also euen the very heeres of your herdes are nombred. Feare not then: ye are more worth than many sparowes.

I saye vnto you: whosoeuer confesseth me before men, hym shall the sonne of man confesse also before the aungels of God. And he that denieth me before men: shal be vnkid before the aungels of God. And whosoeuer speketh a worde against the sonne of man it shall be forgyuen hym. But vnto hym that blaspheneth the holy ghoste, it shall not be forgyuen. When they bringe you vnto the assembles, and vnto the rulers and officers, take no thought howe or what ye shall answere or what ye shall speake. For the holy ghost shall teache you in the same houre, what ye ought to saye.

✠ One of the compayne sayde vnto hym: Master, byd my brother deuyde the enheritaunce with me. But he sayde vnto hym: Man who made me a iudge or a deuyder ouer you? Wherfore he sayde vnto them: take hede, and beware of couetousnesse. For no mans lyfe standeth in the aboundaunce of thynges whyche he possesseth. And he put forthe a parable vnto theym, sayenge: The grounde of a certayne ryche men broughte forth fruites plenteously, and he thoughte in him selfe, sayenge: what shall I doo? because I haue no rowme where to bestowe my fruites? And he sayde: This will I doo. I will distroye my barnes, and buylde greater, and therin wyll I gather all my fruites, and my goodes: And I will saye to my soule: Soule thou hast moch goodes layde vp in stoore for manye yeares, take thyne ease: eate, drynke, and be merry. But God sayde vnto hym: Thou fole, this night will they fetche awaye thy soule agayne from the. Then whose shall the thinges be whyche thou hast prouyded? So is it with him that gathereth ryches? and is not ryche in God.

And he spake vnto his disciples: Therfore I saye vnto you: Take no thought for youre lyfe, what ye shall eate: ne for youre bodye, what ye shall put on. The lyfe is more then meate, and the body is more then rayment. Consyder the rauens, for they neyther sowe nor repe, who neyther haue stoare house ne barne, and yet God feedeth them. Howe moche are ye better then fowles? Whiche of you with takynge thought, can put to his stature one cubyt? If ye then be not able to do that is least: why take ye thought for the reste? Consyder the lylies howe they growe: They labour not: they spynne not: and yet I tell you Salomon in all his royalte, was not clothed lyke to one of these.

That yf the grasse, beynge to daye in the feilde, and to morowe shalbe cast into the fournace, God so arayeth, howe moche more will

be clothe you, o lytle faythfull? And aske not you what ye shall eate or what ye shal drinke and be ye not caryed in the clowdes: for all these the hethen people of the worlde seke for. Youre father knoweth that ye haue nede of these thinges. Wherfore seke ye after þ kyngdome of God, and all these shall be cast vnto you. ✣ Feare not lytell flocke, for it is youre fathers pleasure, to gyue you a kyngdome. Sell youre substaunce, and gyue in almes. And make you baggis, whiche were not olde, and treasure that lasteth not in heauen, where no theefe commeth, neyther moath corrupteth. For where youre treasure is, there shalde youre herte also.

¶ Let youre lornes be gyrt about, and youre lyghtes brennynge, and youre selues lyke vnto men that wayte for their master, when he wil returne frome the weddinge: that assone as he commeth and knocketh, they maye open vnto hym. Happy are those seruauntes, whiche the Lorde when he commeth, shall fynde wakynge. Verely I saye vnto you, he wyll gyrde hym selfe about, and make them to syt downe to meate, and walke by, and ministre vnto theym. And yf he come in the seconde watche, yea yf he come in the thirde watche, & shall fynde them so, happy are those seruauntes. This vnderstonde, that yf the housholder knewe what houre the theefe wolde come, he wolde surely watche: and not suffre his house to be broken vp. Be ye redy therefore: for what houre ye thynke not, the sonne of man commeth. ✣

Matt. xxiiii. b. Luce xxi. c.

Then Peter sayde to hym: ✣ Master, speakest thou this similitude vnto vs, or to all me? And the Lorde sayde: Who thinkest thou is that faithfull seruaunt and wyse, whom his Lorde shall make ruler ouer his housholde, to gyue them their duete of meate at due season: happy is that seruaunt, whome his master when he commeth, shall fynde so dyngge. Of a truth ¶ I saye vnto you: he wil make hym ruler ouer all that he hath. But yf the seruaunt shall say in his hert: My master differeth his comyng and shall begyn to smyte the seruauntes and maydens, and to eate, and drynke, and to be dronken: the lorde of that seruaunt will come in a daye when he thinketh not, & at an houre when he is not ware, and will rayde him, & put his part with the infideles.

The seruaunt that knewe his masters will and prepared not hym selfe, ne dyd accordyng to his will, shall be beaten with many strypes. But he that knewe not, and yet dyd commytte thinges worthy of strypes, shalde beate with fewe strypes. For vnto whome moche is gyuen, of him shalde moche required. And to whom men moche commit, the more of hym will they aske.

☞ I am come to sende fyre on erth: and what is my wyshe, but that it were al redy kyndled? Notwithstandinge I must be baptysed with a baptysme: and howe am I prested tyll it be ended? Suppose ye that I am come to sende peace on earthe? I tell you naye, but rather dyuision. For frome hence forthe there shall be fyue in one house deuyded, three against two, and two against thre. The father shall be deuyded against the sonne, and the sonne against the father. The mother against the doughter, and the doughter against the mother. The mother in lawe against her doughter in lawe, and the doughter in lawe against her mother in lawe.

Then sayde he to the people: when ye se a clowde ryse oute of the weste anone ye saye, a showre commeth, and so it is. And when ye se the south wynde blowe, ye saye: we shall haue heet, and it commeth to passe. Hypocrites, ye can skyll of the fashion of the skye, and of the earthe, but howe is it, that ye can not trye this tyme? Yea and why iudge ye not of your selues what is right?

For whyle thou goest with thyne aduersary to the ruler: as thou arte in the waye, gyue diligence that thou mayst be deliuered frome hym, least he brynge the to the iudge, and the iudge deliuer the to the taylar, and the taylar cast the into prysone. I tell the, thou departest not thence, tyll thou haste pelded the vtteremoste myte.

¶ Of the Galileans whom Pilate slewe. The hypocrisie of the fygge tree. Of the mustarde sede and leuen. Fewe enter into the kyngdome. Christ reproueth Herode and Jerusalem.

CAPI. XIII.

There were present at the same season that shewed hym of the Galileans, whose bloude Pilate mengled with their sacrifice. And Jesus answered, and sayde vnto them: Suppose ye that these Galileans were greater synners then all thother Galileans, because they suffred suche punysshemente? I tell you naye: but onelesse ye repente, ye shall all lyke wyse perysshe. Or those. xviii. vpon whiche the toure in Syloe fell, and slew the, thinke ye that they were synners aboue all men that dwell in Jerusalem? I tell you naye But onelesse ye repente, ye all shall lyke wyse perysshe.

✣ He put forthe this parable: a certayne man had a fygge tree planted in his vyneyarde and he came and sought frute theron, & found none. Then sayde he to the dresser of his vyneyarde: Beholde, these. iii. yeares haue I come and sought frute in this fygge tree, and fynde none: cut it downe: why occupyeth it the grounde? and he answered, and layd vnto him: Lorde let it alone this yere also, tyll I dygge rounde about it, and donge it, and if it beare frute well and good, if not then thou shalte cut it downe. And he taught in one of their Synagoges on the Sabboth dayes. And beholde, a woman whiche had a spyrite of infirmitie. xviii. yeares: & was made euen croked, and coulde not onelesse lyft vp her selfe. Whē Jesus sawe her, he called her to him, and sayd to her: woman thou art deliuered frome thy disease. And he layde his handes on her, and forthwith she was streyght, & glorifyed God. Now the ruler of the Synagoge answering and disdayninge (because that Jesus hadde hea-

healed on the Sabboth day) sayd vnto the people. There are sixe dayes in which men ought to worke: in them come and be healed, & not on the Sabboth daye.

Then answered hym the Lorde, and sayde: ✻ hypocryte, dothe not eche one of you on the Sabboth daye, lose his oxe or his asse from the stall, and leade him to the water? And ought not this doughter of Abraham, whom lo, Satan hath bound, xviij. yeres, be loosed from this bond on the Sabboth daye? And when he thus sayd, all his aduersaryes were ashamed / and all the people reioyced on al the glorious workes D that were done by hym. ✝

Then sayde he: What is the kyngdome of God lyke? or wherto shall I compare it? It is like a graynе of mustard seed, which a mã toke and sowed in his garden / and it grew & waxed in to great tre, and the fowles of the ayre made nestes in the braunches of it.

And agayne he sayd: wherevnto shall I lyken the kyngdome of God? It is lyke leuen which a woman toke and hyd in thre bushels of floure, tyll all was thorow leuened. And he went thorowe cityes and townes teachynge and tourneynge towardes Ierusalem. Then E sayd one vnto him: Lorde, are there few that shall be saued? And he sayd vnto them / Stryue to entre in at the strayte gate: for many I saye vnto you wyll seke to entre, and shall not be able.

When the goodman of the house is rysen vp, and hath shut the doore, ye shall begyn to stande without and to knocke at the doore, sayenge: Lorde Lorde, open vnto vs, and he shall F answere and saye vnto you, I knowe you not whence ye are. Then shall ye begyn to saye: We haue eaten in thy presence and dronke / and thou hast taught i our stretes. And he shal saye: I tell you I knowe ye not whence ye are: departe from me all ye workers of wyckednes. There shal be wepyng and gnasshing of teth, when ye shall se Abraham, and Isaac, and Jacob, and all the Prophetes in the kyngdome of God, and your selues thrust out. And they shall come from the East and West and north and south, and sit in the kyngdome of God. And beholde, they be last, which shall be first. And they be first, which shal be last.

G The same daye there came certayne of the pharises and sayd vnto him / get the out of the waye, and departe hence, for Herode wyl kyll the. And he sayd vnto them. Go tell that fore beholde I cast out deuyls and heale the people to daye and to morowe, and the thyrde daye I make an ende. Neuertheles, I must walke to daye and to morowe, and the day folowynge / for it can not be, that a Prophet perysshe any other where then at Ierusalem.

✻ Ierusalem, Ierusalem, whiche killest Prophetes, and stonest them that are sent to the: howe ofte wolde I haue gathered thy children togyther as the henne gathereth her nest vnder her wynges, but he wolde not. Beholde your habitacion is lefte to you desolate. For I tell you, ye shall not se me tyll the tyme come that ye shall saye / blessed, that commeth in the name of the Lorde.

¶ Jesus eateth with the Pharisee, healeth the dropsy vpon the Sabboth, teacheth to be lowly, telleth of the great supper. The cost of the erth.

CAPI. XIIII.

AND it chaunced that he went in to the house of one of the chefe Pharisees to ✻ eate bread on the Sabboth daye: and they watched hym. And beholde, there was a man before hym, which had the dropsye. And Jesus answered and spake vnto the lawyers and Pharisees, sayenge: is it lawfull to heale on the Sabboth daye? But they helde their peace. And he healed hym, and let hym go: and answered them, sayenge: Whiche of you shall haue an asse or an oxe fallen in to a pyt, and wyll not forthwith pull him out on the Sabboth daye? And they coulde not answere him to that.

C To eate bread, ✝ is to dyne, or to take a repast

He put forthe a symilitude to the gestes, markynge howe they chase the bygbest rowmes, and sayd to them: When thou arte byd to a weddynge of any man, syt not downe in B the bygbest rowme, lest a more honourable man then thou be bydden of him, and he that bade bothe hym and the, come and saye to the, gyue this man rowme, and thou then begyn with shame to take the lowest rowme. But rather when thou arte bydde, go and sytte in the lowest rowme, that when he that bade the commeth, he maye saye vnto the / frende syt vp higher. Then shalt thou haue worshyp in the presence of them that syt at meat with C the. ✻ For who so euer exalteth him selfe, shal be humbled. And he that humbleth him selfe, shall be exalted. ✝

✻ Luke. xviij. b
Luke. xviij. a

Then sayd he also to him that had desyred him to dyner. ✝ When thou makest a dyner or a supper: call not thy frendes, nor thy brethren, ne thy kynsmen, neyther eyche neyghbours, lest they byd the agayne, and a recompence be made the. But when thou makest a feest, call poore, maymed, lame and blynde, and thou shalte be happy, for they can not requyte the. But thou shalte be recompensed in the ryszynge of the iust men.

When one of them that sate at meate also herde that, he said vnto him / happy is he that eateth bread in the kyngdome of God. ✝ D Then sayd he to hym. ✝ A certayne man ordeyned a greate supper, and bade many, and sent his seruaunt at supper tyme, to saye to them that were bydden, come / for all thynges are now redye. And they all at ones began to make excuse. The fyrste sayde to hym: I haue bought a pece of grounde, and I muste go se it, I praye the haue me excused. And an other sayde: I haue bought fyue yoke of oxen, and I go to proue them, I praye the haue me excused. The thyrde sayde: I haue maryed a wyfe, therfore I can not come. And the seruaunte wente, and tolde his master these thynges.

Ecclesi. xviij. d
Apocal. xix. a

Then was the housholder displeased, and E said to his seruaunt: Go out quyckly in to the stretes and quarters of the cyty, and bryng in hither the poore, & maymed, and halt & blynde.

And

And the seruaunt sayde, Lorde it is done as thou commaundest, and yet is there rowme. And the Lorde sayd to the seruaunt: Go out in to the hyghe wayes and hedges, and compell them to come in, that my house may be fylled. For I saye vnto you, that none of those men which were bydden, shal taste of my supper. ✠

There went a greate companye with him, And he turned and sayd vnto them. ✠ If a man commeth to me, and hate not his father and mother, and wyfe and chyldren, and brethren and systers, moreouer and his owne life he can not be my disciple. And who so euer beare not his crosse and come after me, can not be my disciple.

Which of you wyllynge to buylde a toure sytteth not downe first and counteth the cost, whether he hath to performe it? lest after he hath layde the foundacion and is not able to performe it, all that behold it begyn to mocke him, sayynge: this man began to buylde, and was not able to fynysshe. Or what kynge goynge to make battayle agaynst an other kynge doth not syt downe first and consider whether he be able with ten thousande to mete him that cometh agaynst hym with twenty thousande. Or els whyle he is yet a great waye of, he sendeth ambassadours and treate peace. So lykewise euery one of you that renounceth not all that he hath can be my disciple. ✠

✠ Salt is good, but if salt be vnsauery, wherwith shall it be sauered. It is mete neyther for the lande, nor for the dounghyll, they cast it out at the doores. He that hath eares to heare, let him heare.

¶ The louyng mercye of God is openly set forth in the parable of the hundreth shepe, and of the lonne that was lost.

CAPI. XV.

Then resorted vnto him all the publicans and synners to heare him. And the phariseis and Scribes grudged, saying: He receyueth synners, and eateth with them. And he spake this parable to them, saying: What man of you haynge an hundred shepe, yf he lose one of them, doth not leaue nyntye and.ix. in the wyldernes, and go after that whiche is lost tyll he fynde him? And when he hathe founde him, he putteth him on his shoulders with ioye. And as sone as he commeth home, he calleth togither his frendes and neighbours saying vnto them: Reioyse with me, for I haue founde my shepe whiche was lost. I say vnto you, that so ioye shall be in heuē ouer one synner that repenteth, more then ouer foure score and nyntene ryghteous persons, which nede no repentaunce. Either what woman hauyng.x. grotes, yf she lose one, doth not lyght a candel, and swepe the house, and seke diligently tyll she fynde it? And when she hath founde it, she calleth her frendes and her neighbours saying: Reioyce with me, for I haue founde the grote which I had lost. So I saye vnto you, ioye is made before the aungels of God ouer one synner that repenteth. ✠

✠ And he sayde: A certayne man had two sonnes, and the yonger of them sayd to his father, father giue me the part of the goodes that to me belongeth. And he deuyded vnto them his substance. And not longe after, the yonger son gathered all that he had togither, and toke his iourney in to a farre countrey, & there ✠ he wasted his goodes with ryotous lyuyng. And when he had spent all that he had, there arose a great derth throwe out all that same lande and he began to lacke. And he went & claue to a citezyn of that same countrey, which sent him to his feld to kepe his swyne; & he wolde fayne haue fylled his belye with the coddes that the swyne ate, and no man gaue to him.

Then he came to hym selfe and sayde: how many hyred seruaunts of my fathers haue breed ynough, and I dye for hunger. I wyl arise and go to my father, and wyll saye vnto him: father: I haue synned agaynst heuen, and before the, and am no more worthye to be called thy son, make me as one of thy hyred seruauntes. And he arose & wente to his father. And when he was yet a greate waye of, his father sawe him, and had compassion, and ran and fell on his necke, and kyssed hym. And the sonne sayde vnto him: father, I haue synned agaynst heuen, and in thy sight, and am no more worthy to be called thy sonne. Then his father sayd to his seruauntes, bryng forth that best garment and put it on him, and put a ring on his hand, and shoes on his fete. And brynge hyther that fatted calfe and kyll hym, and let vs eate and be merye: for this my sonne was ded, and is reuiued, he was lost, and is nowe founde. And they began to be merye. The elder brother was in the felde, and when he came & drewe nyghe to the house, he herde mynstrelsy and daunsynge, and called one of his seruauntes, and asked what those thynges meante. And he sayde vnto hym: thy brother is come, and thy father hath kylled the fatted calfe, because he hath receyued him safe and sounde. So he was angry, and wolde not go in. Then came his father and entreated him. But he answered and sayd to his father: Lo these many yeres haue I done the seruyce, neyther haue I broken at any tyme thy commaundment, and yet gauest thou me neuer so moche as a kydde to make mery with my frendes: but as soone as this thy sonne was come, which hath deuoured thy goodes with harlottes, thou hast for him kylled the fatted calfe. And he sayde vnto hym: Sonne, thou arte euer with me, and all that I haue is thyne: it was mete that we sholde make merye and be glade, for this thy brother was dead, and is alyue agayne: and was lost, and is founde. ✠

¶ The parable of the wycked Mammon. Not one tytle of Gods worde shall perish. Of the ryche man, and poore Lazarus.

CAPI. XVI.

He sayd also vnto his disciples. ✠ There was a certayne ryche man, which had a stewarde, that was accused vnto him that he had wasted his goodes. And he called him, and sayth vnto him: Howe is it that I heare

heare this of the? Render accomptes of thy stewardshyp: for thou maist be no longer stewarde. The stewarde sayde within him selfe: what shall I do? for my master wyll take away from me the stewardshyp. I can not dyg, and to begge I am ashamed. I wote what I shall do, that whē I am put out of the stewardshyp, they may receyue me in to their houses.

So called he all his masters detters, and sayd vnto the fyrst: howe moche owest thou vnto my master? And he said an hundred tonnes of oyle. And he sayd to hym: take thy bill and syt downe quickly, and wryte fyfty. Then said he to an other: what owest thou? And he sayd, an hundred quarters of wheate. He sayd to him: Take thy bill, and wryte fourte score. And the Lorde commended the vnrygh-
tous stewarde, because he had done wisely. For the chyldren of this worlde are in theyr kynde, wyser then the chyldren of lyght. And I saye also vnto you: Make you frendes of the wicked Mammon, that when ye shall departe, they maye receyue you in to euerlastynge habitacions.

✣ He that is faythfull in the lest, is faythfull also in moche. And he that is vnrygh-
teous in the lest: is vnrygh teous also in moche. So then yf ye haue not ben faythfull in the wycked Mammon, who wyll byleue you in that whiche is true? And yf ye haue not ben faythfull in an other mannes busynes: who shall gyue you your owne? No seruaunt can serue two masters, for either he shall hate the one and loue that other, or els he shall leane to the one, and dispise the other. Ye can not serue God and Mammon.

All these herde the Pharyseis also, whiche were couetous, and they mocked him. And he said vnto them: Ye are they which iustify your selues before men, but God knoweth your hertes. For that whiche is hygh amonge men, is abhommacion before God.

The lawe and the Prophetes reygned tyll the tyme of Iohn, and sith that tyme the kyngdome of God is preached, and euery man striueth to go in. Sonner shall heuen and erth perysshe, then one tytle of the lawe shall perysshe. Who so euer forsaketh his wyfe and maryeth an other, doethe aduoutrye. And who so euer maryeth her that is deuorsed from her husband commyteth aduoutrye.

✣ There was a certeyn ryche man, whiche was clothed in purple and costly lynnen, and fared deliciously euery daye. Now there was a certayne begger named Lazarus, whiche laye at his gate full of sores, desyryng to be fylled with the crommes whiche fell frome the ryche mans table. Moreouer the dogges came and lycked his sores. And it fortuned that the begger dyed, and was caryed by the aungels in to Abrahams bosome. The ryche man also dyed, and was buryed.

And beinge in hell in sorowes, he lyfte vp his eyes and sawe Abraham a farre of, and Lazarus in his bosome, and he cryed and sayd: father Abraham, haue mercye on me, and sende Lazarus, that he maye dyp the typ of his fynger in water, and cole my toug: for I am tormented in this flame. But Abraham sayd vnto him: Sonne, remembre that thou in thy lyfe time, receyuedst thy good thynges, & Lazarus lykewyse payne. Now therfore is he comforted, and thou art punished. Beyde all this, betwene you and vs is a great dawte set, so that they whiche wolde go frome hence to you can not, neither may come from thence to vs.

Then he said, I praye the therfore father that thou wyll sende him to my fathers house. For I haue fyue brethren: for to warne them lest they also come into this place of torment. Abraham said vnto him: they haue Moses and the prophetes, let the heare them. And he said, nay father Abraham, but yf one come vnto them from the ded, they wolde repent. He said vnto him: If they heare not Moses and the Prophetes, neither wyll they byleue, thoughe one rose from dethe agayne.

¶ Christ teacheth his disciples to eschewe occasions of euyll, one to forgyue another, stedfastly to trust in God and no man to pleasure in his owne workes. He healeth the ten lepers, speaketh of the latter dayes, and of the end of the worlde.

CAPI. XVII.

THen sayde he to his disciples, it can not be auoyded but that offences come. But wo to him thorow whom they come. It were better for him that a millstone were hanged about his necke, and that he were caste in to the see, then he shulde offende one of these litle ones. Take hede to your selues. ✣ If thy brother trespace agaynst the, rebuke him, and if he repent, forgyue him. And though he synne agaynst the seuen tymes in a daye, and seuen tymes in a day turne agayne to the, sayinge, it repenteth me, forgyue him.

And the apostles sayd vnto the Lorde: encreace our fayth. And the Lorde said: yf ye had fayth lyke a grayne of mustard sted, ye wolde saye vnto this sycamyne tree, pluck thy selfe vp by the rootes, and plant thy selfe in the see and he wolde obey you.

Who is it of you, yf he had a seruaunt tarynge or kepynge cattell, that wolde saye vnto him when he were come frome the felde: Go quickly and syt downe to meate, and wolde not rather saye to him, make ready wherwith I maye sup, and gyrde vp thy selfe and serue me tyll I haue eaten and dronken, and afterwarde, eate thou, and drynke thou? Doethe he thanke that seruaunt because he did that was commaunded hym? I trowe not. So also ye when ye haue done all whythe are commaunded you, saye: we are vnprofytable seruaunts. We haue doone that whiche was our dutye to do.

✣ And it befell as he went to Ierusalem, he passed thorowe Samaria and Galile. And as he entred in to a certayne towne, there met hym ten men that were lepers. Whiche stode a farre of, and put forthe theyr voyces, and sayde: Iesu maister, haue mercye on vs. When he sawe them, he sayde vnto them: Go and shewe your selues vnto the preestes.

And

D And it came to passe as they went, they were
cleansed. And one of them when he saw he was
cleansed, turned backe agayne, and with a loude
voyce praysed God, and fell downe on his face
at his feete, and gaue him thankes. And the
same was a Samaritane. And Iesus answe-
red and sayd: are there not ten cleansed? But
where are those nyne? There are not founde
that returned agayne to gyue God prayse
saue oncly this straunger. And he sayde vnto
him: aryse and go thy waye, thy fayth hath
saued the. ✠

C ✠ When he was demaunded of the Phary-
L 17 sees when the kyngdome of God sholde come
he answered them, and sayd: The kyngdome
of God cometh not with wayting for. Neither
shall men saye: Lo here, lo there. For beholde
the kyngdome of God is within you.

And he sayde vnto the disciples: the dayes
wyll come, when ye shall desyre to se one day
of the sonne of man, and ye shall not se it. And
they shall saye to you. Se here. Se there. Go
ye not, nor folowe them/ for as the lyghtenyng
Matth. xxiiij. that appereth out of thone part of heuen, and
Mar. xiij. d. shineth vnto the other part of heuē: ✠ so shal
Luke. xxi. c. the sonne of man be in his daye. But fyrst must
he suffre many thynges, and be refused of this
F nacion.
Gene. vi. b. As it happened in the tyme of Noe, so shall
it be in the tyme of the sonne of man. They
ate they dranke, they maried wyues, & were gi-
uen in mariage, euen vnto that same day that
Gene. vii. c. Noe went in to the arke, and the floode came
and destroyed them all. Lykewyse also, as it
chaunced in the dayes of Lot. They ate, they
dranke, they bought, they solde, they planted,
they buylte. And euen the same daye that Lot
went out of Sodom it rayned fyre and brym-
stone from heuen and destroyed them all. After
these exemples shal it be in the daye when the
sonne of man shall appere.

G And that day, he that is on the houle toppe
and his vessels in the houle, let him not come
downe to take it out. And lykewyse let not
Gene. xix. a him that is in the fylde, turne backe agayne to
that he left behynde. Remembre Lots wyfe.
Who so euer wyll seke to saue his lyfe, shall
lose it/ and who so euer wyll lose his lyfe, shall
saue it. I tell you, in that nyght there shall be
two in one bed, the one shall be receyued, and
the other forsaken. Two women shall be gry-
nyng togyther/ thone shall be receyued, & the
other forsaken. And they answered, and sayde
to him: where Lorde? And he said vnto them:
where so euer the body shall be, thyther wyll
the Egles resorte.

¶ The parable to be feruent in prayer. Pharisee and the publican. Christe answereth the ruler, and promyseth reward vnto such as suffer losse for his sake.

CAPI. XVIII.

A ✠ And he spake a parable vnto them, sig-
nifyenge that men ought alwayes to
pray, and not to be wery, saying. There
was a Iudge in a certayne cyty, whiche feared
not God, neither regarded man. And there
was a certeyn wydow in the same cyty, which
came vnto him, sayenge: reuenge me of myne
aduersary. And he wolde not for a whyle. But
afterwarde he sayde to him selfe: thoughe I
feare not God, nor care for man, yet bycause
this wydow troubleth me, I wyl reuenge her
cause, lest at the last she come and hagge on me
And the Lorde sayd: heare what the vnrigh-
teous Iudge sayth. And shall not God auenge
his chosen, whiche crye daye and nyght vnto
him, though he beferre them? I tell you he wyl
auenge them and that quyckly. ✠ Neuertheles
when the sonne of man commeth, suppose ye
he shall fynde fayth on the erth.

✠ And he spake this symilitude, vnto cer-
tayne whiche trusted in them selues that they
were perfecte, and despysed other. Two men
went vp in to the temple to praye: the one a
Phariley, and thother a Publican. The Pha-
riley stode and prayed thus with him self. God
L I thanke the that I am not as the rest of men,
extortioners, vniust, aduoutrers, or as this pu
blican. I fast twyse in the weke, I gyue tythe
of al that I possesse. And the publican standing
a farre of, wolde not lyft vp his eyes to heuen,
but smote his brest, saying: God be mercyfull
to me synner. I tell you this mā departed home
to his house iustified more then the other. ✠ For Matth.
euery man that exalteth hym self, shall be
lowyed: and he that lowyeth him self, shal
be exalted. ✠

✠ They brought vnto him also babes, that
D he sholde touche them. When his disciples saw
that, they rebuked the. But Iesus called them
vnto him, and sayde: Suffre the chyldren to
come vnto me, & forbyd them not. For of suche
is the kyngdom of God. Verely, I say to you:
who so euer receyueth not the kyngdome of
God as a chylde: shall not entre therin.

And a certayne ruler asked hym, sayenge:
good master: what ought I to do, to obtayne
euerlastynge lyfe? Iesus sayde to hym: Why
callest thou me good? None is good, saue God
Exod. xx. oncly. Thou knowest the commaundmentes:
Thou shalt not commyt aduoutry/ thou shalt
not kyll/ thou shalt not steale/ thou shalte not
beare false wytnes. Honoure thy father and
thy mother. And he sayd, all these haue I kept
from my youthe. When Iesus herde that, he
sayde vnto him: Yet lackest thou one thynge.
Sell all that thou hast, and distribute it vnto
the poore, and thou shalt haue treasure in he-
uen, and come folowe me. When he herd this
L he was heuy, for he was very ryche.

When Iesus sawe him mourne, he sayde:
How hardly shall they that haue ryches en-
ter in to the kyngdome of God: it is easyer
for a camell to goo thorowe a nedles eye,
then a ryche man to entre into the kyngdom
of God. Then sayd they that herde that. And
who shall then be saued? And he sayd: Those
thynges that are impossible with men, are pos-
sible with God.

Then Peter sayd: Lo, we haue left all, and
I haue folowed the. And he said vnto the. ✠ Ver- Matth.
ely I saye vnto you/ there is no man that le-
ueth houle, eyther father and mother, eyther
bretheren, or wyfe, or chyldren for the kyng-
dome of God, whiche shall not receyue more

more

more in this world, and in the worlde to come lyfe euerlastynge.

✠ He toke vnto him the twelue, and sayde vnto them. Beholde we go vp to Ierusalem, and all shall be fulfylled that are wrytten by the prophetes of the sonne of man. He shal be delyuered vnto the gentyles, & shal be mocked and shall be dyspytefully entreated, and shall be spytted on: and when they haue skourged him they shall put him to deth, and the thyrd daye he shall aryse agayne. But they vnderstode none of these thynges. And this sayinge was hyd from them. Neither they perceyued the thinges whiche were spoken.

✠ And it came to passe as he approched nye vnto Iericho, a certeyn blynde man sate by the way syde begging. And when he herd the people passe by, he asked what it meant. And they sayd vnto him, that Iesus of Nazareth passed by. And he cryed, sayinge: Iesus the sonne of Dauid, haue mercye on me. And they whiche went before rebuked him, that he shold be styl. But he cryed so moche the more, ✠ thou sonne of Dauid, haue mercye on me. So Iesus stode styl, and commaunded him to be brought vnto him. And whe he was come nere, he asked him saying: what wylt thou that I do vnto the? And he sayd, Lorde, that I maye receyue my sight. Iesus sayde vnto him / receyue thy sight, thy fayth hath saued the. And anone he sawe, & folowed him prayinge God. And all the people when they sawe it, gaue prayse to God. ✠

¶ Of Zacheus, and the ten seruauntes to whome the talentes were deliuered. Christ rydeth to Ierusalem, and wepeth ouer it.

CAPI. XIX.

AND he entred and went thorow Iericho. And beholde there was a man named Zacheus, whiche was a ruler amonge the Publicans, and was ryche. And he sought to se Iesus, what he shold be: & could not for the preace, because he was lytle of stature. And runninge before, clymed vp in to a wylde fygge tree to se him / for he sholde come that ware. And when Iesus came to the place, he loked vp, and sawe hym / and sayd vnto him: Zache, haste the downe, for to day I must abyde at thy house. And he came downe hastely, and receyued hym ioyfully. And when they sawe that, they all grudged, saying: He is gone in to tarye with a synfull man.

And Zache stode forthe and sayde vnto the Lorde: Beholde Lorde, the halfe of my goodes I gyue to the poore / and yf I haue done any man wronge, I restore hym foure folde. And Iesus sayde to him: this daye is healthe come vnto this house, for as moche as he also is become the chylde of Abraham. ✠ For the sonne of man is come to seke and to saue the lost. ✠

As they herde these, he put to and spake: because he was nye to Hierusalem, and because they thought the kyngedome of God sholde shortly appeare. He sayde therfore: ✠ ✠ A certayne noble man went in to a farre countrey, to receyue hym a kyngdome, and to come agayne. So he called his tenne seruauntes, and deliuered them tenne pounds, sayinge vnto them. Occupye tyll I come. But his citezyns hated hym, and sent a message after him, saying: we wyll not haue this man to reygne ouer vs.

And it came to passe when he was come agayne and had receyued his kingdom, he commaunded his seruantes to be called vnto him (to whome he gaue his money) to wyt what euery man had marchaundyzed. Then came the fyrst, sayinge: Lorde, thy pounde hath encreased ten pounds. And he sayde vnto hym. ✠ Well good seruaunt, because thou hast ben Mach.xxv.b. faythfull in a very lytle thynge, haue thou auctoryte ouer ten cityes. And the seconde came, saying: Lorde, thy pound hath encreased fyue pounds. He sayde also to this: and be thou also ruler ouer fyue cityes.

And an other came and sayd: Lorde beholde thy pounde, whiche I haue kepte in a napkyn, for I feared the because thou art a sterne man: thou takest vp that thou laydest not downe / and reapest that thou sowedest not. And he sayd vnto him: ✠ Of thyne owne mouth iudge Mach.xxv.d. I the, thou cursed seruaunt. Knewest thou that D I am a sterne man / takyng vp that I layde not downe, & reping that I sowed not. Wherfore then gauest not thou my money in to the banke, that at my commynge I myght haue required myne owne with gaynes?

And he sayd to them that stode by: take fro him that pounde, and gyue it hym that hathe ten pounds. And they sayd vnto him, Lorde he hath tenne pounds. I saye vnto you, that vnto euery one that hathe, it shall be gyuen / and from him that hath not, euen that he hath shal be taken from him. Moreouer those myne enemyes which woulde not I shold reigne ouer them, bringe hither, and slee them before me. Mach.xxi.d. Marche.xi.a. ✠ And when he had thus spoken, he went before, goynge vp to Ierusalem. ✠

And it fortuned, when he was come nye to Bethphage and Bethany, besydes mount called Oliuet, he sent two of his disciples, sayinge: Go in to the towne ouer against you. In whiche as soone as ye are come, ye shall fynde a colte tyed wheron yet neuer man sate. Loose hym and bringe hym hyther. And yf any man aske you, why do ye loose him / thus ye shall saye vnto him, the Lorde hath nede of him.

They that were sent, went their way and founde euen as he had sayd vnto them. And as they were loosinge the colte, the owners of it sayd vnto them: why loose ye the colt? And they sayd, the Lorde hathe nede of him. And they brought him to Iesus. And castynge their E rayment on the colte, they sate Iesus theron. And as he went, they spredde their clothes in the waye.

And when he nowe approched nere to the descente of the mounte Oliuet, the hole multytude of the disciples began to reioyse, and prayse God with a great voyce, for all the myracles that they hadde sene, sayinge: blessed be the kyng that commeth in the name of the Lorde

Lorde: peace in heuen, and glory in the highest. And some of the Pharisees of the crayne sayd to him: Master, rebuke thy disciples. He answered and sayd vnto them: I tell you if these sholde hold their peace, the stones wolde crye.

+ And when he was come neer, he beheld the city, & wept on it sayinge: If thou knewest also euen in this daye the thinges appertayning vnto thy peace. But nowe are they hid from thyne eyes. For the dayes shall come vpon the that thy enemyes shall cast a banke about the and besiege the, and kepe the in on euery syde, and make the euen with the ground, with thy children which are in the. And they shall not leue in the one stone vpon an other, because thou knowest not the tyme of thy visitacion.

And he entred the temple, and began to cast out them that soulde therin, and them that bought, sayinge vnto them: It is written, my house is the house of prayer, but ye haue made it a den of theues. And he taught daily in the temple. + * The high preestes and the Scribes and the chiefe of the people went about to destroye him, but coulde not fynde what to do. For all the people did hange of his mouth hearynge him.

¶ They aske Christe one question, and he asketh them an other. The parable of the vineyard. Of tribute to be gyuen vnto Cesar, and how Christ stoppeth the mouthes of the Sadducees.

CAPI. XX.

And + it befell in one of those dayes as he taught the people in the temple and preached the gospell, the chiefe preestes and Scribes came with the elders, and spake vnto him, sayinge: * Tell vs by what auctoritie thou doest these thinges? Or whe: who is he that gaue the t' auctoritie? He answered and sayde vnto t' m: I also will aske you a worde, and answere me. The baptisme of Johñ was it from heuē or of men? And they thought within themselues, sayinge: yf we shall saye from heuen: he will saye: why then beleued ye him not? But yf we shall saye, of men, all the people will stone vs. For they be assertayned that Johñ is a Prophet. And they answered, they coulde not tell whence it was. And Jesus sayde vnto them: neyther tell I you by what auctoritie I do these.

Then began he to speake to the people this parable. * A certayne man planted a vineyarde, and let it forth to husbandmen, & went him selfe in to a straunge countrey for a greate season. And when the tyme was come, he sent a seruaunt to the husbandmen that they sholde gyue him of the frutes of the vineyarde. And they dyd beat him, and sent him away empty. And agayne he sente yet an other seruaunte. But they dyd beate him, and vsed entreated him also, and sent him awaye emptye. He sent the thirde to, and him they wounded, and cast out. Then sayd the Lorde of the vineyarde: What shal I do? I will sende my dere sonne, him peraduenture they will reuerence when they se him.

But when the fermers sawe him, they reasoned within them selues sayinge: this is the heyre, come let vs kyll him, that the inheritaunce maye be ours. And they cast him out of the vineyarde, and killed him. Howe, what shal the Lorde of the vineyarde do vnto them? He will come and destroye these fermers, and will let out his vineyarde to other. When they herde that, they sayd: God forbyd.

And he beheld them, and said: what meaneth this then that is written: * The stone that the buylders refused, the same is made the heed cozner stone? Who so euer stombleth at that stone shall be broken, but on whom so euer it fall, it will grynde him to powder. And the byghe preestes and Scribes the same houre went about to laye handes on him, but they feared the people. For they wyst he spake this parable agaynst them.

And they watched him, and sente forthe espyes, whiche sholde fayne them selues perfecte to take him in his wordes, and to deliuer him vnto the power and auctoritie of the ruler. And they asked him, sayinge: Master, we knowe that thou sayest and teachest rightly, neyther consyderest thou the person, but teachest the waye of God truly. Is it lawfull for vs to gyue Cesar tribute or no? He perceyued their craftines, and sayde vnto them: * why tempte ye me? Shewe me a penye. Whose ymage and superscripcion hathe it? They answered & sayde, Cesars. And he said vnto them Gyue then vnto Cesar that whiche belongeth vnto Cesar, & to God that which pertayneth to god. And they could not reproue his saying before the people. But they maruayled at his answere, and helde their peace.

There came to him certayne of the Sadducees, whiche deny there is any resurrection. And they asked him, sayinge: * Master, Moses wrote vnto vs: If any mans brother dye hauynge a wyfe, and the same dye without issue, that then his brother shold take his wyfe, and rayse vp seed vnto his brother. There were seuen brethren, and the fyrst toke a wyfe, and dyed without issue. And the seconde toke the wyfe, and he dyed childelesse. And the thirde toke her, lykewyse the reskoue of the seuen, and left no issue behynde them, and dyed. Last of all the woman died also. Now at the resurrection whose wyfe of them shall she be? For seuen had her to wyfe.

Jesus answered and sayde vnto them. The children of this worlde marye wyues, and are gyuen to maryage, but they which shal be made worthye for that worlde, and for the resurrection from deed, neither marye wyues, ne are maryed, nor can dye any more. For they are aungell lyke, and are the sonnes of God, in as moche as they are the children of the resurrection. Now that the deed shall ryse agayne, also Moses signified beside the bushe, when he sayde: * the Lorde God of Abraham, and the God of Jsaac, and the God of Jacob. But he is not the God of the deed, but of them which lyue. For all lyue in him. Then certeyn of the Pharisees answered and sayd: Master, thou hast well sayde. And after that durst they aske him nothyng any more.

They

Then sayd he vnto them: * how say they that Christe is Dauids sonne? And Dauid him selfe sayeth in the boke of the Psalmes: * The Lorde sayd vnto my Lorde, sit on my right hande, tyll I make thyne enmemyes thy foote stole. How Dauid calleth him Lorde: and how is he then his sonne?

Then in the audience of all the people, he sayde vnto his disciples: * beware of the scribes, which wyll go in long clothyng, and loue greetynges in the markets, and the hyest seates in thassemblies, & the chefe rowmes at feastes, which deuour wydowes houses, and that vnder pretence of longe prayinge, these shall receyue greater damnation.

¶ Christe commendeth the poore wyddow, telleth of the destruction of Ierusalem, of false teachers, of the tokens and troubles for to come, of the ende of the worlde, and of his owne commynge.

CAPI. XXI.

And he beheld, he sawe the ryche men castynge in their offrynges in to the treasury. And he sawe also a certayne poore wydowe castynge in thether two mytes. And he sayd: of a truthe I say vnto you, this poore wydowe hath put in more then they all. For they all haue of their superfluite put to the gyftes of god, but this of her penury hath cast in all the substaunce that she had.

As some spake of the temple howe it was garnysshed with goodly stones and iewels, he sayde. * The dayes wyll come, when of these whiche ye se, shal not be left stone vpon stone that shall not be throwen downe. And they asked him, saying: Master when shal these be, and what signe is there when they shall come to passe.

And he said: take hede ye be not deceyued. For many shall come in my name, sayinge, I am he: and the tyme approcheth. Folowe ye not them therfore. But when ye heare of warres and seditions, be not afrayde. For these muste fyrste come, but the ende foloweth not forthwith. Then sayd he vnto them: Nacion shal ryse agaynst nacion, and kyngdom against kyngdom, and great erthquakes shall be in all quarters, and honger, and pestilence, and fearfull thinges. And greate signes shall there be from heuen.

But before all these they shal lay their handes on you and pursue you, deliuerynge you vp to thassemblies, and in to pryson, and bringe you before kynges and rulers for my name. And this shall chaunce you for a testimonye. Put therfore in your hertes, not to studye before what ye shall answere: For my selfe shal gyue you a mouthe and wysdome, whervnto all youre aduersaryes shall not be able to gaynsaye or resist. Yea, ye shall be betrayed of youre fathers and mothers, and of youre brethren, and kynsmen, and louers, and some of you shall they put to deth. And hated shall ye be of all men for my name. And an heare of your heed shall not perysshe. With your patience possesse your soules.

And when ye se Ierusalem besieged with hostes, then vnderstande, that the desolacion of it is nye. Then lette them whiche are in Iewry, flee to the mountaynes. And let them whiche are in the myddes of it, departe out. And let not them that are in other countreys entre therin. For these be the dayes of vengeaunce, to fulfyll all that are wrytten. But woo to women with chylde, and to them that gyue sucke in those dayes: For there shall be greate trouble in the lande, and wrathe ouer all this people. And they shall fall on the edge of the swerde, and shall be led captyue in to all nacions. And Ierusalem shall be troden vnder foote of the Gentyles, tyll the tymes of the Gentyles be fulfylled.

✣ And there shall be tokens in the sonne, and moone, and in starres, and vpon the erthe affliction of people, in despayre, the see and floode roryng, men consumynge for feare, and lokynge after those thynges which shall come on the erth. For the powers of the heuens shal moue. And then shall they se the sonne of man come in a cloude with power and great glory. When these thynges begyn to come to passe, then loke vp, and lyfte vp your heedes, for your redemption draweth nye.

And he spake to them a symilitude: Beholde the figge tree and all other trees, when they shoote forthe, ye se and knowe of your owne selues that sommer is nowe nere. So also ye (when ye se these come to passe) vnderstande, that the kyngdome of God is nye. Verily I say vnto you, this generacion shall not passe, tyll all be fulfylled. Heuen and erthe shall passe, but my wordes shall not passe. ✣

✣ Take hede to your selues, leest your hertes be greued with surfettynge and dronkennesse and cares of this worlde, and that day come lodeynly on you. For as a snare shall it come on all them that dwell on the face of the erthe. Watche therfore continually, prayinge that ye maye be hable worthy to flee all this that shall come, and that ye may stande before the sonne of man. ✣

In the daye tyme he taught in the temple, and at nyght he went out and lodged in the mounte Oliuete. * And all the people came in the morninge to him, in the temple, to heare him.

¶ Christ is betrayed. They eate the Ester lambe. Christ tryeth who shall be greatest. He prayeth vpon the mount. They take him and bringe him to the hygh prestes house. Peter denyeth him thryse.

CAPI. XXII.

✣ The feest of swete breed drewe nye, which is called Ester, and the high prestes and Scribes sought howe to kyll him but they feared the people. Then entred Satan in to Judas, whose syr name was Iscariot (which was of the nombre of the twelue) and he went and communed with the hygh prestes and rulers howe he myght betraye him to them. And they were glade, and

commaunded to gyue hym money. And he consented, and sought opportunyte to betraye hym vnto them when the people were away.

Matth.xxvi. Marc.xiiii.

✠ Then came the day of swete breed when of necessitie the Ester lambe muste be offered. And he sente Peter and Johan, sayinge: Go prepare the Ester lambe, that we maye eate. They sayd to him: Where wylte thou, that we prepare? And he sayd vnto them. Beholde when ye be entred in to the citye, there shall a man mete you bearynge a pytcher of water: him folowe in to the same house that he entreth in, and saye vnto the housholder: The master sayeth vnto the: where is the geste chambre, where I shal eate my Pasklouer with my disciples? And he shall shewe you a greate paloure paued. There make redye. And they went, and founde as he had sayde vnto them, and made redy the Pasklouer.

And when the houre was come, he sate downe and the twelue apostles with him, and sayd vnto them: I haue desyringly desyred to eate this Ester lambe with you before that I suffre. For I saye vnto you henceforth I wyll not eate of it any more, tyll it be fulfylled in the kyngdome of God. ✠ And he toke the cup, and gaue thankes and sayd: Take this, and deuyde it amonge you. For I saye vnto you, I wyll not drynke of the fruite of the vyne, tyll the kyngdome of God be come.

Mark.xiiii. Mark.xxvi. & Cornt.xi.

And takyng breed and gyuyng thankes, he brake and gaue it to them, sayinge: This is my body whiche is gyuen for you. This do for my remembraunce. Lykewyse also the cuppe when he had supped, sayinge: This cuppe is the newe testament in my bloode, whiche is shedde.

But loo, the hande of him that betrayeth me is with me on the table. And the sonne of man goeth as is appoynted: But wo to that man by whom he is betrayed. And they began to enquyre among them selues, which of them it shulde be that shulde do that.

Mat.xviii.a. Marke ix. & Luke.xxii.

✠ And there was a stryfe amonge them, which of them shulde be taken for the greatest. But he sayd vnto them: the kynges of the gentyles reygne ouer them, and they that beare rule ouer them are called gracious lordes. Ye shall not be so. But the greater amonge you, shal be as the yonger: & the chefe, as the minister. For whether is greater he that syt eth at the table, or he that serueth? Is not he that syt eth at the table? But I am among you, as he that ministreth. ye are they which haue abyded with me in tribulacions. And I dispose vnto you a kyngdom as my father hath disposed to me: that ye may eate and drinke at my table in my kyngdom, and syt on seates, and iudge the xii. trybes of Israel. ✠

And the Lorde sayd: Symon, Symon, beholde Sathan hath desyred you, to syft you as it were wheate / but I haue prayed for the, that thy fayth fayle not. And when thou art conuerted strengthen thy brethre. But he sayd vnto him ✠ Lorde I am redye to go with the in to prysone, and to deth. And he sayd: I tell the Peter the cocke shall not crowe this daye, tyll thou

Matth.xxvi. Mark.xiiii.

haue thryse denyed that thou knowest me.

And he sayde vnto them: when I sent you without wallet and styppe and shoes: lacked ye oughte? And they sayde, no. And he sayd to them: But nowe he that hath a wallet, let him take it vp, and lykewyse his scrip. And he that hathe no swerde, let him sell his cote and bye one. For I saye vnto you, that yet that whiche is wrytten muste be perfourmed in me: ✠ Euen with the wicked was he nombred. For those thynges which are of me, haue an ende. And they sayd: Lorde, beholde here are two swerdes. And he sayd vnto them: it is ynough.

And he came out, and went as he was wont to mounte Olivet. And the disciples folowed him. And when he came to the place, he said to them, praye, lest ye fall in to temptacion.

And he was drawen frome them aboute a stones cast, and kneled downe and prayed, sayinge: Father, if thou wylte, withdrawe this cup from me. Neuertheles, not my will, but thyne be fulfylled. And there appered an aungell vnto him from heuen, comfortynge him. And beinge in an agonye, he prayed somwhat longer. And his swcat was lyke droppes of bloode, trickelyng downe to the grounde. And he arose vp from prayer and came to his disciples, and founde them slepynge for heuynes, and said to them: why slepe ye? Ryse & praye, lest ye fall in to temptacion.

Luke.xxii.

Whyle he yet spake / beholde, there came a company, and that he was called Judas one of the twelue, went before them, and preased nye vnto Jesus to kysse him. And Jesus said vnto him. Judas betrayest thou the sonne of man with a kysse? When they whiche were aboute him sawe what wolde folowe, they said vnto him: Lorde shall we smyte with the swerde. ✠ And one of them smote a seruant of the hyest preest and smote of his right eare. And Jesus answered and said, suffre ye thus farre forthe. And he touched his eare, and healed him.

Then Jesus sayde vnto the chefe preestes and rulers of the temple, and thelders whiche were come to him. Be ye come out as vnto a thefe with swerdes and staues? When I was daily with you in the temple, ye layde no handes vpon me. But this is your houre, and the power of darkenesse. Then toke they him, and ledde him, and brought him to the hyghe preestes house. But Peter folowed afarre of.

When they had kyndled a fyre in the myddes of the palace, and were set downe together ✠ Peter also sate downe amonge them. And a certayne damsell beheld him as he sate by the fyre, and beholdyng him sayd: This was also with him. Then he denyed him, sayinge woman I knowe him not. And after a lytle whyle, an other sawe him and said: thou arte also of them. And Peter sayd / man, I am not. And about the distaunce of an houre, an other affyrmed saying: verily this felowe was with him, for he is of Galile / and Peter sayd / man, I wote not what thou sayest. And forthwith whyle he yet spake, the cocke crewe. And the Lorde turned abacke and loked vpon Peter.

And

And Peter remembred the wordes of the Lorde, how he sayd vnto him, before the cocke crowe, thou shalt denye me thrise. And Peter wente out, and wepte bytterly.

And the men that helde Jesus mocked him, smytynge and byndfoldynge him, they strake him on his face. And asked him sayinge: arede who it is that smoote the? And many other thynges blasphemously sayd they against him.

And as sone as it was daye, the elders of the people, and the high preestes and scribes came togither and led him in to their councile sayinge: art thou dyd Christe? tell vs. And he sayde to them: yf I shall tell you, ye wyll not byleue. And yf also I aske you, ye wyll not answere me or let me go. Hereafter shall the sonne of man syt on the ryghte hande of the power of God. Then sayd they all: art thou then ye sonne of God? He sayd to them: ye saye that I am. Then sayde they: what nede we any further wytnes? We oure selues haue herde of his owne mouthe.

¶ Jesus is brought before Pilate and Herode. The women make lamentacion for him. He prayeth for his enemyes, forgyueth the theefe vpon his ryght hande, and dyeth on the crosse, and is buryed.

CAPI. XXIII.

And the hole multytude of them arose, and led him vnto Pilate. And they began to accuse him, sayinge: we haue founde this man peruertynge the people, and forbyddynge to paye tribute to Cesar: sayinge that he is Christ a kyng. And Pilate examined him, saying: art thou the kyng of the Jewes? He answered him and said: thou sayest. Then said Pilate to the hyghe preestes, and to the people: I fynde no fawte in this man. And they were the more fearce, saying. He maketh commocions in the people, teachinge throughout Jury, and began at Galile, euen to this place.

When Pilate herde mencyon of Galile, he asked whether the man were of Galile. And as sone as he knewe that he was of Herodes iurisdiction, he sent him to Herode, which was also at Jerusalem in those dayes. And when Herode sawe Jesus, he was exceadyngly glad. For he was desyrous to se him of a longe season, bycause he hadde herde many thynges of him, and trusted to haue sene some myracle doone by him. Then questioned he with him of many thynges. But he answered him not one worde. The hyghe preestes and scribes stode and accused him sharpely. But Herode with his men of warre despysed him, and after he had mocked him, arayed him in whyte, and sente him agayne to Pilate. And the same daye Pilate and Herode were made frendes togither. For before they were at variaunce.

Pilate assembled the hyghe preestes, and rulers, and the people, and said vnto them: ye haue brought this man vnto me, as one that peruerted the people. And beholde I haue examined him before you, haue founde no fawte in this man, of those thynges wherof ye accuse him. No nor yet Herode. For I sente you to him: and lo nothynge worthy of deth is done to him. I wyll therfore chasten him, and let him go. + For of necessitie he muste haue let one lose vnto them at that feest. Mat.xxvii.d Marck.xv.a John.xviii.a

And all the people cryed togither, sayinge: away with him, and deliuer to vs Barrabas: whiche for insurrection made in the citye and murther, was cast in prison. Pilate spake agayne to them, wyllynge to dimysse Jesus. And they cryed, sayinge: Crucifye him, crucify him. He sayd vnto them the thyrd tyme. What euyll hath he done? I fynde no cause of dethe in him, I wyll therfore chasten him, and let him lose. + And they cryed with a loude voyce, and requyred that he myght be crucified. And the voyce of them and of the hyghe preestes preuayled. Mat.xxvii.c Marck.xv.a John.xix.a

And Pilate gaue sentence that it shulde be as they requyred, and let lose vnto them, him that for insurrection and murther was caste in to prison, whome they desyred, and deliuered Jesus to do with him what they wolde. + And as they led him away, they caught one Symon a Cyrenyte comynge out of the felde, and on him layde they the crosse, to beare it after Jesus. Mat.xxvii.b Marck.xv.a

And there folowed him a great company of people and of women, whiche women bewayled & lamented him. But Jesus turned backe vnto them, and sayde: Doughters of Jerusalem, wepe not for me, but wepe for your selues and for your children. For beholde, the dayes be commynge when men shall saye: + happy are the barayn, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begyn to saye to the mountaynes, fall on vs, and to the hylles, couer vs. For yf they do this to a grene tree, what shall be done to the dry. Esay.liii.a Hagerm.ii.c Galath.iiii.b,

And there were two felons led with him to be slayne. + And when they were come to the place called Caluary, there they crucifyed him, and the felons, one on the ryght hande, and an other on the left. Then said Jesus: father, forgyue them, for they wote not what they do. And they parted his rayment, and cast lottes. And the people stode and beheld. Mat.xxvii.d Marck.xv.c John.xix.b

Also the rulers mocked him with them sayinge, he holpe other, let him helpe him selfe yf he be Christe the chosen of God. The soudyours also mocked him, and came and gaue him vynegre and said: If thou be that kyng of the Jewes, saue thy selfe. And his inscription was wrytten ouer him, in Greke, and Latyn, and Hebrue letters: This is the kyng of the Jewes.

Lowe, one of the felons whiche hanged, railed on him, sayinge: If thou be Christe, saue thy selfe, and vs. The other answered and rebuked him, saying: Neither feareste thou God, bycause thou arte in the same damnacion? We are iustly punyshed, for we receyue accordynge to our dedes: But this man hath done nothynge amysse. And he sayd vnto Jesus: Lorde, remembre me when thou commest in thy kyngdome. And Jesus sayde vnto him: Verely I saye vnto the, to daye shalt thou be with me in Paradyse.

It was aboute the sixte houre. And there
came a darkenes ouer all the lande, tyll the .ix.
houre, and the sonne was darkened. And the
vayle of the temple dyd rent euen thorow the
myddes. And Jesus cryed with a great voyce
Psal.xxx.a and sayd: Father, in to thy handes I cõmende
my spirite. And when he thus had sayd, he gaue
vp the ghost. When the Centurion sawe what
had happened, he glorified God, saying. Cer-
taynly, this was a ryghteous man. And all the
people that came together to that syght, be-
holdyng the thynges which were done, smote
their breastes, and returned home. And all his
acquayntaunce, and the women that folowed
him from Galile stode afarre of beholdynge
these thynges.

And lo, a man named Joseph, a counceyl-
lour, beyng a good man and a iuste, who was
not consentynge to the counceil and dede of
them, whiche was of Aramathia, a cite of
the Jewes: whiche same also wayted for the
kyngdom of god: this man went vnto Pilate
and begged the bodye of Jesus, and toke it
downe, and wrapped it in a lynnen clothe, and
layde it in an hewen tombe, wherin was ne-
uer man before layde. ✠ And it was the daye
of preparynge, and the Saboth drue on. The
women that folowed after whiche came with
him from Galile, beheld the sepulcre, and how
his bodye was layde. And they returned and
prepared odours and oyntmentes, but rested
the Saboth day, accordyng to the commaun-
dement.

¶ The women come to the graue. Christ appeareth
vnto the two disciples that go towarde Emaus.
Standeth in the myddest of all his disciples, openeth
their vnderstandynge in the scriptures, & with the
sacrament, and disceadeth vp to heauen.

CAPI. XXIIII.

Vpon the morowe after the Saboth, ear-
ly in the morwynge, they came vnto the
Matth.xxv.d. tombe, and broughte the spyces whiche
March.xvi.a they hadde prepared, and other women with
Joan.xx.a them. And they founde the stone rolled away
from the sepulcre, and went in, but founde not
the body of the Lorde Jesu. And it happened
as they were amased therat: Lo, two men
Matt.xxviii.a stode by them in shynynge garmentes. ✠ And
March.xvi.b as they were afrayde, and bowed downe their
faces to the erth, they sayd to them: why seke
ye the lyuyng among the dede? He is not here,
but is ryssen. Remembre howe he spake vnto
you when he was yet with you in Galile, say-
inge that the sonne of man must be deliuered
in to the handes of synfull men, and be cruci-
fied, and the thyrde daye ryse agayne.

And they remembred his wordes, and re-
turned from the sepulcre, and tolde all these
Matt.xxviii.b vnto the eleuen, and to all the rest. ✠ It was
March.xvi.c Mary Magdalen, and Joanna, and Mary
of James, and other that were with them,
whiche tolde these thynges vnto thapostles:
and their wordes semed vnto them as a fa-
ble, neyther beleued they them. Then arose
Peter, and ranne vnto the sepulcre, and stoo-
pynge downe sawe the lynnen clothes layde
alone, and departed wonderynge in hym selfe
at the thynge happened. ✠

✠ And beholde, two of them went that
same daye to a towne beynge frome Jerusa-
lem aboute thre score fourlonges, called E-
maus: and they talked together of all these
thynges that had happened. And it chaunced
whyle they commoned together and reaso-
ned, that Jesus hym selfe drewe nere, & wente
with them. But their eyes were holden, that
they couldo not knowe him. And he sayd vn-
to them: What communicacyons are these
that ye haue one to an other as ye walke and
are sadde? And one of them named Cleo-
phas, answered and sayd vnto hym: arte
thou alone a straunger in Jerusalem, and
hast not knowen that haue chaunced there
in, in these dayes? To whome he sayde, what
thynges?

And they sayd vnto hym: of Jesu the Na-
zarene, whiche was a prophete myghtye in
dede and worde before God, and all the peo-
ple. And howe the hyghe preestes, and our ru-
lers deliuered him to be condempned to deth:
and haue crucifyed him. But we trusted that
it hadde ben he, that shulde haue deliuered
Israel. And as touchynge all these thynges,
to daye is euen the thyrde daye, sythens they
were done.

Yea, and certayne women of our compayne
made vs astonyed, which came early vnto the
sepulcre, and founde not his bodye: and came,
sayinge, they hadde sene a vision of aungels,
whiche sayd that he was alyue. And certayne
of them whiche were with vs went to the se-
pulcre, and founde it euen so as the women
had sayd: but him they sawe not.

And he sayd vnto them: O foles and slowe
in hert to beleue all that the prophetes haue
spoken: Ought not Christe to haue suffred
these thynges, and to entre in to his glorye?
And he began at Moses, and at all the Pro-
phetes, and interpreted vnto the in all the scri-
ptures which were wrytten of him. And they
approched the towne whiche they wente to.
And he made as thoughe he wolde haue gone
further. But they constrayned hym sayinge, a-
byde with vs, for it drayeth towardes night,
and the daye is farre passed. And he wente in
to tarye with them.

And it came to passe, as he sate at table
with them, he toke breed, blessed it, brake and
gaue to them. And their eyes were opened,
and they knewe him, and he vanyshed away
from them. And they sayd betwene them selues:
Dyd not our hertes burne within vs
whyle he talked with vs by the way, & whyle
he opened to vs the scriptures? And they rose
vp the same houre, and returned to Jerusa-
lem, and found the eleuen gathered together,
and them that were with them, whiche sayd:
the Lorde is ryssen in dede, and hath appeared
to Symon. And they told what thynges was
done in the waye, and howe they knewe hym
in the breakynge of breed.

As they thus spake, ✠ Jesus hym selfe
stode in myddes of them, and sayd vnto them:

peace

peace be with you. And they were abashed and afraide, supposinge that they had sene a spirite. And he sayde vnto them: why are ye troubled, and why do thoughtes arise in your hertes? Beholde my handes and my fete, for it is euen my selfe. Handle me and se: for spirites haue not flesshe and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes and his fete. And whyle they yet beleued not for ioye and wondred, he sayd vnto them: Haue ye here any meate? And they gaue him a peece of a broyled fysshe, and of an hony combe. And he toke it, and ate it before them.

And he sayd vnto them. These are the wordes which I spake vnto you whyle I was yet with you, that all must be fulfylled whiche were wrytten of me in the law of Moses, and in the prophetes, and in the psalmes. ✠ Then opened he their vnderstande the scriptures, and sayd vnto them. Thus it is wrytten, & thus it behoued Christ to suffre, and to ryse agayne from dethe the thyrde daye, and that repentaunce and remission of synnes shulde be preached in his name amonge all nations, ✠ begynnynge at Ierusalem. Ye are wytnesses of these thynges. And lo, I sende the promyse of my father vpon you. ✠ But tary ye in the cyte of Ierusalem, tyll ye be endued with power from an hye. And he led them out in to Bethanye, and lyfte vp his handes and blessed them. ✠ And it came to passe, as he blessed them, he departed from them, and was borne vp in to heuen. And they worshypped him, returned to Ierusalē with great ioye, and were continually in the temple prayinge and blessyng god. Amē.

☞

¶ The ende of the Gospell after S. Luke.

☞

The Gospell after S. Johñ.

¶ The euerlastynge birth of Christ, and how he became man. The testimony of Johñ. The callynge of Andrew, Peter. &c.

CAPI. I. ✠

IN begynnynge was the worde, and the worde was with God / and the worde was God. This was in begynnynge with God. All were made by it, and without it was made nothing that was made. In it was lyfe, and the lyfe was the lyghte of men, and the lyghte shyneth in the darkenes, and the darkenes comprehended it not. a This worde is the breadthe that is Ternaye Iesus Christe.

There was a man sent from God, whose name was Johñ. This came for a wytnes, to testifye of the lyghte, that all men thorough him might beleue. He was not the lyghte, but to beare wytnes of the lyghte. That was the true lyghte whiche lyghteth all men comynge in to the worlde. He was in the worlde, and the worlde was made by him, and the worlde knewe him not.

He came in to his owne, and his owne receyued him not. But as many as receyued him, to them he gaue power to be made the sonnes of God, beleuynge on his name whiche were borne, not of bloode, nor of the wyll of the flesshe, nor of the wyll of man, but of God. b

And the worde was made flesshe, and dwelt amonge vs, and we sawe the glorye of it, as the glorye of the onely begotten sonne of the father, full of grace and trouthe. ✠

✠ Johñ wytnesseth of him, and cryed sayinge: This was he of whome I spake, he that cometh after me, was before me, because he was ere I was. And of his fulnes haue all we receyued, and grace for grace. For the lawe was geuen by Moses, but grace & trouth came by Iesus Christ. No man hath sene God at any time. The onely begotten sonne, which is in the bosome of the father, he hath declared him. ✠ c

✠ And this is the recorde of Johñ: when the Iewes sent preestes and Leuites from Ierusalem, to aske him, what arte thou? And he confessed and denyed not, and confessed I am not Christe. And they asked him: what then? Arte thou Helye? And he sayd: I am not. Arte thou the Prophet? And he answered no. Then sayd they vnto him: what arte thou, that we may geue an answere to them that sente vs: What sayest thou of thy selfe? He sayd: I am a voyce of one cryinge in the wyldernes, make strayte the waye of the Lorde, as sayd the prophet Esaie. Esay. 40.a

And they whiche were sente, were of the Pharisees. And they asked him, and sayd vnto him: Why baptysest thou then, yf thou be not Christe, nor Helye, neither the prophete? Johñ answered them, sayinge: I baptise with water: but one is come amonge you, whome ye knowe not, he it is that commeth after me, whiche was before me, whose shoo latchet I

am not worthy to vnlose. These thinges were done in Bethabara beyonde Iordane, where Iohn dyd baptyse.

✣ The nexte daye Iohn sawe Iesus comminge vnto him, and sayd: beholde the lambe of God, which taketh awaye the synne of the worlde. This is he of whome I sayd. After me commeth a man whiche was before me, for he was yet then I, and I knewe him not, but that he shulde be declared to Israel therefore am I come baptysynge with water.

And Iohn wytnessed sayinge: I sawe the spyrite descende from heuen, lyke vnto a doue and abyde vpon him, and I knewe him not. But he that sent me to baptyse in water, he sayde vnto me, vpon whome thou shalt se the spyrite descende and tarye styll on hym, this is he which baptyseth with the holy ghoste. And I sawe and testifyed that this is the sonne of God. ✣

Matth. 3. Marche. 1. Luke. 3. Iohn. 1.

The nexte daye after, Iohn stode agayne, and two of his disciples. And he beholde Iesus as he walked by, and sayde: Beholde the lambe of God. And the two disciples herd him speake and folowed Iesus. And Iesus turned about, and sawe them folowe, and sayd vnto them: What seke ye? They said vnto him: Rabbi (which is by interpretation, Master) where dwellest thou? He sayde vnto them: come and se. They came and sawe where he dwelt, and abode with him that daye. For it was about the tenth houre.

One of the two which herde Iohn speake and folowed Iesus, was Andrew Symon Peters brother. This fynde founde his brother Symon, and sayde vnto hym: we haue founde Messias, which is by interpretation, anoynted, and broughte hym to Iesus. And Iesus beheld hym and sayde: thou arte Symon the sonne of Ionas, thou shalte be called Cephas, which is by interpretation a stone.

Messias.

The daye folowynge Iesus wolde go in to Galile, and founde Philip, and said vnto him: folowe me. Philip was of Bethsaida the cyte of Andrew and Peter. And Philip founde Nathanael, and sayd vnto hym. We haue founde him of whom Moses in the lawe and the prophetes dyd wryte, Iesus the sonne of Ioseph, a Nazarene. And Nathanael sayde vnto him: can there any good come out of Nazareth? Philip said to him: Come and se.

Iesus sawe Nathanael commynge to him, and sayde of him. Beholde a ryght Israelyte, in whome is no gyle. Nathanael sayde vnto hym: where knowest thou me? Iesus answered and sayde vnto him: Before that Philip called the, when thou wast vnder the fygge tree, I sawe the. Nathanael answered and sayde vnto hem: Rabbi, thou art the sonne of God, thou art the kynge of Israel. Iesus answered and said vnto him: Because I sayd vnto the, I sawe the vnder the fygge tree, thou beleuest. Thou shalt se greater thynges then these. And he sayd vnto him: Verily, verily, I saye vnto you: hereafter shall ye se heuen open, and the aungels of God ascendynge and descendynge ouer the sonne of man.

¶ Christe turneth the water vnto wyne, and dryueth the byers and sellers out of the temple.

CAPI. II.

AND the thryde daye, was there a mariage in Cana a cyte of Galile, and the mother of Iesus was there. And Iesus was bydden also & his disciples vnto the mariage. And when the wyne fayled, the mother of Iesus said vnto him: they haue no wine. Iesus sayde vnto her: woman, what haue I to do with the? myne houre is not yet come. His mother sayd vnto the ministers: what so euer he sayth vnto you, do. And there were standing there, fyue water pottes of stone, after the maner of the purifyinge of the Iewes, containynge two or thre fyrkyns a pece. A

wa[illegible] wyne.

And Iesus said vnto them: fyll the water pottes with water. And they filled them vp to the brym. And he said vnto them: draw out nowe, and beare vnto the gouernour of the feest. And they bare it. When the ruler of the feest had tasted of the water that was turned vnto wyne, and knewe not whence it was, B

but the ministers which drewe the water knewe: he called the bridegrome and sayde vnto him: all men at the begynnyng set forth good wyne, and when men were dronke, then that whiche is worse. But thou hast kepte backe the good wyne tyll now.

This begynnynge of myracles did Iesus in Cana of Galile, and shewed his glory, and his disciples beleued on him. ✣ After that he descended in to Capernaum, and his mother, and his brethren, and his disciples, and there continued not many dayes.

✣ And the Iewes Ester was at hande, and Iesus went vp to Ierusalem, and founde sytynge in the temple those that solde oxen and shepe and dues, and chaungers of money. And he made a scourge of small cordes, and draue them al out of the temple, with the shepe and oxen, and powred out the chaungers money, and ouerthrew the tables, and said vnto them that solde doues: Away with these thynges hence, and make not my fathers house an house of marchaundyse. And his disciples remembred how that it was written: ✣ The zele of thyne house hath euen eaten me. C

Psal. [illegible]

D

Then answered the Iewes, and sayd vnto him: What token shewest thou vnto vs, because thou doest these thinges? Iesus answered and said vnto them: ✣ destroye this temple, and in thre dayes I shal reare it vp agayn. Then said the Iewes, xlvj. yeres was this temple a buyldynge, and wylt thou reare it vp in thre dayes? But he spake of the temple of his bodye. As sone therfore as he was risen from deth agayne, his disciples remembred that he thus sayd. And they beleued the scripture, and the wordes which Iesus had sayd.

Matth. [illegible] Mar. [illegible]

When he was at Ierusalem at Ester in the feest, many beleued on his name, when they sawe his myracles whiche he dyd. But Iesus put not hym selfe in their handes, because he knewe all men, and neded not that any shulde testifie of him. For he knewe what was in man. ✣

The

¶ The communycacion of Christ with Nycodemus. The doctrine and baptisme of Iohn, and what witnesse he beareth of Christe.

CAPI. III.

THere was a man of the Pharises named Nycodemus, a rular amonge the Iewes. The same came to Iesus by nyght, and sayde vnto him. Rabbi, we know thou arte a teacher come frome God. For no man can do these thynges that thou west, except God were with. Iesus aunswered and sayde vnto him: Verely, verely I say vnto the: onles a man be borne a newe, he can not se the kyngdome of God. Nicodemus sayd vnto him how can a man be borne when he is olde? can he enter into his mothers wombe, & be borne agayne? Iesus answered: Verely, verely I saye vnto the: onles a man be borne of water and spirite, he can not enter in the kyngedome of God. That whiche is borne of the fleshe is flesshe: and that whiche is borne of the spirite, is spirite. Marueyle not that I sayd to the, ye must be borne a newe. The spirite breatheth where he lysteth, and thou hearest his sounde: but canst not tell whence he commeth, and whether he goeth. So is euery mā that is borne of the spirite.

And Nycodemus aunswered and sayde vnto hym: howe can these be? Iesus aunswered and sayde vnto him: arte thou the master of Israel, and knowest not these thinges? Verely, verely I saye vnto the, we speake that we knowe, and witnesse that we haue sene: and ye receyue not oure wytnes. If when I tell you earthly thinges, ye beleue not: how shulde ye beleue, yf I shall tell you heauenly thinges?

And no man ascendeth vp to heuen, but he that came downe frome heauen, the sonne of man whiche is in heauen.

And as ✠ Moses lyfted vp the serpent in ꝑ wyldernesse, euen so must the sonne of man be lyfte vp, that none that beleueth in hym perysshe: but haue eternall lyfe. ✠

✠ For God so loueth the worlde, that he hath gruen his onely sonne, that none that beleue in him, shulde perysshe: but shuld haue euerlastinge lyfe. For God sent not his sonne into the worlde, to condemne the worlde: but that the worlde through him, might be saued. He that beleueth on him, shall not be condemned. But he that beleueth not, is condemned all redy, because he beleueth not in the name of the only sonne of God. And this is the condemnacion, that light is come into the world and the men loued darcknes more then light because their dedes were euyll. For euery mā that euyll doeth, hateth the lyght: neyther commeth to lyght, lest his dedes shoulde be reproued. But he that doeth trueth, commeth to the lyght ꝑ his dedes might be knowē, how that they are wrought in God. ✠

After these came Iesus and his disciples into the land of Iewry, and there he abode with them and baptised. And Iohn also baptysed in Enon besyde Salim, because there was moche water there, and they came, and were baptysed. For Iohn was not yet caste in to prison.

✠ There arose a question betwene Iohns disciples and the Iewes about purifyenge. And they came vnto Iohn, & sayde vnto him: Rabbi, he that was with the beyonde Iordan, to whome thou barest wytnesse, beholde he baptyseth, and all men come to hym. Iohn answered, and sayde: A man can receyue nothinge, onles it be gruen him frome heauen. Ye your selues are witnesses, that I sayde: I am not Christ, but am sent before him. He ꝑ hath the bryde, is the bridegrome. But the frende of the bridegrome, which standeth by & heareth him, reioyseth greately of the bridegromes voyce. This my ioye is fulfylled. He must increase: and I must abate.

He that commeth from an hyghe, is above all: He that is of the earthe, is earthly, and speaketh of the earthe. He that commeth frō heauen, is above all, and what he hathe sene and herde: that he testifieth: but no man receyueth his testimonye. He that hathe receyued his testimonye, hath set to his seale that God is true. For he whome God hathe sent, speaketh the wordes of God. For God gyueth not the spirite by measure. The father loueth the sonne, and hath gruen all thinges into his hand. He that beleueth on the sonne hath euerlastinge lyfe: & he that beleueth not the sonne, shall not se lyfe, but the wrath of God abydeth on him. ✠

¶ The louynge communicacion of Christ with the woman of Samaria by the welles syde. How he healeth the rulars sonne.

CAPI. IIII.

AS sone as the Lorde had knowledge, howe the Pharises had herde, that Iesus made and baptysed moo disciples then Iohn (thoughe that Iesus him self baptysed not: but his disciples) he lefte Iewry, & departed agayne into Galile. And it behoued him to go thorow Samaria. So came he to a cyte of Samaria called Sichar, besydes the possessiō that Iacob gaue to his sonne Ioseph. And there was Iacobs well. Iesus then wery of his iorney, sate thus on the well. And it was about the syxte houre: and there came a woman of Samaria to drawe water. And Iesus sayd vnto her: gyue me drynke. For his disciples were gone awaye vnto the towne to bye meate. Then sayde the woman of Samaria vnto him: howe is it, that thou beynge a Iewe, askest drynche of me, beynge a Samaritane? For the Iewes medle not with ꝑ Samaritans. Iesus answered and sayd vnto her: If thou knewest the gyfte of God, and who it is that sayethe to the: gyue me drynke, thou wouldest haue asked of him, and he wold haue gruen the, lyuinge water. The woman sayd to hym. Syr thou hast nothinge wherewith to drawe, and the well is depe: frome whence then hast thou that water of lyfe? Arte thou greater then our father Iacob which gaue vs the well, and he him self dranche therof, and his children, and his catell?

Iesus answered and sayde vnto her: whosoeuer

so euer drinketh of this water, shall thirste a-
gayne. But whoso euer shall drynke of the
water that I shall gyue hym, shall neuer be
more a thirste: but the water that I shal gyue
him, shalbe in him a well of water, springyng
vp into euerlastinge lyfe. The woman sayde
to him: Syr, gyue me of that water, that I
thyrst not, neyther come hyther to drawe. Je-
sus sayde vnto her. Go and call thy husband,
and come hyther. And the woman answered,
and sayde to him: I haue no husbande. Jesus
sayde to her: Thou hast well sayd, I haue no
husbande. For thou hast had fyue husbandes,
and he whome thou now hast, is not thy hus-
bande. That sayddest thou truely.

The woman sayde vnto him: Syr, I per-
ceyue, thou arte a Prophet. Our fathers wor-
shypped in this mountayne: and ye saye that
in Jerusalem is the place, where men ought
to worshippe. Jesus sayde vnto her, woman
beleue me, the houre is comyng, when ye
shall neyther in this mountayne nor yet at Je-
rusalem, worshippe the father. Ye worshippe
ye wot not what: we knowe what we wor-
shippe. For, helth commeth of the Jewes.
But the houre commeth and nowe is, when
the true worshyppers shall worshippe the fa-
ther in spirite, and trouthe. For suche also the
father seketh to worshyp hym. God is a spirite
and they that worshyp him, must worshippe
hym in spirite and trouthe.

The woman sayde vnto hym: I wot well
that Messias (that come, which is called Christ
When he is come, he will tell vs all. Jesus
sayde to her: I that speake vnto the, am he.
And euen with that came his disciples, & mer-
uelled that he talked with the woman. Yet no
man sayde vnto hym: What meanest thou, or
why talkest thou with her? The woman the
left her waterpot, and went her waye into the
cytie, and sayde to the men. Come, se a man
whiche tolde me all that euer I dyd: Is not
he Christ? Then they went out of the cytie, &
came to hym.

In the meane whyle, his disciples prayed
him, sayenge: Master, eate. He sayde vnto
them: I haue meate to eate, that ye knowe
not of. Then sayde the disciples within them
selues: hath any man brought him meat? Je-
sus sayde vnto them: my meate is to do the will
of him that sent me. And to fynyshe his worke.
Saye not ye: there are yet foure monethes, &
then commeth harueste? Beholde, I saye vnto
you, lyfte vp your eyes, and loke on the regi-
ons: for they are whyte alredy vnto harueste.
And he that reapeth receyueth rewarde, & ga-
thereth fruite vnto lyfe eternall: that both he
that soweth, and he that reapeth, myghte re-
ioyce together. And herein is the sayenge true,
that one soweth and an other reapeth. I sente
you to reape that wherein ye bestowed no la-
bour. Other men laboured, and ye are entred
into their labours.

Many of the Samaritans of that cytie be-
leued on him, for the sayenge of the woman,
whiche testified: he tolde me all, that euer I
dyd. Then when the Samaritans were come
vnto hym they besought hym, that he would
tary with them. And he abode there .ii. dayes.
And many moo beleued, because of his owne
wordes, and sayde vnto the woman: Nowe,
we beleue not because of thy sayenge: for we
haue herde him oure selues, and knowe that
this is in deede Christe, the sauioure of the
worlde.

After two dayes, he departed thence, and
went into Galile. For Jesus hym selfe te-
stified that a Prophete hath none honoure in
his owne countreye. Then as sone as he was
come into Galile, the Galileās receyued him
which had sene all that he dyd, at Jerusalem
at the feast. For they went also vnto the feast-
full daye. And Jesus came agayne into Cana
of Galile, where he turned the water, into
wyne.

And there was a certayne rulat, whose
sonne was sicke at Capernaum. This man as
sone as he herde that Jesus was come oute of
Jewry into Galile, wente vnto him, and be-
sought him, that he would come downe, and
heale his sonne. For he was at poynt of deth.
Then sayde Jesus to hym: except ye se signes
and wondres, ye can not beleue. The rulat
sayde vnto hym: Syr come awaye, or that my
childe dye. Jesus sayde to him: Go thy waye
thy sonne liueth. And the man beleued the
wordes that Jesus had spoken vnto him, and
went his waye. And anone as he went on his
waye, his seruauntes met him, and told him
sayenge: thy child liueth. Then enquyred he
of them the houre when he began to amende.
And they sayde vnto him: Yesterdaye the se-
uenth houre, the feuer left him. And the father
knewe that it was the same houre, in whiche
Jesus sayde vnto him: Thy sonne liueth.
And he beleued, and all his housholde.
This is agayne the seconde myracle that Je-
sus dyd, after he was come oute of Jewry in-
to Galile.

The healeth the man that was sick eyght and thir-
tye yeere. The Jewes accuse him, he answereth for
him selfe, and reproueth them.

CAPI. V.

After that, there was a feast of the Je-
wes, and Jesus went vp to Jerusalem
And there is at Jerusalem, by the
slaughterhouse, a pole called in the Ebrewe
tongue, Bethsaida, hauynge fyue porches, in
whiche laye a great multitude of sicke folcke,
of blynde, halte and wyddered, waytinge for
the mouynge of the water. For an angell went
downe at a certayne season in to the pole, and
troubled the water. Who so euer then first af-
ter the stirrynge of the water, wente downe,
was made hole of what so euer disease he had
A certayne man was there, which had bene
diseased. xxxviii. yeres. When Jesus sawe him
lye, and knewe that he nowe longe tyme had
bene diseased, he sayde vnto hym. Wilt thou
be made hole? The sicke man answered him.
Syr, I haue no man when the water is trou-
bled, to put me into the pole. But in the meane
tyme, whyle I am aboute to come, an other
steppeth downe before me.

Jesus sayde vnto hym: aryse, take vp
the

thy bedde and walke. And forthwith the man was made hole, and toke vp his bed and walked. And the same daye was the Sabboth daye. The Iewes therfore sayde to hym that was made hole. It is the Sabboth daye, it is not lawfull for the, to take awaye thy bed. He answered them: he that made me hole, sayde vnto me: Take vp thy bed, and walke. Then asked they hym: What man is that, whiche sayde vnto the, take vp thy bed, and walke. But he that was healed, wist not who it was. For Iesus hadde gotten hym selfe awaye, because there was preace of people in the place.

After that, Iesus founde hym in the temple, and sayde vnto hym: Beholde, thou arte made hole, synne no more, lest a worse thynge happen vnto the. The man departed and told the Iewes that it was Iesus, whiche hadde made him hole. ✠

And therfore the Iewes dyd pursue Iesus, and sought to slee him, because he had done this on the Sabboth. And Iesus answered them: ✠ My father worketh hytherto, and I worke. Therfore the Iewes sought the more to kyll hym, not onely because he had broken the Sabboth: but sayd also that God was his father, and made him selfe equall with God.

Then answered Iesus, and sayde to them: Verely, verely I saye vnto you: the sonne can do nothinge of hym selfe, but that he seeth the father do. For what so euer he doeth, that doeth the sonne also. For the father loueth the sonne, and sheweth him all what so euer he doeth. And he will shewe hym greater workes then these, so that ye shall marueyle. For as the father rayseth vp the dead, and quyckeneth the, so the sonne also quyckeneth whome he will. Neither iudgeth the father any man: but hath geuen all iudgement vnto the sonne, that all men shulde honour the sonne, as they honour the father. Who so honoureth not the sonne, honoureth not the father, whiche hathe sent hym. Verely, verely I say vnto you: He that heareth my wordes and beleueth on him that sent me, hath euerlastinge lyfe, and shall not come into damnation: but hath passed frome death vnto lyfe.

Verely, verely I saye vnto you: the howre is commynge, and now is, when the dead shal heare the voyce of the sonne of God. And they that heare, shall lyue. For as the father hath lyfe in him selfe, so hathe he geuen the sonne, to haue lyfe in hym selfe: and hath geuen him power also to iudge, in that he is the sonne of man. Marueyle not at this: the houre shall come, in whiche all that are in the graues, shal heare his voyce, and shall come forthe: they that haue done good, vnto the resurrection of lyfe: and they that haue done euyll, vnto the resurrection of damnation. ✠

✠ I can of my selfe do nothing. As I heare I iudge, and my iudgement is iust, because I seke not my will, but the will of the father whiche hathe sent me. If I beare witnes of my selfe, my witnesse is not true. There is an other that beareth witnesse of me, and I am sure that the witnesse, whiche he beareth of me, is true.

Ye sent vnto Iohn, and he bare witnesse vnto the trouthe. But I receyue not the recorde of man. But these thinges I saye, that ye myght be safe. He was a burnynge, and a shynynge lyght, & ye wolde for a season haue reioyced in his light. But I haue greater witnesse then the witnesse of Iohn. For the workes, whiche the father hathe geuen me to fynysshe: the same workes that I do, beare witnesse of me, that the father sent me. And the father him selfe which hath sent me, beareth witnesse of me. Ye haue not herde his voyce at any tyme nor ye haue sene his shape: And his wordes haue ye not abydinge in you. For whome he hath sent: him ye beleue not.

Searche the scriptures, for in the ye thinke ye haue eternall lyfe: and they are they whiche testifye of me. And yet will ye not come to me, that ye myght haue lyfe. I receyue not prayse of me. But I know you, that ye haue not the loue of God in you. I am come in my fathers name, and ye receyue me not. If an other shall come in his owne name, him will ye receyue. How can ye beleue which receyue glorye one of an other, and seke not the glorye that commeth of God onely?

Do not thinke that I will accuse you to my father. There is one that accuseth you: euen Moses in whome ye trusse. For hadde ye beleued Moses, ye wolde haue beleued me: for he wrote of me. But yf ye beleue not his writynges: howe shoulde ye beleue my wordes? ✠

¶ Iesus feedeth fyue thousande men, departeth awaye, that they shulde not make him kynge, and reproueth the fleshely hearers of his worde. The carnall are offended at him.

CAPI. VI.

AFter these Iesus went his way ouer 1
the see of Galile nyghe to a cytie called Tiberias. And a great compayne followed hym, because they had sene his myracles which he dyd on the diseased. And Iesus wet vp into a mountayne, and there sate with his disciples. And Easter, a feaste of the Iewes, was nyghe. ✠

✠ Then Iesus lyft vp his eyes, and sawe Matth.xiiii.b
a great company come vnto him, and sayd vn- Marcke.vi.a
to Philip: Whence shall we bye bread that Luke.ix.b
these might eate. This he sayde to proue him
for him selfe knewe what he wolde do.

Philip answered him, two hundred pens worthe of bread are not sufficient for them, that euery one maye take a lytell. Then sayde vnto him one of his disciples, Andrewe Simon Peters brother. There is a ladde here, whiche hath fyue barley loaues and two fishes: but what is that amonges so manye? And Iesus 10
sayde: Make the people sit down. There was
moche grasse in the place. And the men sate
down, in nombre, about fyue thousand. Iesus
toke the bread, and gyuynge thankes, gaue to
the disciples, and his disciples to them that
were set downe. And lykewyse of the fishes,
as

as moche as they wolde.

When they had eate ynoughe he sayd vnto his disciples, gather vp the broken meate þ remayneth: that nothinge be lost. And they gathered it together, and fylled twelue basketes with the fragmentes, of the fyue barly loaues: whiche remayned vnto them that had eaten. Then the men, when they hadde sene the myracle that Jesus dyd, sayde: this is doubtles the Prophete that shulde come into the worlde. ✠

When Jesus perceyued that they wolde come, and take him vp to make him kynge, ✠ he departed agayne into a mountayne, hym selfe alone.

Math. xiiii. c. Marcus vi. c. Luce. ix. c.

And when euen was come, his disciples went vnto the see, and entred into a shyppe & went ouer the see vnto Capernaum. And anone it was darcke, and Jesus was not come to them. And the see arose with a great wynd that blewe. Howe, when they had rowen about. xxv. or. xxx. furlonges, they sawe Jesus walkynge on the see, & drawynge nyghe vnto the shyppe, and were afrayed. But he sayde vnto them: it is I, be not afrayde. Then wolde they haue receyued hym into the shyp, and the shyp was forthwith at the land wyther they went.

The daye folowynge, the people whiche stode on the other syde of the see, sawe that there was none other shyppe there, saue that one into which his disciples were entred, and þ that Jesus entred not with his disciples in þ shyppe: but that his disciples were gone awaye alone. Howe be it, there came other shyppes from Tiberias nygh vnto the place, where they ate bred, when the Lorde hadde blessed. Then when the people sawe that Jesus was not there, neyther his disciples, they also toke shyppynge, and c. me to Capernaū, sekynge Jesus.

And when they hadde founde hym, on the other syde of the see, they sayde vnto hym: Rabbi, when camest thou hyther? Jesus answered them and sayde: Verely, verely I say vnto you: Ye seke me, not because ye sawe the myracles: but because ye dyd eate of the loaues, and were filled.

✠ Worke ye not the meate which perysheth, but that endureth, vnto euerlastynge lyfe, whiche the sonne of man shall gyue vnto you. For him hath God the father sealed.

Then sayde they vnto him: what shall we do that we mygh̄t worke the workes of God? Jesus answered and sayde vnto them. This is the worke of God, that ye beleue on hym, whome he hathe sent. They sayde vnto hym: what signe shewest thou then, that we maye se, and beleue the? What west thou worke? Oure fathers dyd eate Manna in the wyldernesse, as it is wrytten: He gaue them breed from heauen to eate. Jesus sayde vnto the: Verely, verely, I say vnto you: Moses gaue you not the breed from heauen: but my father geueth you the true breed from heauen. For the breed of God is that commeth downe from heauen, & geueth lyfe vnto the worlde.

Exod. xvi. c. Nume. xi. b. Psal. lxxviii. c.

Then sayde they vnto hym: Lorde, euermore gyue vs this bred. And Jesus sayde vnto them: I am the bred of lyfe. Who commeth to me, shall not honger: and who beleueth in me shall neuer thurst. ✠

But I sayde vnto you: that ye haue sene me, and yet beleue not. All that the father gyueth me, shall come to me: and hym that cometh to me, I cast not to awai. For I came downe from heauen: not do myne owne will, but his will whiche hath sent me. And this is the fathers will whiche hath sent me, that of all whiche he hath gyuen me, I shulde lose nothinge: but shoulde rayse it vp agayne, at the last daye. And this is the wil of him that sent me: that euery man which seyth the sonne, & beleueth on hym, haue euerlastinge lyfe, and I will rayse hym vp at the last daye. The Jewes then murmured at him, because he sayd: I am the bred whiche is come downe from heauen, and sayde: Is not this Jesus the son of Joseph, whose father & mother we knowe? Howe is it then that he sayth, I came downe from heauen? Jesus answered, and sayde vnto them. Murmure not, within youre selues. ✠ ✶ No man can come to me, oneles the father which hath sent me, draw him/ and I will rayse hym vp at the last daye. It is wrytten in the Prophetes, ✶ that they shalbe all taught of God. Euery man therfore that hath herde and hath lerned of the father, commeth vnto me, not that any man hathe sene the father, saue he whiche is of God, he hath sene the father.

Joh. vi. c. Esay. liiii. c.

Verely, verely, I saye vnto you, who beleueth on me, hath euerlastynge lyfe. I am the bred of lyfe. Youre fathers dyd eate Manna in the wyldernesse and are dead? This is that bred which commeth from heauen, that one shulde eate of it, and not dye. I am the lyuing bred whiche came downe from heauen. If any man eate of this bred, he shall lyue for euer. And the bred that I wyll gyue is my flesshe, which I will gyue for the lyfe of the worlde. ✠

Then the Jewes strout amonge them selues, sayenge: Howe can this man gyue his flesshe to eate? Jesus therfore sayde vnto the: ✠ Verely, verely I saye vnto you, oneles ye eate the flesshe of the sonne of man, & drinke his bloude, ye haue not lyfe in you. Who so euer eateth my flesshe and drynketh my bloud hath eternall lyfe: and I shall rayse him vp at the last daye. ✠ For my flesshe is verely meat: and my bloude is verely drynke. Who eateth my flesshe and drynketh my bloude, dwelleth in me, and I in hym. As the lyuynge father hath sent me, and I lyue by my father: so he that eateth me, shall lyue by me. This is the bred which came from heauen: not as youre fathers haue eaten Manna and are dead. Who eateth of this bred, shall lyue euer. ✠

These sayde he in the Synagoge, as he taught in Capernaum. Many therfore of his disciples: when they hadde herde this, sayde: This is an harde sayenge: Who can heare hym? Jesus knewe in him selfe, that his disciples murmured at this, and sayde vnto them: Doth this offende you? What then yf ye shall se the sonne of man ascende vp where he was before

before? It is the spirit that quickeneth, the flesshe profiteth nothinge. The wordes that I speake vnto you, are spirite and lyfe. But there are some of you that beleue not. For Iesus knewe from the begynninge, which they were that beleued not, and who shulde betraye him. And he sayd: therfore sayd I vnto you that no man can come vnto me, onles it were gruen vnto him of my father.

From that tyme many of his disciples went backe and walked no more with him. Then sayde Iesus to the twelue: will ye also go awaye? Simon Peter answered: Master, to whome shall we go? thou hast the wordes of eternall lyfe, * and we beleue and know that thou arte Christ the sonne of the liuyng God Iesus answered them: Haue not I chosen you twelue, and yet one of you is a * deuyll? He spake it of Judas Iscariot the sonne of Simon. For he it was that shulde betraye hym, and was one of the twelue. ✠

¶ Iesus cõmeth to Ierusalem at the feast, teacheth the Iewes, and reproueth them. There are diuerse opinions of him, amonge the people. The Pharises rebuke the officers, because they haue not taken him, and chyde with Nycodemus, for takynge his parte.

CAPI. VII.

AFter that, Iesus walked about to Galile, and wolde not walke in Iewry for the Iewes sought to kyll hym. The Iewes tabernacle feast was at hande. His brethren therfore sayde vnto hym: get the hence and go into Iewry that thy disciples maye se thy workes that thou wirkest. For there is no man that worth any thinge secretly, & he him selfe seketh to be knowen openly. If thou do suche thinges, shewe thy selfe to the worlde. For as yet his brethren beleued not in hym.

Then Iesus sayde vnto them: My tyme is not yet come: but your tyme is all way redy. The worlde can not hate you. But me it hateth: because I testify of it, that the workes of it are euyll. Go ye vp vnto this feast. I wil not go vp yet vnto this feaste, for my tyme is not yet full come. These wordes he sayde vnto them, and abode styll in Galile. But as sone as his brethren were gone vp, then went he also vp vnto the feaste: not openly, but as it were priuely. Then sought him the Iewes at the feast, and sayde: Where is he. And moche murmuringe was there of hym amonge the people. Some sayde: He is good, others sayd nay, but he deceyueth the people. Yet no man spake openly of hym, for feare of the Iewes. ✠

✠ In the myddes of the feast, Iesus went vp into the temple, & taught. And the Iewes marueyled, sayenge: Howe knoweth he the scriptures, wheras he neuer lerned? Iesus answered them, and sayde: My doctrine is not myne: but his that sent me: If any man will doo his will, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe. He that speaketh of him selfe seketh his own prayse. But he that seketh his prayse that sent him, he is true, and no vnrighteousnesse is in hym.

Dyd not Moses geue you a lawe, and yet none of you kepeth the lawe? Why goo ye about to kyll me. The people answered, and sayde: Thou hast a deuyll: who seketh to kyll the? Iesus answered and sayde to them: I haue done one worke, and ye all maruayle. Moses therfore gaue vnto you circumcision, not because it is of Moses: but of the fathers: also yet ye on the Sabboth daye, circumcyse a man. If a man on the Sabboth daye receyue circumcision without breakynge of the law of Moses: beldayne ye at me, because I haue healed an hole man on the Sabboth daye? Iudge not after the outer apperaunce: but iudge righteously iudgement.

Then sayde some of them of Ierusalem: is not this he whome they seke to kyll: Beholde he speaketh boldely, and they saye nothinge to him. Whether do the rulers know certayn lye that this is verye Christe? Howbe it we knowe this man, whence he is: But when Christe commeth, no man knoweth, whence he is.

The cryed Iesus in the temple as he taught sayenge: ye knowe me, and whence I am, ye knowe. And I am not come of my selfe, but he that sent me is true, whome ye know not. I knowe hym: for I am of hym, and he hath sent me. Then they sought to take hym: but no man layde handes on hym, because his tyme was not yet come. Many of the people beleued on hym, and sayde: When Christ cõmeth, shall he do mo myracles then this man hath done?

The Pharises herde that the people murmured this about hym. Wherfore the pharises and hyghe prestes sent ministers forthe to take hym. Iesus then sayde vnto them: Yet am I a lytel whyle with you, and then go I vnto him that sent me. Ye shal seke me, and shall not fynde me: and where I am thyther can ye not come. Then sayd the Iewes to them selues: whyther shall he go, that we can not fynde hym? Will he go amonge the scatering of the Greakes, & teache the Greakes? What maner of sayeng is this that he sayde: Ye shal seke me, and shall not fynde me: and where I am, thyther can ye not come?

In the last daye, which was the great daye of the feaste, Iesus stode and cryed, sayenge: If any man thirst, let him come vnto me and drynke. * He that beleueth on me, as sayeth the scripture, oute of his belly shall flowe ryuers of water of lyfe. This spake he of the spirite, whiche they that beleued on hym, shulde receyue. ✠ For the holy ghost was not yet there, because that Iesus was not yet glorified.

✠ Many of the people, whe they herde this sayenge sayde: this is vndoutedly a prophet: other sayde, this is Christ: Some sayde: Cõmeth Christ out of Galile? * Sayth not the Scripture that Christ shal come of the seed of David: and oute of the towne of Bethlem where David was? So was there dissencion amonge the people about hym. And some of them wolde haue taken him: but no mã layd

hãde

handes on him. Then came the mynysters to the hygh prestes and Pharises. And they sayd vnto them: Why haue ye not brought him? The ministers answered: neuer man spake as this man doth. Then answered them the Pharises: are ye also brought into errour? Doth any of the rulers or of the Pharises beleue on him? But this commune people which knowe not the lawe, are cursed. Nicodemus sayde vnto them, he that came to Jesus by nyght, and was one of them. Doeth oure lawe iudge any man, before it heare him, and knowe what he hath done? They answered and sayde vnto him: arte thou also a Galilean? Searche and loke, for out of Galile hath arysen no Prophete. And euery man went vnto his owne house.

¶ A woman is taken in aduoutry, Christe deliuereth her. The freedome of iudge as touche Christe, in whome they accuse to haue the deuil with him, and go about to stone him.

CAPI. VIII.

Jesus went vp to the mount Oliuete, and early in the morning came agayne into the temple, and all the people came vnto him, and he sate downe and taught them. Nowe, the Scribes and Pharises brought him a woman taken in aduoutry, and setting her in the middes, sayde vnto him: Maister, this woman was taken in aduoutry, euen as she was adoinge. * Moyses in the lawe commaunded vs that suche shuld be stoned. What sayst thou therfore? And this they sayde to tempte him: that they might haue, wherof to accuse him. Jesus stouped downe, and with his finger wrote on the grounde. So whyle they continued asknyge him, he lyft him selfe vp, and sayde vnto them: The faultelles person of you, fyrst cast the stone at her. And agayne he stouped downe, and wrote on the grounde. And as sone as they herde that, they went out one by one, begynninge at the Elders. And Jesus was lefte alone, and the woman standinge in the myddes. When Jesus had lyft vp him selfe, agayne, and sawe no man, but the woman, he sayde vnto her: woman where are thyne accusers? Hath no man condemned the? She sayde: No man, Lorde. Jesus sayde: Neyther wil I condemne the. Go, & synne no more. ✠

Then spake Jesus agayne vnto them, sayenge: I am the lyghte of the worlde. He that folowerth me, shall not walke in darcknesse: but shall haue the lyght of lyfe. The Pharises sayde vnto him: thou beareſt recorde of thy selfe, thy recorde is not true. Jesus answered and sayde vnto them: though I beare recorde of my selfe, yet my recorde is true: for I know whence I came, and whyther I goo. But ye can not tell whence I come, and whither I go. Ye iudge after the flesshe, I iudge no man. And yf I iudge, my iudgement is true. For I am not alone: but I and the father that sent me. It is also wrytten in your lawe, that the testimony of two men is true. I am one that beare wytnes of my selfe, and the father that sent me, beareth wytnes of me. Then sayde they vnto him: Where is thy father? Jesus answered: Ye neyther knowe me, nor yet my father. If ye had knowen me, ye shulde haue knowen my father also. These wordes spake Jesus in the treasury, as he taught in the temple, and no man layde handes on him, for his tyme was not yet come. ✠

Then sayde Jesus agayne vnto them: ✠ I go my waye, and ye shall seke me, and shall dye in youre synnes. Whyther I go, thether can ye not come. Then sayde the Jewes: wyll he kyll him selfe, because he sayth: Whyther I go, thether can ye not come? And he sayde vnto them: Ye are frome beneth, I am frome aboue. Ye are of this worlde, I am not of this worlde. I sayd therfore vnto you, that ye shal dye in your synnes. For oneles ye beleue that I am he, ye shall dye in your synnes.

Then sayd they vnto him, Who are thou? And Jesus sayde vnto them: Fyrst of all euen that I saye vnto you. I haue many thinges to saye, and to iudge of you. But he that sent me is true. And I speake in the worlde, those thinges which I haue herde of him. They vnderstode not that he spake vnto them of his father. Then sayde Jesus vnto them: When ye haue lyft vp on hygh the sonne of man, the shall ye knowe that I am, and that I do nothing of my selfe: but as my father hath taught me, those I speake: and he that sent me, is with me. The father hath not left me alone, for I do alwayes those thinges that please him. ✠ As he spake these wordes, many beleued on him.

✠ Jesus therfore sayde, to those Jewes, which beleued on him. If ye continue in my wordes, then are ye my very disciples, & shall knowe the trouthe: and the trouthe shall enfraunchise you. They answered him: We be Abrahams sede, and were neuer bonde to any man: Why sayest thou then, ye shall be made free.

Jesus answered them: verely, * verely I saye vnto you, that who so euer committeth synne, is the seruaunte of synne. And the seruaunt abydeth not in the house for euer: But the sonne abydeth euer. If the sonne therfore shal enfraunchise you, so are ye truely franke. I knowe that ye are Abrahams sede: but ye seke to kyll me, because my sayenge taketh no holde in you. I speake that I haue sene with my father: and ye do that which ye haue sene with your father. They answered and sayde vnto him: Abraham is our father. Jesus sayd to them. If ye were Abrahams children, ye wolde do the dedes of Abraham. But now ye go aboute to kyll me, a man that haue tolde you the trouth which I haue herde of God: this dyd not Abrahā. Ye do the dedes of your father. Then sayde they to him: we were not borne of aduoutrye. We haue one father, euē God. Jesus sayde vnto them: yf God were your father, so wolde ye loue me. For I proceded, and came frome God. Neyther came I of my selfe, but he sent me. Why do ye not knowe my speache? Euen because ye can not heare my wordes.

Ye are of youre father the dyuell, and the lustes

lustes of your father ye will do. He was a murtherer from the begynnynge, and abode not in the trouthe, because there is no trouthe in hym. When he speaketh a lye, he speaketh of his owne. For he is a lyer, and the father therof. But I because I tell you the trouthe, therfore ye beleue me not.

✣ Whiche of you chalengeth me of synne? If I saye the trouthe, why do not ye beleue me? * He that is of God, heareth Gods wordes. ‡ Ye therfore heare them not, because ye are not of God. Then answered the Iewes and sayde vnto him: Saye we not well, that thou art a Samaritane, and hast a deuyll? Iesus answered: I haue no deuyll / but I honour my father, and ye haue dishonoured me. I seke not myne owne glory / but there is one that seketh and iudgeth.

Verily verily I say vnto you, yf a man kepe my worde, he shall neuer se death. Then sayd the Iewes to hym. Nowe knowe we that thou hast a deuyll. Abraham is dead, and the prophetes: and thou sayest: yf a man kepe my word, he shal neuer taste of death. Arte thou greater then our father Abraham, whiche is dead? and the prophetes are dead: Whome makest thou thy selfe?

Iesus answered: If I glorifye my selfe my glorye is nothynge worthe. It is my father that glorifieth me, which ye saye is your God, and ye haue not knowen him: but I knowe him. And yf I sholde saye I knowe him not, I sholde be a lyer like vnto you. But I know him and kepe his sayinge.

Your father Abraham reioyced to se my day, and he sawe it, and reioyced. Then sayde the Iewes vnto him: thou art not yet fifty yeres olde, and hast thou sene Abraham? Iesus sayde vnto them: Verily verily I saye vnto you: er Abraham was borne, I am. Then toke they vp stones to caste at him. But Iesus hyd him selfe, and went out of the temple. ‡

¶ Christe maketh the man to se, that was borne blynde.

CAPI. IX.

AND as Iesus passed by, he sawe a man blynde from his byrth. And his disciples asked him, sayinge: Master, who hyd synne: this man, or his parentes, that he was borne blynde? Iesus answered: Neyther hath this man synned, nor yet his parentes: but that the workes of God sholde be shewed in him. I must worke the workes of him that sent me, whyle it is daye. * The nyght commeth when no man can worke. As longe as I am in the worlde, I am the light of the worlde.

As sone as he had thus spoken, he spatte on the grounde, and made claye of the spettle, and rubbed the claye on the eyes of the blynde, and sayde vnto hym: Goo walshe the in the pole of Syloe, which by interpretacion signifieth sent. He went his waye and washed, and came againe seynge. The neyghbours and they that had sene him before howe that he was a begger, sayde: Is not this he that sate and begged? Some sayde: this is he. Other sayde: he is lyke hym.

But he him selfe sayd: I am euen he. They sayd therfore vnto him. Howe are thyne eyes opened? He answered and sayd. A man called Iesus, made claye, and anoynted myne eyes, and sayd vnto me. Go to the pole Syloe and washe. And I went and washed, and receyued my syght. They sayd vnto him: where is he? He sayth: I can not tell.

They bynge hym to the Pharisees that a tyme before was blynde (for it was the Sabath daye when Iesus made the claye and opened his eyes.) Then agayne the Pharysees also asked him howe he had receyued his syght. He sayd vnto them: He put claye vpon myne eyes, and I washed, and I se. Then sayde some of the Pharysees: this man is not of God, because he kepeth not the Sabath daye. Other sayde: howe can a man that is a synner, doo suche myracles? and there was stryfe among them. Then spake they vnto the blynde agayne: What sayest thou of him, because he hath opened thyne eyes? And he sayd: He is a Prophete.

The Iewes therfore byd not beleue of the felowe, that he was blynde, and receyued his syght, tyll they had called the parentes of him that had receyued syght. And they asked them, saying: Is this your sonne, whom ye saye was borne blynde? Howe dothe he nowe se then? His parentes answered them and sayde: We wote well that this is oure sonne, and that he was borne blynde: but how he now seeth we know not, or who hath opened his eyes, can we not tell. He is of age aske him / let him answere for him self. Suche wordes spake his parentes, because they feared the Iewes. For the Iewes had nowe conspyred, that yf any man dyd confesse that he was Christe, he sholde be excommunicate. Therfore sayd his parentes: he is of age, aske him.

Then agayne called they the man that was blynde, and sayde vnto him: Gyue God the prayse: we knowe that this man is a synner. He answered and sayd: Whether he be a synner or no, I can not tell: One thynge I am sure of, that I was blynde, and nowe I se. Then sayd they to him agayne. What dyd he to the? Howe opened he thyne eyes? He answered them: I tolde you euen nowe, and ye dyd not heare. Wherfore wolde ye heare it agayne? Will ye also be his disciples? Then rated they him, and sayde: Be thou his disciple, we be Moses disciples. We are sure that God spake to Moses. This fellow we knowe not from whence he is.

The man answered and sayde vnto them: this is a meruaylous thyng, that ye wote not whence he is / and yet he hathe opened myne eyes. For we be sure that God heareth not synners. But yf any man be a worshipper of God and do his will, him heareth he. Sithes the worlde began, was it not herde that any man opened the eyes of one that was borne blynde. If this man were not of God, he could haue done nothynge. They answered and sayd vnto him: thou art all togyther borne in

* God heareth no synners, that is, he heareth none that repent not neyther is not inclined to heare them wyll-

O synne,

synne, and doest thou teache vs? And they cast
him oute.

Jesus herde that they had cast him out: and
as sone as he had founde him, he sayde vnto
him: doest thou beleue on the sonne of God?
He answered and sayde: Who is it Lorde,
that I myght beleue on him? And Jesus sayd
vnto him: Thou hast him, and he it is that
talketh with the. And he sayde: Lorde, I be-
leue, and worshypped him. ✠ Jesus sayde: I
am come into iudgement into this worlde:
that they whiche it not, myght se, and they
whiche se, myght be made blynde. And some
of the Pharises which were with him, herde
these wordes and sayde vnto him: are we the
blynde? Jesus sayde vnto them: If ye were
blynde, ye shoulde haue no synne. But nowe
ye say, we se, therfore your synne remayneth.

¶ Christe is the true shepherde, and the dore of the
shepe. Because he teacheth the truth, the Jewes take
vp stones, to cast at him, calling him preachyng blasphe-
my, and go about to take him.

CAPI. X.

VERely, verely I saye vnto you: He
that entreth not in by the dore into the shepe
folde, but clymeth vp some other waye
he is a theefe, and a robber. He that goeth in
by the dore, is the shepeherde of the shepe: to
him the porter openeth, and the shepe heare
his voyce, and he calleth his owne shepe, by
name, and leadeth them oute. And when he
hath sent forthe his owne shepe, he goeth be-
fore them, and the shepe folowe him: for they
know his voyce. A straunger they will not fo-
lowe, but will flee from him: because they
knowe not the voyce of straungers. This pro-
uerbe spake Jesus vnto them. But they vn-
derstode not what thinges they were, whiche
he spake vnto them. Then sayde Jesus vnto
them agayne. Verely verely I saye vnto you:
I am the dore of the shepe. All that euer came
before me, are theues and robbers: but the
shepe dyd not heare them. I am the dore: by
me if any man entereth, he shalbe saued, & shall
go in and oute, and fynde pasture. The theefe
commeth not, but to steale, kyll and destroye.
I am come that they myght haue lyfe, & haue
it most abundantly. ✠

✠ I am the good shepeherde. The good
shepeherde giueth his lyfe for the shepe. An
hyred seruaunt, which is not the shepeherde,
neyther the shepe are his own, seyth the wolf
commynge, and leaueth the shepe, and fleeth,
and the wolfe catcheth them, and scatereth
the shepe. The hyred seruaunt fleeth, because
he is an hyred seruaunt, and careth not for the
shepe. I am the good shepeherde, and knowe
myne, and am knowen of myne. ✠ As my fa-
ther knoweth me: euen so knowe I my father
And I giue my lyfe, for the shepe: and other
shepe I haue, whiche are not of this folde.
Them also must I bryng, that they maye
heare my voyce, and that there maye be one
flocke and one shepeherde. ✠ Therfore doeth
my father loue me, because I put my lyfe fro
me, that I myght take it agayne. No man ta-
keth it from me: but I put it away of my self.
I haue power to put it from me, and haue po-
wer to take it agayne: This commaundement
haue I receyued of my father. Dissencion there-
fore was agayne amonge the Jewes for these
sayinges, and many of them sayde: He hathe
a deuyll, and is madde: why heare ye him?
Other sayde, these are not the wordes of him
that hath a deuyll. Can a deuyll open the eyes
of the blynde?

✠ It was at Jerusalem, the feest of the de-
dication of the temple, and it was winter, and
Jesus walked in Salomons porche. Then
came the Jewes roude aboute him, and sayde
vnto him: How longe dost thou suspende our
myndes? If thou be Christe, tell vs playnly.
Jesus answered them: I tolde you, and ye be-
leue not. The workes that I do in my fathers
name, they beare witnes of me. But ye beleue
not, because ye are not of my shepe. As I sayd
vnto you: My shepe heare my voyce, and I
knowe them, and they folowe me, and I gyue
vnto them eternall lyfe, and they shall neuer
perysshe, neither shall any man pluche them
out of my hande. My father which gaue them
me, is greater then all, and no man is able to
take them out of my fathers hand. And I and
my father are one.

Then the Jewes agayne toke vp stones to
stone him. Jesus answered them: many good
workes haue I shewed you frome my father,
for which of them do ye stone me? The Je-
wes answered him, sayinge. For good workes
we stone the not, but for blasphemye, and be-
cause that thou beinge a man, makest thy self
God. Jesus answered them. Is it not wryten
in your lawe. ✠ I haue sayde, ye are Goddes?
If he called them Goddes vnto whome the
worde of God was spoken (and the scripture
can not be broken) saye ye then to him, whom
the father hathe sanctified, and sente in to the
worlde, thou blasphemest, because I sayde I
am the sonne of God? If I do not the workes
of my father, beleue me not. But yf I do, then
thoughe ye beleue not me, yet beleue the wor-
kes, that ye maye knowe and beleue that the
father is in me, and I in him. ✠

Agayne they went about to take him, but he escaped oute of their handes, and went a-
waye agayne beyonde Jor dan, into the place
where Johñ before had baptised, and there a-
bode. And many resorted vnto him, and sayd.
Johñ dyd no myracle: but all thinges that
Johñ spake of this man, are true. And many
beleued on him there.

¶ Christ raiseth Lazarus frome death. The hyghe
priestes and pharyses gather a councell agaynst him,
he getteth him out of the waye.

CAPI. XI.

A ✠Certayne man was sicke, named La-
zarus of Bethania the towne of Mary
and her sister Martha. It was that
Marye whiche annoynted Jesus with oyn-
mente, and wyped his feete with her heere,
whose brother Lazarus was sycke, and his si-
sters sent vnto him, sayinge. Lorde beholde, he
whom

whō thou louest, is sicke. When Jesus herde that, he sayd: This infirmite is not vnto deth but for the glorye of God, that the sonne of God, myght be glorified by it. Jesus loued Martha, and her sister, and Lazarus. Then after he had herde that he was sycke, he abode two dayes styll in the same place.

After that, sayde he to his disciples: let vs go into Jewry agayne. His disciples sayd vnto him: Master, the Jewes lately sought to stone the, and wilt thou go thyther agayne? Jesus answered, are there not twelue houres in the daye? yf a man walke in the daye, he stombleth not, because he seyth the lyghte of this worlde. But yf a mā walke in the night he stombleth, because there is no lyght in him. This sayde he, and after that, he sayde vnto them: our frende Lazarus sleepeth, but I goo to awake him. Then sayde his disciples: Lorde yf he slepe, he shall be well ynoughe. But Jesus spake of his death: whereas they thought that he had spoken of the slepynge of slepe. Then sayd Jesus vnto theym playnly, Lazarus is dead, and I am glad for your sakes, that I was not there, because ye maye beleue. But go we vnto him. Then sayde Thomas called Didimus, vnto the disciples: Let vs also go, that we maye dye with him. So wēt Jesus, & founde that he had lyen in his graue foure dayes alredy. Bethany was nyghe vnto Jerusalem, aboute. xv. furlonges of, & many of the Jewes were come to Martha and Mary to comforte them ouer their brother. Martha as sone as she herde that Jesus was commynge, wente and met him: but Mary sate styll in the house.

+ Then sayde Martha vnto Jesus: Lord yf thou haddest bene here, my brother had not bene ded: but also now I knowe that what so euer thou askest of God, God wyll geue it the. Jesus sayde vnto her: Thy brother shall ryse agayne. Martha sayde vnto him: I know that he shal ryse agayne in the resurrection at the last daye. Jesus sayde vnto her: I am the resurrection and the lyfe: He that beleueth in me, thoughe he were dead, yet shall he lyue. And who so euer lyueth, and beleueth in me, shall neuer dye: Beleuest thou this? She sayd vnto him: yf Lorde, I beleue that thou arte Christ the sonne of God whiche shoulde come into the worlde. ‡

And as sone as she had so sayde, she went & called Mary her sister secretly, sayenge: The master is come and calleth for the. And assone as she herde that, she arose quickly, and came vnto hym. Jesus was not yet come into the towne: but was in the place where Martha met hym. The Jewes then which were with her in the house, & comforted her, when they sawe Mary, that she rose vp hastely, and went out, folowed her, sayenge: She goeth vnto the graue, to wepe there.

Then when Mary was come where Jesus was and sawe hym, she fell downe at his fete, sayenge vnto him: Lorde yf thou haddest ben here, my brother hadde not bene ded. When Jesus sawe her wepe, & the Jewes also wepe, which came with her, he groned in the spirite, and was troubled in him self, & sayde: Where haue ye layd hym? They sayd vnto him: Lord come and se. And Jesus wept. Then sayd the Jewes: Beholde, howe he loued him. And some of theym sayde: Coulde not this man whiche opened the eyes of the blynde, haue made also, that this man shuld not haue dyed? Jesus agayne groned in hym self, & came to the graue. It was a caue and a stone was layde on it.

And Jesus sayde: Take awaye the stone. Martha the sister of him that was ded, sayd vnto him: Lorde by this tyme he stynketh. For he hath ben ded foure dayes. Jesus sayd vnto her: Sayd I not vnto the, that yf thou dydest beleue, thou shouldest se the glory of God. Then they toke awaye the stone frome the place where the ded was layde. And Jesus lyfte vp his eyes, and sayde: Father I thanke the, because thou haste herde me. I wote that thou hearest me allwayes: but because of the people that stande by, I sayde it that they maye beleue that thou hast sent me.

And when he thus hadde spoken, he cryed with a loude voyce. Lazarus come forth. And he that was ded, came forth, bounde hande and fote, with graue bōdes, and his face was bounde with a napkin. Jesus sayde vnto them: lowse hym, and let him go. Then many of the Jewes which came to Mary, and hadde sene the thynges whiche Jesus dyd, beleued on hym. ‡ But some of them went their wayes to the Pharises, and tolde them what Jesus had done.

+ Then gathered the hyghe Priestes, and Pharises a counsile, and sayde: What wo we? This man doeth many myracles. yf we let hym escape thus, all men will beleue on hym and the Romayns shall come and take awaye our countrey and the people. But one of them named Caiphas beynge the hyghe preaste of that yere, sayde vnto them: Ye perceyue nothinge, nor yet consyder that it is expedient for vs, that one man dye for the people, and not all the people perysshe. This spake he not of hym self, but beynge hyghe Preste that same yere, prophesyed that Jesus shulde dye for the people, and not for the people onely, but that he shulde gather togyther in one the children of God whiche were scattered abroade. + Frome that daye forthe, they decysed to put hym to deathe.

Jesus therfore walked no more openly amonge the Jewes: but wente thence vnto a countrey nyghe to the wyldernesse, into a cyte called Ephraim, and there taryed with his disciples. + Nowe, the Jewes Easter was nyghe, and many went oute of the countreye vp to Jerusalem before the Easter, to purifye them selues. Then sought they for Jesus, and spake betwene theym selues, as they stode in the temple: What thynke ye, that he commeth not to the feast. The hyghe Prestes and Pharises hadde geuen a commaundement, that yf any man knewe where he were, he shulde shewe it, that they myght take him. ‡

¶ Mary anoynteth Christes fete. Judas murmureth. Christ excuseth her, and rydeth in to Jerusalem.

CAPI. XII.

Matth.xxvi.a
Marc.xiiii.a
Luke.vii.f

A

Then Jesus, sixe dayes before Easter, came to Bethany, where Lazarus was which had bene dead, whom Jesus had raysed from death. There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with hym. Then toke mary a pounde of oyntment called Nardus, pure and precious, and annoynted Jesus fete, and wypt his fete with her heer, the house was filled with the sauer of ỹ oyntment. * Then sayde one of his disciples, named Judas Iscariot, Simons sonne, whiche afterwarde betrayed hym: why was not this oyntment solde for thre hundred pence, & geuen to the poore? This sayde he, not that he cared for the poore: but because he was a theefe, and kept the bagge, & bare that whiche was geuen. Then sayde Jesus: Let her alone, against the daye of my buryenge she hath kept this. The poore alwayes ye haue with you, but me ye haue not alwayes.

Matt.xxvi.a
Marc.xiiii.a

B

Moche people of the Jewes, hadde knowledge that he was there: And they came, not for Jesus sake onely, but that they myght se Lazarus also whom he had raysed from deth. The hyghe Priestes therfore helde a councell, that they myghte put Lazarus to deth also, because for his sake many of the Jewes went and beleued on Jesus. ✠

Matt.xxi.a
Marc.xi.a
Luke.xix.f

* On the morowe, moche people that were come to the feast, when they herde that Jesus shulde come to Jerusalem, toke braunches of palme trees, and went and met him, & cryed Osanna, blessed is he that in the name of the Lorde, commeth kynge of Israel. And Jesus got a ponge alle and sate theron, accordynge to that which was wrytten: feare not daughter of Syon, beholde thy kynge commeth sittyng on an asses colte. These vnderstode not his disciples at the first: but when Jesus was glorifyed, then remembred they that suche thinges were written of him, and that suche thinges they had done vnto him. The people that was with hym when he called Lazarus oute of his graue, and raysed him from deathe, bare recorde. Therfore met hym the people, because they herde that he had done suche a myracle. The Pharises therfore sayde amonge the selues, perceyue ye how ye preuayle nothinge? Beholde the worlde goeth awaye after him.

zacharye.ix.b
Esaye.xl.b

C

There were certayne Gentes amonge the, that came to praye at the feast: these came to Philip, whiche was of Bethsaida a cytie in Galile, and desyred him, sayenge: Syr, we wolde fayne se Jesus. Philip came and tolde Andrewe. And agayne Andrewe and Philip, tolde Jesus. And Jesus aunswered them sayenge: the houre is come, that the sonne of man must be glorifyed.

D

✠ Verely, verely I saye vnto you, excepte the wheate corne fall into the grounde & dye, it abydeth alone. If it dye, it bringeth forthe moche fruite. He that loueth his lyfe shall destroye it: and he that hateth his lyfe, in this worlde, shall kepe it vnto lyfe euerlastinge. If any man minister vnto me, let him folow me, and where I am, there shall also my minister be. And if any man minister vnto me, him shal my father honoure. ✠

Now is my soule troubled, & what shall I saye? Father deliuer me from this houre: but therfore came I vnto this houre. Father glorifye thy name. Then came there a voyce from heauen: I haue glorifyed it, and will glorifye it agayne. Then sayd the people that stode by and herde: it thoundreth. Other sayd, an angell spake to hym. Jesus answered, & sayde: This voyce came not because of me, but for your sakes.

C

✠ Now is the iudgement of this worlde: now shal the prince of this worlde be cast out. And I, if I were lyfte vp from the earth, will draw all men vnto me. This sayd Jesus, signifyenge what deathe he shulde dye. The people answered him: We haue herde out of the lawe that Christ abydeth euer, and how sayest thou then, that the sonne of man must be lyfte vp? Who is that sonne of man? Then Jesus sayde vnto them: yet a lytell whyle is the lyght with you. Walke whyle ye haue lyght lest the darkenesse come on you. He that walketh in the darcke, wotteth not whyther he goeth. Whyle ye haue lyght, beleue on the lyght, ỹ ye maye be the children of ỹ light. ✠

Psal.xxxi.a
Esay.xl.a
Dani.vii.b
Mich.v.a

I

These thinges spake Jesus and departed, and hyd hym selfe frome them. And thoughe he had done so many miracles before them, yet beleued not they on hym, that the sayenge of Esay the Prophet myght be fulfilled, that he spake. * Lorde who beleueth oure sayenge? And to whome is the arme of the Lorde opened? Therfore could they not beleue, because that Esaye sayth agayne: he hathe blynded their eyes, & hardened their hertes, that they shulde not se with their eyes, and vnderstand with their hertes, and shulde be conuerted, & I shulde heale them. Suche thynges sayd Esay when he saw his glory, and spake of him. Neuertheles also amonge the chefe rulers, many beleued on him. But because of the pharises, they wolde not be aknowen of it, leaste they shuld be thrust out of the Synagoge. For they loued the prayse, that is geuen of men, more then the prayse that commeth of God.

Esay.liii.a
Esaye.vi.a
Matth.xiii.a
Marc.iiii.a
Luke.viii.a
Dcut.xxi.a

But Jesus cryed and sayd: he that beleueth on me, beleueth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. ✠ I am come a lyght into the worlde that who so euer beleueth on me, shulde not abyde in darcknes. And if any man heare my wordes, and beleue not, I iudge hym not: for I came not to iudge the worlde: but to saue the worlde. He that refuseth me, and receyueth not my wordes, hathe one that iudgeth hym. The wordes that I haue spoken, they shall iudge him, in the last daye. For I haue not spoken of my selfe: but the father which sent me, he gaue me a commaundment what I shulde saye and what I shulde speake. And I knowe that this commaundement is lyfe euerlastinge. What so euer I speake therfore, euen as the father bad me, so I speake. ✠

¶ Christ

¶ Christ washeth the disciples fete, telleth them of Iudas the traytour, and commaundeth the earnestly to loue one a nother.

CAPI. XIII.

A Before the feast of Easter, when Iesus knewe his houre was come, that he shuld departe out of this worlde, vnto the father, where as he loued his, whiche were in the worlde, vnto the ende he loued them. And when supper was ended, after that the deuyll had put in the hert of Iudas Iscariot Simõs sonne, to betraye hym: Iesus knowyng, that the father had geuen all thinges into his handes, and that he was come frome God, and went to God, ariseth frome supper, and layd a syde his vpper garmentes, and toke a towel, and gyrde hym selfe. After that, he powred watter into a basyn, and began to washe his disciples fete, & to wype them with the towel wherwith he was gyrde.

Then came he to Simon Peter. And Peter sayde to hym: Lorde washest thou my fete? Iesus answered and sayde vnto him: What I do, thou wotest not nowe, but thou shalte knowe hereafter. Peter sayde vnto hym: thou shalt not washe my fete whyle the worlde stãdeth. Iesus answered hym: yf I washe the not, thou hast no part with me. Simon Peter sayde vnto him: Lorde, not my fete onely: but also my handes and my heed. Iesus sayde to him: he that is washed, needeth not saue to washe his fete, and is clene euery whit. And ye are cleane: but not all. For he knewe his betrayer. Therfore sayde he: Ye are not all cleane.

After he had washed their fete, and receyued his clothes, and was set downe agayne, he sayde vnto them: Wote ye what I haue done to you? Ye call me master and Lorde, and ye say well, for so am I. If I then, your Lorde & master haue washed your fete, ye also ought to washe one an others fete. For I haue geuen you an ensample, that ye shoulde do, as I haue done to you. ✠ Verely verely I saye vnto you, the seruaunt is not greatter then his master, neyther the ✠ Apostle greatter then he that sent him.

If ye vnderstande these thinges, happy are ye, yf ye do them. I speake not of you all, I knowe whome I haue chosen. But that the scripture be fulfilled: He that eateth bread with me, hath lyft vp his hele against me. Nowe tell I you, before it come: that whe it is come to passe, ye might beleue, that I am he. Verely verely I saye vnto you. He that receyueth whom so euer I sende, receyueth me. And he that receyueth me, receyueth him that sent me.

When Iesus had thus sayde, he was troubled in the spirite, and testified sayenge: verely verely I say vnto you, that one of you shal betraye me. And then the disciples loked one on an other doubtynge of whome he spake.

There was one of his disciples, which leaned on Iesus bosome, whõ Iesus loued. To him beckened Simon Peter, that he shoulde aske who it was of whome he spake. He then as he leaned on Iesus brest, sayd vnto him: Lord who is it? Iesus answered, he it is to whom I geue a soppe, when I haue dypte it. And he wet a soppe, and gaue it to Iudas Iscariot, Simons sonne. And after the soppe, Satan entred into him. Then sayde Iesus vnto him That thou doest, do quyckely. That wist no man at the table, for what intent he spake vn to hym. Some of them thought, because Iudas had the bagge, that Iesus had sayde vnto him, bye those thinges that we haue nede of, against the feaste: or that he shoulde geue some thinge to the poore. As sone then as he had receyued the soppe, he went out. And it was nyght, when he was gone oute. Iesus sayde: now is the sonne of man glorified. And God is glorified by him. If God be glorified by him, God shal also glorify him in hym self: and shall forthwith glorifye him.

✠ Deare children, yet a lytell whyle, am I with you. Ye shall seke me, and as I sayd vn to the Iewes, whyther I goo, thyther can ye not come. And to you saye I now. A new cõmaundement geue I vnto you, that ye loue togyther, as I haue loued you, that euen so ye loue one an other. By this, shall all men know that ye are my disciples, yf ye shal haue loue one to an other. Simon Peter sayd vnto him: Lorde whyther goest thou? Iesus answered hym: Whyther I go, thou canst not folow me now, but thou shalt folowe me afterwardes. ✠ Peter sayde vnto him: Lorde, why can not I folowe the now? I will geue my lyfe for thy sake? Iesus answered him: wilt thou geue thy lyfe for my sake? Verely, verely I saye vnto the, the cocke shall not crowe, tyll thou haue denyed me thryse.

¶ He armeth his disciples with consolation against trouble, and promyseth them the holy ghost, the spirite of comforte.

CAPI. XIIII.

A ✠ And he sayde vnto his disciples: Let not your hertes be troubled. Beleue in God, and beleue in me. In my fathers house are many dwellynges. If it were not so, I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you, I will come agayne, and receyue you euen vnto my selfe, that where I am, there maye ye be also. And whyther I go ye know, and the waye ye knowe.

Thomas sayd vnto him: Lorde, we know not whyther thou goest, and how is it possible for vs to knowe the waye? Iesus sayd vn to hym: I am the waye, and the trouth and the lyfe. And no man commeth vnto the father, but by me. yf ye had knowen me, ye had knowen my father also. And nowe ye knowe him, and haue sene him.

Philip sayeth vnto hym: Lorde, shewe vs the father, and it sufficeth vs. Iesus sayd vnto him, haue I bene so longe tyme with you: & yet hast thou not knowen me? Philip, he ✠ hath sene me, hath sene the father. And howe sayest thou then: shewe vs the father? Beleuest thou not that I am in the father, & the father in me? The wordes ✠ I speake vnto you

I speake not of my selfe: but the father that dwelleth in me, he doth the workes. Beleue me that I am in the father, and the father in me. At the least, beleue me for the very workes sake.

Verely, verely I say vnto you, he that beleueth on me, the workes that I do, he shall also do, and greater workes then these, shall he do, because I go vnto my father. And what soeuer ye aske in my name, that will I doo, that the father, myght be glorified, by the sonne. If ye shall aske any thing in my name, I will do it. ✠

✠ If ye loue me, kepe my commaundmentes, and I will praye the father, and he shall giue you an other comforter, that he maye abyde with you euer: whiche is ✠ the spirite of trouthe, whome the worlde can not receyue, because the worlde seeth hym not, neither knoweth hym. But ye knowe hym. For he dwelleth with you, and shall be in you. I will not leaue you fatherles: but will come to you.

✠ The holy ghost.

Yet a litell whyle, and the worlde seeth me no more: but ye shall se me. For I liue, and ye shall liue. That daye shall ye knowe that I am in my father, and you in me, and I in you.

L Who that hath my commaundmentes, & kepeth them, the same is he that loueth me. And who loueth me, shall be loued of my father: and I will loue hym, and open my selfe to hym. Iudas sayth vnto hym (not Iudas Iscariot) Lorde, what is the cause that thou wilt shewe thy selfe vnto vs, and not vnto the worlde? Iesus answered and sayde vnto hym: If a man loue me, he will kepe my worde, and my father also will loue hym, & we will come vnto hym, and dwell with hym. He that loueth me not, keepeth not my sayenges. And the wordes whiche ye heare, are not myne, but the fathers whiche sent me.

D These haue I spoken vnto you, beynge yet present with you. But that comforter the holy ghoste (whome my father will sende in my name) he shall teache you all, and bringe all to your remembraunce, what so euer I haue tolde you.

Peace I leaue with you, my peace I giue vnto you. Not as the worlde giueth, giue I vnto you. Let not youre hertes be greued, neyther feare ye. Ye haue herde, how I sayde vnto you: I go, and come agayne vnto you. If ye loued me, ye would verely reioyce, because I sayde, I go vnto the father. For the father is greater then I. And nowe haue I shewed you, before it come, that when it is come to passe, ye myght beleue. Here after will I not speake many wordes vnto you. For the rular of this worlde commeth, and hath nought in me. But that the worlde maye knowe that I loue the father: Therfore as the father gaue me commaundement, euen so do I. ✠ Aryse, go we hence.

☞

¶ The true vyne, the husbandman, and the braunches. A doctrine of loue, and a sweete exhorte against persecution.

CAP. I. XV.

I ✠ Am the true vyne, and my father is the husbandman. Euery braunche that beareth not frute in me, he will take awaye. And euery braunche, that beareth frute, will he pourge, that it maye bringe more frute. Now are ye cleane, thorowe the wordes, whiche I haue spoken vnto you. Abyde in me, and let me abyde in you. As the braūche cannot beare frute of it selfe, except it abyde in the vyne: no more can ye, onles ye abyde in me. I am the vyne, and ye are the braunches. Who abydeth in me, and I in him, the same bringeth forth moche frute. For without me, can ye do nothinge. If a man abyde not in me, he is cast forth as a braunche, and is withered: & men gather it, and cast it into the fyre, and it burneth. ✠ If ye abyde in me, and my wordes also abyde in you: what so euer ye will, ye shall aske, and it shalbe done to you. ✠ Herein is my father glorified, that ye beare moche frute, and be made my disciples.

A Mat. xxi. Luke xx. Marc. xii.

B Mat. vii. & Iohn xv.

As the father hath loued me, so haue I loued you. ✠ Continue in my loue. If ye shall kepe my commaundementes, ye shall abyde in my loue, euen as I haue kept my fathers commaundementes, and abyde in his loue. These haue I spoken vnto you, that my ioye myght remayne in you, and your ioye myght be full.

✠ Chaū. loue.

✠ This is my commaundement: That ye loue together, as I haue loued you. A greater loue then this, hath no man, that a man bestowe his life for his frendes. Ye are my frendes, if ye do what so euer I commaunde you. Henceforth I call you not seruauntes: for the seruaunt knoweth not what his lorde doeth. But you haue I called frendes: for all that I haue herde of my father, I haue opened to you.

L

Ye haue not chosen me, but I haue chosen you, and ordeyned you, that ye go and bring forth frute, and that your frute remayne, that what so euer ye shall aske of the father, in my name, he shulde giue it you. ✠

✠ This commaunde I you, That ye loue together. If the worlde hate you, ye knowe that he hated me, before he hated you. If ye were of the worlde, the worlde wold loue his owne. Howbe it because ye are not of the world, but I haue chosen you out of the world therfore hateth you the world. Remember the sayenge that I sayde vnto you: The seruaūt is not greater then the Lord. ✠ If they haue persecuted me, so will they persecute you. If they haue kept my sayenges, so will they kepe youres.

Mat. x. Luke vi. Marc. xiii.

But all these thinges will they do vnto you for my names sake, because they haue not knowen hym that sent me. If I hadde not come, and spoken vnto them, they shulde not haue had synne: but nowe haue they nothinge, to cloke their synne with all. He that hateth me hateth my father. If I had not done workes amonge them, whiche none other man dyd, they had not had synne. But now haue they seene, and yet haue hated bothe me and my father: euen that the sayenge myght be fulfilled that

D

is writ-

is wrytten in theyr law: they hated me without a cause. ✠ But when the comforter is come, whome I wyll sende vnto you frome the father, whiche is the spirete of trouthe/ whiche proceedeth of the father, he shall wytnesse of me. And ye shall beare wytnesse also, bycause ye haue ben with me frome the begynnynge.

¶ Consolacion agaynst trouble. Prayers are herde in the name Christe.

CAPI. XVI.

THese thynges haue I sayd vnto you, bicause ye shulde not be offended. They shall excommunicate you/ yea the tyme shall come, that who so euer kylleth you, wyll thynke that he dothe God seruyce. And suche thynges wyll they do vnto you, bicause they haue not knowen the father, neyther yet me. But these thynges haue I tolde you, ℔ when that houre is come, ye myght remembre them that I tolde you so. ✠ These thynges sayd I not vnto you at the begynnynge, bycause I was present with you.

✠ But now I go awaye to him that sent me, and none of you asketh me: whither goest thou? But bicause I haue sayd suche thynges vnto you, your hertes are full of sorowe. But I tell you the trouthe, it is expedient for you that I go awaye. For yf I go not awaye, the comforter wyll not come vnto you. But yf I departe, I wyl sende hym vnto you. And when he is come, he shal rebuke the worlde of synne, and of ryghtousnes, and of iudgement. ✠ Of synne, bycause they byleue not on me/ of righteousnes, bycause I go to my father, ℣ ye shall se me no more/ of iudgement, bicause the chefe ruler of this worlde is iudged alredy.

I haue yet many thynges to saye vnto you: but ye can not beare them awaye nowe. Howbeit when he is come (I meane the spirete of trouthe) he wyll leade you in to all trouthe. He shall not speake of hym selfe/ but what so euer he shall heare, that shall he speake/ and he wyll shewe you thynges to come. He shall glorifye me/ for he shall receyue of myne, and shall shewe vnto you. All thynges that the father hathe, are myne. Therfore sayde I vnto you, that he shall take of myne and shewe vnto you. ✠

✠ A whyle ℣ ye se me not, agayne a whyle and ye shall se me/ for I go to the father. Then sayd some of his disciples within them selues: What is this that he sayth vnto vs/ a whyle and ye se me not, and agayne a whyle and ye shall se me, and that I go to the father. They sayde therfore: what is this that he sayth, a whyle? we can not tell what he sayth. Iesus perceyued that they wolde aske him, and sayd vnto them: This is it that ye enquyre of amonges your selues, that I sayde: a whyle and ye se me not, and agayne a whyle and ye shall se me. Verely verely I saye vnto you: ye shal wepe and lament, and the worlde shal reioyse: ye shall sorowe, but your sorow shall be turned to ioye.

A woman when she trauayleth, hathe sorowe, bicause her houre is come: but as soone as she is deliuered of the chylde, she remembreth no more the anguysshe, for ioye that a man is borne in to the worlde. And ye nowe are in sorowe, but I wyll se you agayne, and your hertes shall reioyce, and your ioye shall no man take frome you. ✠ And in that dayes shall ye aske me no question. ✠ Verily verily I saye vnto you, what so euer ye shal aske the father in my name, he wyll gyue it vnto you. Hytherto haue ye asked nothyng in my name. ✠ Aske and ye shall receyue it: that your ioye may be full.

Matth. vii.b Luke. xi.b Iacobi.i.a

These thynges haue I spoken vnto you in prouerbes. The tyme shall come when I shall no more speke to you in prouerbes/ but I shall shewe you playnly of my father. At that dayes shall ye aske in my name. And I saye not vnto you that I wyll speke vnto my father for you. For the father hym self loueth you, bicause ye haue loued me, and haue byleued that I came frome God. I went out frome the father, and came in to the worlde/ and I leue the worlde agayne, and go to the father.

His disciples sayd vnto him: lo, nowe speakest thou playnly, and thou vsest no prouerbe. Nowe knowe we that thou vnderstandest all thynges, and nedest not that any man shulde aske the any question. Therfore byleue we that thou camest frome God. ✠ Iesus answered them: Now ye ℣ byleue. ✠ Beholde the houre draweth nye, and is alredy come, that ye shall be scattered euery man his wayes, ℣ shall leue me alone. And yet am I not alone. For the father is with me.

Matth. xxvi.c Marc. xiiii.a

These wordes haue I spoke vnto you, that in me ye might haue peace. For in the worlde shall ye haue tribulacion, but be of good chere I haue ouercome the worlde.

¶ The moste harty and louynge prayer of Christe vnto his father, for all suche as receyue the truth.

CAPI. XVII.

THese wordes spake Iesus and lyft vp his eyes to heuen, and sayd: father, the houre is come: glorifye thy sonne, that thy sonne maye glorifye the: as thou hast gyuen him power ouer all fleshe, that he shulde gyue euerlastyng lyfe to as many as thou hast gyuen him. This is lyfe euerlastyng, that they might knowe the, thonly true God, ℣ whome thou hast sent Iesus Christ.

I haue glorifyed the on the erthe. I haue fynished the worke whiche thou gauest me to do. And nowe glorifye me thou father at thyne owne selfe, with the glory whiche I had with the, er the worlde was. I haue declared thy name vnto the men whiche thou gauest me of the worlde. Thyne they were, and thou gauest them me, and they haue kepte thy sayenges. Nowe they knowe that all what so euer thou haste gyuen me, are of the. For I haue gyuen vnto them the wordes which thou gauest me, and they haue receyued them, and knowe surely that I came frome the/ and do byleue that thou dydest sende me.

✠ I praye for them. I praye not for the worlde, but

but for them whiche thou hast gruen me, for they are thyne. And all myne are thyne, and thyne are myne and I am glorifyed in them. And nowe am I no more in the worlde, but they are in the worlde, and come to the. ✠ Holy father kepe in thyne owne name them whiche thou hast gruen me, that they may be one as we are. While I was with them in the world, I kept them in thy name. Those that thou gauest me, haue I kept, and none of them is lost, saue that lost chylde, that the scripture myght be fulfylled.

L Now come I to the, & these wordes speake I in the worlde, that they might haue my ioye full in them. I haue gruen them thy wordes, and the worlde hath hated them, because they are not of the worlde, lyke as I am not of the worlde. I desyre not that thou shouldest take them out of the worlde, but that thou kepe them from euyll. They are not of the worlde, like as I am not of the worlde. Sanctifie them with thy trouthe. Thy sayinge is trouthe. As thou diddest send me in to the worlde, so haue I sent them in to the worlde, & for their sakes sanctifye I my selfe, that they also might be sanctifyed thorowe the trouthe.

I praye not for them alone but for them also whiche shall byleue on me thorowe their preachynge, that they all maye be one, as thou father art in me, and I in the that they maye be also one in vs, that the worlde may byleue that thou hast sente me. And that glorye that thou gauest me, I haue gruen them that they maye be one, as we are one. I in them, and thou in me, that they may be made perfecte in one and that the worlde may know that thou hast sent me, and hast loued them, as thou hast loued me.

D Father, I wyll that they whiche thou hast gruen me, be with me where I am that they maye se my glorye whiche thou hast gruen me. For thou louedest me before the makynge of the worlde. ✠ O ryghteous father, the worlde hathe not knowen the, but I haue knowen the, and these haue knowen that thou hast sente me. And I haue declared vnto them thy name, and wyll declare it that the loue wherwith thou hast loued me, be in them, and I in them. ✠

Mark 14.b Luke 22.b

¶ Christe is betrayed. The wordes of his mouth smyte the offycers to the grounde. Peter smyteth of Malchus eare. Jesus is brought before Anna Cayphas, and Pilate.

CAPI. XVIII.

A Mark 14.b Mat. 26.b Luke 22.b

When Jesus had spoken these wordes he went forth with his disciples ouer the broke Cedron, where was a garden in to whiche he entered with his disciples. Now Judas whiche betrayed him, knewe the place, for Jesus oft tymes resorted thyther with his disciples. Judas then after he had receyued a bande of men, and ministers of the hygh preestes & Pharisees, came thyther with lanternes and fyrebrandes, and weapens. Then Jesus knowing al thinges that shoulde come on him, went forth and said vnto them: whom seke ye? They answered him: Jesus of Nazareth. Jesus said vnto them: I am he. Judas also whiche betrayed him, stode with them. But as sone as he had sayde vnto them, I am he, they wente bakwardes and fell to the grounde. And he asked them agayne: whom seke ye? They sayd: Jesus of Nazareth. Jesus answered: I said vnto you, I am he, yf ye seke me, let these go their way. That the saying myght be fulfylled whyche he spake: of them whiche thou gauest me, haue I not lost one.

B Mat. 26.b Mark 14.b Luke 22.b

Simon Peter had a swerde, and drue it, and smote the hyghe preestes seruaunt, and cut of his ryghte eare. The seruaunts name was Malchus. Then sayd Jesus vnto Peter: put vp thy swerde in to the sheathe: shall I not drynke of the cup which my father hath gruen me? Then the company and the captayne, and ministers of the Jewes take Jesus and bounde him, and ledde him awaye to Anna fyrste, for he was fatherelawe vnto Cayphas, whiche was the hye preest that same yere. Cayphas was he that gaue counsell to the Jewes, that it was expedient that one man shulde dye for the people.

C Mat. 26.b Mark 14.b Luke 22.b

✠ And Simon Peter folowed Jesus & another disciple, that disciple was knowen of the hye preest, & wet in with Jesus in to the palace of the high preest. But Peter stode at the dore without. Then wente out that other disciple whiche was knowen vnto the hye preest, and spake to the damsell that kepte the dore, and brought in Peter. Then said the damsell that kept the wyc vnto Peter: Art not thou one of this mans disciples? He said: I am not. The seruauntes and the ministers stode there, and had made a fyre of coles, for it was colde, and they warmed them selues. Peter also stode amonge them, and warmed him selfe.

Mat. 26.b Luke 22.b

D ✠ The hygh preest asked Jesus of his disciples & of his doctryne. Jesus answered him: I spake openly in the worlde. I euer taughte in the Synagoge, and in the temple whyther all the Jewes resorted, and in secrete haue I sayde nothynge: Why askest thou me? Aske them which herd me, what I said vnto them. Beholde, these can tell what I sayd. When he had thus spoken, one of the ministers whiche stode by smote Jesus on the face, sayinge: answerest thou the hygh preest so? Jesus answered him. Yf I haue cuyll spoken, beare wytnes of the cuyl: yf I haue wel spoken, why smytest thou me? And Annas sente him bounde vnto Cayphas the hygh preest.

Mat. 26.b Mark 14.b Luke 22.b

E Mat. 26.b Mark 14.b Luke 22.b

Symon Peter stode and warmed hym selfe. And they sayde vnto him: Art not thou also one of his disciples? He denyed it, and sayde: I am not. One of the seruauntes of the hyghe preestes (his cosyn whose eare Peter smote of) sayde vnto hym: Dyd not I se the in the garden with him? Peter denyed agayne, and anone the cocke crewe. ✠ Then ledde they Jesus from Cayphas in to the hall of iudgemēt. It was in the morning, and they them selues went not in to the iudgement hall lest they shulde be defyled, but that they might eate the paske. Pylate then wente out vnto them and sayde: What accusation bringe ye

against

agaynst this man? They answered and sayde vnto him. If he were not an euil wer, we wold not haue deliuered him vnto the. Then sayde Pilate vnto them: take ye him and iudge him after your lawe. Then the Iewes sayde vnto him. It is not lawfull for vs to put any man to dethe. That the wordes of Iesus myght be fulfylled, whiche he spake signifyenge what dethe he sholde dye.

Then Pilate entred in to the iudgemente hall agayne, and called Iesus, and sayde vnto him: Arte thou the kynge of the Iewes? Iesus answered: sayest thou that of thy selfe, or dyd other tell it the of me? Pilate answered: Am I a Iewe? Thyne owne nacion and the prestes haue deliuered the vnto me. What hast thou done? Iesus answered: My kyngdome is not of this worlde. If my kyngdome were of this worlde, then wolde my ministers surely fyght, that I sholde not be deliuered to the Iewes, but now is my kyngdom not from hence. Pilate sayd vnto him: Art thou a kynge then? Iesus answered, thou sayst that I am a kynge. For this cause was I borne, and for this cause came I in to the worlde, that I sholde beare wytnesse vnto the trouthe. And all that are of the trouthe heare my voyce. Pilate sayd vnto him: what thing is trouthe? And when he had sayd that, he went out agayn vnto the Iewes, and sayde vnto them: I fynde in him no cause at al. Ye haue a custome that I sholde deliuer you one lose at Ester. Wyll ye that I lose vnto you the kynge of the Iewes? Then cryed they all agayne, sayinge: Not him, but Barrabas, that Barrabas was a robber.

¶ Christe is crucified, he commendeth his mother vnto Iohn, sheadeth his bloude, and is buryed.

CAPI. XIX.

Then Pylate toke Iesus and scourged him. * And the souldyours wounde a crowne of thornes, & put it on his heed. And they dyd on him a purple garmente, and sayd, hayle kynge of the Iewes: & they smote him on the face. Pilate went forth agayn and sayd vnto them: Beholde I bynge him forth to you, that ye maye knowe that I fynde no faute in him. Then came Iesus forthe, wearynge a crowne of thorne, and a robe of purple. And Pilate sayd vnto them: beholde the man. * When the hye prestes and ministers sawe him, they cryed, sayinge: Crucifye him, crucifye him. Pylate sayd vnto them. Take ye him and crucifye him, for I fynde no cause in him. The Iewes answered him. We haue a lawe, and by our lawe he ought to dye: because he made him selfe the sonne of God. When Pilate herde this sayinge, he was the more afrayde, and went agayn in to the iudgement hall, and sayd vnto Iesus: Whence art thou? But Iesus gaue him none answere. Then sayde Pilate vnto him. Speakest thou not vnto me? Knowest thou not that I haue power to crucifye the, and haue power to lose the? Iesus answered. Thou couldest haue no power at all agaynst me, onlesse it were gyuen the from above. Therfore he that deliuered me vnto the, is more in fynne. * And from thence forthe sought Pilate meanes to lose yrm. But the Iewes cryed, sayinge, If thou let him go, thou arte not Cesars frend. For who so euer maketh him selfe a kynge, is agaynst Cesar.

When Pilate herde this saying, he brought Iesus forth, and sate downe to gyue sentence, in a place called the pauement, but in the Hebrue tonge, Gabbatha. It was the Sabboth euen, whiche falleth in the Ester feest, and about the syxte houre. And he sayde vnto the Iewes: beholde your kynge. They cryed, awaye with him, awaye with him, crucify him. Pilate sayde vnto them, shall I crucifye your kynge? The hye prestes answered: we haue no kyng but Cesar: * Then deliuered he him vnto them, to be crucified.

And they toke Iesus, and ledde him awaye. And he bare his crosse, and wente forthe in to a place, called the place of dede mens sculles, which is named in Hebrue, Golgotha. Where they crucified him, and two other with hym, on eyther syde one, and Iesus in the myddes. And Pilate wrote this tytle, and put it on the crosse. The wrytyng was: Iesus of Nazareth kynge of the Iewes. This title red many of the Iewes. For the place where Iesus was crucifyed, was nye to the city. And it was written, in Hebrue, Greke, and Latyn. Then sayd the high prestes of the Iewes to Pilate, wryte not kyng of the Iewes, but that he sayd I am kynge of the Iewes. Pylate answered: what I haue wrytten, that haue I wrytten.

Then the souldyours when they had crucifyed Iesus, toke his garmentes and made foure partes, to euery souldyour a parte, and also his coote. The coote was without seme, wrought vpon thorowe out. And they sayd one to an other. Let vs not deuyde it, but cast lottes who shall haue it. That the scripture myght be fulfylled whiche sayth. * They parted my raymente amonge them, and on my coote dyd caste lottes. And the souldyours dyd these thynges in deede.

Then stode by the crosse of Iesus his mother, and his mothers systers, Mary the wyfe of Cleophas, and Mary Magdalene. When Iesus sawe his mother, and the disciple standynge whom he loued, he sayd to his mother: woman, beholde thy sonne. Then sayde he to the disciple: beholde thy mother. And frome that houre the disciple toke her for his owne.

After that, when Iesus perceyued that all thynges were perfourmed, that the scripture might be fulfylled, * he sayd: I thurst. There stode a vessell full of vynegre by. * And they tyried a sponge with vynegre, and wounde it about with yssope, and put it to his mouthe. As sone as Iesus had receyued of the vinegre he sayde: It is fynished, and bowed his heed, and gaue vp the ghost. The Iewes then because it was the Sabboth eue, that the bodyes sholde not remayne vpon the crosse on the Sabboth daye (for that Sabboth daye was an hye day) besought Pilate that their legges might be broken, & that they might be taken downe.

Then

Then came the ſouldyours and brake the legges of the tyrſt and of the other whiche was crucifyed with Jeſus. But when they came to Jeſus, and ſawe that he was dede alredye, they brake not his legges: But one of the ſouldyours with a ſpeare thruſt hym in to the ſyde, and forthwith came there out bloode and water.

And he that ſawe it, bare recorde, and his recorde is true. And he knoweth that he ſayth true, that ye myght beleue alſo. Theſe thynges were done that the ſcripture ſholde be fulfylled. * Ye ſhall not breake a bone of hym. And agayne an other ſcripture ſayethe: They ſhall loke on hym whome they pearced. * After that Joſeph of Aramathia (whiche was a diſciple of Jeſus: but ſecretly for feare of the Jewes beſought Pylate that he myght take downe the bodye of Jeſus. And Pylate gaue hym leaue. And there came alſo Nicodemus, whiche at the begynnynge came to Jeſus by nyght, and brought of myrre and aloes myngled togyther aboute an. C. pounde wayght. Then toke they the body of Jeſu, and bounde it in lynnen clothes with the odours, as the maner of the Jewes is to bury. And in the place where Jeſus was crucifyed, was a garden, and in the garden a newe ſepulcre, wherin was neuer man layde. There layd they Jeſus becauſe of the Jewes Sabboth euen, for the ſepulcre was nye at hande. ✠

¶ The reſurrection of Chriſt, whiche appeareth to Mary Magdaleyn, and to all his diſciples, to their great comforte.

CAPI. XX.

✠ The morowe after the Sabboth daye, came Mary Magdaleyn early, when it was yet darke, vnto the ſepulcre, and ſawe the ſtone taken awaye from the graue: Then ſhe ranne, and came to Symon Peter and to thother diſcyple whome Jeſus loued, and ſayd vnto them. They haue taken awaye the Lorde out of the graue, & we can not tell where they haue layde hym. Peter went forth and that other diſcyple, and came to the ſepulcre. They ranne bothe togyther, and that other diſciple dyd out runne Peter, & came fyrſt to the ſepulcre. And he ſtouped downe, & ſawe the lynnen clothes lyinge, yet went he not in. Then came Symon Peter folowynge hym, and went in to the ſepulcre, and ſawe the lynnen clothes lye, and the naphyn that was about his heed not lying with the lynnen cloth but wrapped togyther in a place by it ſelfe. Then went in alſo that other diſcyple whiche came fyrſt to the ſepulcre, and he ſawe and beleued. For as yet they knew not the ſcripture that he ſholde ryſe agayne from dede. ✠ And the diſciples went awaye agayne vnto theyr owne home.

✠ Mary ſtode without at the ſepulcre weepynge. And as ſhe wepte, ſhe bowed her ſelfe in to the ſepulcre, and ſawe two aungelles in whyte ſyttynge, thone at the heed, and the other at the fete, where they had layde the bodye of Jeſus. And they ſayd vnto her: woman, why wepeſt thou? She ſayde vnto them, for they haue taken awaye my Lorde, & I wote not where they haue layd him. When ſhe had thus ſayd, ſhe turned her ſelfe backe, and ſawe Jeſus ſtandynge, and knewe not that it was Jeſus. Jeſus layde vnto her: Woman, why wepeſt thou? Whome ſeheſt thou? She ſuppoſyng he had ben a gardener, ſayd vnto him. Syr, yf thou haue borne him hence, tell me where thou haſt layd him, that I may fet him. Jeſus ſayd vnto her: Mary. She turned her ſelfe, and ſayd vnto hym: Rabboni, whiche is to ſaye, maiſter. Jeſus ſayde vnto her, touche me not, for I am not yet aſcended to my father. But go to my brethren & ſaye vnto them: I aſcend to my father and your father: to my God and your God. Mary Magdaleyn came and tolde the diſciples that ſhe had ſene the Lorde, and that he had ſpoken ſuche thynges vnto her. ✠

✠ The ſame daye at nyght, which was the morowe after the Sabboth, when the doores were ſhut where the diſciples were aſſembled for feare of the Jewes: came Jeſus and ſtode in the myddes, and ſayde to them: peace with you. And when he had ſo ſayd: he ſhewed vnto them his handes and his ſyde. Then were the diſcyples glad, when they ſawe the Lorde. Then ſayde Jeſus to them agayne: peace be with you. As my father ſent me, ſo ſend I you. And when he had ſaid that, he brethed on the, and ſayd vnto them: Receyue the holy ghoſt. Whoſo euers ſynnes ye remyte, they are remytted vnto them. And whoſo euers ſynnes ye retayne, they are retayned. ✠

✠ But Thomas one of the twelue, called Didimus, was not with them when Jeſus came. Thother diſciples layde vnto hym: we haue ſene the Lorde. And he ſayde vnto them: Onleſſe I ſe in his handes the prynte of the nayles, and thruſt my hande in to his ſyde, I wyll not beleue. And after eyght dayes agayn his diſciples were within, and Thomas with them. Then came Jeſus when the doores were ſhut, and ſtode in the myddes, and ſayd: peace with you.

After that ſayd he to Thomas: bynge thy fynger hyther, and ſe my handes, and bynge thy hande and thruſt in to my ſyde, and be not faythleſſe, but beleuynge. Thomas anſwered and ſayd vnto him: My Lorde, and my God. Jeſus ſayde vnto hym. Thomas, becauſe thou haſt ſene me, therfore thou beleueſt: happy are they that haue not ſene, and beleue. ✠

And many other ſygnes dyd Jeſus in the ſyght of his diſcyples, whiche is not wrytten in this boke. Theſe are wrytten that ye myght beleue that Jeſus is Chryſt the ſonne of God, and that in beleuyng, ye myght haue lyfe thorowe his name.

¶ He appeareth to his diſciples agayne by the ſee of Tiberias, and commaundeth Peter earneſtly to fede his ſheepe.

CAPI. XXI.

After

A ✠ Fter that Jesus shewed hym selfe a-
gayne, at the see of Tyberias. And on
this wyse shewed he hym selfe. There
were together Symon Peter, Thomas cal-
led Didimus: and Nathanael of Cana a cite
of Galile, and the sonnes of Zebedei, & two
other of the disciples. Simon Peter sayth vn-
to them: I go a fyshynge. They sayde vnto
him: We also wyll go with the. They wente
their waye, and entred in to the shyppe forth-
with, and that nyght caught they nothynge.
But when the mornynge was now come, Je-
sus stode on the shore: neuertheles the disci-
ples knewe not that it was Jesus. Jesus sayde
vnto them: Chyldren, haue ye any meate?
They answered hym, no. And he sayde vnto
them: cast out the net on the ryght syde of the
shyp, and ye shall fynde. They cast out, and a-
none they were not able to drawe it vp, for
the multitude of fyshes.

Then sayd the disciple whom Jesus loued
vnto Peter: It is the Lorde. When Symon
Peter herde it was the Lorde, he gyrde his
mantell to him (for he was naked) and sprange
in to the see. The other disciples came by shyp,
for they were not farre frome lande, but as it
were two hundred cubites, and they drue the
nette with fyshes. When they were come to
to lande, they saw hote coles and fyshes layde
theron, & breed: Jesus sayd vnto them: bring
of the fyshe which ye haue nowe caught. Sy-
mon Peter stepped forthe and drewe the nette
to lande full of greate fyshes, an hundred and
liij. And for al there was so many, yet was not
the net broken. Jesus sayde vnto them: come
and dyne. And none of the disciples durst aske
him: what art thou? For they knewe it was
the Lorde. Jesus then came and toke breed, and
gaue them, and fyshe lykewyse. And this is
nowe the thyrde tyme that Jesus appeared to
his disciples, after he was risen agayne frome
deathe. ✠

When they had dyned: Jesus sayd to Sy-
mon Peter: Simon Joanna, louest thou me
more then these? He sayde vnto hym: Yea
Lorde, thou knowest I loue the. He sayde to
him: fede my ✠ lambes. He said to him agayne
the seconde tyme: Simon Joanna louest thou
me? He sayd to him: Yea Lorde thou knowest
I loue the. He sayd vnto him: fede my shepe.
He sayde vnto him the thyrde tyme: Symon
Joanna louest thou me? And Peter sorowed
because he said to him the thyrde tyme, louest
thou me, and sayd vnto him: Lorde thou kno-
west all, thou knowest that I loue the. Jesus
sayd to him: fede my shepe.

Verily verily I saye vnto the, when thou
wast yonge, thou gyrdest thy selfe, and wal-
kedst whyther thou woldest / but when thou
arte olde, thou shalt stretche forth thy handes
and an other shal gyrde the, and lede the whi-
ther thou wylt not. That spake he, signifying
by what death he sholde glorifye God.

And when he had sayd thus, he sayd to him
✠ folowe me. Peter turned about, and sawe
that disciple whome Jesus loued folowynge
whiche also lened on his brest at supper, and
sayde: Lorde, whiche is he that shall betraye
the. When Peter sawe him, he sayd to Jesus:
Lorde, but what shal this man do? Jesus said
vnto him: If I wyll haue hym tarye tyll I
come, what is ꝓ to the? folow thou me. Then
went this saying abrode amonge the brethren
that that disciple sholde not dye. Yet Jesus
sayd not to him, he shal not dye, but if I wyll
that he tarye tyll I come, what is that to the?
The same disciple is he whiche testifyeth of
these thynges, and wrote these thynges:
And we knowe that his testimonye
is true. ✠ There are also many
other thynges whiche Jesus
dyd, whiche yf they sholde
be wryten euery one,
I suppose the
worlde
coulde not contayne the
bokes that sholde
be wryten.

* He loueth Christe that feedeth his lambes and sheepe.

Here endeth the Gospell after S. Johñ.

The Actes of the Apostles.

¶ The ascension of Christe. Matthias is chosen in the steade of Judas.

CAPI. I. ✣

IN the former treatyse (derre frende Theophilus) I have written of all that Jesus began to do and teache, tyll the day in which he was taken vp, after that he throwe the holy ghost had geuen commaundementes vnto the apostles, which he had chosen: to whome also he shewed him selfe alyue after his passion by many tokens, appearynge vnto them fourtye dayes, and speakyng of the kyngdome of God, and gathered them together, ✣ and commaunded them that they sholde not departe from Jerusalem, but wayte for the promesse of the father, whereof sayth he ye have herde of me. For Johñ baptysed with water: but ye shall be baptised with the holy ghoste, and that within this fewe dayes. When they were come together, they asked of him, sayinge: Lorde wylte thou at this tyme restore agayne the kyngdome to Israell. And he sayde vnto them: It is not for you to knowe the tymes or the seasons, which the father hathe put in his owne power: but ye shall receyue power of holy ghoste, which shall come on you. And ye shall be witnesses vnto me in Jerusalem, and in all Jewry and in Samary, and euen vnto the worldes ende.

And when he had spoken these thynges, while they beheld, he was taken vp, and a cloude receyued him vp out of their syghte. And while they loked stedfastly vp to heuen, as he went, beholde, two men stode by them in white apparell, whiche also sayd: ye men of Galile, why stande ye gasynge vp in to heuen. This same Jesus which is taken vp from you in to heuen, shall so come euen as ye have seene him go in to heuen. ✣ Then returned they vnto Jerusalem from mounte Oliuet, which is nye to Jerusalem, conteynynge a sabboth dayes iourneye. And when they were come in, they went vp into a parloure, where abode both Peter and James, Johñ and Andrew, Philip and Thomas, Bartilmew and Mathew, James the sonne of Alpheus, and Symon Zelotes, and Judas James sonne. These all contynued with one accorde in prayer and supplicacion with the women and Mary the mother of Jesu, and with his brethren.

✣ And in those dayes Peter stode vp in the myddes of the disciples and sayd (the nombre of names that were together were about an hundred and twentye) Ye men and brethren, this scripture must nedes have ben fulfylled which the holy ghost throwe the mouthe of Dauid, spake before of Judas, whiche was gyde to them that toke Jesus. For he was nombred with vs, and hadde obteyned felowshyp in this ministracion. And the same hathe now possessed a plot of grounde of the rewarde of iniquite, and when he was hanged, brast asondre in the myddes, and all his bowels gushed out. And it is knowen vnto all the inhabiters of Jerusalem, in so moche that that felde is called in their mother tonge, Acheldama, that is to saye, the bloode felde.

It is written in the boke of Psalmes: ✣ his habitacion be voyde, and no man be dwellyng therin: ✣ and his bysshoprych let an other take. Wherfore of these men which have companyed with vs all the tyme that the Lorde Jesus wente in and out amonge vs, begynnyng at the baptisme of Johñ vnto that same daye that he was taken vp from vs, muste one be ordeyned to beare witnesse with vs of his resurrection.

And they appointed two: Joseph called Barsabas (whose syr name was Justus) and Mathias. And they prayed sayinge: Thou Lorde, whiche knowest the hertes of all men, shewe whether of these two thou hast chose, that the one may take the lotte of this ministracion and apostlehyp, from whiche Judas by transgression fell, that he myghte go to his owne place. And they gaue forth their lottes, and the lot fell on Mathias, and he was counted with the eleuen apostles. ✣

¶ The commynge of the holy ghost. The sermon of Peter before the congregacion at Jerusalem, and the mirrour of the faythfull.

CAPI. II.

WHen the daye of Penteroste was come, they were all with one accorde togyther in one place. And sodeynly there came a sounde from heuen, as it had ben the cõmynge of a myghty wynde, and it fylled all the house where they sat. And there appered vnto them cleuen tonges, lyke as they had ben fyre, and it sate vpon eche of them: ✣ and they were all fylled with the holy ghost, and began to speke with other tonges, euen as the spiryte gaue them vtteraunce.

And there were dwellyng at Jerusalem Jewes, deuoute men, which were of all nations vnder heuen. When this rumour was bruted the multitude came together and were astonyed, because euery man herde them speke his owne tonge. They wondred all, and merueyled, sayinge amonge them selues: beholde are not all these which speke of Galile? And how here we euery man his owne tonge, wherin we were borne? Parthians, Medes, and Elamites, and the inhabiters of Mesopotamia, of Jurye, and of Capadocia, of Ponthus and Asia, Phrygia, Pamphilia, and of Egypte, and of the partyes of Lybia, whiche is beyde Cyrene, and straungers of Rome, Jewes, & proselytes, Cretes and Arabians: we have herde them speke with our owne tonges the greate workes of God. ✣ They were all amased, and wondred, sayinge one to an other: what meaneth this? Other mocked them, sayinge: they are full of newe wyne.

✣ But Peter stepped forth with the eleuen and lyfte vp his voyce, and sayde vnto them: Ye men of Jurye, and all ye that inhabyte Jerusalem

ulalem: be this knowen vnto you and with youre eares beare my wordes. These are not dronken, as ye suppose: for it is yet but the thyrde houre of the day. But this is that whiche was spoken by the Prophet Joel: * It shalbe in the last dayes (saythe God) of my spirite I will powre out vpon all flesshe. And youre sonnes and youre daughters shall prophesye and youre yonge men shall se visions, and youre olde men shall dreme dremes. And on my seruauntes, and on my handemaydens I will powre out of my spirite in those dayes, and they shall prophesye. And I will shewe wonders in heauen aboue, and tokens in the erthe beneth, bloude and fyre, and the vapour of smoke. * The sonne shalbe turned in to darknes, and the mone in to bloude before þ that greate & notable daye of the Lorde come. * And it shalbe, that whosoeuer shall call on the name of the Lorde, shalbe saued. ⊢

✣ Ye men of Israell heare these wordes. Jesus of Nazareth a man approued of God amonge you with myracles, wondres and tygnes which God dyd by hym in the myddes of you, as ye youre selues knowe: hym haue ye taken by the handes of vnryghteowse persones, after he was delyuered by the determinat councell and fore knowledge of God, and haue crucifyed and slayne: whome God hathe rayled vp lowsynge the sorowes of death, because it was impossible that he shulde be holden of it. For Dauid speketh of him. * Alwaye beforne I sawe God alwayes before me: for he is on my ryghte hande, that I shulde not be moued. Therfore dyd my herte reioyce, and my tonge was glad. Moreouer also my flesshe shal rest in hope, because thou wylte not leaue my soule in hell, neyther wylt suffre thyn holy to se corruption. Thou haste shewed me the wayes of lyfe, and shalte make me full of ioye with thy countenaunce. ⊢

Men and brethren, for as moche as I may freely speake vnto you of the Patriarke Dauid * for he is both dead and buryed, and his sepulchre remayneth with vs vnto this daye. Where as he then was a Prophet, and knew that God had sworne with an othe to hym, that the fruite of his loynes shulde syt on his seate (in that Christ shulde ryse agayne in the flesshe) he sawe before: and spake of the resurrection of Christ, that his soule shulde not be left in hell: neyther his flesshe shoulde se corruption. This Jesus hathe God rayled vp, whereof we all are wytnesses.

Sythens now that he by the ryght hand of God is exalted, and hathe receyued of the father the promyse of the holy ghoste, he hathe sheed forthe this whiche ye now se and heare. For Dauid is not ascended into heauen: but he sayde. * The Lorde sayde to my Lorde syt on my ryghte hande, tyll I make thyne ennemyes thy fote stole. Soo therfore let all the house of Israel know for a suretye, that God hath made that same Jesus / whome ye haue crucyfyed, Lorde and Christ.

When they herde this, they were pricked in their hertes, and sayde vnto Peter and the other Apostles: Ye men and brethren, what shall we do? Peter sayde vnto them: repent and be baptyzed euery one of you in the name of Jesus Christ, for the remission of synnes, & ye shall receyue the gyft of the holy ghost: for the promyse was made vnto you and to your children, and to all that are a farre, euen as many as the Lorde our God shall call. And with many other wordes dyd he witnes and exhorted them, sayeng: Saue youre selues fro this croked generacion. Then they that gladly receyued his preachinge, were baptyzed: & the same daye, there were added vnto them aboute thre thoulande soules.

And they continued in the apostles doctrine and felowshyp, and in breakinge of breed, and in prayer. And feare came ouer euery soule. And many wondres and signes were shewed by the Apostles. And al that beleued kept the selues togither, and had all thinges comen, & solde their possessions and goodes, and departed them to all men, as euery man had nede. And they continued dayly with one accorde in the temple, and brake breed in euery house, & dyd eate their meate together, with gladnes and synglenes of hert, prayslnge God, & had fauour with all the people. And the Lorde added to the congregacyon dayly suche as shuld be saued.

¶ The halte is restored to his fete. Peter preacheth Christ vnto the people.

CAP. III.

PEter & Johñ went vp togither into the temple at the nynth houre of prayer. And there was a certayne man halt, from his mothers wombe, whom they brought & layd at the gate of the temple called beutyfull, to aske almes of them that entred into the temple. Which same when he sawe Peter & Johñ that they wolde entre into the temple, desired to receyue an almes. And Peter stunge his eyes on hym with Johñ, sayde: Loke on vs. And he gaue heede vnto them, trustynge to receyue some thinge of them. Then sayd Peter: Syluer & golde haue I none, suche as I haue, gyue I the. In the name of Jesu Christ of Nazareth, ryse vp and walke. And he toke him by the ryght hande, and lyft him vp. And anone his feete and ancleboones receyued strength. And he sprange, stode and also walked, & entred with them into the temple, walkinge & leapinge, and prayslnge God.

And all the people saw him walke & prayse God. And they knew him, þ it was he which sate and begged at the beutyfull gate of the temple. And they wondred and were sore astonyed at that which had happened vnto him. And as the halt which was healed, helde Peter and Johñ, all the people ran, amased vnto them in Salomons porche.

When Peter sawe that, he answered vnto the people. ✣ Ye men of Israel, why marueill ye at this, or why loke ye so stedfastly on vs, as though by our owne power or holynes we had made this man goo? The God of Abraham, Isaac and Jacob, the God of our fathers hath glorified his sonne Jesus, whome

ye denyed and forsed in the presence of Pylate, when he had iudged him to be losed. But ye iuged the holy and iust, and desyred a murtherer to be graūted you, and killed the Lorde of lyfe, whō god hath raysed from deth, of the which we are witnesses. And his name throughe the fayth of his name, hathe made this man sounde, whom ye se and knowe. And the fayth which is by him, hath geuen to him this helth in the presence of you all.

And now brethren, I wot wel that throughe ignorance ye dyd it, as dyd also youre rulers. But those thinges which god before had shewed by the mouth of all his Prophetes, how that Christ should suffre, he hathe thus wyse fulfylled. Repent ye therfore and turne, that your synnes may be done awaye. ✣ When the tymes of refreshyng commeth, whiche we shall haue of the presence of the Lorde, & when God shall sende him, whiche before was preached vnto you, that is to wit, Jesus Christe, whome must receyue heuen, tyll tymes all thinges whiche God hath spoken by the mouth of all his holy Prophetes ✣ sithens the world began he restored agayne.

For Moses sayd vnto the fathers: ✣ a Prophete shall the Lorde your God rayse vp vnto you, euen of your brethren lyke vnto me; him shall ye heare in all thing what so euer he shall saye vnto you. For the tyme shall come that euery soule whiche shall not heare that same Prophete, shall be destroyed out of the people. Also all the Prophetes from Samuel & thence forth, as many as haue spoken haue in lyke wyse tolde of these dayes.

Ye are the chyldren of the prophetes and of the testament, whiche God hathe made vnto our fathers, sayinge to Abraham: ✣ Euen in thy seed shall all the kynredes of the earth be blessed. Vnto you hath god raysed vp his sonne Jesus, and him he hathe sente to blesse you, that euery one of you sholde turne from your wyckednesse. ✣

¶ The Apostles are taken and brought before the Counsell. They are forbydden to preache, but they turne them vnto prayer, and are more obedient vnto God then vnto men.

CAPI. IIII.

AS they spake vnto the people, the preestes and the ruler of the temple, and the Sadducees came vpon them takynge it greuously that they taught the people & preached in Jesus the resurrection from deth. And they layde handes on them, and put them in holde tyl the nexte daye: for it was now euen tyde. Howbe it many of them which herde the worde, byleued and the nombre of the men was aboute fyue thousande.

And it chaunced on the morowe that their rulers, and elders, and Scribes, & Annas the chefe preest and Caiphas, and Johā and Alexander, & as many as were of ✣ kynred of the hygh preestes gathered together at Jerusalem, and set the other before them, and asked by what power, or in what name haue ye done this? ✣ Then Peter full of holy ghost sayd vnto them: Ye rulers of the people, and elders of Israel, yf we this daye are examined of the good dede doone to the sycke man, by what meanes he is made hole: be it knowen vnto you all, and to the people of Israel, that in the name of Jesu Christe of Nazareth, whome ye crucified, and whom God raysed agayne from deathe: euen by him dothe this man stande here present before you hole. ✣ This is the stone cast a syde of you buylders, which is set in the chefe place of the corner. Neither is there saluation in any other. For there is not any other name geuen to men, wherin we must be saued. ✣

When they sawe the boldnes of Peter and Johā, and vnderstode that they were vnlerned and laye people, they merueyled, and they knewe them, that they were with Jesu, and beholdynge also the man whiche was healed standynge with them, they coulde not saye agaynste it. But they commaunded them to go aside out of the counsile, and conferred among them selues saying: what shall we do to these men? For a manifest signe is done by them, and is openly knowen to al them that dwel in Jerusalem, and we cannot denye it. But that it be noysed no farther among the people, let vs threaten and charge them they speake hencefoorth to no man in this name.

And they called them, and commaunded them that in no wyse they sholde speake or teache in the name of Jesu. But Peter & Johā answered vnto them, and sayd: whether it be right in the sight of God, to obeye you more then God, iudge ye. For we can not, but speke that which we haue sene and herde. So threatned they them, and let them goo, and founde nothynge howe to punysshe them, bicause of the people. For all men glorified God for the myracle whiche was doone, for the man was aboue fourty yere olde, on whome this myracle of healynge was shewed.

As soone as they were let go, they came to their felowes, and shewed all that the hyghe preestes & elders had sayd to them. And when they herde that, they lyfte vp their voyces to God with one accorde, and sayd: Lorde, thou arte God whiche hast made heuen and erthe, the see and all that in them is, whiche by the mouth of thy seruaunt Dauid hast sayd: ✣ why dyd the heithen rage, and the people ymagen vayne thynges. The kynges of the erth stode vp, and the rulers came togither agaynste the Lorde, and agaynst his annoynted.

For of a trouth, agaynst thy holy sonne Jesus whom thou hast anoynted, both Herode and also Poncius Pylate, with the Gentiles and the people of Israel gathered them selues togither to do what so euer thy hande and thy counsell determined before to be doone. And now Lorde, beholde their threatnynges, & graūt vnto thy seruauntes to all confydence to speke thy worde. So that thou stretche forthe thyne hande, that healyng, and signes and wonders be done by the name of thy holy sonne Jesus. And as soone as they had prayed, the place moued where they were assembled togyther, and they were all fylled with the holy ghoste, and they spake the worde of God boldly.

✣ And

G ✣ And the multitude of them that byleued were of one herte, and of one soule. And none of them sayde that any of the thynges whiche he possessed was his owne, but had all thynges commen. And with greate power the apostles gaue witnes of the resurrection of the Lorde Jesu. And greate grace was with them all. Neyther was there any among them, that lacked. For as many as were possessers of landes or houses, solde them and broughte the pryce of the thynges that were solde, and layde it downe at the apostles fete. So distribucion was made vnto euery man accordynge as he had nede. ✣

And Joses which was also called of the apostles, Barnabas (that is to saye the sonne of consolacion) being a Leuyte, and of the countrey of Cypers had landes, and solde it, and layd the pryce downe at the apostles fete.

¶ The dissemblynge of Ananias and Saphira is punysshed. Myracles are done by the apostles, which are taken, but the angell of God bryngeth them out of prison. The sentence of Gamaliel. The Apostles are beaten, they reioyce in trouble.

CAPI. V.

A Certayne man named Ananias w Saphira his wyfe, solde a possession, and kepte awaye part of the pryce (his wife also beinge of counsell) and broughte a certayne part, and layd it downe at the apostles fete. The sayd Peter: Ananias, how is it that Sathan hath filled thyne hert, that thou shouldest lye vnto the holy ghost, & kepe awaye part of the iyuelode. Perteyned it not vnto the onely, and after it was solde, was not the pryce in thyne owne power. Howe is it that thou hast put this thynge in thyne hert? Thou hast not lyed vnto men, but vnto God. When Ananias herd these wordes, he fell downe and gaue vp the ghost. And greate feare came on all them that these thynges herde. And the yonge men rose vp, and put him aparte, and caryed him out, and buryed him.

And it fortuned, as it were aboute the space of iij. houres after, that his wyfe came in, not knowynge what was done. And Peter sayd vnto her: Tell me, gaue ye the lande for so moche? And she sayd: yea, for so moche. Then Peter sayd vnto her: Why haue ye agreed together, to tempte the spyrite of the Lorde? Beholde the fete of them which haue buryed thy husbande, are at the dore, and shall carye thee out. Then she fell downe, forthwith at his fete and yelded vp the ghost. And the yonge men came in, and founde her dede, and caryed her out, and buried her by her husband. And great feare came on all the congregacion, and on as many as herde it.

L By the handes of the apostles were manye signes and wonders shewed amonge the people. And they were all togyther with one accorde in Salomons porche. And of other durst no man ioyne him selfe to them: neuertheles the people magnified them. The nombre of them that beleued in the Lorde bothe of men and women grewe more & more, in so moche they brought: ye sicke in to the stretes, and layde them on beddes and palettes, that at the leest waye the shadowe of Peter when he came by, might shadow some of them. There came also a multitude out of the cities rounde about vnto Jerusalem, bryngynge sycke folkes, and them whiche were vexed with vncleane spretes. And they were healed euery one. D

Then the chefe preest rose vp, and all they that were with hym (which is the sect of the Sadducees) and were full of indignacion, and layde handes on the apostles, and put them in the comon prison. But the aungel of the lorde by nyght opened the prison doores, & brought them forthe, and sayde: go, stoppe forthe, and speake in the temple to the people all the wordes of this lyfe. When they herde that, they entred in to the temple early in the mornynge and taught. The chefe preest came, and they that were with him, and assembled the counsell and hole ordre of the elders of the children of Israel, & sent to the prison to fet them. When the ministres came, and found them not in the prison, they returned and tolde, sayinge: the prison found we shut as sure as was possible, and the kepers standynge without before the doores. But when we had opened, we found no man with in. When the chefe preest, and the ruler of the temple, and the hye preestes herde these thynges, they doubted of them, whereunto this wolde growe. E

But now came one, and shewed them: beholde the men that ye put in prison, stande in the temple, and teache the people. Then went the ruler of the temple with ministres, and brought them without violence. For they feared the people, leest they shulde haue ben stoned. And when they had brought them, they set the before the counsell. And the chefe preest asked them, saying: Did not we straytly commaunde you ye shulde not teache in this name? And beholde ye haue fylled Jerusalem with youre doctryne, and ye entende to bringe this mans bloode vpon vs.

Peter and the other apostles answered and sayde: ✣ We ought more to obey God, then men. The God of our fathers raysed vp Jesus, whom ye slewe and hanged on tree. Him hath God lyft vp with his ryght hande, to be a ruler and a sauyour, for to gyue repentaunce to Israel, and forgyuenes of synnes. And we are his recordes concernynge these thynges, and also the holy ghost, whome God hath gyuen to them that obey him. When they herde that, they claue asunder, and sought to slee them. Then stode there vp one in the counsell, a Pharisey named Gamaliel, a doctour of law hadde in auctorite amonge all the people, and commaunded to put the Apostles aside a lytell space, and sayde vnto them: men of Israel take hede to youre selues what ye entende to do as touchynge these men. Before these dayes rose vp one Theudas boostynge hym selfe, to whome resorted a nombre of men, aboute a foure hundred which was slayne, and they all whiche byleued him were scattered abrode, and brought to nought. After this man, arose there vppe one Judas of Galile, in the tyme when tribute began, and drewe awaye F Gene. xxvi. c. Exod. xx. c. Deutero. xxi. c. Gamaliel.

moche people after hem. He also perished, and al euen as many as harkened to him, are scattered abrode.

And nowe I saye vnto you: refrayne youre selues from these men, let them alone. For yf this counsayle or worke be of men, it will come to nought. But yf it be of God, ye can not destroye it, lest happyly ye be founde to stryue against God. Now to him they agreed, and called the apostles, and bet them, and commaunded that they shulde not speake in the name of Iesu, and let them go.

And they departed from the counsell reioysyng that they were counted worthy to suffre rebuke for his name. And dayly in the temple and in euery house they ceased not, teachynge and preachinge Iesus Christ.

¶ Ministers or deacons are ordeyned in the congregation to do seruice in necessary thinges of the body that the Apostles myght wayte onely vpon the worde of God. Steuen is accused.

CAPI. VI.

IN those dayes, as the nombre of the disciples grew, there arose a grudge among the Grekes against the Hebrues, because their widowes were despised in ye dayly ministring. Then the twelue called the multitude of the disciples together, & sayd: it is not mete that we shulde leaue the worde of God, and serue at tables. Wherfore brethren loke ye oute amonge you, seuen men of honest reporte, and full of the holy ghost and wysdome, which we may appoynt to this nedefull busynesse. But we will gyue our selues continually to prayer, and to the ministracion of the worde. And the sayinge pleased the hole multitude. And they chose Steuen, a man full of fayth, and of the holy ghost; and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, & Nicholas a conuerte of Antioche. Whiche they set before the apostles, and they prayed & layde their handes on them.

And the worde of God encreased, and the nombre of the disciples multiplyed in Ierusalem greatly, and a great compayne of the preestes, were obedient to the fayth. ✝ And Steuen full of fayth and power, dyd greate wonders and myracles amonge the people. Nowe, there arose certayne of the Synagoge, whiche is called the Synagoge of the Libertynes and Cyrenytes, and of Alexandria, and Cecilia, & Asia, and disputed with Steuen. And they coulde not resiste the wysdome and the spirite, with whiche he spake. Then sent they in men, which sayd: We haue herd him speke blasphemous wordes against Moses, and against God. And they moued the people and the elders, and the Scribes, & came vpon him and caught him, and brought him to the counsell, and brought forth false witnesses, whiche sayde. This man ceaseth not to speke blasphemous wordes against this holy place, and the lawe. For we herd him say: this Iesus of Nazareth shall destroy this place, and shal change the ordinaunces whiche Moses gaue vs. And all that sate in the counsell, loked stedfastly on him, and sawe his face as it had ben the face of an aungell.

¶ Steuen maketh answere to his accusation, rebuketh the harde necked Iewes, and is stoned vnto deathe.

CAPI. VII.

THen sayd the chefe preest: is it euen so? And he said: ye men, brethren & fathers, harken to. The God of glorye appered vnto our father Abraham, while he was yet in Mesopotamia, before he dwelt in Charran, & said vnto him: ✝ come out of thy countrey and from thy kynred, & come in to the lande which I shal shew the. Then came he out of the land of Caldey, & dwelt in Charran. And after that, as sone as his father was ded, he brought him in to this lande in whiche ye nowe dwell, and he gaue him none inheritaunce in it, no not the breddth of a fote: ✝ but promised that he wold gyue it to him to possesse, and to his seed after him, when as yet he had no childe.

God verily spake on this wyse, that his seed shulde be a dweller in a straunge lande, & that they shuld kepe them in bondage, and intreate them euil. iiij. hundred yeres. But the nacion to whome they shall be in bondage wyll I iudge, sayd God. And after that shal they come forth and serue me in this place. ✝ And he gaue him the couenaunt of circumcision. And he begate Isaac, and circumcised him the eight daye, and Isaac begat Iacob, and Iacob the. xii. Patriarkes. ✝ And the Patriarkes hauing indignacion, solde Ioseph in to Egypt. And God was with him, & deliuered him out of all his aduersities, and gaue him fauour and wisdom in the sight of Pharao king of Egypt, which made him gouerner of Egypt, and ouer all his housholde.

✝ Then came there a derth ouer all the lande of Egypt & Canaan, and great affliction, that our fathers founde no sustenaunce. But when Iacob herde that there was corne in Egypte, he sent oure fathers first. ✝ And at the seconde time Ioseph was knowen of his brethren, and Iosephs kinred was made knowen vnto Pharao. Then sente Ioseph, and called his father to be brought and al his kynne, thre score and xv. ✝ soules. And Iacob descended in to Egypt and ded bothe he and oure fathers, and were translated in to Sichem, and were put in the sepulcre that Abraham bought for money of the sonnes of Emor at Sichem.

When the tyme of the promes drewe nye (which god had sworne to Abraham) the people grewe and multiplyed in Egypte, tyll an other kynge arose whiche knewe not Ioseph. The same dealynge subtelly with our kynred tyll entreated oure fathers, and made them to caste oute their younge children, that they shuld not remayne alyue. The same time was Moses borne, and was a proper childe in the sight of God, whiche was nourysshed vp in his fathers house thre monethes. When he was cast out, Pharaos doughter toke him vp, and nourysshed him vp for her owne sonne. And Moses was lerned in all maner wysdom of the Egyptians, and was myghtye in dedes and in wordes.

And

And when he was full foꝛtye yere olde, it came in to his herte to vyſyte his brethren the chyldren of Iſrael. And when he ſawe one of them ſuffre wronge, he defended him and auenged his quarell that had the harme doone to hym, and ſmote the Egyptian. For he ſuppoſed his brethren wolde haue vnderſtande, how that god by him handes ſholde ſaue them. But they vnderſtode not.

And the nexte daye he ſhewed him ſelfe vnto them as they ſtroue, and wolde haue ſette them at one agayne, ſayeng: Syrs, ye are brethren, why hurt ye one an other? But he that dyd his neyghbour wronge, thruſt him away, ſayenge: Who made the a ruler and a iudge amonge vs? What, wylte thou kyll me, as thou diddeſt the Egyptian yeſterday? ✠ Then fledde Moſes at that ſayeng, and was a ſtraunger in the lande of Madian, where he begate two ſonnes.

✠ And when .xl. yeres was fulfilled, there appered to him in the wyldernesse of mounte Syna, an angell of the Lorde in a flame of fire in a buſshe. When Moſes ſaw it, he wondred at the ſight. And as he drewe nere to beholde, the voyce of the Lorde came vnto him: I am the God of thy fathers, the God of Abraham, the God of Iſaac, and the God of Iacob. Moſes trembled and durſt not beholde. Then ſaid the Lorde to him. ✠ Put of thy ſhoes from thy fete, for the place where thou ſtandeſt, is holy grounde. I haue perfectly ſene the affliction of my people whiche is in Egypt, & I haue herde their grouynge, and am come downe to deliuer them. And now come, and I wyll ſende the in to Egypte.

This Moſes whom they forſoke, ſayenge: Who made the a ruler and a iudge, God ſente bothe a ruler and a deliuerer, by the handes of the angel, which appered to him in the buſhe. And the ſame broughte them out, ſhewynge wonders and ſygnes in Egypt, and in the redde ſee, and in the wildernes .xl. yeres. This is that Moſes, whiche ſayde vnto the chyldren of Iſrael: ✠ A Prophete ſhall the Lorde your God rayſe vp vnto you of your brethren, lyke vnto me, him ſhall ye heare.

This is he that was in the congregacion in the wildernes with the aungell whiche ſpake to him in the mounte Syna, and with our fathers. This man receyued the worde of lyfe to giue vnto vs, to whom our fathers coulde not obey, but caſt it from them, and in their hertes turned backe agayne in to Egypt, ſayeng vnto Aaron: ✠ make vs Goddes to go before vs, for this Moſes that broughte vs out of the lande of Egypt, we wote not what is becom of him. and they made a calfe in thoſe dayes, and offered ſacrifyce vnto the ymage, and reioyſed in the workes of their owne handes.

Then God turned him ſelfe, and gaue them vp, that they ſholde worſhyp the ſterres of the ſkye: as it is wrytten in the boke of the Prophetes. ✠ O ye of the houſe of Iſrael, gaue ye to me ſacrifyces and meat offrynges by ſpace of fourty yeres in the wyldernes? And ye toke vnto you the tabernacle of Moloch, and the ſterre of your God Remphan, figures whiche ye made to worſhyp them. And I wyll tranſlate you beyonde Babylon.

Our fathers had the tabernacle of wytnes in the wildernes, as he hadde appoynted them ſpeaking vnto Moſes, that he ſholde make it accordyng to the faſhion that he had ſene. Whiche tabernacle our fathers receyued, & broughte it in with Joſue in to the poſſeſſion of the gentyles, whiche God draue out before the face of our fathers, vnto the tyme of Dauid. Whiche founde fauour before God, and wolde fayne haue made a tabernacle for the God of Jacob. But Salomon bylt him an houſe.

How be it the hyeſt of all, dwelleth not in temples made with handes, as ſayth the Prophete: Heuen is my ſeate, and erth is my foote ſtole: what houſe wyll ye buylde for me ſayth the Lorde? or what place is it that I ſholde reſt in? ha the not my handes made all theſe thynges? Clayr. xlvi. e

Ye ſtiffnecked, and vncircumciſed hert and eares, ye haue always reſyſted the holy ghoſt: as your fathers dyd, ſo do ye. Whiche of the Prophetes haue not your fathers perſecuted? And they haue ſlayne them which ſhewed before of the commynge of that righteous perſon whome ye haue nowe betrayed and murdred. And ye alſo haue receyued a lawe by the ordinaunce of aungels, and haue not kept it.

✠ When they herde theſe thynges, they were hertes claue a ſunder, and they gnaſhed on hym with their teethe. But he being full of the holy ghoſt, loked vp ſtedfaſtly with his eyes in to heuen, and ſawe the glory of God, and Jeſus ſtanding on the right hand of God, and ſayd: beholde, I ſe the heuens open, and the ſonne of man ſtandynge on the right hande of God. Then they gaue a ſhoute with a loude voyce, and ſtopped their eares, and ran vpon him with one accorde, and caſt him out of the cyte, and ſtoned him. And the wytneſſes layde downe their clothes at a yonge mans fete named Saul. And they ſtoned Steuen, callynge on and ſayeng: Lorde Jeſu receyue my ſpyrite. And he kneled downe, and cryed with a loude voyce: Lorde, laye not this ſynne to their charge. And when he had thus ſpoken, he fell a ſlepe. ✠

¶ Saule perſecuteth the Chriſten, The Apoſtles are ſcattered abrode. Philip commeth in to Samaria. Simon magus is baptyſed, he deſembleth. Philip baptyſeth the chamberlayne.

CAPI. VIII.

Saul was conſentynge to his deathe. And at that tyme there was a great perſecucion agaynſt the congregacion whiche was at Jeruſalem, & they were all ſcattered abrode thorowe out the regions of Jewry and Samaria, except the apoſtles. Then deuout men buryed Steuen, and made greate lamentacion ouer him. But Saul made hauocke of the congregacion, and entred in to euery houſe, and drewe out bothe man and woman, and thruſt them in to priſon. How be it, they that were ſcattered abrode, went euery where preachynge the worde. Then came Philip in to a cyte of Samaria, and preached Chriſte vnto

them. And ꝑ people gaue hede vnto those thinges whiche Philip spake with one accorde in that they herde and sawe the myracles which he dyd. For vncleane spirites crying with lioude voyce, came out of many that were possessed of them. And many taken with palsyes, and many that halted, were healed. And ther was great ioye in that cyte. Now there was a certayne man called Symon, which before tyme in the same cyte, vsed witchecrafte, and bewytched the people of Samarie, sayinge that he was a man that coulde do greate thynges. Whom they regarded from the leest to the greatest, sayeng: this felowe is the great power of God. And him they set moche by, bicause that of long tyme he had mocked them with sorcery. But as sone as they beleued Philips preachyng of the kingdom of god, and of the name of Jesu Christ, they were baptised bothe men and women. Then Symon him selfe beleued also, and was baptised, and contmued with Philip, and wondred, beholdyng the myracles and signes whiche were shewed.

✣ When the apostles which were at Jerusalem, herde saye that Samaria had receyued the worde of God, they sent vnto them Peter and Johñ which whē they were come prayed for them that they might receyue ꝑ holy ghost. For as yet he was come on none of them: but they were baptised only in the name of Christ Jesu. Then layde they their handes on them, and they receyued the holy ghost. ✣

Symon Magus.

When Symon sawe, that thorow layinge on of ꝑ apostles hāds on them, the holy ghost was gyuen: he offered them money sayinge: gyue me also this power, that on whom so euer I put the handes, he may receyue the holy ghost. Then said Peter vnto him: thy money perysshe with the, bicause thou wenest that the gyfte of God maye be obteyned with money. Thou hast neyther parte nor felowshyp in this busynes. For thy herte is not right in the sight of God. Repent therfore of this thy wyckednes, and praye God that the thought of thyne herte may be forgyuen the. For I perceyue that thou art full of bytter gall, & wrapped in wyckednes.

Then answered Symon and said: praye ye to the Lorde for me, that none of these thynges whiche ye haue spoken, fall on me. And they when they had testified and preached the worde of the Lorde, returned towarde Jerusalem, and preached the gospell in many cities of the Samaritans.

✣ Then the aungel of the Lorde spake vnto Philip, saying: aryse, & go towarde South, vnto the waye that goeth downe from Jerusalem vnto Gaza, whiche is in the desert. And he arose and wente on. And beholde a man of Ethiopia, which was a chamberlayne, and of greate auctorite with Candace quene of the Ethiopians, & had the rule of all her treasure, came to Jerusalem for to praye. And as he returned home agayne sytting in his charet, he red Esaie the prophete.

Then the spirite said vnto Philip: go nere and ioyne thy selfe to yonder charet. And Philip ran to him, and hert him rede the prophet Esaie, and sayd: Vnderstandest thou what thou redest? And he sayd: How can I, onlesse I had a guyde? And he desyred Philip that he woulde come vp & syt with hym. The tenour of the scripture which he red, was this. He was ledde as a shepe to be slayne, and lyke a lambe domme before his shearer, so opened he not his mouth. Bicause of his humblenes, he was not esteemed: who shall declare his generation? for his lyfe is taken from the erth. The chamberlayne answered Philip, and sayd: I praye the, of whome speaketh the prophete this? of him selfe, or of some other man?

And Philip opened his mouth, and began at the same scripture, and preached vnto hym Jesus. And as they went on their waye, they came vnto a certeyn water, and the chamberlayne sayde: Se, here is water, what shal let me to be baptysed? Philip sayd vnto him. If thou beleue with all thyne herte, thou mayst. He answered and sayde: I beleue that Jesus Christ is the sonne of God. And he commaunded the charet to stande styll. And they wente downe both in to the water: both Philip and also the chamberlayne, and he baptised hym. And as sone as they were come out of the water, the spirite of the Lorde caught away Philip, that the chamberlayne sawe him no more. And he went on his way reioysyng: but Philip was found at Azotus. And he walked thorowe out the countrey, preachynge in their cities, till he came to Cesarea. ✣

¶ Paul is conuerted, and confoundeth the Jewes. Peter rayseth Tabitha.

CAPI. IX.

AND Saul yet breathyng out threatninges and slaughter agaynst the disciples of the Lorde, went on to the high preest and desired of him letters to Damasco, to the synagoges: ✣ that yf he founde any of this waye, whether they were men or women, he myght bringe them bounde vnto Jerusalem. But as he iourneyed & was come nye to Damasco, sodenly there shyned round about him a light from heuen, and he fel to the erth, and herde a voyce, sayinge to him: ✣ Saul, Saul, why persecutest thou me? And he sayd: what arte thou Lorde? And the Lorde sayd: I am Jesus whome thou persecutest, it is harde for the to kycke agaynst the pricke. And he bothe trembynge and astonyed, sayd: Lorde, what wilt thou haue me to do? And the Lorde sayd vnto him: Aryse, and go in to the cyte, and it shal be tolde the what thou shalt do.

Saul is conuerted.

The men whiche iourneyed with him, stode amased, for they herde a voyce, but sawe no man. And Saul arose from the erth, and opened his eyes, but sawe no man. Then led they him by the hande, and brought him in to Damasco. And he was thre dayes without sight, and neyther ate nor dranke. Now there was a certeyn disciple at Damasco named Ananias, to him sayd the Lorde in a vysion: Ananias? And he sayd: beholde, I am heare Lorde. And the Lorde sayde vnto him: aryse, and go in to the strete called straight, and seke in the house of Judas, after one called Saul of Tharsus.

For

for beholde he prayeth, and hath sene in a vi-
sion, a man named Ananias commynge vnto
him, and puttinge his handes on him, that he
myght receyue his sight.

Then Ananias aunswered: Lorde, I haue
herde by many of this man, how moche euyll
he hath done to thy saynctes at Ierusalem: &
here he hath auctorite of the hyghe Priestes to
bynde all that call on thy name. The Lorde
sayde vnto him: Go thy wayes, for he is a cho-
sen vessell vnto me, to beare my name before
the gentyles and kynges, and the children of
Israel. For I will shew him how great thin-
ges he must suffre for my name.

Ananias went his waye and entred into ꝥ
house, and put his handes on him, and sayde:
brother Saul, the Lorde that appeared vnto
the in the waye as thou camest, hath sent me,
that thou myghtest receyue thy sight, and be
fylled with ꝥ holy ghost. And forthwith there
fell frome his eyes as it had bene scales, and
he receyued syght, and arose, and was bapti-
sed, and receyued meate, and was comforted.
Then was Saul a certayne dayes, with the
Disciples whyche were at Damasco. And
streight waye he preached Christ in the Syna-
goges, how that he was the sonne of God.
All that herde him, were amased, and sayde:
Is not this he, that spoyled them which cal-
led on this name in Ierusalem, and came hy-
ther for the entent that he shuld bringe them
bounde vnto the chiefe Priestes? But Saul en
creased in strength, & confounded the Iewes
whyche dwelte at Damasco, affirminge that
this was very Christ. ✠

And after a good whyle, the Iewes toke
counsell together, to kyll him. But their lay-
enge awaye was knowen of Saul. And they
watched at the gates, daye and nyght, to kyl
him. * Then the disciples toke hym by nyght
and put him thorowe the wall, and let hym
downe in a basket.

And when Saul was come to Ierusalem,
he assayed to couple him selfe with the disci-
ples, and they were all afrayde of hym, and
beleued not that he was a disciple. But Bar
nabas toke him and brought him to the Apo-
stles, and declared to them, howe he had sene
the Lorde in the waye, and had spoken with
him: and how he had done boldely at Damas
co, in the name of Iesu. And he had his con-
uersacion with them at Ierusalem, and quite
him selfe boldely in the name of the Lorde Ie
su. And he spake and disputed with the Gre-
kes: and they wente about to slay him. But
when the brethre knew of that, they brought
him to Cesarea, and sent him forth to Thar-
sus. Then had the congregacions rest thorow
out all Iewry and Galile, and Samary, and
were edified, and walked in the feare of the
Lorde, and multiplied by the comforte of the
holy ghost.

And it chaunced as Peter walked through-
out al quarters, he came to the saynctes whi-
che dwelte at Lydda. And there he founde a
certayne man, named Eneas, whych had kept
his bed. viij. yeres, sycke of the palsye. Then
sayde Peter vnto him: Eneas, Iesus Christ
make the hole: aryse and make thy bed. And
he arose forthwith. And all ꝥ dwelt at Lydda
and Sarron, sawe hym, and tourned to the
Lorde.

There was at Ioppa a certayne woman/
(which was a disciple named Tabitha, whi-
che by interpretation is called Dorcas) the
same was full of good workes and almes de-
des, whiche she dyd. And it chaunced in thole
dayes, that she was sycke, and dyed. When
they had washed her and layde her in a cham
ber: because Lydda was nyghe to Ioppa, &
the disciples had herde that Peter was there
they sent vnto him, desiring him that he wolde
not be greued to come vnto them. Tabitha, Dorcas.

Peter arose and came with them. And whe
he was come, they brought hym into ꝥ cham
ber. And all the wydowes stode rounde about
him wepinge and shewinge the cotes and gar
mentes whiche Dorcas made, whyle she was
with them. And Peter put them al forth and
kneled downe and prayed, and turned hym to
the body, and sayde: Tabytha, aryse. And she
opened her eyes, and when she sawe Peter,
sate vp. And he gaue her the hande, and lyft
her vp, and called the saynctes and wydowes
and shewed her alyue. And it was knowen
thorowout all Ioppa, and many beleued on
the Lorde. And it fortuned that he tarved
many dayes in Ioppa, with one Symon, a
tanner.

¶ The vision that Peter sawe. Howe he was sent
to Cornelius. The heythen also receyue the spyrit,
and are baptysed.

CAPI. X.

THere was a certayne man in Cesarea
called Cornelius, a captayne of the sou
diers of Italy, a deuoute man, and one
that feared God with all his housholde, whi-
che gaue moche almes to the people, & prayde
God alwayes. The same sawe in a vision e-
uidently aboute the nynthe houre of the daye
an Aungell of God commynge in, to him, &
sayenge vnto hym: Cornelius. When he lo-
ked on him, he was afrayde and sayde: What
is it Lorde? He sayde vnto him. Thy prayers
& thy almesses are come vp into remembraūce
before God. And now sende men to Ioppa, &
cal for one Symon named also Peter. He lod
geth with one Symon a tanner, whose house
is by the see syde. He shal tell the, what thou
oughtest to doo. When the Aungell whiche
spake vnto Cornelius, was departed, he cal-
led two of his housholde seruauntes, and a
deuout soudyer of them that wayted on him,
and tolde them all the matter, and sent them
to Ioppa.

On the morowe as they went on their ior-
ney, & drewe nyghe vnto the cyte, Peter wet
vp vpō the toppe of the house to praye, about
the sixt houre. Then wared he an hongred, &
wolde haue eaten. But whyle they made re-
dy, he fell into a traunce, and sawe heauen o-
pened, and a certayne vessell come downe vn-
to him, as it had bene a great sheete, knyt at
the. iiij. corners, and was let downe to the
earthe

earthe, wherein were all maner of. iiij. foted beastes of the earth, and vermen and wormes and foules of ye ayer. And there came a voyce to him: arise Peter, kill, and eate. But Peter sayde: God forbyd Lorde, for I haue neuer eate any thinge that is comen or vncleane. And the voyce spake vnto him agayne the seconde tyme: What God hathe cleansed, that make thou not comen. This was done thryse and the vessell was receyued vp agayne into heauen.

Whyle Peter mused in him self what this vysion which he had sene, meant: Beholde, the men which were sent frome Cornelius, had made enquyre for Symons house, & stode before the dore. And called out one and asked whether Symon which was also called Peter were lodged there. Whyle Peter thought on this vysion, the spyrite sayde vnto him: Beholde, men seke the: aryse therfore, get the downe, and go with them, and doubte not: for I haue sent them. Peter went downe to ye men which were sent vnto him, frome Cornelius, and sayde. Beholde, I am he whome ye seke, what is the cause wherfore ye are come? And they sayde vnto him: Cornelius ye captayne, a iuste man, & one that feareth God, and of good reporte amonge al the people of the Iewes, was warned by an holy Aungell, to sende for the into his house, and to heare wordes of the. Then called he them in, and lodged them.

And on the morow Peter went away with them, and certayne brethren frome Joppa accompanyed him. And the thirde daye entred they into Cesaria. And Cornelius wayted for them, and had called together his kynsmen, & speciall frendes. And as it chaunced Peter to come in, Cornelius met him, and fell downe at his fete, and worshipped him. But Peter toke him vp, sayeng: Stand vp: for euen I my selfe am a man. And as he talked with him, he came in, and founde many that were come together. And he sayde vnto them: Ye knowe how that it is an vnlawfull thinge for a man that is a Iewe, to companye or come vnto a straunger: but God hathe shewed me that I shulde not call any man commen or vncleane: therfore came I vnto you, without sayenge naye, as sone as I was sent for. I aske therfore, for what intent haue ye sent for me?

And Cornelius sayde: This daye now .iij. dayes I fasted, and at the .ix. houre I prayde in my house: and beholde, a man stode before me in bright clothinge, and sayde: Cornelius thy prayer is herde, and thyne almes deades are had in remembraunce in the sight of God. Sende therfore to Joppa, and call for Symō whiche is also called Peter. He is lodged in the house of one Symon, a tanner by the see syde, who as sone as he is come, shall speake vnto the. Then sent I for the immediately: and thou hast well done for to come. Nowe are we all here present before God, to heare all thynges that are commaunded vnto the, of God.

Then Peter opened his mouth, and sayde: Of a trouth, I perceyue that God is not par tiall: but in all people, he that feareth hym, and worketh righteousnesse, is accepted with hym.

Ye knowe the preachynge that God sente vnto the children of Israell, preachinge peax by Jesu Christ, which is Lorde ouer all: ✣ Which preachinge was publyshed thorowout all Jewry, and began in Galile, after the baptysme whiche Johñ preached, howe God had annoynted Jesus of Nazareth, with the holy ghoste, and with power. Whiche Jesus went aboute doynge good, and healynge all that were oppressed of the deuyls, for God was with him. And we are wytnesses, of all thynges whiche he dyd in the lande of the Jewes, and at Jerusalem: whome they slewe & honge on tree. Him God reysed vp the thirde daye, and shewed him openly, not to all the people, but vnto vs witnesses chosen before of God, whiche ate and dronke with him, after he arose frome deathe. ✣ And he commaunded vs to preache vnto the people and testify, that it is he that is ordened of God, a iudge of quycke and dede. To him gyue all the prophetes witnesse, that thorowe his name, all that beleue in him, shall receyue remission of synnes. ✣

Whyle Peter yet spake these wordes, the holy ghost fell on all them which herde the preachynge. And they of the circumcision which beleued, were astonyed, as many as came with Peter, because that on the Gentyls also was shed out the gyfte of the holy ghoste. For they herde them speake with tonges and magnifye God. Then answered Peter: can any man forbyd, that these shulde not be baptysed with water, which haue receyued the holy ghost as well as we? And he commaunded them to be baptised, in the name of the Lorde. ✣ Then prayd they hym to tary a few dayes.

They of the circumcision that came with the Jewes.

¶ Peter herewith the cause wherfore he went to the Heythen. Barnabas and Paule preach vnto the Heythen. Agabus prophesieth derth for to come.

CAPI. XI.

ANd the Apostles and the brethren that were thorowout Jewry, herde say that the Heythen had also receyued ỹ word of God. And when Peter was come vp to Jerusalem, they of the circumcision reasoned with him, sayenge: Thou wentest in to men vncircumcised, and atest with them.

Then Peter began, & expounded the thynge in order to them, sayenge: I was in the cyte of Joppa, prayenge: and in a traunce I saw a vysion, a certayne vessell descende, as it had bene a large lynnen clothe, let downe frome heauen, by the foure corners, and it came to me. Into the whiche when I hadde fastened myne eyes, I consydered and saw fourefoted beastes of the earth, and vermen and wormes and foules of the ayre. And I herde a voyce sayenge vnto me: Aryse Peter, sley, and eate. And I sayde: God forbyd Lorde, for nothing ✣ commen or vncleane, hath at any tyme entred into my mouth. But the voyce answered me

✣ The Jewes called the

me agayne frome heauen, counte not thou thyse thinges commen, whyche God hathe clensed. And this was done thre tymes. And all were taken vp agayne into heauen.

And beholde, anone there were three men come vnto the house where I was, sente frome Cesarea vnto me. And the spirite sayde vnto me, that I shulde go with them, without doubtinge. These fire brethren accompanyed me: and we entred into the mans house. And he shewed vs, howe he had sene an Aungell in his house, which stode and sayd to him sende men to Joppa, and call for Simon, named also Peter: he shall tell the, wordes, wherebye both thou and all thyne house shall be saued. And as I began to preache, the holy ghost fell on them, as he dyd on vs at the begynnynge. Then came to my remembrance the wordes of the Lorde, how he sayde: ✣ Johñ baptised with water, but ye shalbe baptised with the holy ghost. For as moche then as God gaue them lyke gyftes, as he dyd vn to vs, when we beleued on the Lorde, Jesu Christe: What was I, that I shoulde haue withstande God? When they herde this, they helde their peax and glorifyed God, sayenge: then hath God also to the gentyls graunted repentaunce vnto lyfe.

They whiche were scatered abrode, throwe the affliction that arose about Steuen, walked throwe oute, tyll they came vnto Phenices and Cypers and Antioche, preachynge the worde to no man, but vnto the Jewes only. Some of them were men of Cypers, and Cyrene, which when they were come into Antioche, spake vnto the Grekes, and preached the Lorde Jesus. And the hande of the Lord was with them, and a greate noumbre beleued and turned vnto the Lorde.

Tydinges of these thinges came vnto the eares of the congregation, whiche was in Jerusalem. And they sent forth Barnabas that he shulde go vnto Antioche. Which when he was come, and hadde sene the grace of God, was glad, and exhorted them all, that with purpose of hert, they wold cõtinually cleaue vnto the Lorde. For he was a good man, and full of the holy ghost and of faith: and moch people was added vnto the Lorde. Then departed Barnabas to Tharsus, for to seke Saul. And when he had foũd him, he brought him vnto Antioche. And it chaunced that a hole yere, they hadde their conuersation with the congregation there, & taught moche people: in so moche that the disciples of Antioche were the first that were called Christen.

✣ In those dayes came Prophetes frome Jerusalem vnto Antioche. And there stode vp one of them named Agabus, and signifyed by the spirite, that there shoulde be great derthe throughe oute all the worlde, whiche came to passe in the Emperour Claudius dayes. Thẽ the disciples euery man accordinge to his habilite, purposed to sende socoure vnto the brethren which dwelt in Jewry. Which thinge they also dyd, and sent it to the elders, by the handes of Barnabas and Saul.

Herod persecuteth the Christen, killeth James, and putteth Peter in prison, whom the Lord deliuereth by an aungell. The thankful teach of Herode.

CAP. XII.

IN that tyme Herode the kynge stretched forth his handes to vexe certayne of the cõgregacion. And he killed James the brother of Johñ with the swerde, and because he sawe that it pleased the Jewes, he proceded further, and tooke Peter also. Then were the dayes of swete bred. And when he had caught him, he put him in prison, and delyuered him to. iiij. ✣ quaternions of soudiers to be kept, entendinge after Easter to bringe him forthe to the people. Thẽ was Peter kept in prison. But prayer was made without ceasynge of ỹ congregacion, vnto God for him. And when Herode wolde haue brought him oute vnto the people, ỹ same night slept Peter betwene two soudyers, bounde with two chaynes, and the kepers before the doore, kepte the prison.

And beholde the aungell of the Lorde was there present, and a lyght shyned in the lodge. And he smote Peter on the syde, and stered him vp, sayenge: aryse vp quickely. And his cheynes fell of from his handes. And the angell sayde vnto him: gyrde thy selfe and bynde on thy ✣ sandales. And so he dyd. And he sayde vnto him: cast thy mantle about the, & folowe me. And he came oute, and folowed him, and wist not, that it was truthe whiche was done by the aungel, but thought he had sene a vysyon. When they were past the first and the seconde watche, they came vnto the yron gate, that leadeth vnto the cyte, whyche openned to them by the owne accorde. And they went oute and passed throwe one strete and by and by, the Aungell departed frome hym.

And when Peter was come to hym selfe, he sayde: nowe I knowe of a suretie, that the Lorde hath sent his Aungell, and hathe deliuered me out of the hande of Herode, & from all the lapenge awayte of the people of the Jewes.

✣ And as he consydred the thynge, he came to the house of Mary the mother of one ✣ Johñ, whiche was called Marke also, where many were gathered togither in prayer. As Peter knocked at the entrey doore, a damsell came forthe to herken, named Rhoda. And when she knewe Peters voyce, she opened not the entrey for gladnes, but ran in, and tolde howe Peter stode before the entrey. And they sayde vnto her: thou arte mad. And she bare them downe that it was euen so. Then sayde they: it is his Aungell. But Peter continued knockinge: and when they hadde opened the doore, and sawe him, they were astonyed. And he beckened vnto thẽ with the hande, to holde their peax, and tolde them by what meanes ỹ Lorde had brought him oute of the prison. And he sayde: goo shewe these thinges vnto James, and to the brethren. And he departed and went into an other place.

Alone as it was daye, there was no lytle

A

✣ Quaternions is foure.

B

✣ Sandales are soles or to bound vnder the fete.

C

✣ This Johñ is the same Marck that wrote the Gospell of Marke.

a do among the souldyers, what was become of Peter. When Herode had called for hym, and founde hym not, he examined the keepers, and commaunded them to departe. And he wente from Iewry to Cesarea, and there abode. Herode was displeased with them of Tyre and Sydon. And they came all togyther and made intercession vnto Blastus the kynges chamberlein, & desyred peace, because their countrey was nourished by the kynges lande. And vpon a daye appointed, Herode arayed him in royal apparell, and sat him in his seate, and made an oracion vnto them. And the people gaue a shoute, sayenge: it is the voyce of a God, and not of a man. And immediately the aungel of the Lorde * smote him, because he gaue not God the honoure, & he was eate of wormes, and gaue vp the ghoste. And the worde of God grewe and multiplyed. And Barnabas and Paul returned to Jerusalē, when they hadde fulfylled their office, and toke with them Johñ, whiche was also called Marcus.

* Herodes Agrippa and reigned iiij. yeare.

¶ Paule and Barnabas are called to preache amonge the Gentiles. Sergius Paulus and Elymas the sorcerer. Paule preacheth at Antioche.

CAPI. XIII.

THere were at Antioche, in the congregacion certayne prophetes and teachers as Barnabas and Simon called Niger and Lucius of Cyrene and Manahen Herode the Tetrarches norisshowe, & Saul. As they ministred to the Lorde and fasted, the holye ghost sayd: separate me Barnabas and Saul to the worke that I haue called them. Then fasted they and prayed, and put their handes on them, and let them go. And they after they were sent of the holy ghoste, came vnto Seleucia, and from thence they sayled to Cyprus. And when they were come to Salamine, they shewed the worde of God in the synagoges of the Iewes. And they had Johñ to their minister.

When they had gone thorow oute the Ile vnto the cyte of Paphos, they founde a certayne sorcerer, a false prophete whiche was a Iewe, named Barieu, whiche was with the rular of the countrey one Sergius Paulus a prudēt man. The same rular called vnto him Barnabas and Saul, and desyred to heare the worde of God. But Elymas the sorcerer (for so was his name by interpretation) withstode them, and sought to turne awaye the rular from the faythe. Then Saul whiche also is called Paul beynge full of the holy ghost, set his eyes on him, and sayde: O full of all subtelte and craftynesse, the childe of the deuyll, and the enemye of all rygh teousnes, thou ceasest not to peruerte the straight wayes of the Lorde. And now beholde the hande of the Lorde is vpon the, and thou shalt be blynde, and not se the sunne for a season. And forthwith there fell on him a myst and a darckenes, and he went aboute seking them that shuld leade him by the hande. Then the rular whē he sawe what had happened, beleued, & wondred at the doctrine of the Lorde.

When they that were with Paule, were departed by shyppe from Paphos, they came to Perga a cyte of Pamphilia: & there Johñ departed from them, and returned to Jerusalem. But they wandred thorowe the countreyes from Perga to Antioche a cyte of the countrey of Pisidia, and went into the synagoge on the Sabboth daye and sate downe. And after the lawe and the Prophetes were rede, the rulers of the Synagoge sent vnto them, sayenge: Ye men and brethren, yf ye haue any sermon to exhort the people, say on.

Then Paul stode vp, and beckened with his hande, and sayde: Men of Israel, and ye that feare God, geue audience. The God of this people chose oure fathers, and exalted the people when they dwelt as straūgers in the land of Egypt, and with a myghty arme brought them out of it, and about the tyme of. xl. yeares suffred he their maners in the wyldernes. And he destroyed. vii. nacions in the lande of Canaan, and diuided their lande to them by lot. And after he gaue vnto them iudges about the space of. * iiij. C. and fyfty yeres, vnto the tyme of Samuel the Prophete. And after that, they desyred a kynge, & God gaue vnto them Saul the sonne of Cis, a man of the tribe of Ben Jamin, by the space of fourty yeres. And after he had put him downe, he set vp Dauid to be their kynge, of whome he reported, sayenge: I haue found Dauid the sonne of Jesse, a man after myne owne hert, he shall fulfyll all my will.

Of this mans seed hath God (accordynge to his promyse) brought forthe to the people of Israel, a sauioure, one Jesus, when Johñ had first preached before his commynge & baptisme of repentaunce, to Israel. And when Johñ had fulfylled his course, he sayd: whō ye thynke that I am, the same am I not. * But beholde, there commeth one after me, whose showes of his fete I am not worthye to lowse.

* Paul. in Actis

+ Ye men and brethren, children of the generacion of Abraham, and who so euer amōg you feareth God, to you is the worde of saluacion sent. The inhabyters of Jerusalem, & their rulers, because they knew him not, nor yet the voyces of the prophetes which are red euery Sabboth daye, they haue fulfylled them in condēpninge him. * And when they found no cause of deathe in him, yet desyred they Pilate to kyll him. And when they had fulfylled all that were writen of him, they toke him downe from the tree, and put him in a sepulchre. But God raysed him agayne from deth and he was sene many dayes of them whiche came with him from Galile to Jerusalem. Which are his witnesses vnto the people.

* Luce xxiij.

And we declare vnto you, howe that the promyse made vnto the fathers, God hathe fulfylled vnto vs their children, in that he reysed vp Jesus agayne + euen as it is written in the first Psalme: * Thou art my sonne, this same daye begate I the. As concerninge that he reysed him vp from deathe, now no more to returne to corruption, he sayde on this wyse

* Psalm ij. Hebrues v.

wyse: The holy promyses made to Dauid, I will gyue them faithfully to you. Wherfore he sayth also in an other place. ✣ Thou shalt not suffre thyne holy to se corruption. Howe be it Dauid after he had in his tyme fulfilled the wyll of God, slepte, and was layde with his fathers, and sawe corruption. But he whome God reysed agayne, sawe no corruption.

Be it knowne vnto you therfore, ye men & brethren, that thorowe this man is preached vnto you the forgyuenes of synnes, and that by him, all that beleue, are iustifyed from al thinges, from whiche ye coulde not be iustifyed by the lawe of Moses. Beware therfore lest that fall on you, whiche is spoken of in the prophetes: Beholde ye despisers & wonder, and perysshe ye: for I worke in youre dayes, whiche ye shall not beleue, yf a man wolde declare it you.

When they were come oute of the Synagoge of the Iewes, the Gentyles besoughte that they wolde preache the worde to them betwene the Sabboth dayes. When the congregation was broken vp, many of the Iewes and vertuous conuertes folowed Paul and Barnabas, whyche spake to them and exhorted them, to continue in the grace of God.

✣ And the nexte Sabboth daye came almoost the hole cytye together, to heare the worde of God. When the Iewes sawe the people, they were full of indignacion, and spake against those thinges whiche were spoken of Paule, speking against it, and raylinge on it.

Then Paule and Barnabas waxed bolde, & sayde: It was mete that the worde of God shulde firste haue bene preached to you. But seynge ye put it from you, and thinke youre selues vnworthy of euerlastinge lyfe: Lo, we turne to the Gentyles: For so hath the Lord commaunded vs ✣ I haue made the a lyght to the Gentyles, that thou be saluacion vnto the ende of the worlde.

The Gentyles herde, and were glad, and glorifyed the worde of the Lorde, and beleued: euen as many as were ordeyned vnto eternall lyfe. And the worde of the Lorde was publyshed thorow out all the region. But the Iewes moued the worshypfull and honorable wemen, and the chiefe men of the cytie, & reysed persecution against Paule and Barnabas and expelled them oute of their costes. ✣ And they shoke of the dust of their fete against them, and came vnto Iconium. And the disciples were fylled with ioye and with the holy ghost. ✣

¶ Paule and Barnabas preache at Iconium, some beleue, some stere vp sedicion. At Lystra they wolde do sacrifyce vnto Barnabas and Paule, whiche refuse it, and exhorte the people to worshippe the true God, Paule is stoned, after that commeth he to Derba, Lystra, Iconium, and to Antioche.

CAPI. XIIII

And it fortuned in Iconium that they 1
went both together into the Synagoge of the Iewes, and so spake, that a great multitude both of the Iewes and also of the Grekes beleued. But the vnbeleuinge Iewes, stered vp and disquieted the myndes of the Gentyles against the brethren. Longe tyme abode they there, and quyte them selues boldely with the helpe of the Lorde, whiche gaue testimony vnto the worde of his grace, & caused signes and wonders to be done by their handes. The people of the cytie were deuided and parte helde with the Iewes, and parte with the Apostles.

When there was a saulte made both of 2
Gentyles and also of the Iewes, with their rulers, to put them to shame, and to stone them, they were ware of it, and fled vnto Lystra and Derba, cyties of Lycaonia, and vnto the region that lyeth rounde about, & there preached the Gospel. And there sate a certayn 3
men at Lystra weake in his fete, beynge cripple from his mothers wombe, & neuer walked. The same herde Paul preache, whiche beholde him, and perceyued that he had faith to be holpe, and sayde with a lowde voyce: Stonde vpright on thy fete. And he sterte vp, & walked. And when the people sawe what Paul had done, they lyfte vp their voyces, sayenge in the speche of Lycaonia: Goddes are come downe to vs in lykenes of men. And they called Barnabas, Jupiter: and Paul Mercurius, because he was the preacher. Then Jupiters priest, whiche dwelte before their cytie, brought oxen and garlandes vnto the churche porche, and wolde haue doone sacrifice with the people.

But when the Apostles, Barnabas and 4
Paul herde that, they rent their clothes, and ran in amonge the people, cryinge and sayenge: Syrs, why do ye this? We are mortal men lyke vnto you, and preache vnto you, that ye shulde turne from these vanities vnto the lyuynge God, which made heauen and earthe, and the se, and all that in them is: whiche in tymes paste suffered all nacyons to walke in their owne wayes. Neuertheles he left not hym selfe without wytnesse, in that he shewed his benefytes, in gyuinge vs rayne from heauen and frutefull seasons, fyllinge oure hertes with fode, and gladnesse. And with these sayenges, skace restrayned they the people, that they had not done sacrifice vnto them.

Thyther came certayne Iewes from Antioche and Iconium, and obtayned the peoples consent, and stoned Paul, and drew him oute of the cytie, supposynge, he hadde bene dede. Howe be it as the disciples stode rounde about him, he arose vp, and came into the cytie. And the nexte daye he departed with Barnabas to Derba. After they had preached to that cytie, and had taught many, they returned to Lystra, and to Iconium and Antioche, and strengthed the disciples soules, exhortyng them to continue in the fayth, affirmyng that we must thorow moche tribulacion, entre into the kyngdome of God. And they ordeyned them

them elders by election in euery congregacion, and prayed and fasted, and commended them to God on whome they beleued. And they went throwe out Pisidia and came to Pamphilia, and when they had preached the worde of God in Perga, they descended into Attalia, and thence departed by shippe to Antioche, frome whence they were deliuered vnto the grace of God, to the worke whiche they had fulfylled. When they were come and had gathered the congregacion together, they rehersed all that God had done by them, and how he had opened the dore of faith vnto the gentyles. And there they abode longe tyme with the disciples.

¶ Mencyne about circumcision. The apostles pacifye the matter at Jerusalem. Paule and Barnabas preache at Antioche.

CAP. XV.

A THen came certayne frome Jewrye, and taught the brethren + except ye be circumcysed after the maner of Moses, ye cannot be saued. And when there was rysen dissencion and disputynge not a lytell vnto Paul and Barnabas against them, they determyned that Paul and Barnabas, and certayne other of them, shulde go vp to Jerusalem, to the Apostles and elders, about this question. And after they were brought on their way by the congregacion, they passed ouer Phenice and Samaria, declarynge the conuersion of the Gentyles, and they broughte great ioye vnto all the brethren. And when they were come to Jerusalem, they were receyued of the congregacion, and of the Apostles and elders. And they declared what thynges God hadde done by them. Then arose vp certayne of the secte of the Pharises, whyche dyd beleue, sayenge: that it was nedefull to circumcyse them, and to enioyne them, to kepe the lawe of Moses. And the Apostles, and elders, came to gyther to reasone of this matter.

And when ther was moche disputyng, Peter rose vp and sayde vnto them: Ye men and brethren, ye knowe how that a good whyle agoo, God chose amonge vs that the Gentyles by my mouthe, shulde heare the worde of the Gospel and beleue. And God which knoweth the herte, bare them wytnes, and gaue vnto them the holy ghost, euen as he dyd vnto vs, and he put no difference betwene the and vs, but with fayth puryfyed their hertes. Nowe therfore why tempte ye God, that ye wolde put a yoke on the disciples neckes, which neyther our fathers nor we were able to beare. But we beleue that throwe the grace of the Lorde Jesu Christe, we shalbe saued, as they do. Then all the multytude was appeased and gaue audience to Barnabas and Paul, which tolde what synges and wonders God hade shewed amonge the Gentyles by them.

And when they held their peace James answered sayenge: Men and brethren be then vnto me. Simeon tolde how God at the begynnynge dyd vysyte the Gentyles, and receyued of them, people vnto his name. And to this, agreeth the wordes of the Prophetes, as it is wrytten. After this I wyll returne, and wyll build agayne the tabernacle of Dauid which is fallen downe and the decayed of it, wyll I build agayne, and I wyll set it vp that the residue of men myghte seke after the Lorde, and also the Gentyls vpon whome my name is called on sayth the Lorde, whiche doth all these thynges: Knowen vnto God are all his workes frome the begynninge of the worlde. Wherfore my sentence is that we trouble not them whiche from amonge the Gentyls, are turned to God: but that we wryte vnto them, that they absteyne them selues frome filthynes of ymages frome fornycacyon, from strangled and frome bloude. For Moses of olde tyme hath in euery cyte that preach him, and is red in the synagoges euery Sabboth daye.

Then pleased it the Apostles and elders with the hole congregacyon, to sende chosen men of their own company to Antioche with Paul and Barnabas. They sent Judas called also Barsabas, and Silas, whiche were chefe men amonge the brethren, & gaue them letters in their handes after this forme.

The Apostles, elders and brethren send gretinges vnto the brethren which are of the gentyls in Antioche, Syria and Cylicia. For as moche as we haue herde that certayne which departed frome vs, haue troubled you with wordes, and combred youre myndes, sayeng: Ye must be circumcysed and kepe the lawe, to whome we gaue no suche commaundement: we thought good, when we were come togither with one accorde, to sende chosen men vnto you, with our beloued Barnabas & Paul, men that haue ieoparded their lyues, for the name of our Lorde Jesu Christ. We haue sent therfore Judas and Silas, whiche shall also tell you the same thinges by mouth. For it semed good to the holy ghost and to vs, to put no greuous thinge vpon you, more then these necessary thinges: that is to saye, that ye absteyne frome thinges offred to ymages, frome bloude, frome strangled and fornication. Frō which yf ye kepe your selues, ye shall do wel. Fare ye well.

When they were departed, they came to Antioche, and gathered the multytude together, and deliuered the Epistle. When they had red it, they reioysed of that consolacion. And Judas and Silas beinge Prophetes, exhorted the brethren with moche preachinge, & strengthed them. And after they had tarryed there a space, they were let goo in peace of the brethren vnto the Apostles. Notwithstanding it pleased Silas to abyde there still. Paul & Barnabas continued in Antioche teachinge & preachinge the worde of the Lord with other many.

But after a certayne space, Paul sayd vnto Barnabas: Let vs go agayne and vysyte oure brethren in euery cyte where we haue shewed the worde of the Lorde, and se howe they do. And Barnabas gaue counsell to take with them Johñ, called also Marche. But Paul thought it not mete to take hym vnto

them

they? company which departed from them at Pamphilia, and went not with them to the worcke. And the dissencion was so sharpe betwene them, that they departed asunder one from ꝓ other: so that Barnabas toke Marcke and sayled vnto Cypers. And Paul chose Silas and departed, beinge taken of the brethren vnto the grace of God. And he went thorow all Syria and Cilicia, stablysshynge the congregacions.

¶ Timothe is circumcised. Paul preacheth at Philippos, and there is put in prison.

CAPI. XVI.

A THen came he to Derba and to Lystra. And be holde, a certayne disciple was there named Timotheus, a womans sone whiche was a Jewesse and beleued: but his father was a Greke. Of whome reported well, the brethren of Lystra, and of Iconium. The same, Paul wolde that he shulde go forth with hym, and toke and circumcysed him because of the Iewes which were in those quarters: for they knewe all, that his father was a Greke. As they went thorowe the cytes, they delyuered them the decrees for to kepe, ordeyned of the Apostles & elders, which were at Jerusalem. And so were the congregacions stablysshed in the faithe, and encreased in noumbre dayly.

B When they had gone thorowe oute Phrygia, and the region of Galacia, and were forbydden of the holy ghost to preache the word in Asia, they came to Mysia, and sought to go into Bethynia. But the spirite suffered them not. Then they went ouer Mysia, and came downe to Troada. And a vysion appeared to Paul in the nyght. There stode a man of Macedonia and prayed him, sayenge: come into
C Macedonia, and helpe vs. After he had sene the vysion, immediatly we prepared to go into Macedonia, certysyed that the Lorde had called vs, for to preache the Gospell vnto them. Then sayled we forthe frome Troada, and with a strayght course came to Samothracia, and the next daye to Neapoli, and frome thence to Philippos, whiche is the chiefe cytie in the partes of Macedonia, and a free cytie.

We were in that cytie abydinge a certayne dayes. And on the Sabboth dayes we wente oute of the cytie, besyde a ryuer, where men were wont to praye. And we sate downe and spake vnto the wemen, whiche resorted thyther. And a certayne woman named Lidya a seller of purple, of the cytie of Thyatira, whiche worshypped God, gaue vs audience.
D Whose hert the Lorde opened that she attended vnto the thinges, whiche Paul spake. When she was baptysed and her housholde, she besought vs, sayenge: If ye thinke that I beleue on the Lorde, come into my house, and abyde there. And she constrayned vs.

* And it fortuned as we went to prayer, a certayne damsell possessed with a spirite of south sayenge, met vs, which brought her masters masters moche gaynes with Prophesyenge.

The same, folowed Paul and vs, and cryed, sayenge: These men are the seruaunts of the hyghest God, which shewe vnto vs the waye of saluacyon. And thus dyd she many dayes. But Paule not content, tourned aboute and sayde to the spirite, I commaunde the in the name of Jesu Christe, that thou come oute of her. And he came out the same houre.

And when her master and mastres, sawe that the hope of their gaynes was gone, they caught Paul and Sylas, and drue them into the market place, vnto the rulers, and
E brought them to the officers, sayenge: These men trouble our cytie, which are Iewes, and preache ordynaunces, which are not lawfull for vs to receyue, neyther to obserue, sythens we are Romayns. And the people ranne on them, and the officers rent their clothes, and commaunded them to be beaten with roddes. And when they had beaten them sore, they cast them into prison, cõmaundyng the iayler to kepe them surely. Who when he had receyued suche commaundement, thruste them in to the inner prison, and made their fete fast in the stockes.

F At mydnyghte Paule and Silas prayed, and praysed God. And the prysoners bearde them. And sodenly there was a greate erthquake, so that the foundacion of the prison was shaken, and anone all the doores opened, and euery manes bandes were lowsed. When the keper of the prison waked out of slepe and sawe the prison doores open, he drewe out his sword and wolde haue slayne him selfe, supposynge the prisoners had bene fled. But Paule cryed with a loude voyce, sayeng: do thy selfe no harme, for we are all heare. Then he called for a lyghte and sprange in and came trembynge, and fell downe before Paul and Silas, and brought them out and sayd. Sirs, what muste I do to be saued? And they sayde:
G beleue on the Lorde Jesus, and thou shalt be saued and thy housholde. And they preached vnto him the worde of the Lorde, and to all that were in his house. And he toke them the same houre of the nyghte and washed their wounds, and was baptysed with all that belonged vnto him straight way. When he had broughte them in to his house, he sette meate before them, and ioyed that he with all his housholde, beleued on God.

And when it was daye, the officers sent the minysters, sayeng: let those men go. The keper of the prison tolde this sayenge to Paule, the officers haue sente worde to louse you. Nowe therfore gete you hence and go in peace. Then sayde Paule vnto them: they haue beaten vs openly vncondempned, wheras we are Romayns, and haue cast vs in to prison: and nowe wolde they sende vs awaye preuely? Nay, not so, but let them come them selues, and fet vs out. When the ministers tolde these wordes vnto the officers, they feared when they herde that they were Romayns, and came and besought them, and brought them out, and desyred them to departe out of the cytie. So they went out of the prison and entred in to the house of Lidia, and when they had sene the

brethren, they comforted them and departed.

¶ Paule commeth to Thessalonica, where the Jewes set the cytye on a rore. Paule escapeth, and commeth to Athens, where he preacheth the true and vnknowne God.

CAPI. XVII.

a AND they made their iourney thorow Amphipolis, and Apolonia, they came to Thessalonica where was a Synagoge of the Jewes. And Paule (as his maner was) went in vnto them, and three sabboth dayes reasoned forth of the scripture vnto them, * openynge and alegynge that Christ must nedes haue suffred and risen agayne from the deathe, and that this Jesus was Christ, whom (sayd he) I preache to you. And some of them beleeued and came and companyed with Paul and Silas: also of the deuoute Grekes a greate multitude and of the chefe women not a fewe.

Luke 24. g

But the Jewes which beleeued not, hauinge indignation, toke vnto them euyll men which were vacabondes, and gathered a company, and set all the cytye on a rore, and made assaute vnto the house of Jason, and sought to bringe them out to the people. But when they founde them not, they drewe Jason and certayne brethren vnto the heades of the cytie, crying: these that trouble the world are come hither also, whiche Jason hath receyued priuily. * And these all do contrary to the decrees of Cesar, affirmynge an other kynge, one Jesus. And they troubled the people and the officers of the cytie, when they herde these thynges. And when they were sufficiently answered of Jason and of the other, they let them go.

b

* Iohn. 19. c

And the brethren forthwith sente awaye Paule and Silas by nyghte vnto Berrea, c which when they were come thyther, they entred in to the Synagoge of the Jewes. These were the noblest of byrthe amonge them of Thessalonica, which receyued the worde with all diligence of mynde, and searched the scriptures dayly whether those thinges were euen so. And many of the beleeued: also of worshipfull women which were Grekes, and of men not a fewe. When the Jewes of Thessalonica had knowlege that the worde of God was preached of Paule at Berrea, they came and moued the people there. And then forthwith the brethren sent awaye Paul to go as it were to the see: but Silas and Timothe abode there styl. But they that gyded Paul, d brought him vnto Athens, and receyued a commaundement vnto Silas and Timothe for to come to him forthwith and came their waye. While Paul wayted for them at Athens, his spirite was moued in him, to se the cytye gyuen to worshyppyng of ymages. Then he disputed in the Synagoge with the Jewes, e with the deuout personnes, and in the market dayly with f them that came vnto him. Certayne Philosophers of the Epicures and of the Stoykes, disputed with him. And some their were which sayde: What will this babler saye? Other sayde: he semeth to be a shewer of straunge g goddes, e because he preached vnto the Jesus and the resurrection. And they toke him, and brought him in to Marce streete, sayinge: may we not know what this new doctrine whereof thou speakest, is? For thou bryngest straunge newes to our eares. We wolde know therfore what these thynges meane. For all the Athenians and strangers which were there, gaue them selues to nothyng els, but either to tell or to heare newes.

d

e

f

g Strauge

Paul stode in the myddes of Marce streete, and sayde: ye men of Athens I perceyue that in all thinges ye are to superstitious. For as I passed by and beheelde the maner how ye worshyp youre goddes, I founde an aultare wherin was writte: vnto the vnknowe God. Whom ye then ignorauntly worshyp, him shew I vnto you: * God that made the worlde and all that are in it, seinge that he is Lorde of heuen and erthe dwelleth not in temples made with handes, neyther is worshypped with mennes handes, as though he neded of any thing, seing he him selfe gyueth lyfe and breth to all men euery where and hath made of one bloude all nations of men, for to dwell on all the face of the erth, and hath assigned before, how longe tyme, and also the endes of their habitacio, that they shulde seke God, if they myght fele and fynde him, though he be not farre from euery one of vs. For in him we lyue, moue and haue oure beinge / as certayne of youre owne Poetes sayd. For we are also his generacion. For as moche then as we are the generacion of God, we oughte not to thynke that the Godhed is lyke vnto golde, syluer or stone, grauen by craft and ymaginacion of man.

* Actes 14. h

And the tyme of this ignorauce God regarded not. But nowe he byddeth all men euery where repent, because he hath appoynted a daye, in which he will iudge the worlde accordynge to rygh tewysenesse, by that man whome he hath appoynted, and hathe offred faith to all men, after that he had raysed him from deathe.

When they herde of the resurrection from deathe, some mocked, and other sayde: We will heare the agayne of this matter. So Paul departed from them. Howe be it certayne men claue vnto Paul and beleeued, amonge whiche was Dionisius a iudge, and a woman named Damaris, and other with them.

¶ Paul preacheth at Corinthum, continuyng there a yere and a halfe, goeth agayne in to Syria, commeth to Ephesus, Cesarea and Antioche. Of Apollos, Aquila and Priscilla.

CAPI. XVIII.

a AFter that Paul departed from Athens and came to Corynthum, and founde a certayne Jewe named Aquila borne in Ponthus, lately come from Italy with his wyfe Priscilla (because that the Emperour Claudius hadde commaunded all Jewes to departe from Rome) and he drewe vnto the. And because he was of the same craft, he abode with them and wrought: their crafte was to make tentes. And he preached in the Synagoge

goge euery Sabboth daye, and exhorted the Iewes and the gentyls.

When Silas and Timotheus were come from Macedonia, Paul was constrayned by the spirite to testifye to the Iewes that Iesus was very Christ. But when they layd contrary and blaspheined, he shoke his rayment and layde vnto them: youre bloude vpon youre owne heades, and from henceforth I go vnclaimles vnto the gentyls. And he departed thence and entred in to a certayne mannes house named Iustus a worshypper of God, whose house ioyned harde to the synagoge. Howbeit one Crispus the chefe ruler of the synagoge beleued on the Lorde with all his household, and many of the Corinthians gaue audience, and beleued and were baptysed.

Then spake the Lorde to Paule in the nyght by a vysion. Be not afrayd, but speake, & holde not thy peace: for I am with the, & no man shall inuade the that shall hurte the. For I haue moche people in this cite. And he contynued there a yeare and sixe monethes, and taught them the worde of God.

When Gallio was ruler of the countre of Achaia, the Iewes made insurrection with one accorde agaynst Paule, and brought him to the iudgment seate, sayinge: this felow counseleth men to worshippe God, contrary to the lawe. And as Paule was aboute to open his mouthe Gallio layde vnto the Iewes: yf it were a matter of wrong, or an euyll dede (O ye Iewes) reason wolde that I shulde heare you: but yf it be a question of wordes, or of names, or of youre lawe, loke ye to it youre selues. For I wyl be no iudge in suche maters, and he draue them frome the seate. Then toke al the Grekes Sosthenes the chefe ruler of the synagoge, and smote him before the iudges seate. And Gallio cared for noone of thole thynges.

Paule after this, taryed there yet a good whyle, and then toke his leaue of the brethren and sayled thence in to Syria, Priscilla and Aquila accompanying him. And he shore his heed in Cenchrea, for he had a vowe. And he came to Ephesus and left them there: but he him selfe entred in to the synagoge, and reasoned with the Iewes. When they desyred him to tary longer tyme with them, he consented not, but bade them fare well sayinge. I muste nedes at this feaste that commeth, be in Ierusalem: but I wyll returne agayne vnto you, yf God wil. And he departed frome Ephesus and came vnto Cesarea: and ascended and saluted the congregacion, and departed vnto Antioche, and when he had taryed there a whyle, he departed. And wente ouer all the coütre of Galacia & Phrygia by order, strengthinge all the disciples.

And a certayn Iewe named Appollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. The same was informed in the waye of the Lorde, and he spake feruently in the spirite, and taught diligently the thynges of the Lorde, and knewe but the baptisme of Iohn only. And the same began to speake boldly in the synagoge. And when Aquila and Priscilla hadde herde hym, they toke him vnto them and expounded vnto him the waye of God more perfectly.

And when he was disposed to go in to Achaia the brethren wrote, exhortynge the disciples to receyue him. After he was come thyther, he holpe them moche which hadde beleued throwe grace. And mightely he ouercame the Iewes, and that openly, shewynge by the scriptures that Iesus was Christ.

¶ Of the .xii. men whom Paule baptysed at Ephesus and what miracles were done by him. Demetrius mouyth sedition in the cyte.

CAPI. XIX.

IT fortuned whyle Apollo was at Corinthum, that Paul passed throwe the vpper coostes and came to Ephesus, and found certayne disciples, and layde vnto them: haue ye receyued the holy ghoste sythens ye beleued? And they layde vnto him: no, we ha e not hearde whether there be any holy ghost or no. And he layde vnto them: wherevnto were ye then baptysed? And they sayd: Vnto Iohns baptysme. Then sayde Paule: Iohn baptysed with the baptisme of repentaunce, sayinge vnto the people that they shulde beleue on him, which shuld come after him: that is on Christ Iesus. When they herde that, they were baptised in the name of the Lord Iesu. And Paul layde his handes vpon them, and the holy ghost came on them, and they spake with tonges, and prophesyed, and all the men were aboute twelue.

And he went in to the synagoge, and behaued him selfe boldely for the space of thre monethes, disputynge and gruynge them exhortacions of the kyngdome of God. But when dyuers were harde herted and beleued not, but spake euyll of the waye, and that before the multytude: he departed from them and seperated the disciples. And he disputed dayly in the scole of one called Tyrannus. And this contynued by the space of .ii. yeares so that all they which dwelte in Asia, herde the worde of the Lorde Iesu, both Iewes and Grekes. And God wrought no small myracles by the handes of Paul: so that frome his body, were brought vnto the syche, napkyns or partlettes, and the diseases departed frō them, and the euyll spretes went oute of them.

Then certayne of the vagabounde Iewes exorcistes, toke vpon them to call ouer them which had euyll spretes, the name of the Lord Iesus sayenge: We coniure you by Iesu whō Paul preacheth. And there were seuen sonnes of one Sceua a Iewe and chefe of the prestes which dyd so. And the euyll spirite answered and layde: Iesu I know, and Paul I know: but who are ye? And the man in whome the euyll spirite was, ran on them, and ouercame them, and preuayled agaynst them, so that they fledde out of that house naked and wounded. And this was knowen to all the Iewes, and Grekes also, which dwelt at Ephesus,

and feare came on them all, and they magnified the name of the Lorde Iesus.

And many that beleued, came and confessed and shewed their workes. Many of them which vsed curious crafftes, brought their bookes and burned them before all men, and they counted the price of them, and founde it fyfty thousande pieces of syluer. So mightely grewe the worde of God, and preuayled. After these thinges were ended, Paul purposed in the spirite, to passe ouer Macedonia and Achaia, and to go to Ierusalem, sayenge: After I haue bene there, I must also se Rome. So sent he into Macedonia two of the that ministred vnto him, Timotheus and Erastus but he him self remayned in Asia for a season.

C The same tyme there arose no lytell a doo about that ware. For a certayne man named Demetrius, a siluersmyth, which made siluer thynges for Diana, was not a lytell beneficiall vnto the craftes men. Which he called together with the workemen of like occupation and sayde: Syrs, ye knowe that by this craft we haue gaynes. And ye se and heare that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned awaye moche people, sayeng that they be not Goddes whiche are made with handes. So that not onely this our crafte commeth into parell to be set at nought: but also that the temple of the greate Goddesse Diana shoulde be despysed, and her magnificence shoulde be destroyed, whiche all Asia and the worlde worshyppeth.

When they herde these sayinges, they were full of wrath, and cryed out sayenge: Greate is Diana of the Ephesians. And all the cyte was in a roore, & they rushed into the comen hall with one assent, and caught Gayus and Aristarcus, men of Macedonia, Pauls compaynions. When Paul wolde haue entred in vnto the people, the disciples suffred him not. Certayne also of the chefe of Asia which were his frendes, sent vnto him, desyringe him that he wolde not preace into ꝑ comen hall. Some cryed one thinge and some an other, and the congregation was all out of quyet, and the more parte knewe not wherfore they were come together.

Some of the company drue forthe Alexander, the Iewes thrustynge him forwardes. Alexander beckened with the hande, and wolde haue geuen the people an answere. When they knewe that he was a Iewe, there arose a shoute almost for the space of two houres, of all men cryenge: great is Diana of the Ephesians.

When the towne clarcke hadde craued the people, he sayde: Ye men of Ephesus, what man is it that knoweth not, how the cyte of the Ephesians is a worshypper of the greate Goddesse Diana, and of the ymage whiche came frome heauen. Seynge then no man sayeth here against, ye oughte to be content, & to do nothinge rashely: for ye haue broughte hyther these men whiche are neyther robbers of churches, ne despysers of youre Goddes.

Wherfore yf Demetrius and the craftes men which are with him, haue any sayenge to any man, the lawe is open, and there are iuges, let them accuse one an other. Yf ye go aboute any other thynge, it maye be determyned in a lawfull congregacyon. For we are in iopardy to be accused of this dayes businesse: for as moche as there is no cause wherby we may gyue a reckeninge of this concourse of people. And when he had thus spoken he let the congregation departe.

C Paule goeth in to Macedonia and in to Greece. 31 Troas he rayseth vp a ded body. 38 Ephesus he calleth the elders of the congregacion together, commyttyth the keepynge of Goddes flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth to shyppe.

CAPI. XX.

After the rage was ceased, Paul called the disciples vnto him, and toke his leaue of them, and departed to go into Macedonia. And when he hadde gone ouer those parties, and geuen them large exhortations, he came into Greece, and there abode three monethes. And when the Iewes layde awaite for him as he was aboute to sayle into Syria, he purposed to returne throughe Macedonia. There accompanyed him into Asia, Sopater of Berrhea, and of Thessalonia, Aristarcus and Secundus, and Gayus of Derba, and Timotheus: and out of Asia, Tichicus and Trophimos. These went before, and tarryed vs at Troas. And we sayled away frō Philippos after the vlter holy dayes, & came vnto them to Troas in fyue dayes, where we abode seuen dayes.

And on the morow after the Sabboth day, the disciples came together for to breake bred, and Paul preached vnto them (redy to depart on the morowe) and continued the preachyng vnto mydnight. And there were manye lightes in the chaumber where they were gathered together, and there sate in a wyndowe a certayne yonge man named Eutichus, fallen into a depe sleepe. And as Paul declared, he was the more ouercome with slepe, and fell downe frome the thyrde lofte, and was taken vp dede. ✣ Paul went downe and fell on him and embraced him, and sayde: make nothyng a doo, for his life is in him. When he was come vp agayne, he brake bred, and talked, & comened a longe whyle, euen tyll the morninge, and so departed. And they brought the younge man a lyue, and were not a lytell cōforted.

And we went afore to shyp, and sayled vnto Asson, there to receyue Paule. For so had he appointed, & wolde him selfe go a foote. When he was come vnto vs to Asso, we toke him in, and came to Mytilenes. And we sayled thence and came the next dayouer ragayn Chios. And the next day we arriued at Samos, and tarryed at Trogilion. The next day we came to Mylleton: for Paul had determined to leaue Ephesus as they sayled, because he wolde not spende the tyme in Asia. For he hasted to be

(yf

(yf he coulde possible) at Jerusalem at the day of Pentecost. Wherfore frome Mileton he sente to Ephesus, and called the elders of the congregacion. And when they were come to him, he sayd vnto them: Ye knowe from the fyrste daye that I came in to Asia, after what maner I haue bene with you at all seasons, seruynge the Lorde with all humblenes of mynde, and with many teares, and temptacions, whiche happened vnto me by the layinges awaite of the Jewes: and howe I kepte backe nothyng that was profitable, but that I haue shewed you and taughte you openly and at home in your houses, witnesyng bothe to the Jewes, and also to the Grekes, the repentaunce towarde God, and fayth towarde our Lorde Jesus.

And nowe beholde, I go bounde in the spirite vnto Jerusalem, and knowe not what shall come on me there, but that the holy ghost witnesseth in euery cite, saying: that bandes and trouble abyde me. But none of those thynges moue me, neither is my lyfe dere vnto my self, that I myght fulfyll my course with ioye, and the ministracion which I haue receyued of the Lorde Jesu, to testifie the gospell of the grace of God.

And nowe beholde, I am sure that hence forth ye all (those vnto whom I haue gone preachynge the kyngdome of God) shall se my face no more. * Wherfore I take you to recorde this same day, that I am pure frome the bloude of all men. For I haue kepte nothing backe, but haue shewed you all the counsell of God. Take hede therfore vnto your selues and to all the flocke, wherof the holy ghoste hathe made you ouerseers, to rule the congregacion of God, whiche he hathe purchased with his bloude. * For I am sure of this, that after my departynge, shall greuous wolues entre in amonge you, whiche wyll not spare the flocke. And of youre owne selues shall men aryse, speakynge peruerse thynges to drawe disciples after them. Therfore awake, and remembre that by the space of three yeres, I ceased not to warne euery one of you bothe nyght and daye with teares.

And nowe brethren, I commende you to God, and to the worde of his grace, whiche is able to buylde further, and to gyue you an inheritaunce amonge all them whiche are sanctifyed. I haue desyred no mannes syluer, golde or rayment. Ye knowe well that these handes haue mynistred vnto my necessityes, and to them that were with me. I haue shewed you all thynges, how that so labouryng ye ought to receyue the weyke, and to remembre the wordes of the Lorde Jesu, howe he sayde: It is more blessed to gyue, then to receyue.

When he hadde thus spoken, he kneled downe and prayed with them all. And they wepte habounhantly, and fell on Paules necke, and kyssed him, sorowynge most of all for the wordes whiche he spake, that they shulde se his face no more. And they accompanyed him vnto the shyppe.

¶ Paule Journey by shyppe. Of Philippe the Euangelist, and Agabus the prophet, which warned Paul not to go to Jerusalem. He remayned stedfast in his purpose, and is taken in the temple.

CAPI. XXI.

AND it chaunced that as sone as we had launched forth, and were departed from them, we came with a strayghte course vnto Choon, and the day folowyng vnto the Rhodes, and from thence vnto Patara. And we founde a shyppe redye to sayle vnto Phenices, and went a borde and set forthe. Then appeared vnto vs Cyprus, and we lefte it on the lefte hande, and sayled vnto Syria, and came vnto Tyre. For there the shyp vnladed her burthen. And when we had founde brethren we taryed there seuen dayes. And they tolde Paule thorowe the spirite, that he shulde not go vp to Jerusalem. And when the dayes were ended, we departed and went our wayes, and they all broughte vs on our waye, with their wyues and children, tyll we were come oute of the cite. And we kneled downe in the more and prayed. And when we had taken our leaue one of an other, we toke shyp, and they returned home agayne.

When we had full ended the course from Tyre we arryued at Ptolomaida, and saluted the brethren, and abode with them one daye. The nexte daye, we that were of Paules compayne departed and came vnto Cesarea. And we entred in to the house of Philip the Euangelyst, whiche was one of the seuen deacons, and abode with him. The same man hadde foure doughters virgyns, whiche dyd prophesye. * And as we taryed there a good meany of dayes, there came a certayne prophete frome Jurye, named Agabus. When he was come vnto vs, he toke Paules girdell, and bounde his handes and feete, and sayde: Thus sayth the holy ghost, so shal the Jewes at Jerusalem bynde the man that oweth this girdell, and shal deliuer him in to the handes of the Gentyles.

When we herde this, both we and other of the same place, besoughte him that he wolde not go vp to Jerusalem. Then Paule answered and sayde: What doo ye, weepynge and breakynge myne herte? I am redye not to be bounde onely, but also to dye at Jerusalem for the name of the Lorde Jesu. When we coulde not turne his mynde, we ceased, sayinge: the wyll of the Lorde be fulfylled. After those dayes we made our selues redye, and went vp to Jerusalem. There went with vs also certayne of the disciples of Cesarea, and broughte with them one Mnason of Cyprus, an olde disciple with whome we sholde lodge. And when we were come to Jerusalem, the brethren receyued vs gladly. And on the morow, Paule went in with vs vnto James, and all the elders came togyther. And when he hadde saluted them, he tolde by order all thynges that God had wrought amonge the Gentyles by his ministracion. And when they herde it they glorifyed the Lorde, and

sayde vnto him: Thou seest brother, how ma
ny thousande Iewes there are whiche beleue,
and they are all zelous ouer the lawe. And
they are informed of the, that thou teachest
all the Iewes which are amonge the gentils,
to forsake Moses, and sayest that they ought
not to circumcyse their children, neyther to
lyue after the customes. What is it therfore?
The multitude must nedes come together. For
they shall heare that thou art come. Do ther-
fore this, that we saye to the.

Numer. 6. c. * We haue foure men, which haue a vowe
on them. Them take, and purifye thy selfe
with them, and bestowe on them, that they
maye shaue their heddes, and all shall know
that those thinges whiche they haue herde co-
cernynge the, are nothynge: but that thou
thy selfe also walkest and kepest the lawe.
For as touchynge the gentyls which beleue,
we haue written and concluded, that they ob-
serue no suche thynges: but that they kepe
themselues frome thynges offred to ydoles,
frome bloude, frome strangled, and from for-
nication. Then the nexte daye Paul toke the
men, and purifyed him selfe with them, and
entred into the temple, declarynge that he ob
serued the dayes of the purification, tyll that
an offringe shoulde be offred for euerye one of
theym.

And as the seuen dayes shulde haue bene en
ded, the Iewes whiche were of Asia, when
they sawe hym in the temple, they moued all
the people, and layde handes on hym, cryng:
men of Israel, helpe. This is the man that
teacheth all men euery where against the peo
ple and the lawe, and this place. Moreouer
he hath brought Grekes into the temple, and
hath defyled this holy place. For they sawe
one Trophimus an Ephesian with him in the
cyte: Him they supposed Paul had broughte
into the temple. And all the cyte was moued
and the people swarmed together. And they
toke Paul and drue him out of the temple, &
forthwith the dores were shut.

As they went about to kyll hym, tydinges
came vnto the chefe captayne of the houlbyers,
that all Ierusalem was moued. Whiche
immediately toke houlbyers and vndercap-
taynes, and ran downe vnto theym. When
they sawe the Captayne and the houlbyers,
they lefte smytynge of Paul. Then the Cap-
taynе came nere and toke him, and comman-
ded him to be bounde with two chaynes, and
demaunded what he was, and what he had
done. And one cryed this, an other that amog
the people. And when he coulde not knowe
certaynte for the rage, he commaunded him
to be caryed into the castel. And whe he came
vnto the degrees, it fortuned that he was borne
of the houlbyers for the violence of the peo-
ple. For the multitude of the people folowed
after, cryenge: awaye with him.

And as Paul shulde haue bene caryed into
the castel, he sayde vnto the Captayne: maye
I speake vnto the? Whych sayd: Canst thou
speke Greke? Arte not thou that Egyptian,
whiche before these dayes made an vproure, &
ledest into the wyldernesse foure thousande
men that were murtherers? But Paul sayde
I am a man whiche am a Iewe of Tharsus a
cyte in Cycill, a Cytesen of no vyle cyte, I
beseche the / suffre me to speake vnto the peo-
ple. When he had gruen him lycence, Paule
stode on the steppes, and beckened with ye hãd
vnto the people, and there was made a great
silence. And he spake vnto them in the Ebrew
tongue, sayenge:

¶ Paule answereth the Iewes, is scourged, and
layde in prison agayne.

CAPI. XXII.

YE men brethren & fathers, heare myne
aunswere whiche I make vnto you. A
When they herde that he spake in the
Ebrewe tongue to them, they kepte the more
silence. And he sayde: I am verely a man,
whiche am a Iewe borne in Tharsus, a cyte
in Cycill: neuertheles brought vp in this cy
tie, at the fete of Gamaliel, and informed di
ligently in the lawe of the fathers, and was
feruent mynded to God warde, as ye all are
this same daye, and * I persecuted this way Iesus. vi. and. xxvi.
vnto the death, byndynge and deliuerynge in
to prison bothe men and wemen, as the chief
preest bothe beare me witnesse, and all the el- B
ders of whome also I receyued letters vnto
the brethren, and went to Damasco to bringe
them whiche were there bounde vnto Jeru-
salem for to be punyshed.

And it fortuned, as I made my iourney, & I
was come nyghe vnto Damasco about none,
sodenly there shone frome heauen a greate
lyghte rounde aboute me, and I fell vnto the
earthe, and herde a voyce, sayenge vnto me. Actus. ix.
* Saul, Saul, why persecutest thou me?
And I aunswered: What arte thou Lorde?
And he sayde to me: I am Iesus of Nazareth
whome thou persecutest. And they that were
with me sawe a lyghte and were afrayde: but
they herde not the voyce of him that spake
with me. And I sayde: What shall I doo C
Lorde? And the Lorde sayde vnto me: Aryse,
and go in to Damasco and there it shalbe told
the of all thinges which are appointed the to
do. And when I sawe nothing for the brightes
nes of the lyghte, I was ledde by the hande of
them that were with me, and came into Da-
masco.

And one Ananias a perfect man, and as per
tayninge to the lawe hauynge good reporte
of all the Iewes whiche there dwelte, came D
vnto me, and stode and sayde vnto me: Bro-
ther Saule, loke vp. And that same houre I
receyued my sight and sawe him. And he sayd
the God of our fathers hath ordeyned the be-
fore, that thou shuldest knowe his will, and
shuldest se that which is righteous, & shuldest
heare the voyce of his mouth: for thou shalt
be his witnes vnto all men of those thinges,
whiche thou hast sene and herde. And nowe:
why tarryest thou? Aryse and be baptysed, and
washe awaye thy synnes, callynge on the
name of the Lorde. And it fortuned, when I
was come agayne to Jerusalem / and prayed
in the

in the temple, that I was in a traunce, and
sawe hym, sayinge vnto me. Make haste, and
get the quyckly out of Ierusalē, for they will
not receyue thy wytnesse that thou beares of
me. And I sayde: Lorde they knowe that I
pursued and bet in euery synagoge them that
beleued on the. And when the bloode of thy
wytnesse Steuen was shed, I also stode by, & c
consented vnto his deth, and kept the rayment
of them that slewe hym. And he sayd vnto me:
departe, for I will sende the a farre hence vn-
to the Gentyles.

They gaue him audience vnto his worde,
and then lyfte vp their voyces, and sayde: a-
waye with suche a felowe from the erth: it
is pitye that he shulde lyue. And as they cryed
and cast of their clothes, and threwe dust in to
the ayre, the captayne bad him be broughte in
to the castell, and commaunded him to be scour-
ged, and to be examined, that he might know
wherfore they cryed on hym. And as they
bounde him with thonges, Paule sayde vnto
the Centurion that stode by: Is it lawfull for
you to scourge a man that is a Romayne, and
vncondemned? When the Centurion herde
that, he went and tolde the captayne, sayinge:
What intendest thou to do? This man is a
Romayne.

Then the captayne came, and sayde to him:
Tell me, art thou a Romayne? He sayde: Ye.
And the captayne answered: With a greate
somme obteyned I this fredome. And Paule
sayde: I was free borne. Then forthwith de-
parted from him they which shulde haue exa-
mined him. And the captayne also was afrayd
after he knewe that he was a Romayne: be-
cause he had bounde him.

On the morowe, because he wolde haue
knowen the certaynte, wherfore he was ac-
cused of the Iewes, he loosed him from his bon-
des, and commaunded the chefe preestes, and
all the counsile to come together, and brought
Paule, and set him before them.

¶ Paule commeth before the counsell. Debate ariseth among the people. The captayn deliuereth him/ God comforteth him.

CAPI. XXIII.

PAule beholde the counsell and sayd: Men
and brethren, I haue lyued in all good con
science before God vntil this daye. The
hye preest Ananias commaunded them y stode
by to smyte him on the mouthe. Then sayde
Paule to him: God smyte the thou paynted
wall. Sittest thou & iudgest me after the law,
and commaundest me to be smytten contrarye
to the lawe? And they that stode by sayde: re-
uilest thou Gods hye preest? Then sayd Paul:
I wist not, brethren, that he was the hye preest.
For it is written: + thou shalte not curse the
ruler of thy people.

When Paule perceyued that the one parte
were Sadducees, and the other Pharisees, he
cryed out in the counsell. Men and brethren,
+ I am a Pharisey, the sonne of a Pharisey.
Of the hope and resurrection I am iudged. And when he had so sayde, there
arose a debate betwene the Pharisees and the
Sadducees, and the multitude was deuyded.
+ For the Sadducees saye there is no resurrec-
tion, neither aungel ne spirite. But the Pha-
risees graunte bothe. And there arose a greate
crye, and the Scribes which was of the Pha-
risees parte, arose and stroue, sayinge: we fynde
none euyll in this man. Though a spirite or an
aungell hath appered to him, let vs not fyght
agaynst God.

And when there arose greate debate, the
captayne fearynge, lest Paule shulde haue ben
pluckt asonder of them, commaunded the soul-
diers to go downe, and to take hym from
them, and to bringe him in to the castell. The
nyght folowynge, God stode by him and sayd:
be of good chere Paule, for as thou hast testi-
fyed of me in Ierusalem, so must thou beare
wytnes at Rome. When daye was come, cer-
tayne of the Iewes gathered them selues to-
gether, and made a bowe, sayinge: that they
wolde neither eate nor drynke, tyll they had
kylled Paule. They were about xl. which had
made this conspiracie. And they came to the
chefe preestes & elders, and sayd: we haue bound
our selues with a bowe, that we wyll eate no-
thynge, tyll we haue slayne Paule. Nowe
therfore gyue ye knowlege to the captayne
and to the counsell, that he bringe him forthe
vnto vs to morow, as though we wold know
some thyng more perfectly of hym. But we or
euer he come neare, are redy in the meane sea-
son to kyll hym.

When Paules systers sonne herde of their
layinge awayte, he wente and entred in to the
castell, and tolde Paule. And paule called one
of the vnder captaynes vnto hym, and sayde:
bringe this ponge man vnto the hye captayn:
for he hathe a certayne thynge to shewe him.
And he toke him, and brought him to the cap-
tayne, and sayd: Paule the prysoner called me
vnto him, and prayed me to bring this ponge
man vnto the, which hath a certayne matter
to shewe the.

The hye captayne toke him by the hande,
and wente aparte with him out of the way:
and asked him, what hast thou to say vnto me?
And he sayd: the Iewes are determined to de-
syre the that thou woldest bringe forth Paule
to morowe in to the counsell, as though they
wold enquire somwhat of him more perfectly.
But folowe not they; myndes: for there lye in
wayte for him of them mo then xl. men, which
haue bounde them selues with a bowe, that
they wyll neither eate ne drynke tyl they haue
kylled him. And now are they redye, and lohe
for thy promyse.

The captayne let the ponge man departe,
and charged him: See thou tell no man that
thou hast shewed these thynges to me. And he
called vnto him two vnder captaynes, sayinge:
make redye two hundred soudyers to go to
Cesarea, and horsemen three score and ten, and
speare men two hundred, at the thyrde houre
of the nyghte. And delyuer them beestes that
they maye put Paule on, and bringe him safe
vnto Felix the deputye, and wrote a letter in
this maner.

Claudius

Claudius Lysias vnto the moost myghtye ruler Felix sendeth greetynge. This man was taken of the Iewes, and sholde haue ben kylled of them. Then came I with souldiers, and rescued him, and perceyued that he was a Romayne. And when I wolde haue knowen the cause wherfore they accused him, I brought him forth in to their counsell. There perceyued I that he was accused of questions of their lawe: but was not gylty of any thynge worthye of death or of bondes. And when it was shewed me howe the Iewes layde wayte for the man, I sent him streyght waye to the, and gaue commaundement to his accusers, yf they haddē ought agaynste him, to tell it vnto the: fare well. The souldiers as it was commaunded them, toke Paule, and brought him by nyght to Antipatras. On the morowe they left the horse men to go with him, and returned vnto the castell. Which when they came to Cesarea, delyuered the epystle to the deputye, and presented Paule before him. When the deputie hadde redde the letter, he asked of what countreye he was. And when he vnderstode that he was of Cicill, I will heare the (sayde he) when thyne accusers are come also: and commaunded him to be kepte in Herodis iudgement house.

¶ Paule is accused before Felix, he answereth for him selfe.

CAPI. XXIIII.

After fyue dayes, Ananias the high preest descended with the elders, and with a certeyn oratour named Tertullus, and enfourmed the ruler of Paule. When Paule was called forthe, Tertullus began to accuse him, sayinge: Where as we lyue in greate quietnes by the meanes of the, and many good thinges are done vnto this nation through thy prouidence: that alowe we euer and in all places moost myghty Felix with all thankes. Not withstandyng that I be not tedious vnto the I praye the that thou woldest heare vs of thy curtesye a fewe wordes.

We haue founde this man a * pestilent fellowe, and a mouer of debate vnto all the Iewes throwout the worlde, and a mayntayner of the secte of Nazarytes, and hathe also enforced to pollute the temple. Whome we toke and wolde haue iudged accordyng to our lawe, but the hye captayne Lysias came vpon vs, and with greate violence toke him awaye out of our handes, commaundynge his accusers to come to the. Of whome thou mayste (yf thou wylte enquyre) knowe of all these thynges wherof we accuse him. The Iewes lykewyse affirmed, sayeng that it was euen so.

Then Paule (after that the ruler him selfe had beckened vnto him that he sholde speake) answered: I shall with a more quiet mynde answere for my selfe, for as moche as I vnderstande, that thou hast ben of many yeres a iudge vnto this people, because ¶ thou mayste knowe that there are yet but twelue dayes sithens I wente vp to Ierusalem for to praye, and they neither founde me in the temple disputynge with any man, either raysynge vp the people, neythere in the Synagoges, nor in the cyty. Neither can they proue the thinges wherof they accuse me.

But this I confesse vnto the, that after that waye (whiche they call heresye) so worshyp I the God of my fathers, beleuynge all thinges whiche are wrytten in the lawe and the Prophetes, and haue hope towardes God, that the same resurrection of the dead (which they them selues loke for also) shall be both of iust and vniuste. And therfore studye I to haue a clere conscience towarde God, and towarde man also.

But after many yeres, I came and brought almes to my people, & offrynges in the whiche they founde me purified in the temple, neither with multitude, nor yet with vnquietnes. howbe it there were certayne Iewes oute of Asia, whiche ought to be here present before the, and accuse me, yf they had ought agaynste me: or elles let these same here saye, yf they haue founde any euyll doyng in me, whyle I stande here in the counsell: excepte it be for this one voyce that I cryed standynge amonge them, of the resurrection of the dead, am I iudged of you this daye.

When Felix herde these thynges, he referred them, for he knewe very wel of that way, and sayd: when Lysias the capteyn is come, I wyll knowe the vtmost of your matters. And he commaunded an vnder captayne to kepe Paule, and that he sholde haue rest, and that he sholde forbyd none of his acqueyntaunce to ministre vnto him, and to come vnto him.

And after a certayne dayes, came Felix and his wyfe Drusilla, whiche was a Iewe, and called forth Paule, and herde him of the faith whiche is towarde Christ, and as he preached of ryghteousnes, temperaunce, and iudgement to come, Felix trembled and answered: thou haste doone ynoughe at this tyme, departe: when I haue conuenient tyme, I wyll sende for the. He hoped also that money sholde haue ben geuen him of Paule, that he myght loose him: wherfore he called him the oftener, and commoned with him. But after two yere, Festus Porcius came in to Felix rowme. And Felix wyllynge to shewe the Iewes a pleasure, lefte Paule in prison bounde.

¶ The Iewes accuse Paule before Festus, he appeleth vnto the Emperour, and is sent vnto Rome.

CAPI. XXV.

When Festus was come in to the prouynce, after thre dayes he ascended from Cesarea vnto Ierusalem. Then enformed him the hyghe preestes, and the chiefe of the Iewes of Paule. And they besought hym and desyred fauour against him, that he wolde sende for him to Ierusalem: and layd awayt for him in the way to kyll him. Festus answered that Paul sholde be kepte at Cesarea, but that he hym selfe wolde shortly departe thyther. Let them therfore (sayde he) whiche among you are able to do it, come downe with

him

ds and accuse him, yf there be any faute in the man.

b When he had tarved there more then tenne dayes, he departed vnto Cesarea, and the next daye sate downe in the iudgement seate, and commaunded Paule to be brought. When he was come, the Iewes whiche were come from Ierusalem, came aboute him, and layde many and greuous complaynes agaynste Paule, whiche they couldē not proue as longe as he answered for him selfe, that he had neither agaynst the lawe of the Iewes, neither against the temple, nor yet agaynste Cesar offended any thynge at all.

Festus wyllyng to do the Iewes a pleasure c answered Paule and sayde: wylt thou go to Ierusalem, and there be iudged of these thynges before me? Then sayde Paule: I stande at Cesars iudgement seate, where I ought to be iudged. To the Iewes haue I no harme done, as thou beste well knowest. If I haue hurte them, or commyted any thynge worthy of dethe, I refuse not to dye. If none of these thynges are, wherof they accuse me, no man ought to delyuer me to them. I appeale vnto Cesar. Then spake Festus with deliberacion, and answered. Thou hast appealed vnto Cesar: vnto Cesar shalt thou go.

d After a certayne dayes, kynge Agrippa, and Bernice came vnto Cesarea to salute Festus. And when they had ben there a good season, Festus rehersed Paules cause vnto the kynge, sayinge: there is a certayne man lefte in prison of Felix, aboute whome when I came to Ierusalem the hye prestes and elders of the Iewes enformed me, & desyred to haue iudgement agayns him. To whom I answered: It e is not the maner of the Romayns to delyuer any man that he shulde perishe, before that he whiche is accused, haue the accusers before him, and haue licence to answere for him selfe, concerning the cryme layde agaynste hym: when they were come hyther without delaye on the morowe I sate to gyue iudgement, and commaunded the man to be brought forthe. Agaynste whome when the accusers stode vp, they broughte none accusacion of suche thynges as I supposed: but had certayne questions agaynste him of their owne superstition, and of one Iesus whiche was dead, whome Paule affirmed to be alyue. And because I doubted of suche manor questyons, I asked him whether he wolde go to Ierusalem, and there be iudged of these matters. Then when Paule had appealed to be kepte vnto the f knowlege of Cesar, I commaunded him to be kepte tyll I myghte sende him to Cesar. Agrippa sayd vnto Festus: I wolde also heare the man my selfe. To morowe (sayd he) thou shalte heare him. And on the morowe when Agrippa was come and Bernice with greate pompe, & were entred in to the counsell house with the captaynes and chefe men of the cyte, at Festus commaundement Paule was broughte forthe. And Festus sayd: kynge Agrippa, and all men whiche are heare presente g with vs: ye se this man aboute whom all the multitude of the Iewes haue ben with me, bothe at Ierusalem, and also here, cryinge that he ought not to lyue any longer: Yet founde I nothynge worthy of dethe, that he had committed. Neuertheles sythens that he hathe appealed to Cesar, I haue determyned to sende him. Of whome I haue no certayne thyng to wryte vnto my Lorde. Wherfore I haue brought him to you, and specially vnto the, kynge Agrippa, that after examinacion had, I might haue somwhat to write. For me thinketh it vnreasonable for to sende a prisoner, and not to shewe the causes whiche are layde agaynst him.

Kynge Agrippa heareth Paule, whiche telleth him his callynge frome the beggynnynge.

CAPI. XXVI.

AGrippa sayde vnto Paule: thou arte permytted to speke for thy selfe. Then Paule stretched forthe the hande, and answered for him selfe. I thinke my selfe happy kynge Agrippa, because I shal answere this daye before the, of all the thynges wherof I am accused of the Iewes, namely because thou art expert in all customes and questions, which are amonge the Iewes. Wherfore I beseche the to heare me patiently. A Paules oracion

My liuynge of a chylde, which was at the fyrste amonge myne owne nacion at Ierusalem, knowe all the Iewes, whiche knewe me from the begynnynge, yf they wolde testifie it. For after the moost straytest secte of our lay, lyued I a Phariseye. And nowe I stande and am iudged, for the hope of the promyse made of God vnto oure fathers: vnto whiche promyse our twelue tribes instantly seruynge god daye and nyghte, hope to come. For whiche hopes sake, kynge Agrippa, am I accused of the Iewes. Why sholde it be thought a thynge incredible vnto you, that God shulde rayse agayne the dead? I also verily thought in my selfe, that I ought to do many contrary thynges, clene agaynst the name of Iesus of Nazareth: whiche thynge I also dyd in Ierusalem. Where many of the sayntes I shut vp in prison, and had receyued auctorite of the hye prestes. And when they were put to dethe, I gaue the sentence. And I punyshed them often in euery synagoge, and compelled them to blaspheme: and was yet more madde vpon them, and persecuted them euen vnto straunge cityes. About the whiche thynges as I went to Damasco with auctorite and leyser of the hye prestes, euen at myddaye (o kynge) I sawe in the way a light from heuen, aboue the brightnes of the sonne, shyne rounde about me, and them whiche iourneyed with me. B C D

When we were all fallen to the earthe, I herde a voyce speakynge vnto me, and sayinge in the Hebrue tonge: Saul, Saul, why persecutest thou me? It is harde for the to kycke agaynst the prycke. And I sayde: Who arte thou Lorde? And he sayde: I am Iesus whom thou persecutest, but ryse and stande vp on thy fete. For I haue appeared vnto the for this purpose, to make the a minister & a wytnesse, E Iesus is God and man

neſſe bothe of thoſe thinges whiche thou haſt ſene, and of thoſe thynges in whiche I will appeare vnto the, deliuerynge the from the people, and from the Gentyles, to whome now I ſende the, to open their eyes, that they myght turne from darchenelle to lyght, and from the power of Satan vnto God, that they may receyue forgyuenelle of ſynnes and inheritaunce amonge them, which are ſanctified by faith in me.

Wherfore kynge Agrippa, I was not diſobedient vnto the heauenly viſion: but ſhewed fyrſte vnto them of Damaſco, and at Ieruſalem, and thorow out all the coſtes of Iewry, and to the Gentyles, that they ſhulde repent, and tourne to God, and do ryght workes of repentaunce. For this cauſe, the Iewes caught me in the temple, and went about to kyll me. Neuertheleſſe I obtayned helpe of God, and continewe vnto this daye, witneſſynge bothe to ſmall and great, sayenge none other thynges, then thoſe whyche the Prophetes and Moſes dyd ſaye, ſhulde come, that Chriſte ſhoulde ſuffre, and that he ſhoulde be the fyrſte that ſhoulde ryſe from deathe, and ſhoulde ſhewe lyght vnto the people, and to the Gentyles. As he thus anſwered for him ſelfe: Feſtus ſayde with a lowde voyce: Paul, thou arte beſydes thy ſelfe. Moche learninge doth make the mad. And Paule ſayde: I am not mad, moſte dere Feſtus: but ſpeake the wordes of truthe and ſobrenelle. The kynge knoweth of theſe thynges, before whome I ſpeake freely: Neyther thynke I that any of theſe thynges are hydden from him: For this thinge was not doone in a corner. Kynge Agrippa, beleueſt thou the Prophetes? I wote well thou beleueſt. Agrippa ſayd vnto Paul: Somwhat thou perſwadeſt me in mynde for to become a Chriſten. And Paul ſayde: I wolde to God, that not onely thou: but alſo all that heare me to daye, were not somewhat onely, but all togyther, ſuche as I am, except theſe bondes. And when he hadde thus ſpoken, the kynge roſe vp, and the deputie, and Bernice, and they that ſate with them. And when they were gone a parte, they talked betwene them ſelues: ſayenge: This man doeth nothynge worthy of deathe, nor of bondes. Then ſayd Agrippa vnto Feſtus: This man myght haue bene louſed, yf he hadde not appealed vnto Ceſar.

¶ Paule ſayleth towarde Rome, Julius the Captayne intreateth him curteouſly, at the laſte they ſuffer ſhypwracke.

CAP. XXVII.

When it was concluded that we ſhoulde ſayle into Italye, they deliuered Paule and certayne other priſoners, vnto one named Julius, an vnder Captayne of Ceſars houſholde. And we entred into a ſhippe of Adramyttium, and lowſed from lande, appointed to ſayle by the coſtes of Aſia, one Ariſtarcus oute of Macedonia, of the countrey of Theſſalia bernge with vs. And the nexte daye we came to Sidon. And Julius courteouſly entreated Paul, and gaue him lyberte to go vnto his frendes, and to refreſſhe him ſelfe. And from thence launched we, and ſayled harde by Cypers, becauſe the wyndes were contrarye. Then ſayled we ouer the ſee of Cylicia, and Pamphilia, and came to Myra a cyte in Lycia.

And there the vndercaptayne founde a ſhip of Alexander, redye to ſayle into Italye, and put vs therin. And when we had ſayled ſlowly many dayes, and ſcace were come ouer againſt Gnydon (becauſe the wynde withſtode vs,) we ſayled harde by the coſtes of Candy, ouer againſte Salmo, and with moch worke ſayled beyonde it, and came vnto a place called Goodhauen, nyghe whervnto was a cyte called Laſea. When moch tyme was ſpent and ſaylynge was now ieoperdeous, becauſe alſo that we hadde ouerlonge failed, Paule put them in remembraunce, and ſayde vnto them. Syrs, I perceyue that this vyage will be with hurt and moche dommage, not of the ladynge and ſhyppe onely: but alſo of oure lyues. Neuertheleſſe the vnder Captayne beleued the gouernoure and the maſter, better then tho thinges, which were ſpoke of Paul. And becauſe the hauen was not commodious to wynter in, many toke counſell to departe thence, yf by any meanes they myght attayne to Phenices, & there to wynter, whiche is an hauen of Candy, & ſtreyght to the ſouthweſt, and northweſt wynde. Whe the ſouthwynde blewe, they ſuppoſynge to obtayne their purpoſe lowſed vnto Aſſon, and ſayled paſte all Candy.

But anone after, there roſe againſt their purpoſe, a ſtawe of wynd, oute of the northeaſt. And when the ſhyppe was caughte, and could not reſiſte the wynde, we let her go, & drawe with the wether. And we came vnto an yle named Clauda, and hadde moche worke to come by a bote, whyche they toke vp, and vſed helpe, vndergyrdynge the ſhyp, fearinge leaſt we ſhulde haue fallen into Syrtes, and we let downe a veſſell, and ſo were caryed.

The nexte daye when we were tolled with an exceadynge tempeſt, they lyghtened the ſhyp, and the thirde daye we caſt out with our own handes, the tackilynge of the ſhyppe. When at the laſte neyther ſunne nor ſtarre in many dayes appeared, and no ſmall tempeſt laye vpon vs, all hope that we ſhuld be ſaued, was then taken awaye. Then after longe abſtynence, Paul ſtode forth in the myddes of the and ſayde: Syrs ye ſhulde haue harkened to me, and not haue louſed from Candy, neyther to haue bought vnto vs this harme and loſſe. And nowe I exhorte you to be of good cheere. For there ſhall be no loſſe of any mans lyfe amonge you, ſaue of the ſhyppe onely. For there ſtode by me this nyght the Aungell of God, whoſe I am, and whome I ſerue, ſayenge: Feare not Paule, for thou muſte be brought before Ceſar. And lo, God hath geuen vnto the, all that ſayle with the. Wherfore Syrs be of good cheer: for I beleue god, that it ſhalbe euen as it was tolde me. Howbeit we muſt be caſt into a certayne yſlonde.

But

But when the fourtenth nyght was come, as we were caryed in Adria about mydnyght, the shypmen demed that there appered some countrey vnto them: and soundred, and found it twentye fadhoms. And when they hadde gone a lytell further, they sounded agayne/ and founde fyften fadhoms. Then fearynge least they shoulde haue fallen on some rocke/ they caste foure ancres oute of the sterne, and wyshed for the daye.

As the shypmen were aboute to flee oute of the shyppe, and hadde let downe the bote into the see, vnder a couloure as though they wolde haue cast ancres out of the forshyppe: Paul sayde vnto the vnder captayne and the Souldiers: except these abyde in the shyppe, ye can not be safe. Then the Souldiers cut of the rope of the bote, and let it fall awaye.

And in the meane tyme, betwene that and daye, Paul besought them all to take meate, sayenge: This is the fourtenth daye that ye haue taryed and contynued fastinge, receyuinge nothinge at all. Wherefore I praye you take meate: for this noo doubte, is for youre helthe: for there shall not an heare fall from the heed of any of you

And when he had thus spoken, he toke bred and gaue thankes to God, in presence of the all, and brake it, and beganne to eate. Then were they all of good chere, & they also toke meate. We were all together in the shyppe, two hundred three score and sixtene soules. And when they had eaten ynough, they lightened the shyppe, and cast out the wheate into the see.

When it was daye, they knewe not the lande, but they espyed a certayne hauen with a banke into the which they were mynded (yf it were possible) to thruste in the shyppe. And when they hadde taken vp the ancres, they committed them selues vnto the see, and lowsed the rudder bondes, & hoysed vp the mayne sayle to the wynde, and drew to lande. But they chaunced on a place, whiche had the see on both the sydes, and thrust in the shyp. And the foore parte stucke faste, and moued not, but the hynder brake with the violence of the waues.

The Souldyers counsell, was to kyll the prysoners, least any of them, when he hadde swome oute shoulde flee awaye. But the vnder captayne, wyllynge to saue Paule, kepte them frome their purpose, and commaunded that they that coulde swymme, shoulde caste them selues fyrste into the see, and scape to lande. And the other he commaunded to goo, some on bordes, and some on broken peces of the shyppe. And so it came to passe, that they came all safe to Lande.

¶ The vyper hurteth not Paules hande/ he healeth Publius father/ and preacheth Christ at Rome.

CAPI. XXVIII.

AND when they were escaped, then they knewe that the yle was called Melete. And the people of the countrey shewed vs no lytell kyndnes: for they kyndled a fire and receyued vs euery one, because of the present rayne, and because of the colde. And when Paul hadde gathered a bondel of stycks, and put them in to the fyre, there came a vyper oute of the heat, and lept on his hande. When the men of the countreye sawe the worme hange on his hande, they sayde amonge them selues: This man must nedes be a murtherer: whome (thoughe he haue escaped the see) yet vengeaunce suffereth not to lyue. But he shouke of the beest into the fyre, and felte no harme. But they wayted, when he shulde haue swollen, or fallen downe stad sodenly. So after they hadde loked a greate whyle/ and sawe no harme come to hym, then they chaunged their myndes, and sayde that he was a God.

In the same places, the chefe man of the yle, whose name was Publius, hadde a lordshyp: the same receyued vs, & lodged vs three dayes courteously. And it fortuned that the father of Publius laye sycke of a feuer, and of a bludy flixe. To whome Paul entred in, and prayde, and layd his handes on him, and healed him. When this was wrought, other also which had diseases in the yle, came and were healed. And they dyd vs great honoure. And when we departed, they laded vs with thinges necessary.

After three monethes we departed in a shyp of Alexandrye, whiche hadde wyntered in the yle, whose badge was Castor and Pollux. And when we came to Syracusa, we taryed there three dayes. And frome thence we fet a compasse, and came to Regium. And after one daye the southwynde blew, and we came the nexte daye to Puteolus: where we found bre thren, and were desyred to tary with them seuen dayes, and so came to Rome. And frome thence, when the brethren herde of vs, they came againste vs to Appiforum, and to the three tauernes. When Paul sawe them, he thanked God, & were bolde. And when he came to Rome, the vnder Captayne delyuered the prysoners to the chefe Captayne of the hoste: but Paul was suffred to dwell by him selfe with one Souldyer that kept him.

And it fortuned after three dayes, that Paul called the chefe of the Iewes togyther. And when they were come, he sayde vnto them. Men and brethren, thoughe I haue committed nothinge againste the people or lawes of oure fathers: yet was I deliuered prysoner, frome Ierusalem, into the handes of the Romayns. Whyche when they hadde examyned me, wolde haue let me go, because they found no cause of deathe in me. But when the Iewes cryed contrarye, I was constrayned to appeale vnto Cesar: not because I had ought to accuse my people of. For this cause haue I called for you, euen to se you, and to speake with you: because that for the hope of Israel, I am bounde with this chayne.

And

And they sayde vnto him: We neyther receyued letters out of Iewry pertayninge vnto the, neyther came any of the brethren that shewed or spake anye harme of the. But we will heare of the what thou thinkest. For we haue herde of this secte, that euery where it is spoken againste. And when they had appointed him a daye, there came many vnto him into his lodgynge. To whom he expounded and testified the kyngdome of God, and preached vnto them of Iesu: both out of the lawe of Moses, and also out of the Prophetes, euen frome morninge to nyght. And some beleued the thinges which were spoken, and some beleued not.

When they agreed not amonge theym selues they departed, after that Paul had spoken one worde. Well spake the holy ghost by Esay the Prophete vnto our fathers, sayenge: Go vnto this people and saye: with youre eares shall ye heare, and shal not vnderstande: and with youre eyes shall ye se, and not perceyue.

For the hert of this people is waxed grosse, and their eares were thicke of hearynge, and their eyes haue they closed: lest they shulde se with their eyes, and heare with their eares, & vnderstande with their hertes, and shulde be conuerted, and I shoulde heale theym. Be it knowen therfore vnto you, that this saluacion of God is sent to the Gentyls, and they shal heare it. And when he had sayde that, the Iewes departed, and had greate altercation amonge them selues.

And Paul dwelt two yeres full in his lodgynge, and receyued all that came to hym, preachynge the kyngdome of God, and teachynge those thynges, which concerned the Lorde Iesus with all confydence, vnforbodden.

Here endeth the Actes of the Apostles.

¶ The Epistle of the Apostle S. Paule to the Romayns.

¶ Paule declareth his loue towarde the Romayns he wryteth what the Gospell is with the truth thereof, and rebuketh the brutishnes of the fleshe.

CAPI. I.

PAul the seruaunt of Jesu Christe called to be an Apostle, put apart to preache the gospel of god which he promised afore by his prophetes in the holy scriptures ¶ make mencion of his sonne, ordeined of the seed of Dauid, as pertaynynge to the fleshe: and declared to be the sonne of God, with power of the holy ghoste that sanctifieth, sithens the tyme that Jesus Christ our Lorde rose againe from deathe, by whome we haue receyued grace and Apostleshyp, to bringe all maner nacions people vnto the obedience of the faith, that is in his name: of whiche are ye a parte also, whiche are Jesus Christes by callynge. ¶

To all you of Rome beloued of God, and sayntes by callyng. Grace be vnto you, and peace from god our father, & from the Lorde Jesu Christ.

First I thanke my god thorow Jesu Christ for you all, because your faythe is published throughout al the worlde. For god is my witnes, whom I serue with my spirite in the gospel of his sonne, that without ceasing I make mencion of you alwayes in my prayers, beseechyng that ones at last, a prosperous iourney by the wyl of god might fortune me, to come vnto you. For I longe to se you, that I might bestowe amonges you some ghostly grifte to strengthe you with, that is, that I might be comforted together with you, through the common fayth, which both ye and I haue.

I wolde ye sholde knowe brethren that I haue often tymes purposed to come vnto you (but haue ben let hytherto) to haue some fruite amonge you, as I haue amonge other of the Gentyles. For I am debter both to the Grekes, and to them whiche are no Grekes, both to the lerned, and also vnto the vnlerned. Lykewyse as moche as in me is, I am redy to preache the gospell to you of Rome also. For I am not ashamed of the gospell of Christ, because it is the power of god for saluacion to all that beleue, namely to the Jewe, and also to the brethen. For by it the ryghtousnes of god is opened from fayth to fayth, as it is wrytten: The iust shall lyue by fayth.

For the wrath of god appereth from heuen agaynste all vngodlynes and vnrighteousnes of men, whiche withholde the truth in vnrighteousnes: for as moche as what maye be knowen of god, that same is manifest amonge them. For god hath shewed it vnto them. For the inuisible thynges: that is to saye, his eternal power and godhed, are vnderstande and sene by the workes from the creacion of the worlde. So that they are without excuse, in as moche as when they knewe god, they glorified hym not as god, neither were thankfull, but were full of vanities in their ymaginacions, and their foolyshe hertes were blynded. When they counted them selues wyse, they became fooles, and turned the glorye of the immortall god, vnto the lykenesse of the ymage of mortal man, and of byrdes, and fourr footed beastes, and of serpentes. Wherfore god likewyse gaue them vp vnto their hertes lustes, vnto vncleanesse, to defyle their owne bodyes betwene them selues: whiche turned his trouthe vnto a lye, and worshypped and serued the creatures more then the maker, whyche is blessed for euer. Amen. For this cause god gaue them vp vnto shamefull lustes. For euen their women hath chaunge the naturall vse vnto the vnnaturall. And lykewyse also the men leue the naturall vse of the woman, and brent in their lustes one to an other. And man with man wroughte fylthynesse, and receyued in them selues the rewarde of their errour, as was accordynge.

And as it semed not good vnto them to be a knowen of god, euen so god deliuered them vp vnto a lewde mynde, that they sholde do thynges whyche were not comly, beynge full of all vnrighteous doynge, of fornication, wyckednesse, couetousnesse, maliciousnes, full of enuye, murther, debate, disceyte, euyll condycioned, whysperers, backbiters, haters of god, doers of wronge, proude, boasters, bringers vp of euyll thynges, disobedient to father & mother, without vnderstanding, couenaunt breakers, vnlouynge, trucebreakers, and mercyles. Whyche men thoughe they knewe the ryghtousnesse of god, howe that they whyche commyt suche thynges are worthy of deth, yet not onely do the same, but also haue pleasure in them that do them.

¶ He rebuketh the Jewes, which as sensyng same are like the Heythen, yea worse then they.

CAPI. II.

THerfore art thou inexcusable, o man, who so euer thou be that iudgest. For in that thou iudgest an other, thou condemnest thy selfe. For thou that iudgest, doest euen the same. But we are sure that the iudgement of god is according to the trouth, against them whiche commyt suche thinges. Thynkest thou this, o thou ma that iudgest them which do suche thinges, and yet doest the same, that thou shalt escape the iudgement of god? Eyther despysest thou the ryches of his goodnes, patience, and longe sufferaunce? and remembrest not howe that the kyndnes of God leadeth the to repentaunce?

But thou after thyne harde herte & can not repente, heapest the togyther the treasure of wrath against the daye of vengeaunce, when shal be opened the righteous iudgemet of god,

Psal. lxii.

whiche wyll rewarde euery man accordyng to his dedes, that is to saye, prayse, honour, and immortalitie to them which continue in good doynge, and seke eternal lyfe. But vnto them that are rebellious and disobey the truth, and folowe iniquite, shal come indignacion & wrath, tribulacion and anguish vpō the soule of euery man that doth euyl: of the Jewe fyrst, and also of the Gentyle. To euery man that doth good, shall come prayse, honour, and peace: to the Jewe fyrst, & also to the Gentyle. For there is no parcialitie with God. But who so euer hath sinned without lawe, shal perishe without lawe. And as many as haue synned vnder the lawe, shall be iudged by the lawe. For before God they are not righteous whiche heare the lawe: but the doers of the lawe shall be iustified. For yf the Gentyles whiche haue no lawe, do of nature those thynges contayned in the lawe: then they hauynge no lawe, are a lawe vnto them selues, which shewe the dede of the lawe written in their hertes: whyle

L their conscience beareth wytnes vnto them, and also their thoughtes, accusynge one an other, or excusynge at the day when God shall iudge the secretes of men by Jesu Christ, according to my glad tidynges.

Beholde, thou art called a Jewe, & trustest in the lawe, and reioycest in god, and knowest his wyll, and hast experience of good & bad, in that thou art informed by the lawe, & beleuest that thou thy self art a guyde vnto the blynde, a light to them whiche are in darckenes, an informer of them whiche lacke discretion, a teacher of vnlerned, which hast the forme of that which ought to be knowen, and of the trouth in the lawe. But thou which teachest an other teachest not thy selfe. Thou preachest a man

D should not steale, and yet thou stealest. Thou sayest, a man should not commit aduoutry, and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honour. Thou reioycest in the lawe, and thorow breakyng the lawe, dishonourest God. For the name of God is euyll spoken of amonge the Gentyles thorow you: as it is wrytten.

Esay. lxvi. a. Ezec. xxxvi. c.

Circumcision verily auayleth yf thou kepe the lawe. But yf thou breake the lawe, thy circumcision is made vncircumcision. Therfore if the vncircumcised kepe the right thinges contayned in the lawe: shal not his vncircumcision be counted for circumcision? And shall not vncircumcision whiche is by nature (yf it kepe the lawe) iudge the, whiche beinge vnder the letter & circumcision, dost transgresse the lawe? For he is not a Jewe, whiche is a Jewe outwarde. Neither is that thing circumcision which is outwarde in the flesshe. But he is a Jewe whiche is hyd within, and the circumcision of the herte is the true circumcision, which is in spirite, and not in the letter, whose prayse is not of men, but of God.

¶ She theweth what preferment the Jewes haue, and that both the Jewes and Gentyles are vnder synne, and are iustified only by the grace of God in Christe.

What preferment then hathe the Jewe? F
Or what auauntageth circumcision? Surely very moche. First vnto them was committed the worde of god. What then though some of them dyd not beleue? shall their vnbeliefe make the promyse of God without effect? God forbyd. Let God be true, & all men lyers, as it is wrytte: That thou mightest be iustified in thy saying, and shouldest ouercome when thou arte iudged.

Yf our vnrighteousnes make the righteousnesse of God more excellent: what shall we saye? Is God vnrighteous, whiche taketh vengeaunce? I speake after the maner of men. God forbyd. For how then shal god iudge the worlde? Yf the veritie of God appeare more excellent thorowe my lye vnto his prayse, why am I herafter iudged as a synner? and saye not rather (as men cruell speake of vs, and as some affirme that we say) let vs do euyl, that good maye come therof: Whose damnacion is iuste.

What say we then? Are we better then they? No, in no wise: for we haue alredy proued how that bothe Jewes and Gentyles are all vnder synne, as it is written: there is none righteous, no not one: there is none that vnderstandeth, there is none that seketh after God, they are all gone out of the waye, they are all vnprofitable: there is none that dothe good, no not one. ✣ Their throte is an open sepulcre, with their tonges they haue disceyued: the poyson of aspes is vnder their lyppes. Whose mouthes are full of cursynge and bitternes. Their fete are swyft to shed bloode. Destruction and wretchednes are in their wayes. And the way of peace they haue not knowen. There is no feare of God before their eyes.

✣ We knowe that what so euer the lawe sayth, he sayth it to them which are vnder the lawe. That all mouthes may be stopped, and all the worlde be subdued to God, because that by the dedes of the lawe shall no flesshe be iustified in the syghte of God. For by the lawe commeth the knowlege of synne.

Nowe the righteousnes that commeth of God, is declared without the fulfyllynge of the lawe, bearynge wytnesse of the lawe, and of the Prophetes. The righteousnes no doubte whiche is good before God, commeth by the faythe of Jesus Christe, vnto all and vpon all that beleue.

There is no difference: for all haue synned, and lacke the glorye of God: but are iustified freely by his grace, throughe the redemption that is in Christe Jesu, to whome God hathe made a seate of mercye, thorowe faith in his bloude, to shewe the righteousnes whiche before him is of valour, in that he forgyueth the synnes that are past, whiche God dyd suffre to shewe at this tyme the righteousnes that is allowed of hym, that he myghte be counted iust, and a iustifier of him which beleueth on Jesus. ✣

Where is then thy reioysynge? It is excluded. By what lawe? by the lawe of workes? Nay, but by the lawe of faith.

Therfore we holde that a man is iustified by

by layth without the dedes of the lawe. Is he the God of the Jewes only? Is he not also the God of the Gentyles? yes of the Gentyles also? For it is God only, whiche shall iustifye circumcision of layth, and vncircumcision thorow layth. Do we then destroye the lawe thorowe layth? God forbyd. But we rather stablyshe the lawe.

¶ He declareth by the example of Abraham, that layth iustifieth, & not the law nor the workes therof.

CAPI. IIII.

WHat shal we say then that Abraham our father as pertayninge to the flesshe, hath fownde? Yf Abraham were iustified by dedes, then hathe he wherin to reioyce, but not before God. For what layth the scripture? Abraham beleued God, and it was counted vnto him for rightoulnes. To him that worketh is the rewarde not reckened of fauour, but of duty. To him that worketh not, but beleueth on him that iustifieth the vngodly, his layth is counted for rightoulnes. Euen as Dauid declareth the blessednesse of the man, vnto whome God ascribeth rightoulnes without dedes. ✣ Blessed are they, whose vnrighteousnes are forgiuen, and whose synnes are couered. Blessed is that man to whome the Lorde imputeth not synne.

Came this blessednes then vpon the circumcised, or vpon the vncircumcised? We saye verily how that layth was reckened to Abraham for rightoulnes. How was it reckened? in the tyme of circumcision? or in the tyme before he was circumcised? Not in the tyme of circumcision: but when he was yet vncircumcised. And he receyued the signe of circumcision as a seale of the rightoulnes whiche is by layth, which layth he had yet beynge vncircumcised: that he shulde be the father of al them that beleue, though they be not circumcised, that rightoulnes myght be imputed to them also: and that he might be the father of the circumcised, not because they are circumcised only, but because they walke also in the steppes of ỹ layth that was in oure father Abraham, before the tyme of circumcision.

For the promesse that he shulde be the heyre of the worlde, was not giuen to Abraham, or to his seed thorow the lawe: but thorow the rightoulnes of layth. For yf they whiche are of the law, be heyres, then is layth but vayne, and the promesse of none effecte, because the lawe causeth wrathe / for where no lawe is, there is no transgression. Therfore by faith is the inheritaunce giuen, that it myght come of fauour, and the promyse myghte be sure to all the seed. Not to them only whiche are of the lawe, but also to them which are of the layth of Abraham, whiche is the father of vs all. As it is written: I haue made the a father to many nations, euen before God whom thou hast beleued which quickeneth the dead, and calleth those thynges which be not, as though they were.

Which Abraham contrary to hope, beleued in hope, that he shulde be the father of many nations, according to that which was spoken: So shal thy seed be. And he fainted not in the faith, nor yet considered his owne body which was now dead, euen when he was almost an hundred yere olde: ne yet that Sara was past chylde bearynge. He staggered not at the promesse of God thorow vnbeliefe, but was made strong in the layth, and gaue honour to God, full certified, that what he had promised, that he was able to make good. And therfore was it reckened to him for rightoulnes. Genesis.15.a

It is not written for him only, that it was reckened to him for rightoulnes, but also for vs, to whom it shall be counted for rightoulnes, so that we beleue on him that rayled vp Jesus our Lorde from death: Which was giuen for our synnes, and rose agayne for to iustifye vs.

¶ The power of layth, hope & loue: and how much rayned frome Adam vnto Christe, by whom onely we haue forgyuenes of synnes.

CAPI. V.

BEcause therfore we are iustified by faith, we are at peace with God thorowe our Lorde Jesu Christ, by whom we haue a wape in thorow layth, vnto his grace, wherin we stande & reioyce in hope of the prayse that shal be giuen of God: Neither do we so only: but also we reioyce in tribulacion. Knowyng that tribulacion bringeth pacience, pacience experience, experience bringeth hope. And hope maketh not ashamed, for the loue of God is shed abrode in our hertes by the holy ghoste, whiche is giuen vnto vs.

For when we were yet weyke accordynge to the tyme: Christe dyed for vs whiche were vngodly, yet scarce wyl any man dye for a righteous man. Peraduenture for a good man durst a man dye. ✣ But God setteth out his loue that he hath to vs, for almoche as whyle we were yet synners, Christe dyed for vs. Moche more then now (beyng iustified in his bloode) shal we be saued from wrath thorow him.

For yf when we were enemyes, we were reconcyled to God by the dethe of his sonne: moche more seyng we are reconcyled, we shall be preserued by his lyfe. Not only so, but we also reioyce in God by our Lorde Jesus Christ, by whome we haue receyued the attonement.

Wherfore as by one man synne entred in to the worlde, and dethe by synne. And so dethe went ouer all men, in so moche that all men synned. For euen vnto ỹ tyme of the law was synne in the worlde, but synne was not regarded as long as there was no lawe: neuertheles dethe reygned from Adam to Moses, euen ouer the also that synned not, with the transgression as dyd Adam: whiche is the figure of him that is to come.

But the gyfte is not lyke as the synne. For yf thorow the syn of one, many be dead: moche more plenteous vpon many was the grace of God and gyfte by grace, which grace was giuen by one man Jesus Christ.

And the gyfte is not ouer one synne, as dethe came thorow one synne of one that synned, for damnacion came of one synne vnto condemnacion: but the gyfte came to iustifye frome many synnes. Adams disobedience hath vnder vs all ouer our selues wrought cursednes. And Christes obedience hath vnder vs all, ouer our selues wrought any good.

D ny synnes. For yf by the synne of one, dethe
reygned by the meanes of one: moche more
they which receyue abundance of grace
and of the gyft of rygh̄teousnes, reygne in life
by the meanes of one (that is to say) Jesus
Christe.

Lykewise then as by the synne of one, con-
demnation came on all men: euen so by the iu-
stifienge of one commeth the righteousnes that
bringeth life vpon al men. For as by one mās
disobedience many became synners: so by the
obedience of one, shal many be made righteous.
But the lawe in the meane tyme entred in,
that synne shold increase. Neuertheles where
aboundaunce of synne was, there was more
plentcousnes of grace: to thintent ✠ as synne
had reygned vnto dethe, euen so myght grace
reygne thorowe rygh̄teousnes vnto eternall
lyfe, by the helpe of Jesu Christ.

¶ For as moche as we be deliuered thorow Christ
from synne, we muste fashion our selues to liue as
the seruauntes of God, and not after our own lustes.
The wayghe rewarde of rygh̄teousnes and synne.

CAPI. VI.

A What shall we saye then? Shall we con-
tinue in synne, that there maye be abun-
dance of grace? God forbyd. How shall
we that are deed as touchyng synne, liue any
longer therin? ✠ Remembre ye not that al
we which are baptysed in the name of Je-
su Christe, are baptised to dye with hym?
We are buryed with him by baptysme for to
dye, that lykewyse as Christe was raysed vp
from deth by the glory of the father, euen so
we also shulde walke in a newe lyfe. For yf we
be grafte in deth lyke vnto him: euen so must
we be in the resurrection. This we muste re-
membre, that oure olde man is crucified with
him also, that the body of synne myght vtterly
be destroyed, that henceforth we shulde not
B be seruauntes of synne. For he that is deed, is
iustifyed from synne.

Wherefore yf we be deed with Christ, we be-
leue that we shal liue with him: remembryng
that Christ, beynge once raysed from deth, dy-
eth no more. Deth hathe no more power ouer
hym. For as touchyng that he dyed, he dyed
concernyng synne, onys. And as touchyng
that he liueth, he liueth vnto God. Likewise
ymagen ye also, that ye are deed concernyng
synne, but are alyue vnto God thorowe Jesu
Christe our Lorde. ✠ Let not synne reygne
therefore in your mortal bodyes, that ye shulde
therevnto obey in the lustes of it. Neither giue
ye your membres as instrumentes of vnrigh-
teousnes vnto synne, but giue your selues vn-
to God, as they that are alyue from deth. And
giue your membres as instrumentes of rygh-
teousnes vnto God. Let not sinne haue power
ouer you: for ye are not vnder the lawe, but
vnder grace.

What then? Shall we synne, because we
are not vnder the lawe, but vnder grace? God
forbyd. ✠ Remembre ye not that to whome
so euer ye commyt your selues as seruauntes
to obey, his seruauntes ye are to whome ye o-
bey: whether it be of synne vnto deth, or of o-
bedience vnto righteousnes? God be thanked,
that where as ye were the seruauntes of synne,
ye haue now obeyed with hert vnto the forme
of doctryne wherevnto ye were deliuered. Ye
are then made free from synne, and are become
seruauntes of rygh̄teousnes. ✠

✠ I speke after mans fashion, because of the
infirmitie of your flesshe. For as ye haue giuen
your membres, seruauntes to vnclennes and
to wickednes, runninge out of one wickednes
in to an other: euen so nowe giue your mem-
bres seruantes vnto righteousnes, that ye may
be sanctifyed. For when ye were the seruantes
of syn, ye were not vnder rygh̄teousnes. What
fruite had ye then, in the thynges whereof ye
are nowe ashamed? For the ende of them is
deth. But now beynge deliuered from synne,
and made seruantes of God: ye haue your
fruite to be sanctified, and the ende euerlasting
lyfe, for the rewarde of synne is dethe: but e-
ternall ✠ lyfe is the gyfte of God, thorowe
Jesu Christ our Lorde.

¶ Christe hath deliuered vs fromte the lawe and
death. Paule sheweth what the flesshe and out-
warde man is, and calleth it the lawe of the mem-
bres.

CAPI. VII.

R Emembre ye not brethren (I speake to A
them that knowe the lawe) howe that
the law hath power ouer a mā as long
as it endureth? For the woman, which is sub-
iect to an husbande, is bounde by the lawe to
the man as longe as he liueth. Yf the man be
deed, she is loosed from the power of the man.
So then, yf whyle the man liueth she couple
her selfe with an other man, she shall be coun-
ted wedlocke breaker. But yf the man be deed
she is free from the lawe, so that she is no wed
locke breaker, though she couple her selfe with
an other man.

Euen so ye my brethren, are deed concernyng
the lawe by the body of Christ, that ye shulde
be coupled to an other (I meane to him that
is risen agayne from dethe) that we shulde
bringe forthe fruite vnto God. For when we D
were in the flesshe, the lustes of synne which
were stired vp by the lawe, reigned in our mē-
bres, to bring forth fruite vnto deth. But now
are we deliuered from the lawe, and deed from
that wherevnto we were in bondage, that we
shulde serue in newnes of spirite, and not in
oldnes of the letter.

What shal we say then? is the lawe synne?
God forbid, but I knew not what synne ment,
but by the law. For I had not knowen what
lust had ment, except the law had said, ✠ thou
shalt not lust. But synne takynge an occasion
by the cōmaundment wrought in me all ma-
ner of concupiscence. For without the law, syn
was deed. I lyued without lawe. But when
the commaundment came, synne reuiued, and
I was deed. And the very same cōmaundment
which was ordeyned vnto lyfe, was founde
to be with me an occasion of dethe. For synne
toke occasion by the meanes of the commaūde-
ment, and so disceyued me, & by the same slew
me.

¶ To dye vn-
to lyfe is, not
to obey the ly
stes and con
cupiscēces of
synne.

me. Wherfore the lawe is holy, and the commaundement holy, iust, and good.

Was that then whiche is good made deth vnto me? God forbyd. Nay, synne was dethe vnto me, that it myghte appeare howe that synne by that whiche is good, hadde wrought deathe in me: to thintent that synne through the commaundement, myghte be out of measure synfull. For we knowe that the lawe is spirituall, but I am carnal, solde vnder synne, because I wote not what I do. For what I wolde, that do I not: but what I hate, that do I. If I do nowe that whiche I wolde not, I graunt to the law that it is good. So then nowe, it is not I that doo it, but synne that dwelleth in me. For I knowe that in me (that is to saye in my flesh) dwelleth no good thing. For, to will, is present with me: but to performe that whiche is good, I fynde not. For I doo not that good thyng which I wolde, but that euyll do I, whiche I wolde not. So yf I do, that I wold not, then is it not I that do it, but synne that dwelleth in me. I fynde then by the lawe, that when I wolde do good, euyll is at hande. For I delyte in the lawe of God, concernynge the inwarde man. But I se an other lawe in my membres, rebellynge agaynst the lawe of my mynde, and subduynge me vnto the law of synne, which is in my membres. O wretched man that I am, who shal deliuer me from this body of deth? I thanke god through Iesu Christ our Lorde. So then the selfe same I in my mynde serue the lawe of God, and in my flesshe the lawe of synne.

¶ The lawe of the spirit geueth lyfe. The spirite of God maketh vs Goddes children and heyres with Christe. The aboundaunt loue of God can not be seperated.

CAPI. VIII.

THere is then no damnacyon to them which are in Christ Iesu, whiche walke not after the flesshe, but after the spirite. For the lawe of the spirite that bringeth lyfe through Iesu Christe, hathe enfraunchised me from the law of synne and deth. For what the lawe coulde not doo, in as moche as it was weyke because of the flesh: that performed god, & sent his sonne in the likenes of synfull flesshe, and by & synne damned synne in the flesh, that the rightousnes whiche is requyred of the lawe myght be fulfylled in vs, which walke not after the flesshe, but after the spirite.

For they that are flesshly, are flesshly mynded. But they that are gostly, are gostly mynded. For to be carnally mynded, is deth. But to be spiritually mynded is lyfe and peace. For because that & flesshly mynde is enmitie agaynst God, for it is not obedient to the lawe of god neither can be. Now, they that are in the flesh can not please God.

But ye are not gyuen to the flesshe, but to the spirite: yf so be the spirite of God dwell in you. Yf there be any man that hath not the spirite of Christe, the same is none of his. yf Christ be in you, the bodye is dead because of synne, but the spirite is lyfe for ryghtousnesse sake. Wherfore yf the spirite of him that rayled vp Iesu from deth, dwell in you: euen he that rayled vp Christ from deth, shal quicken your mortall bodyes, because that his spirite dwelleth in you.

Therfore brethren we are nowe bettres, not to the flesshe, to lyue after the flesshe. For yf ye lyue after the flesshe, ye muste dye. But yf ye mortifye the dedes of the bodye, by the helpe of the spirite ye shall lyue. For as many as are led by the spirite of God, are the sonnes of God. For ye haue not receyued the spirite of bondage to feare any more, but ye haue receyued the spirite of adoption, whereby we crye Abba father. The same spirite certifieth our spirite, that we are the sonnes of god. yf we be sonnes, we are also heyres, the heyres I meane of God, and heyres together with Christ, if so be we suffre together, that we may be glorified together.

For I suppose that the afflictions of this life, are not worthy of the glory which shal be shewed vpon vs. For the feruent desyre of the creature, abydeth lokyng when the sonnes of God shall appere, because the creature is subdued to vanite not wyllyngly but for his will which subdueth it in hope. For the verye creature shall be delyuered from the bondage of corruption in to the glorious libertie of the sonnes of God. For we know that euery creature groneth with vs also, and trauayleth in payne, euen vnto this tyme.

Not it onely, but euen we also whiche haue the fyrste frutes of the spirite, mourne in our selues, waytynge for the adopcyon the deliuerance of our bodyes. For we are saued by hope. But hope that is sene is no hope. For how can a man hope for that whiche he seeth? But yf we hope for that we se not, then do we with pacience abyde for it.

Likewyse the spirite also helpeth our infirmyties. for we knowe not what to desyre as we ought, but the spirite maketh intercession myghtyly for vs with gronynges, whiche can not be expressed with tonge. And he that sercheth the herres, knoweth what is the meanyng of the spirite: for he maketh intercession for the saynctes accordynge to the pleasure of God.

For we know that all thinges worke for & best vnto them that loue god, which also are called & of purpose. For those whiche he knew before, he also ordeyned before that they shold be made fashioned vnto the shape of his sonne, that he myght be the fyrste begotten sonne amonge many brethren. And whom he appoynted before, them also he called. And which he called, them also he iustified, which he iustified them he also glorified.

What shall we then saye to these thinges? If God be on our syde: who can be against vs? Which spared not his owne sonne, but gaue hym for vs all: howe shall he not with hym gyue vs all thynges also? Who shal laye any thyng to the charge of Gods chosen? it is god that iustifyeth: who then shall condempne? it is Christ which is dead, yea rather which is risen agayne, which is also on the ryghte

a Adopcion is the inheritaunce promised by grace.

b God chefely of his owne goodnes and mere grace calleth vnswares the Gospell: iustifieth thorow faith and glorifyeth thorow good workes.

harde of God, and maketh intercession for vs.

Who shal seperate vs from the loue of God? shall tribulation? shall anguyshe? shall persecution? shall hunger? shall nakednesse? shall perell, shall the swerde? As it is wrytten: for thy sake are we killed all daye longe, and are counted as sheepe appoynted to be slayne. Nevertheles, in all these thynges we ouercome stongly thorowe his helpe that loued vs. For I am sure, that neyther deth neither lyfe, neither aungels, nor rule, ne power, neither thynges present, ne thyngs to come, neither highth neither lowth, neither any other creature shal be able to parte vs frome the loue of God, whiche is in Christ Jesu our Lorde.

¶ Paul complayneth vpon the harde hertes of the Jewes that wolde not receyue Christe, and howe the heythen are chosen in theyr stede.

CAPI. IX.

I Save the truthe in Christe, and lye not, in that wherof my conscience beareth me witnes in the holy ghost that I haue great heuynes, and continuall sorowe in my herte For I haue wysshed my selfe to be cursed frome Christ, for my brethren and my kynsmen pertaynynge to the fleshe, whiche are the Israelytes. To whom pertayneth the adoption, and glory, and the couenauntes, and the law that was gyuen, and the seruyce of God, and the promyses: whose also are the fathers, and of whome (as concernynge the fleshe) Christe came, whiche is God ouer all, blessed for euer. Amen.

I speke not of these thynges as though the worde of God had take none effecte. For they are not all Israelytes which came of Israel: neyther are they all children, because they are the seed of Abraham. But in Isaac shall thy seed be called: that is, they which are the children of the fleshe, are not the children of god. But the children of promesse are counted thy seed. For this is a worde of promyse: * about this tyme wyll I come, and Sara shall haue a sonne.

Neyther was it so with her onely, but also when Rebecca was wt chylde by one, I meane by our father Isaac, er the children were borne, when they had neither vne good ne bad: that the purpose of god, which is by election, might stande, it was sayd vnto her, not by the reason of workes, but by grace of the caller: the elder shall serue the yonger. As it is wrytten: Jacob he loued, but Esau he hated. What shal we saye then? Is there any vnrighteousnes wt God. No, not so. For he sayth to Moses: I wil shewe mercy, to whome I shewe mercye: and wyll haue compassion on whome I haue compassion. So lieth it not then in a mans wyl or rennyng, but in the mercy of God. For the scripture sayth vnto Pharao, euen for this same purpose haue I stered the vp, to shewe my power on the, and that my name myght be declared thorowoute all the worlde. So hath he mercy on whom he wyll, and whom he wyll, he maketh harde herted.

Thou wylt saye then vnto me: why then blameth he vs yet? For who can resiste his wyll? But O man, what arte thou which disputest with God? Shall the worke say to the worke man: why hast thou made me on this fashion? Hath not the potter power ouer the clay, euen of the same lompe to make one vessell vnto honoure, and an other vnto dishonoure? That if God willynge to shew his wrath, and to make his power knowen suffered with longe pacience the vessels of wrath ordeyned to damnation, that he myght declare the ryches of his glorye on the vessels of mercye, whiche he had prepared vnto glorye: that is to saye, vs whiche he called, not of the Jewes onely, but also of the gentyls. As he sayth in Ose: I wyll call them my people which were not my people: and her beloued which was not beloued. And it shall come to passe in the place where it was sayd vnto the, ye are not my people: that there shalbe called the chyldren of the lyuynge God.

But Esay cryeth for Israel, thoughe the nombre of the chyldren of Israel be as the sande of the see yet shall but a remnaunte be saued. He fynysheth the worde verely, and maketh it shorte in rygh twysnes. For a shorte worde wyl God make on erth. And as Esaye sayde before: onles the Lord of Sabaoth had lefte vs seede, we had bene made as Sodoma and hadde bene lyhened to Gomorra.

What shall we saye then? We say the gentyles whiche folowed not rygh twysnes haue ouertaken rygh twysnes: I meane the rygh twisnes whiche commeth of fayth. But Israel which folowed the lawe of rygh tewysnes, couldo not attayne vnto the lawe of rygh tewysnes. And wherfore: Because they soughte it not by fayth: but as it were by the workes of the lawe. For they haue stombled at the stombynge stone. As it is wrytten: Beholde I put in Sion a stombynge stone, and a rocke whiche shall make men fall. And none that beleue on him, shalbe ashamed.

¶ The vnfaythfulnes of the Jewes. Two maner of rygh teousnes.

CAPI. X.

BRethren, my hertes desyre and prayer to God for Israel, is, that they myght be saued For I beare the recorde they haue a feruent mynde towardes God, but not accordynge to knowledge For beyng ignorannt of the rygh teousnes whiche is alowed before God, and goynge aboute to stablysshe their owne rygh teousnes they are not obedient vnto the rygh teousnes whiche is of value before God. For Christe is the ende of the lawe, to iustyfye all that beleue.

Moses describeth the rygh teousnes which commeth of the lawe, that the man whiche doth the thynges of the lawe, shal lyue therin. But the righteousnes which cometh of fayth, speaketh on this wyse: Say not in thine hert, who shall ascende in to heauen (that is nothynge els then to fetche Christ downe) Ether who shal descende in to the depe? (that is nothynge elles but to fetche vp Christ frome deathe.) But what sayth the scripture? The worde

wo:de is nyghe the, euen in thy mouth and in thyne herte.

This wo:de is the wo:de of fauthe whiche we p:eache. Fo: if thou shalt knowiege with thy mouth that Iesus is the Lo:de, and shalt beleue with thyne hert, that God rayfed him vp fro:me deathe thou shalt be fafe. † Fo: ꝓ belefe of the hert iuftifieth, and to knowiege with the mouth, maketh a man fafe. Fo: the fcripture fayth: Who fo euer beleueth on him fhall not be afhamed.

C There is no differrence betwene the Iewe & the Gentyle. Fo: one is Lo:de ouer all, whiche is ryche vnto al that cal on him. Fo: who fo euer fhall call on the name of the Lo:de, fhalbe fafe. But how fhall they call on hym, on whome they beleued not? how fhall they beleue on him, of whom they haue not herde? how fhal they heare without a p:eacher? And how fhall they p:eache * except they be fent? As it is written: * Howe beautyfull are the fete of them, whiche bynge glad tydinges of peac, and bynge glad tydinges of good thin ges. But they haue not all obeyed the Gof pell. Fo: Elay fayth: * Lo:de who fhall be leue oure fayenges? So then fauth commeth by hearynge, and hearynge, by the wo:de of God. But I afke: haue they not herde? * No wubte, their founde wente oute into all landes: and their wo:des into the endes of ꝓ wo:lde. ꝓ

But I demaunde, whether Iferael ꝓd knowe o: not? Fuft Moles fayth: * I will p:ouoke you to enuy, by them that are no pe ple, and by a folyfhe nacion I wil anger you. Elay after that, is bolde, and fayth: * I am founde of them that fought me not, and haue appered to theym, that afked not after me. And againft Iferael he fayth: * All daye longe haue I ftretched fo:th my handes vnto a peo ple that beleueth not, but fpeaketh againfte me.

C All the Iewes are not caft awaye, therfore Paul warneth the Gentyls that be called, not to be hygh mynded nor to defpyfe the Iewes, fo: the iudgmen tes of God are depe and fecrete.

CAPI. XI.

I Saye then: Hath God caft awaye his peo ple? God fo:byd. Fo: euen I am an Ifra elite, of the feed of Abraham, & of the tribe of Ben Iamin. God hath not caft awaye his people whiche he knewe before. Eyther wote ye not what the fcripture fayth by the mouth of Helias, how he maketh interceffio to God againfte Iferael, fayenge? * Lo:de they haue kylled thy Prophetes, & dygged downe thyne altars: and I am left onely, and they fehe my lyfe. But what fayth the aunfwere of God to hym agayne? I haue referued vnto me fe uen thoufande men, whiche haue not bowed the knee to Baal. Euē fo at this tyme is there a remnaunt left thorow the electio of grace. If it be of * grace, then is it not of wo:kes. Fo: then were grace no more grace. If it be of wo:kes, then is it no more grace. Fo: then were defcrupnge no lenger deftrunge. What then? Iferael hath not obtayned ꝓ he fought, No but yet the election hathe obtayned it. The remnaunt are blynded, accordynge as it is written: * God hath geuen the the fpirit of vnquietnes, eyes that they fhulde not fe, and eares that they fhulde not heare, euen vn to this daye. * And Dauid fayth: Let their table be made a fnare to take theym with all, and an occafion to fault, and a rewarde vnto them. Let their eyes be blynded that they fe not: and euer bowe bowne their backes.

I faye then: haue they therfore ftombled, that they fhulde but fault onely? God fo:byd: but thorow their fault is faluacion hap pened vnto the gentyls, to p:ouoke the with. Wherfore yf the fault of them, be the riches of the wo:lde: and the mynifhynge of them the ryches of the gentyles: how moch mo:e fhulde it be fo, yf they all beleued. I fpeake to you Gentyles, in as moche as I am the A poftle of the Gentyles, I wil magnifie myne office, that I might p:ouoke them which are my flefhe, and myght fauc fome of them. Fo: yf the caftynge awaye of them, be the reconci lynge of the wo:lde: what fhall the receyp tynge of them be, but lyfe agayne from dede? Fo: yf the begynnynges be holy, ꝓ hole heepe is holy. And yf the rote be holy, the braunches are holy alfo.

Thoughe fome of the braunches be broken of, and thou beynge a wylde olyue tree, arte graft in amonge them, and made partaker of the rote and fatnelle of the Olyue tree, boaft not thy felfe againfte the braunches. Fo: yf thou boaft thy felfe, remember that thou bea reft not the rote, but the rote the. Thou wilt fayne then: the braunches are broken of, that I might be graffe in. Thou fayeft well: be cauſe of vnbelefe they are broken of, & thou ftandeft ftedfaft in fauth. Be not of an hawte mynde, but feare fythe God fpared not the naturall braunches, leaft haply he alfo fpare not the.

Beholde the kyndnelle and rygo:oufnes of God: on them whiche fell, rygo:oufnes: but towarde the, kyndnes: yf thou continue in his kyndnelle. O: elles thou fhalt be hewen of, and they yf they abyde not ftyll in vnbe lefe, fhalbe grafted in agayne. Fo: God is of power to graffe them in agayne. Fo: yf thou waft cut out of a naturall wilde olyue tree, & waft grafted contrary to nature in a true Olyue tree: how moche mo:e fhall the natural braunches be grafted in their owne olyue tree agayne

I wolde not that this myfterye fhoulde be hyd fro:me you my bzethren, leaft ye fhulde be wyfe in your owne conceytes, fo: as moche as blyndnelle is partely happened in Iferael, tyll the fulnes of the Gentyles be come in: and fo all Iferael fhalbe fawed. As it is written: * There fhall come out of Syon he that with delyuer, and fhall turne awaye the vngodlyf nelle of Jacob. And this is my p:omyfe vnto them, when I fhall take awaye their fynnes. As concernyng the Gofpel they are enemies fo: your fakes: but as touchinge the election they are loued fo: the fathers fakes.

Fo

For the gyftes & callynge of God are suche that it can not repent hym of them: for as ye in tyme past haue not beleued God, yet haue now obtayned mercy thorow their vnbeleffe: euen so now haue they not beleued the mercy whiche is happened vnto you, that they also maye obtayne mercy. God hath wrapped all nacyons in vnbeleffe, that he might haue mercy on all.

O the depenes of the ryches and wysdome, and knowledge of God: howe vnsercheable are his iudgementes, and his wayes vntraceable? For who hath knowen the mynde of ℌ Lorde? Or who was his counsellour? either who hath gruen vnto him fyrst, that he might be recompensed agayne? For of him, and thorow him, and for him are all thinges. To him be glory for euer Amen.

¶ The swete conuersacion, loue, and workes of suche as beleue in Christ.

CAPI. XII.

I ✣ Beseche you therfore brethren, by the mercyes of God, that ye make your bodies a quycke sacrifice, holy acceptable to God: your reasonable seruice, and be not fashion your selues vnto this worlde: but be ye transformed, by the renuynge of your myttes, ℌ ye maye fele what is the good, the acceptable and perfecte will of God. For I saye (thorowe the grace gruen vnto me) to euery man amonge you, that no man esteme of him selfe more then becommeth him to esteme, but that he esteeme ly iudge of him selfe, accordynge as God hath parted to euery man the measure of Faith.

As we haue many membres in one body, & all membres haue not one office: so we beinge many, are one body in Christ, and euery man amonge our selues, one an others membres. ℌ ✣ Seynge that we haue dyuers gyftes accordinge to the grace that is gruen vs: yf anye men haue the gyft of Prophesy, let him haue it that it be ageringe vnto the faith. Let him that hathe an office, wayte on his office. Let him that teacheth, take hede to his doctrine. Let him that exhorteth, gyue attendaunce to his exhortation. If any man gyue, let him do it with singlenes. Let him that ruleth, do it with dylygence. If any man shewe mercy, let him do it with cheerfulnesse. Let loue be vnfayned. Hate that is euyll, and cleaue vnto that is good. Be kynde one to an other with brotherly loue. In geuynge ♁ honour, preuent one an other. Let not that dulynesse which ye haue in hande be tedious to you. Be feruente in the spyrit. Applye your selues to the tyme. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the holy, and be redy to harborowe. Bleffe them whiche persecute you: bleffe but curse not. Be merry with them that are merry. Weepe with them that wepe. Be of lyke affection one to an other. Be not hyghe mynded but make youre selues egall, to them of the lower sorte. ℌ ✣ Be not wyse in youre owne opinions. Recompence to no man euyll for euyll. Prouyde afore hande thinges honeste in the sight of all men. If it be possible, how be it, of your parte haue peace with all men. Dere ly beloued auenge not your selues, but gyue place to wrathe. For it is written: ✣ Vengeaunce is myne, ♁ will acquyte, saythe the Lorde.

Therfore yf thyne enemy hunger, fede him: yf he thurst gyue him drinke. For in so doinge thou shalt heape ✣ coles of fyre on his heed. Be not ouercome of euyll: but ouercome euyll with good. ℌ

¶ The obedience of men vnto theyr rulers. Loue fulfylleth the lawe. It is nowe no tyme to folowe the workes of darckenes.

CAPI. XIII.

LEt euery soule submit him selfe vnto the auctorite of the hyer powers. For there is no power but of God. The powers that be, are ordyned of God. Who so euer therfore resysteth power, resysteth the ordynaunce of God. And they that resiste, shal receyue to them selues damnacion. For rulers are not to be feared for good workes, but for euil. Wilt thou be without feare of the power? Do well then: and so shalt thou be prayed of the same. For he is the minister of God, for thy welthe. But yf thou do euyll, then feare: for he beareth not a sweorde for nought, but is the minister of God, to take vengeaunce on them that do euyll. Wherfore ye must needes obaye not for feare of vengeaunce onelye: but also because of conscience. And euen for this cause paye ye tribute. For they are Gods ministers, seruinge for the same purpose.

Gyue to euery man therfore his duetie: tribute to whome tribute belongeth: custome to whome custome is due: feare to whome feare belongeth: honoure to whome honoure pertayneth.

✣ Owe nothynge to any man: but to loue one an other. For he that loueth an other, fulfilleth the lawe. For these commaundmentes ✣ Thou shalt not commit aduoutrye: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false wytnes: Thou shalt not desyre and so forth (yf there be any other commaundemente) they are all comprehended in this sayenge: ♁ Loue thyn neyghbour as thy selfe. Loue hurteth not his neyghbour. Therfore is loue the fulfyllynge of the lawe. ℌ

✣ This also we knowe, ♁ meane the season, how that it is tyme, that we shuld nowe awake out of slepe. For now is our saluacyon neerer then when we beleued. The nyght is passed / and the daye is come nyghe. Let vs therfore cast awaye the dedes of darckenesse, & let vs put on, the armeure of lyghte. Let vs walke honestlye as it were in the daye lyght: not in eatynge and dronkynge: neyther in chamburynge and wantonnes, neither in strife and enuyenge: but put ye on the Lorde Iesus Christ. ℌ And make not prouysyon for ♁ flesh, to fulfill the lustes of it.

¶ The

¶ The weake ought not to be despised. No man shulde offende anothers conscience. Against, for outwarde thynges shulde no man condemne an other.

CAPI. XIIII.

A HIm that is weake in the faithe, receyue vnto you, not in disputinge and troublinge his conscience. One believeth þ he maye eate all thinge. An other whiche is weake, eateth herbes. Let not him that eateth, despise him that eateth not. And let not him which eateth not, iudge him that eateth. For God hath receyued him. What art thou that iudgest an other mans seruaunt? Whether he stande or falle, that pertaineth vnto his master: yea, he shall stande. For God is able to make him stande.

This man putteth difference betweene daye and daye. An other man counteth all dayes a lyke. He that no man wauer in his owne meanynge. He that obserueth one daye more then an other, doth it for the Lordes pleasure. And he that obserueth not one daye more the another, doth it to please the Lorde also. He that eateth, doeth it to please the Lorde, for he geueth God thankes. And he that eateth not, eateth not, to please the Lorde withall, and gyueth God thankes. For none of vs lyueth his owne seruaunt: neyther doth any of vs dye his owne seruaunte. Yf we lyue, we lyue to be at the Lordes will. And yf we dye, we dye at the Lordes will. Whether we lyue therfore or dye, we are the Lordes. For Christ therfore dyed and rose againe, and reuyued that he myghte be Lorde, bothe of dead and quycke.

But why dost thou then iuge thy brother? Other why doest thou despise thy brother? We shalbe all brought before the iudgement seate of Christ. For it is written: * As truly as I lyue, saythe the Lorde, all knees shall bowe to me, and al tongues shal giue knowledge to God. So shall euery one of vs giue accomptes of him selfe / to God. Let vs not therfore iudge one an other any more.

But iudge this rather, that no man put a stomblynge blocke or an occasion, to fall in his brothers waye. For I know and am full certefyed in the Lorde Iesu, that there is nothynge comen of it selfe: but vnto him that iudgeth it to be comen: to him is it comen. Yf thy brother be greued with thy meat, now walkeste thou not charitablye. Destroye not him with thy meat, for whome Christ dyed. Caule not your / treasure to be euyll spoken of. For the kyngdome of God is not meate & drynke: but ryghtwysnesse, peace, and ioye in the holy ghost. For who so euer in these thinges seruyth Christ, pleased well God, and is commended of men.

Let vs folowe the thinges which make for peace, and thinges wherwith one maye edifye an other. Destroye not the worke of God for a lytle meates sake. All thinges are pure: but it is euyll for that man, whiche eateth with hurte of his conscience. It is good neyther to eate flesshe, neyther to drynke wyne, neyther any thynge, wherby thy brother stombleth, either falleth, or is made weake. Haste thou faith? haue it with thy self before God. Happy is he that condemneth not him self in that thinge which he alloweth. For he that maketh conscience, is damned yf he eate: because he doth it not of faith. Now, what so euer is not of faith, is synne.

To vs against conscience is to doubte. And all that is not of faythe is synne.

¶ The infirmite and frayines of the weake ought to be borne with all ioye and kyndnes, after the exemple of Christe.

CAPI. XV.

WE which are stronge, ought to beare þ fraylte of them which are weake, and not to plonde in our owne commodites. Let euery man please his neyghbour vnto his welth and edifyenge. Christ pleased not him selfe: but as it is written. * The rebukes of them which rebuked the, fel on me. ✣ What so euer thinges are written afore tyme, are written for our learninge, that we thorow pacyence and comforte of the scripture, might haue hope.

A He is stronge that can beare another mans weakenes. Phil. 2. b.

The God of pacyence and consolacio, graue vnto euery one of you, that ye be lyke myn-ded one towardes an other after the exemple of Christ Iesu: that ye all agreynge together, maye with one mouth prayse God the father of our Lorde Iesu. Wherfore receyue ye one an other as Christe receyued vs, to the prayse of God. But this I say that Iesus Christ was a minister of the circumcision for the trouthe of God, to confirme the promyses made vnto the fathers. And let the gentyles prayse God for his mercy, as it is writt: * For this cause I will prayse the amonge the Gentyles, and synge in thy name. And agayne he sayth: reioyce ye gentyls with his people. And agayne: Prayse the Lorde all ye gentyles, and laude him all nacions. And in an other place Esaye sayth: * There shall be the rote of Jesse, and he that shall ryse to raygne ouer the gentyls: in him shall the gentyles trust. The God of hope fyll you with all ioye and peace in beleuinge: that ye maye be ryche in hope, thorow the power of the holy ghost. ✣

B

C Psal. xvii. b. ii. Reg. xxii. b. Psalm. xc. a.

* Esaye xi. c.

I my selfe am full certified of you my brethren, that ye your selues are full of goodnes and fylled with al knowledge, and are able to exhorte one an other. Neuertheles, brethren, I haue somewhat boldely written vnto you, as one that putteth you in remembraunce, thorowe the grace that is giuen me of God: that I shulde be the minister of Jesu Christ amonge the gentyls, and shuld minister the glad tydinges of God, that the gentyls myght be an acceptable offeringe, sanctified by the holy ghost. I haue therfore wherof I maye reioyce in Christ Iesu, in the thinges which pertayne to god. For I dare not speake of any of the thinges which Christ hath not wrought by me, to make the gentyls obedient with worde and dede, in mighty signes & wonders, by the power of the spirite of God: so þ from Jerusalem and the coastes round about vnto Illyricum, I haue fylled all countreyes with the glad tydinges of Christ.

D

So

So haue I enforced my self to preache the Gospell, not where Christ was named, least I shulde haue buylt on an other mans foundacion: but as it is wrytten: * To whom he was not spoken of, they shall se: and they that herde not, shall vnderstande. For this cause I haue bene oft let, to come vnto you: but now for as moche as I haue no more to do in these countreyes, and also haue bene desyrous many yeares to come vnto you, when I shal take my iourney into Spayne, I wil come to you. I truste to se you in my iourneye, and to be brought on my way thytherwarde by you, after that I haue somewhat reioysed in you.

Nowe goo I vnto Ierusalem, and ministre vnto the saynctes. For it hath pleased theym of Macedonia and Achaia to make a certayne distribucion vpon the poore saynctes which are at Ierusalem. It hath pleased them verely, and their debters are they. For yf the gentyles be made partetakers of their spirituall thinges, their duety is to minister vnto them in carnall thinges. When I haue performed this, and haue brought them this fruite sealed I wil come backe agayn by you into Spayne. And I am sure whe I come, that I shal come with aboundance of the blessinge of the Gospell of Christ. I beseche you brethren for our Lorde Iesu Christes sake, and for the loue of the spirite, that ye helpe me in my busynesse w your prayers to God for me, that I maye be delyuerred frome them whiche beleue not, in Iewry, and that this my seruice, whiche I haue to Ierusalem, maye be accepted of the saynctes, that I maye come vnto you with ioye, by the wyll of God, and maye with you be refreshed. The God of peace be with you: Amen.

¶ A chapter of salutacions. He warneth them to beware of mens doctryne, and commendeth vnto the certayne godly men, that were louers and brethren in the trouth.

CAPI. XVI.

I Commende vnto you Phebe our sister (whiche is a minister of the congregation of Cenchrea) that ye receyue her in the Lorde, as it becommeth saynctes, and that ye assiste her in what so euer busynes, she nedeth of youre ayde. For she hath succered many, and myne owne selfe. Greete Priscilla and Aquila my helpers in Christ Iesu, which haue for my lyfe layde downe their owne neckes. Vnto which not I onely gyue thankes, but also the congregacion of the Gentyles. Lykewyse greete the congregation that is in their house. Salute my welbeloued Epenetus, which is the * first fruite that is † fyrst that was conuerted to god of Achaia. Greete Mary which bestowed moche labour on vs. Salute Andronicus & Iunias my cosyns, whiche were prysoners with me also, whiche are well taken amonge the Apostles, and were in Christ before me. Greete Amplias my beloued in the Lorde. Salute Urban oure helper in Christ, and Stachis my beloued. Salute Apelles approued in Christ. Salute them whiche are of Aristobolus houshold. Salute Herodion my kynsman. Greete them of the houshoulde of Narcissus, which are in the Lorde. Salute Tryphena and Tryphosa, which women dyd labour in the Lorde. Salute the beloued Persis, whiche laboured moche in the Lorde. Salute Rufus chosen in the Lorde, & his mother & myne. Greete Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. Salute Philologus and Iulia, Nereus and his sister, & Olympha, and all the saynctes whiche are w them. Salute one an other with an holy kisse. The congregations of Christ salute you.

I beseche you brethren, marke them which cause diuision, and gyue occasions of euyll, contrary to the doctryne which ye haue learned and auoyde them. For they that are suche, serue not the Lorde Iesus Christe: but their owne bellyes, and with swete preachynges & flatterynge wordes, deceyue the hertes of the innocentes. For your obedience extendeth all me. I am glad surely of you. But yet I wold haue you wyse vnto that which is good, and to be innocent as concernyng euyl. The God of peace treade Satan vnder your feete shortly. The grace of oure Lorde Iesu Christe, be with you.

Timotheus my worke felowe, and Lucius and Iason, and Sopater my kynsmen, salute you. I Tertius salute you, which wrote this Epistle in the Lorde. Gaius myne hoste, and the hoste of all the congregacions, saluteth you. Erastus the chamberlayne of the cyte saluteth you. And Quartus a brother saluteth you. The grace of our Lorde Iesu Christe, be with you all: Amen.

To him that is of power to establyshe you accordynge to my Gospell and preachynge of Iesus Christ in reuelacion of the mysterye which was kept secret sythens the world began, but nowe is opened by the scriptures of Prophesy at the commaundemente of the euerlastynge God, to stere vp obedyence to the faith publyshed among all nacyons: To the same God, which alone is wyse, be prayse thorow Iesu Christ, for euer. AMEN.

¶ To the Romayns.

¶ Sent from Corinthum by Phebe she that was the minister vnto the congregacion at Cenchrea.

*.

¶ The fyrst Epystle of S. Paul the Apostle, to the Corinthians.

¶ He commendeth the Corinthians, exhorteth them to be of one mynde, and rebuketh the deuision that was amonges them, worldly wysdome is folysshnes before God, yea there is no wysdome but in the despysed crosse of God.

CAPI. I.

PAule by vocacion an Apostle of Jesu Christ thorowe the will of God, and brother Sosthenes.

Vnto the congregacion of God which is at Corinthe.

To them that are sanctified in Christe Jesu, saynctes by callynge, with all that call on the name of our Lorde Jesu Christ in euery place both of theirs and of ours.

Grace be with you, and peace frome God our father, and frome the Lorde Jesu Christ.

I thanke my God alwayes on your behalfe, for the grace of God gruen you by Jesu Christ, that in al thinges ye are made ryche by him, in all kennynge and in all knowlege, euen as the testimony of Jesu Christ was confermed in you, so that ye are behynde in no gyfte, and wayte for the appearynge of oure Lord Jesus Christ which shal strengthen you vnto the ende, that ye maye be blamelesse in the daye of our Lorde Jesu Christ. For God is faithfull, by whome ye are called vnto the felowshyp of his sonne Jesu Christ our Lord.

I beseche you brethren, in the name of oure Lord Jesu Christ, that ye al speake one thing, and that there be no dissencion amonges you: but be ye knytte together in one mynde and in one meanynge: It is shewed me (my brethren) of you, by them that are of the house of Cloe that there is stryfe amonge you. I meane this that commenlye amonge you, one saythe: I holde of Paul: another I holde of Apollo: the thirde, I holde of Cephas: the fourth I hold of Christ. Is Christ deuyded? Was Paul crucyfyed for you? Eyther were ye baptysed in the name of Paul? I thanke God that I baptysed none of you, but Crispus and Gayus, least any shoulde saye that I had baptised in myne owne name. I baptised also the house of Stephana. Furthermore know I not, whether I baptised any man or no.

For Christe sente me not to baptise, but to preache the gospel, not with wysdome of wordes, least the crosse of Christ shulde haue bene made of none effect. For the preachynge of the crosse, is to them that perysshe, folysshnesse: but vnto vs which are saued it is the power of God. For it is written: I will destroye the wysdome of the wyse, and will cast awaye the vnderstandynge of the prudente. Where is the wyse? Where is the scribe? Where is the searcher of this worlde? Hath not God made the wysdome of this worlde, folysshnes?

For when the worlde, thorowe wysdome knewe not God, in the wysdome of God: it pleased God thorowe folysshnes of preachynge to saue them that beleue. For the Jewes require a signe, and the Grekes seke after wysdome. But we preache Christ crucified, vnto the Jewes an occasion of fallynge, and vnto the Grekes folysshnes: but vnto them which are called both of the Jewes and Grekes, we preach Christ, the power of God, and the wysdome of God. For the folysshnes of God, is wyser then men: and the weakenes of God is stronger then men. Brethren loke on your calling, how that not many wyse men after the flesh, not many myghty, not many of hyghe degre, are called: But God hath chosen the foolyshe thinges of the worlde, to confounde the wyse. And God hathe chosen the weake thinges of the worlde, to confounde thinges whiche are myghty. And vyle thinges of the worlde, and thinges whiche are despysed, hathe God chosen, yea and thinges of no reputation, for to bringe to nought thinges of reputacion, that no flesshe shulde reioyce in his his presence. And vnto him pertayne ye, in Christe Jesu, which of God is made vnto vs wysdom, and also ryghtwysnes, and sanctifienge and redemption. That accordynge as it is written: he which reioyseth, shulde reioyce in the Lorde.

¶ It is not eloquence and glorious painted wordes of worldly wysdome, that can edifye and conuerte soules vnto Christe: but the playne wordes of the scripture for they make mencion of him and his crosse.

CAPI. II.

ANd I brethren when I came to you, came not in gloriousnes of wordes, or of wysdome, shewynge vnto you the testimonye of God. Eyther shewed I my selfe, that I knewe any thinge amonge you saue Jesu Christ, euen the same that was crucifyed. And I was amonge you in weakenes, and in feare, and in moche tremblynge. And my wordes, and my preachynge, was not in entysynge wordes of mans wysdome: but in shewing of the spirite and of power that your faith shulde not stande in the wysdome of men but in the power of God.

That we speake of, is wysdome amonge them that are perfecte: not the wysdome of this world, neyther of the rulers of this world (whiche go to nought) but we speake the wysdome of God, which is in mysterye and hyd, whiche God ordeyned before the worlde vnto our glory: which wysdome none of the rulers of this worlde knewe. For had they knowen it, they wolde not haue crucyfyed the Lorde of glory. But as it is written: The eye hathe not seen, and the eare hath not herd neyther haue entred into the hert of man, the thinges which God hath prepared for them that loue him.

But God hath opened the vnto vs, by his spirite. For the spirite searcheth all thinges, yea the botome of Gods secretes. For what man knoweth the thinges of a man: saue the spirite of a man which is within him. Euen so the

the thinges of God knoweth no man, but the spirite of God. Now, we haue not receyued the spirite of the worlde: but the spirite which cometh of God, for to knowe the thinges that are gyuen to vs of God, whiche thinges also we speake, not in the conninge wordes of mans wyldome, but with the conninge wordes of the holy ghost, makynge spirituall comparisons of spirituall thinges. For the naturall man perceyueth not the thinges of the spirite of God. For they are but folyshnes to him. Neyther can he perceyue them, because they are spiritually discerned. But he that is spirituall, discusseth all thinges: yet he him selfe is iudged of no man. + For who knoweth the mynde of the Lorde, eyther who shal informe him? But we vnderstand the mynde of Christ.

¶ Paule rebuketh the sectes and authors therof. Christ is the foundation of his churche. No man ought to reioyce in men, but in God.

CAPI. III.

AND I could not speake vnto you brethren, as vnto spirituall: but as vnto carnall, euen as it were vnto babes in Christe. I gaue you mylke to drinke, and not meate. For ye then were not stronge, no neyther yet are. For ye are yet carnallie. For as longe as there is amonge you, enuying, strife and deuision: are ye not carnall, and walke after the maner of men? As long as one saith I holde of Paul: and another, I am of Apollo, are ye not carnall? What is Paul? What thinge is Apollo? Onely mynisters are they, by whom ye beleued, euen as the Lorde gaue euery man grace. I haue planted, Apollo watered: but God gaue the encrease. So then, neyther is he that planteth any thinge, neyther he that watereth, but God that gaue the encrease. He that planteth, and he that watereth, are neyther better then other. Euery man yet shall receyue his rewarde, according to his labour. We are Gods labourers, ye are Gods husbandry, ye are Gods buylding. According to the grace of God, gyuen vnto me, as a wyse buylder haue I layde the foundacion. And an other buylte thereon. But let euery man take hede how he buyldeth vpon. For other foundacion can no man laye, then that whiche is layde, which is Iesus Christ. If any man buylde on this foundacion, golde, syluer, precious stones: tymber, haye or stobble: euery mans worke shall appeare. For the day shall declare it, and it shalbe shewed in fyre. And the fyre shall trye euery mannes worke what it is. If any mans worke that he hathe buylt vpon abyde, he shal receyue a rewarde. If any mans worke burne, he shal suffre losse, but he shalbe safe him selfe: neuertheles yet as it were thorow fyre.

+ Are ye not ware that ye are the temple of God, and that the spirite of God dwelleth in you? If any man defyle the temple of god him shall God destroye. For the temple of God is holye, whiche temple ye are. Let no man deceyue him selfe. If any man seme wyse amonges you, let him be a fole in this worlde, that he maye be wyse. For the wyldome of this worlde is folyshenesse with God. For it is written: + He compaseth the wyse in their craftynesse. And agayne: + God knoweth the thoughtes of the wyse that they be vayne. Therfore let no man reioyce in men. For all thinges are yours, whether it be Paul, either Apollo, eyther Cephas: Whether it be the worlde, eyther lyfe, eyther deathe, whether they be present thinges or thinges to come: all are yours: and ye are Christes, and Christ is Gods. +

¶ The preachers are but ministers. Iudgement belongeth only vnto God.

CAPI. IIII.

LET men in this wyse esteme vs, euen as the ministers of Christ, and dispolers of the secretes of God. Furthermore it is required of the dispolers that they be founde faithfull. With me is it but a very smal thing that I shuld be iuged of you, eyther of (mans daye) No I iuge not myne owne self. I know nought by my selfe: yet am I not therby iustified. It is the Lorde that iugeth me. Therfore iudge not hinge before the tyme, tyll the Lorde come, which will lighten thinges that are hyd in darcknesse, and open the counsels of the hertes. And then shall euery man haue prayse of god. +

These thinges (brethren) I haue described in myne owne person and Apollos, for youre sakes, that ye myght learne by vs, that no man thinke of him selfe beyonde that which is auouc written: that one swell not against an other, for any mans cause. For who preferreth the? What hast thou, that thou hast not receyued? If thou haue receyued, why reioycest thou, as thoughe thou haddest not receyued it? Now ye are full: now ye are made ryche: ye raygne as kynges without vs: and I wold to god ye dyd raigne, that we might raygne with you.

Me thinketh that god hathe set forthe vs; whiche are Apostles, for the lowest of all, as it were men appointed to death. For we are a galynge stocke vnto the worlde, and to the aungels, and to men. We are foles for Christes sake, and ye are wyse thorow Christ. We are weake, and ye are stronge. Ye are honorable, & we are despised. Euen vnto this daye we hongre and thirst, and are naked, and are bolfeted with fystes, & haue no certayn dwellynge place, and labour, worckynge with our owne handes. We are reuyled, and yet we bielle. We are persecuted, and suffer it. We are cuyll spoken of, and we praye. We are made as it were the fylthynes of the worlde, the of kowynge of al thinges, euen vnto this tyme.

I wryte not these thynges to shame you: but as my beloued sonnes I warne you. For thoughe ye haue ten thousand instructours in Christe: yet haue ye not manye fathers. In Christ Iesu, I haue begotten you thorow the gospell. Wherfore I beseche you to folowe me.

For

For this cause have I sent vnto you Timothe whiche is my dere sonne and faythfull in the Lorde, who shall put you in remembraunce of my wayes whiche I have in Christ, euen as I teache euery where in al congregacions. Some swel as though I wolde come no more at you. But I will come to you shortly, yf God will: and will knowe, not the wordes of them whi che swel, but the power: for the kyngdome of God is not in wordes, but in power. What will ye? Shal I come vnto you with a rod, or els in loue, and in the spirite of meknes?

¶ After what manner Paul curseth the man, that had cõmitted fornicacion with his mother in lawe.

CAPI. V.

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There goeth a commen saying that there is fornicacion amonge you, and such fornicacion, as is not ones named amonge the Gentiles: that one shold have his fathers wyfe. And ye swell, and have not rather sorowed, that he which have done this dede might be put forth of your company. For I verily as absent in body, euen so present in spirite, have determined alredy (as though I were present) b of him that hathe done this dede, in the name of our Lord Jesu Christ, when ye are gathered togither, and my spirite, with the power of the Lorde Jesus Christe, to delyuer hym vnto Sathan, for the destruction of the flesshe, that the spirite maye be saued in the daye of the Lorde Jesu.

Your reioysyng is not good: knowe ye not that a lytle leuen, sowreth the hole lompe of dowe. ✣ Pourge ye therfore the olde leuen that ye maye be newe dowe, as ye are swete breed. For Christ our Easterlambe is offered vp for vs. Therfore let vs kepe holy daye, not w olde leuen, neither with the leuen of malyce and wyckednes: but with the swete breed of purenes and trouthe. ✣

d I wrote vnto you in an Epistle, ✣ ye shulde not accõpany w fornicatours. And I mene not at all of the fornicatours of this worlde, either of the couetous, or of extorsioners, either of the ydolaters: for then muste ye nedes have gone out of the worlde. But now I write vnto you that ye company not togither, if any ✣ is called a brother, be a fornicatour, or couetous, or a worshypper of Jmages, either a cayler, either a dronckerd, or an extorcioner: with him that is suche, se ye eat not. For what have I to do, to iudge them wyth are without? Do ye not iudge them that are within? Them that are without, God shal iudge. Put a way from you that euyll person.

¶ He rebuketh them for goinge to lawe together before the heythen, and reproueth vncleannesse.

CAPI. VI.

a

How dare one of you, hauynge busynes with an other go to lawe vnder the wicked, and not rather vnder the sayntes? b Do ye not knowe that the sayntes shall iudge the worlde? If the worlde shall be iudged by you: are ye vnworthye to iudge small cryses: knowe ye not that we shal iudge the aungels? How moche more may we iudge thinges that pertayne to the lyfe? If ye have iudgementes of worldly maters, take them which are despised in the congregation, & make them iudges. This I saye to your shame. Is there no wyse man amonge you? What, not one at all, that can iudge betwene brother & brother, but one brother goeth to law with an other: and that vnder the vnbeleuers?

Now therfore there is vtterly a faute amonge you, because ye go to lawe one with an other. Why rather suffre ye not wronge? why rather suffre ye not youre selues to be robbed? nay, ye youre selues do wronge, and rob: and that the brethren. Do ye not remembre that the vnrygtyous shall not inherite the kyngdome of God? Be not deceyued. For neither fornicatours, neither worshyppers of ymages neyther whoremongers, neither tenderlynges neither abusers of them selues with the male kynde, neither theues, neither couetous, neyther dronkerdes, neither cursed speakers, neither pyllers, shall inherite the kyngdome of God. And such were ye verily: but ye are washed: ye are sanctified: ye are iustifyed by the the name of the Lorde Jesu, and by the spirite of our God.

c ✣ Sanctyfynge and iustifynge come by Christe & his spirite.

All thynges are lawfull vnto me: but all thynges are not profytable. I may do all thinges, but I wyl be brought vnder no mans power. Meates are ordened for the bely, and the bely for meates: but God shall destroye both it & the. Let not the body be applied vnto fornicacion, but vnto the Lorde, and the Lorde vnto the body. God hathe rayled vp the Lorde, and shall rayse vs vp by his power. ✣ Luther remembre ye not, that youre bodies are the ✣ membres of Christ? shall I now take the membres of Christe and make the membres of an harlot? God forbyd. Do ye not vnderstande, that he which coupleth him selfe with an harlot, is become one body? For two (sayethe he) shall be one flesshe. But he that is ioyned vnto the Lorde, is one spirite.

d ✣ Our bodies are the membres of christ.

Genesis. ii.b.

Flie fornication. All synnes that a man doth, are without the bodye. But he that is a fornicatour, synneth agaynste his owne bodye. Eyther knowe ye not that youre bodyes are the temple of the holy ghost, whiche is in you, whom ye have of God, and howe ye are not youre owne? For ye are derely boughte. Therfore glorifye ye God in youre bodyes, and in youre spirites, for they are Gods. ✣

¶ Of mariage, virginite and wyddowhode.

CAPI. VII.

a

As ✣ concernyng the thinges whereof ye wrote vnto me: it is good for a man not to touche a woman. Neuertheles to auoyde fornicacion, lette euery man have his wife, and let euery woman have her husband. Lette the man geue vnto the wyfe due beneuolence. Likewyse also the wyfe vnto the man. The wife hath not power ouer her owne

bodye: but the husbande. And lyke wyse the husbande hath not power ouer his owne bodye, but the wyfe. Withdrawe not your selues one from another, onlesse it be with consent for a tyme, to geue your selues to fastyng and prayer. And afterwarde come agayne to the same thynge, lest Sathan tempte you for your incontinencie. ✠

B This I saye of fauoure, and not of commaundement. For I wolde that al men were as I my selfe am: but euery man hathe his proper gyft of God, one after this maner, an other after that. I saye vnto the vnmaryed and wydowes: it is good for them if they abyde euen as I do. But yf they can not abstayne, let them mary. For it is better to mary then to burne.

Vnto the maryed commaunde not I, but the Lorde: that the wife seperate not her selfe frō the man. Yf she seperate her selfe, let her remayne vnmaryed, or be reconcyled vnto her husbande agayne. And let not the husbande put awaye his wyfe from him.

To the remnaunt speke I, & not the Lorde.

C Yf any brother haue a wyfe that beleeueth not, yf she be content to dwell with him, let him not put her awaye. And the woman whiche hathe to her husbande an infydell, yf he content to dwell with her, let her not put him awaye. For the vnbeleuyng husbande is sanctifyed by the wyfe, and the vnbeleuyng wife is sanctified by the husbande. Or elles were your children vncleane, but now are they pure. But yf the vnbeleuynge departe, let him departe. A brother or a systher is not in subiection in suche. God hathe called vs in peace. For how knowest thou (o woman) whether thou shalt saue that man or no? Other how knowest thou (o man) whether thou shalte saue that woman or no? but euen as God hath distributed to euery man.

As the Lorde hathe called euery person, so let him walke, and so ordeyn I in al congregations. Yf any man be called being circumcised let him adde nothyng therto. Yf any be called vncircumcised, let him not be circumcised. Circumcision is nothynge, vncircumcision is nothynge, but the kepynge of the commaundementes of God is all together.

✠ Let euery man abyde in the same state wherin he was called. Were thou called a seruaunt? care not for it. Neuertheles yf thou mayst be free, vse it rather. For he that is called in the Lorde beynge a seruaunt, is the Lordes freman. Likewyse he that is called beyng free, is Christes seruaunt. Ye are dearely bought, be not mens seruantes. Brethren, let euery man wherin he is called, therin abyde w God? ✠

As concernyng virgyns, I haue no cōmaundement of the Lorde, yet geue I counsel, as one that hath obteyned mercy of the Lorde, to be faithful. I suppose that it is good for the present necessitie. For it is good for a mā so to be. Art thou bounde vnto a wyfe? seke not to be loosed. Arte thou loosed from a wyfe? seke not a wyfe. But yf thou take a wyfe, thou synnest not. Likewyse yf a virgyn marye, she synneth not. Neuertheles, suche shall haue trouble in ther flesshe, but I fauour you.

This saye I brethren, the tyme is shorte. It remayneth that they whiche haue wyues, be as though they had none, and they that wepe be as though they wepte not, and they that reioyce, be as thoughe they reioyced not: and they that bye, be as though they possessed not: and they that vse this worlde, be as thoughe they vsed it not. For the fashion of this worlde goeth awaye. I wolde haue you without care. The syngle man careth for the thynges of the Lorde, howe he may please the Lorde. But he that hath maried, careth for the thinges of the worlde, howe he maye please his wyfe. There is difference betweene a virgin and a wife. The syngle woman careth for the thynges of the Lorde, that she maye be pure bothe in body, and also in spirite. But she that is maryed, careth for ỳ thinges of the worlde, how she may please her husbande. This speke I for your profite, not to entāgle you in a snare but for that whiche is honest and comly vnto you, and that ye maye quyetly cleue vnto the Lorde without seperation.

Yf any man thynke it vncomly for his virgyn, yf she passe the tyme of maryage, and yf so nede requyre, let him do what he lyketh, he synneth not: let them be coupled in mariage. Neuertheles he that purposeth surely in his herte, hauynge none nede: but hath power ouer his owne wyll: and hath so decreed in his hert, that he wyll kepe his virgyn, doth wel. So then he that ioyneth his virgyn in maryage, dothe well. But he that ioyneth not his virgyn in maryage, doth better. The wyfe is bounde to the lawe, as longe as her husband lyueth. Yf her husband slepe, she is at libertie to marye with whome she wyll, onely in the Lorde, but she is happier yf she so abyde in my iudgement. And I thynke verely that I haue the spirite of God.

¶ He rebuketh them that vse their liberty to the slaunder of other, and sheweth how men ought to behaue them towarde suche as be weake.

CAPI. VIII.

TO speake of thynges dedicate vnto ydols, we are sure that we al haue knowlege. Knowlege maketh a mā swell, but loue edifieth. yf any man thinke that he knoweth any thynge, he knoweth nothyng yet as he ought to know. But if any man loue god, the same is knowen of him. A A lyttle knowlege is to be found in many that haue knowlege.

To speke of meat dedicate vnto ydols, we are sure there is none ydoll in the worlde, and that there is none other God but one. And though there be that are called goddes, whether in heuen, or in earthe (as there be Goddes many, and Lordes many) yet vnto vs is there but one God, whiche is the father, of B whom are all thynges, & we in him, and one Lorde Iesus Christe, by whom are all thynges, and we by him. But euery man hath not knowlege, for some suppose that there is an ydole yll this howre, and eate as a thynge offered vnto the ydole, and so their cōsciences beynge

bryngе yet weyke, are dekyled. Meate maketh vs not acceptable to God. Neyther yf we eate are we the better, neyther yf we eate not are we the worse.

But take he de that your lyberte cause not the weyke to fall. For if some man se the, which the hall knowlege syt at meat in the phylles temple, shal not the conscience of him whiche is weyke, be boldened to eate those thynges which are offered to the pwle? And so thorow thy knowlege shall the weake brother perish for whom Chryste dyed. When ye synne so agaynst the brethren, and wounde theyr weyke consciences, ye synne agaynst Chryste. Wherfore yf meat hurte my brother, I wyll eate no flesshe whyle the worlde standeth, bycause I wyll not hurte my brother.

¶ Loue forbeareth the thinge that he mave do by the law. Aye exhorteth them to runne forth in ꝧ course that they haue begon.

CAPI. IX.

AM I not an Apostle? am I not free? haue I not sene Jesus Christ our lorde? Are ye not my worke in the Lorde? Yf I be not an Apostle vnto other, yet am I vnto you. For the seale of myne apostleshyp are ye in the Lorde. Myne answer to them that aske me, is this. Haue we not power to eate and to drynke? Eyther haue we not power to lede aboute a sister to wyfe, as well as other apostles, and as the brethren of the Lorde & Cephas? Eyther onely I and Barnabas haue not power this to do? Who goeth a warfare any tyme at his owne coste? Who planteth a vineyarde, and eateth not of the frute? Who feedeth a flocke, and eateth not of the mylke?

Saye I these thynges after the maner of men? Or sayde not the lawe the same also? For it is written in the lawe of Moses. Thou shalt not muselt the mouthe of the oxe that treadeth out ꝧ corne. Doth God take thought for oxen? Eyther sayth he it not all together for our sakes? For our sakes vndoubtedly this is wrytten that he whiche eareth sholde eare in hope: and that he which thresheth in hope sholde be partaker of this hope. Yf we sowe vnto you spirituall thinges: is it a great thing yf we repe your carnall thynges? Yf other be partakers of this power ouer you, wherfore are not we rather?

Neuertheles we haue not vsed this power, but suffre all thynges, lest we should hynder the Gospell of Chryste. Do ye not vnderstande, that they which minister in the temple haue theyr lyuyng of the temple? And they which wayt at the auter, are partakers with the auter. Euen so also did the Lorde ordeyn, that they whiche preache the gospell, sholde lyue of the gospell. But I haue vsed none of these thynges.

Neyther wrote I these thynges that it sholde be so done vnto me, for it were better for me to dye, then that any man sholde take this reioysyng from me. In that I preache the gospell, I haue nothynge to reioyse of. For necessitie is put vnto me. Wo is it vnto me yf I preache not the gospell. Yf I do it with a good wyll, I haue rewarde. But yf I do it agaynst my wyll, an office is committed vnto me. What is my rewarde then? Verely that when I preache the gospell, I make the gospell of Chryst free, that I myntse not myne auctorite in the gospell.

He that worketh of loue to his neyghbour hath his rewarde.

For though I be free from all men, yet haue I made my selfe seruaunte vnto all men, that I myght wynne the moo. Vnto the Jewes I became as a Jewe, to wynne the Jewes. To them that were vnder the lawe, was I made as though I had ben vnder the lawe, to wyn them that were vnder the law. To them that were without lawe, became I as though I hadde bene without lawe (when I was not without lawe, as pertaynynge to God, but vnder a lawe as concernynge Christ) to wyn them that were without law. To the weyke became I as weyke, to wynne the weyke. To all thynges I fashioned my selfe to all men, to saue at the leest waye some. And this I do for the gospels sake, that I myght haue my parte therof.

✣ Perceyue ye not that they which renne in a course, runne all, yet but one receyueth the rewarde. So renne, that ye maye obteine. Euery man that proueth masteryes, abstayneth frome all thinges. And they do it to obtayne a corruptible crowne: but we to obteine an vncorruptible crown. I therfore runne, not as at an vncertayne thynge. So fyghte I, not as one that beateth the ayer: but I tame my body, and bryng it in to subiection, lest after that I haue preached to other, I my self should be a caste awaye. ✣

¶ He feareth them with the exemples of the olde testament, and exhorteth them to a godly conuersation.

CAPI. X.

BRethren I wolde not ye shulde be ignorannte of this, howe oure fathers were all vnder a cloud, and all passed thorow the see, and were all baptised vnder Moses, in the cloude and in the see: and dyd all eate of one spyrituall meate, and dyd ✣ all drynche of one maner of spirituall drynche. And they dranche of that spirituall rocke that folowed them, which rocke was Christ. ✣ But in many of them had God no lyste. For they were ouerthrowen in the wyldernes.

Exodi. xiii. b. Exodi. xvi. c.

Exodi. xvii. b. Exodi. xvii. b. Numer. xi. c. Numer. xxv. b. Numer. xvi. c.

These are exemples to vs ✣ that we shulde not luste after euyll thynges, as they lusted. Neyther be ye worshyppers of ymages as were some of them accordynge as it is wrytten: ✣ The people sate downe to eate and drynche, and rose vp agayn to playe. Neyther let vs commyte fornycacion ✣ as some of them commytted fornication, and were destroyed in one day .xxiij. thousande. Neyther let vs tempte Christe, as some of them tempted, and were distroied of serpentes. Neyther murmure ye as some of them murmured and were destroyed of the destroyer.

Exod. xxxii. b. Numer. xxv. c. Psalm. cv. b.

M.i. All

All theſe thinges happened vnto them for ensamples, and were written to put vs in remembraunce, on whō the endes of the world are come. Wherfore let him that thinketh he ſtandeth, take hede leaſt he fall. There hath none other temptacion taken you, but ſuch as followeth the nature of mā. But god is faithfull, which ſhall not ſuffer you to be tempted aboue your ſtrength: but ſhall in the myddes of the temptacion make a waye to eſcape out.

✣ Wherfore my deare beloued flee from worſhyppynge of ydoles.

I ſpeake as vnto them whiche haue diſcretion, iudge ye what I ſaye. Is not the ♆ Cup of bleſſynge which we bleſſe, partakynge of the bloude of Chriſt? Is not the ✣ Bred which we breake, partetakynge of the body of Chriſt? becauſe that we (thoughe we be many) yet are one bred and one body, in aſmoche as we all are partetakers of one bred. Beholde Iſrael which walketh carnally. Are not they which eate of the ſacrifice, partetakers of the aulter?

What ſaye I then? that the ymage is any thinge? or that it which is offred to ymages is any thinge? Naye but I ſaye, that theſe thinges which the Gentyls offer, they offer to deuyls, and not to God.

✣ And I wolde not that ye ſhulde haue felowſhyp with the deuyls. Ye can not drynke of the Cuppe of the Lorde, and of the Cuppe of deuylles. Ye can not be partetakers of the Lordes table, and of the table of deuylles. Other ſhall we prouoke the Lorde? Or are we ſtronger then he? All thynges are lawfull vnto me, but all thynges are not expedient. All thynges are lawfull to me, but all thynges edifye not. Lette no man ſeke his owne profyte: but let euery man ſeke an others welthe.

What ſo euer is ſolde in the market, that eate, and aſke no queſtions for conſcience ſake. For the earthe is the Lordes, ♆ all that therin is. If any of them which beleue not, byd you to a feaſt, ♆ ye be diſpoſed to go, what ſo euer is ſette before you: eate, aſkynge no queſtion for conſcience ſake. But yf any man ſaye vnto you: this is dedicate vnto ydoles, eate not of it for his ſake that ſhewed it, and for conſcience of conſcience. The earthe is the Lordes, and all that therin is. Conſcience I ſaye, not thyne: but the conſcience of that other. For why ſhulde my lyberte be iudged of an other mannes conſcience. For yf I take my parte with thankes: Why am I cuyll ſpoken of for that thynge wherfore I gyue thankes.

Whether therfore ye eate or drynke, or what ſo euer ye doo, do all to the prayſe of God. ✣

Be ye gyuers none occaſion of cuyll, neyther to the Iewes, nor yet to the Gentyles, neyther to the congregacion of God: euen as I pleaſe all men in all thinges, not ſekyng myne owne profyte, but the profyte of many, that they might be ſaued.

Loue ſeketh not his owne profyte.

I ſe rebuketh the for the abuſe and miſordre that they had aboute the Sacramente of the bodye and bloude of Chriſt, and dyrecteth them agayne to the fyrſte inſtitucion.

CAPI. XI.

Be ye folowers of me, as I am the folower of Chriſt. I prayſe you brethren that ye remember me in all thinges, and kepe the ordinaunces euen as I delyuered them to you. I wolde ye knewe that Chriſte is ♆ heed of euery man. And the man is the womans heed. And God is Chriſtes heed. Euery man prayenge or prophelyenge hauing any thinge on his heed, shameth his heed. Euery woman that prayeth or prophelyeth bare headed, diſhonesteth her heed. For it is all one, and the ſame thinge, as thoughe ſhe were shauen. ✣ If the woman be not couered, let her alſo be ſhorn. ✣ If it be ſhame for a woman to be ſhorn or ſhauen, let her couer her heed.

A man ought not to couer his heed, foraſmoche as he is the ymage and glory of God. The woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neyther was the man created for ♆ womans ſake: but the woman for the mans ſake. For this cauſe ought the woman to haue power on her heed, for the aungels ſakes. Neuertheleſſe neyther is the man, without the woman, neyther the woman without the man in the Lorde. For as the woman is of the man, euen ſo is the man by the woman: but all is of God.

Iudge in your ſelues, whether it be comly that a woman praye vnto God bare headed. Or doeth not nature teache you, that it is a ſhame for a man, yf he haue longe heere? and a prayſe to a woman, yf ſhe haue longe heere? For her heere is gyuen her to couer her with. ✣ If there be any man amonges you, that liſteth to ſtryue, let him knowe that we haue no ſuche cuſtome, neyther the congregacions of God.

This I warne you of, ♆ commende not that ye come together: not after a better maner, but after a worſſe. ✣ Firſt of all whē ye come together in the congregacion, I heare there is diſſencion amonges you: ♆ I partly beleue it. For there muſte be ſectes amonge you, ♆ they which are perfect amonge you, might be knowen. When ye come together, a man can not eate the Lordes ſupper. For euery man begynneth afore to eate his own ſupper. And one is hongry, ♆ an other is dronken. Haue ye not houſes to eate ♆ to drincke in? Or diſpiſe ye the congregacion of God, ♆ ſhame them ♆ haue not? What ſhall I ſaye vnto you? ſhall I prayſe you? In this, prayſe I you not. ✣

✣ That which I deliuered vnto you I receyued of the Lorde. For the Lorde Ieſus the ſame nyght in whiche he was betrayed, toke bred: and thanked ♆ brake, and ſayde. Take ye, and eate ye: this is my body which is broken for you. ✣ This doo ye in remembraunce of me. After the ſame maner he toke the cup, when ſupper was done, ſaying: This cup is the newe teſtament in my bloud: This doo as oft as ye drinke it, in the remembraūce of me.

♆ The Lordes ſupper.

Matth. xxvi. Marck. xiiii. Luke. xxii.

✣ The inſtitucion of ✣ Sacramente.

I For as often as ye shall eate this breed, and drinke this cup, ye shal shew the Lordes death, tyll he come. Wherfore who so euer shal eate of this breed, or drinke of the cup vnworthely, shall be gyltie of the body and bloude of the Lorde. Let a man therfore examen him selfe, and so let him eate of the breed, and drinke of the cup. For he that eateth or drinketh vnworthely, eateth and drynketh his owne damnacion, because he maketh no differences of the Lordes bodye. ✠ For this cause, many are weake and sycke amonges you, & many slepe. For yf we had iudged our selues, we shoulde not have ben iudged. But when we are iudged of the Lorde, we are chastened, because we shulde not be damned with the worlde. Wherfore my brethren, when ye come together to eate, tarye one an other. If any man hunger, let him eate at home, that ye come not together vnto condemnacion. Other thinges will I set in order when I come.

¶ The diuersite of the gyftes of the holy ghost, geuen to the edyfyenge of one another, as the members of a mans body serue one an other.

CAPI. XII.

A IN spirituall thinges (brethren) I wolde not have you ignorant. ✠ Ye know that ye were Gentyles, and went youre wayes vnto dumme ydoles, euen as ye were led. Wherfore I declare vnto you, that no man speakinge in the spyrite of God, defyeth Jesus. Also no man can saye that Jesus is the Lorde: but the holy ghost. There are dyuersites of gyftes, & yet but one spyrite. And there are differences of admynystrations, and yet but one Lorde. And there are dyuers maners of operations, and yet but one God, which worcketh all thinges that are wrought, in all creatures. The gyftes of the spyrite are geuen to euery man, to profyte the congregacion. To one is geuen thorow the spyrite, the vtterance of wysdome. To an other is gyue the vtterance of knowledge, by the same spyrite. To an other faith, by the same spyrite. To an other the gyftes of healynge, by the same spyrite. To an other power to do myracles. To an other prophesy. To an other iudgement of spyrites. To an other dyuers tongues. To an other the interpretation of tongues. And these all worcketh the selfe same spyrite, deuydinge to euerye man seuerall gyftes, euen as he will. ✠

For as the body is one, and hath many membres, and al the membres of one body though they be many, yet are but one body: so is Christe. For in one spyrite are we all baptysed to make one body, whether we be Jewes or gentyls, whether we be bonde or fre, and have all dronke of one spyrite. For the body is not one membre, but many. If the foote saye: I am not the hande, therfore I am not of the body: is he therfore not of the body? And yf the eare say, I am not the eye: therfore I am not of the body: is he therfore not of the body? If all the body were an eye, where were then the eare? If all were hearynge: where were the smellynge? But now hath God disposed the membres euery one of them in the body, at his owne pleasure. If they were all one member: where were the body? Now are there many membres, yet but one bodye. And the eye can not saye vnto the hande, I have no nede of the: nor the heed also to the feete, I have no nede of you. Yea rather those membres of the body, which seme to be most feble, are moste necessary. And vpon those membres of the body, which we repute least honest, put we moste honestye. And our vngoodly partyes, have moste beautye. For our honest membres nede it not. But God hathe so disposed the body, and hath gyuen moost honoure to that parte which lacked, least there shulde be any stryfe in the body: but that the membres shulde indifferently care one for an other. And yf one member suffer, all suffer with him: yf one member be hadde in honour, all membres be glad also.

Ye are the bodye of Christe, and membres one of an other. And God hath also ordeyned in the congregacion, fyrste the Apostles, secondarely Prophetes, thirdely Teachers, Then them that do myracles: after that, the gyftes of healynge, helpers, gouernors, diuersite of tongues.

Are all Apostles? Are all Prophetes? Are all Teachers? Are all doers of myracles? Have all the gyftes of healyng? Do all speake with tongues? Do all interprete? Covet the best gyftes. And yet shew I vnto you a more excellent waye.

¶ The nature and condycions of charitye or loue.

CAPI. XIII.

THough I spake with the tongues of men and aungels, and yet had no Charite, I were euen a soundynge braste: or as a tynklynge Cymball. And though I coulde prophesy, and vnderstande all secretes & all knowledge: yea, yf I had all faith, so that I coulde moue mountaynes out of their places, and yet had no loue, I were nothynge. And though I bestowed al my goodes to fede the poore, and though I gaue my body euen that I burned, and yet had no loue, it profyteth me nothinge.

Loue suffereth longe, is curteous. Loue enuyeth not. Loue doth not frowardely, swelleth not, dealeth not dishonestely, seketh not her owne, is not prouoked to anger, thinketh not euyll, reioyseth not in wyckednesse: but reioyseth in the trouthe, suffereth all thinges, beleueth all thinges, hopeth all thinges, endureth in all thinges. Though that prophesyenge shal cease, other tongues shall ceasse, or knowledge vanysshe awaye, yet loue faileth neuer away.

For our knowledge is vnperfecte and oure prophesyenge is vnperfecte. But when that whiche is perfect, is come, then that which is vnperfect, shall be done awaye. When I was a chylde, I spake as a chylde, I vnderstode as a chylde, I imagined as a chylde.

But assone as I was a man, I put away childishnesse. Nowe we se in a glasse, even in a darcke speakinge: but then shall we se face to face. Now I knowe unperfectly: but thē shal I knowe, even as I am knowen. Now abydeth faithe, hope, and love, even these three: but the cheefe of these is love.

¶ Paule sheweth that the gifte of prophesye, interpretyng or preachyng, excelleth the gifte of tongues and howe they both ought to be used.

CAPI. XIIII.

Labour for love and covet spirituall gyftes: and chiefly for to prophesye. For he that speaketh with tongues, speaketh not unto men, but unto God. For no man heareth him. How be it in the spirite he speaketh mysteries. But he that prophesyeth, speaketh unto men, to edifienge, to exhortation & to comforte. He that speaketh with tongues, profiteth him selfe: he that prophesyeth, edifieth the congregation. I wolde ye all spake with tongues: but rather that ye prophesied. For greater is he that prophesieth, then he that speaketh with tongues, onlesse he expounde it also: that the congregation maye have edifyenge. Now brethren, yf I come unto you speakynge with tongues: What shall I profyte you, except I speake to you, either by revelacion, or knowledge, or prophesyenge, or doctrine.

Moreover whē thinges without lyfe geve sounde: whether it be a pype or an harpe: onles they make a distinctiō in the sounde: how shall it be knowen what is pyped or harped? And also yf the trompe geve an uncertayne voyce, who shall prepare him selfe to battell? Even so likewyse when ye speake with tongues, except ye speake wordes, that have signyfycation, howe shall it be understande what is spoken? For ye shall but speake in the ayer.

Many kyndes of voyces are in the worlde, and none of them are without signification. Yf I knowe not what the voyce meaneth, I shalbe unto him that speaketh, an alien, and he that speaketh shall be an alien unto me. Even so ye (for asmoche as ye covet spirituall gyftes) seke that ye may have plentie unto the edifienge of the congregation.

Wherfore let him that speaketh with tongues, praye that he maye interprete also. Yf I praye with tongues, my spirite prayeth: but my mynde is without fruite. What is it then? I will praye with the spirite, and will praye with the mynde also. I will synge with the spirite, and will synge with the mynde also.

For els when thou blessest with the spirite, how shal he that occupieth the rowme of the unlerned, saye Amen, at thy gevynge of thākes, sythe he understandeth not what thou sayst. Thou verely gevest thankes well, but the other is not edified. I thanke my God, I speake with tongues, more then ye all. Yet had I lever in the congregacō, to speake fyve wordes with my mynde to the informacion of other, rather then ten thousand wordes with the tongue.

Brethren, be not childre in wytte, but in malice, be children, and in wytte be perfecte. In the lawe it is written, + with other tongues, and with other lyppes, will I speake unto this people, and yet not so, will they not heare me, sayeth the Lorde. Wherfore, tongues are for a sygne, not to them that be lever but to them that believe not. Contrarywise, prophesyeng serveth not for them that believe not: but for them which believe.

Yf therfore when all the congregation is come together, and all speake with tongues, there come in they that are unlerned, or they which believe not: will they not saye that ye are out of your wyttes? But yf all prophesy, and there come in one that believeth not, or one unlerned, he is rebuked of al men, and is judged of every man: and so are the secretes of his hert opened, and so falleth he downe on his face, and worshypped God, and sayeth that God is with you in dede.

Howe is it then brethren? When ye come together, every man hath his songe, hath his warne, hath his tongue, hath his revelacō, hath his interpretation. Let all thinges be done unto edifyenge. Yf any man speake with tongues, let it be two ottonce, or at the most thre ottonce, and that by course, and let an other interprete it. But yf there be no interpreter, let him kepe silence in the congregation, and let him speake to him selfe and to God.

Let the prophetes speake two ottonce, or thre ottonce, and let the other wege. Yf any revelacion be made to an other that sitteth by let the first kepe silence. For ye maye all prophesye one by one, that all maye lerne, and all maye have comforte. For the spirites of the prophetes, are in the power of the Prophetes. For God is not cawser of styrfe: but of peax, as he is in all other congregacions of the sayntes.

Let your wyves kepe silence in the congregacions. For it is not permitted unto them to speake: but let them be under obedience, as sayeth the lawe. Yf they will lerne any thing, let them aske their husbandes at home. For it is a shame for wemen to speake in the congregation. Sprong the worde of God from you? Other came it unto you onely? Yf any man thynke him selfe a Prophet, either spirituall: let him understande, what thinges I write unto you. For they are the commaundementes of the Lorde. But yf any man be ignorannte, let him be ignorannt. Wherfore (brethren) covet to prophesye, and forbyd not to speake with tongues. Let al thinges be done honestly and in order.

¶ The resurrection of the dede.

CAPI. XV.

Brethren as touchinge the gospel which I preached unto you, whiche ye have also accepted, and in which ye continue, by which also ye are saved: I wil unto you understand, after what maner I preached unto you yf ye kepe it, onles ye have believed in vayne.

For

b To speake with tongues, or with + spirite is to speke that other understonde not as perfite lay theyr lessons. To speake with the mynde is to speke that other understonde, as when the preacher preacheth.

wyves.

Gene. 3.

The women must be in subiection to their husbandes.

For frist of al I deliuered vnto you ✠ which I receyued, how that Christ dyed for our synnes, agreing to the scriptures: & that he was buryed, & that he arose agayne the thyrde day accordinge to the scriptures, and that he was sene of Cephas, then of the .xij. After that he was sene of mo then .v. C. brethren attonce, of whiche many remayne vnto this day, and many are fallen a slepe. After that appeared he to James, then to all thapostles.

Last of al he was sene of me, as of one that was borne out of due tyme. For I am the lest of all the apostles, whiche am not worthy to be called an apostle, bicause I persecuted the congregacion of god. But by the grace of god I am that I am. And his grace whiche is in me, was not in vaine: ✠ but I laboured more abundantly then they all: yet not I, but the grace of god which is with me. Whether it were I or they, so we preache, and so haue ye beleued.

✠ Yf Christ be preached that he rose from the dede: how say some that are amonges you, that there is no resurrection of the dede? Yf there be no rysynge agayne of the dede, then is Christ not risen. Yf Christ be not risen, then is our preachynge vayne, and your fayth is also in vayne. Yea, and we are founde false witnesses of god. For we haue testified of God, how that he raysed vp Christ, whom he raised not vp, if it be so that the dede ryse not agayn. For yf the dede ryse not agayne, then is Christ not risen agayne. Yf it be so that Christ rose not, then is your fayth in vayne, and yet are ye in your synnes. And therto they which are fallen a slepe in Christ, are perysshed. Yf in this lyfe onely we beleue on Christ, then are we of all men the moost miserable.

But now is Christ risen from the dede, and is become the frist frutes of them that slept. For by a man came dethe, and by a man came the resurrection of the dede. For as by Adam all dye: euen so by Christ, shall all be made aliue, & euery man in his owne order. ✠ The first is Christ, then they that are Christes, at his commyng. Then commeth the ende, when he hathe deliuered vp the kyngdome to God the father, when he hath put downe all rule, auctorite and power. For he must reygne tyll he haue put all his ennemyes vnder his fete. The last ennemy that shal be destroyed, is dethe. ✠ For he hath put all thynges vnder his fete. But when he sayth, all thynges are put vnder him, it is manifest that he is excepted, whiche did put all thinges vnder him. When al thinges are subdued vnto him, then shall the sonne also him self be subiect vnto him that put thinges vnder him, that God may be in al thinges. Elles what do they whiche are baptised ouer the dede, yf the dede ryse not at all? Why are they then baptised ouer the dede? ye, and why stande we in icoperdye euery houre? By our reioysynge, whiche I haue in Christ Jesu our Lorde, I dye dayly. That I haue fought with beestes at Ephesus, after the maner of men, what auaunteth it me, yf the dede ryse not agayne? Let vs eate and drynke, to morow we shal dye. Be not disceyued: euyl speakynges corrupte good maners. Awake truly out of slepe, & syn not. For some haue not the knowlege of god. I speke this to your rebuke.

But some men wyll saye: howe arise the deed? with what bodyes come they in? Thou fole, that which thou sowest is not quyckened except it dye. And what sowest thou? Thou sowest not that bodye that shall be: but bare corne (I meane eyther of whete, or of some other) and God gyueth it a bodye at his pleasure, to euery seed a seuerall bodye.

✠ All flesshe is not one maner of flesshe, but there is one maner flesh of men, an other maner flesshe of beestes, an other maner flesshe of fyshes, and an other of byrdes. There are heuenly bodyes, and ther are erthly bodyes. But the glory of the heuenly is one, and the glorye of the erthly is an other. There is one maner glory of the sonne, and an other glorye of the moone, and an other glorye of the sterres. For one sterre differeth from an other in glory. So is the resurrection of the dede. It is sowen in corrupcion, and ryseth in incorrupcion. It is sowen in dishonour, and ryseth in honour. It is sowen in weyknes, and ryseth in power. It is sowen a naturall bodye, and ryseth a spirituall bodye. There is a naturall bodye, and there is a spirituall body, as it is wryten: the first man Adam was made a lyuyng soule, and the last Adam was made a quickenyng spirite. How be it, that is not fyrst which is spirituall: but that whiche is naturall, and then that whiche is spirituall. ✠ The first man is of the erth, erthly: the seconde man is ✠ Lorde from heuen. As is the erthly, such are they that are heuenly. And as we haue borne the ymage of the erthly, so shall we beare the ymage of the heuenly.

This saye I brethren, that flesshe & bloude can not inherite the kyngdome of God. Neyther doth corrupcion inherite incorrupcion. Beholde, I shewe you a mistery. We shall not all slepe, but we shall all be chaunged, & that in a moment, and in the twynckling of an eye, at the sound of the last trompe. For the tromp shall blowe, and the dede shall ryse incorruptible, and we shall be chaunged. For this corruptible must put on incorruptibilite: and this mortall must put on immortalite.

Whe this corruptible hath put on incorruptibilitie, and this mortal, hath put on immortalite: then shal be brought to passe the saying that is wrytte: Ded is consumed in to victory. Deth where is thy stynge? Hell where is thy victory? The stynge of deth is synne: and the strength of synne is the lawe. But thankes be vnto God whiche hath geuen vs victory thorow our Lorde Jesu Christ. Therfore my dere brethren, be ye stedfast & vnmouable, alwayes ryche in the workes of the Lorde, for asmoche as ye knowe howe that youre labour is not in vayne in the Lorde.

¶ She putteth them in remembraunce of the gatherynge for the poore Christen at Jerusalem, and concludeth his Epystle with the salutacions of certayne louynge brethren.

CAPI. XVI.

Of the

a Of the gatherynge for the sayntes as I haue ordeyned in the congregacions of Galecia, euen so do ye. Upon some sondaye let euery one of you put aside at home & laye vp what so euer he thynketh meete, that there be no gatherynges when I come. When I am come, who so euer ye shall allowe by your letters, them wyll I sende to bringe your liberalite vnto Ierusalem. And yf it be meete that b I go, they shall go with me. I wyll come vnto you after I haue gone ouer Macedonia. For I wyll go thorow out Macedonia. With you peraduenture I wil abyde, or also kepe my winter, that ye may bringe me on my waye whyther so euer I go.

I wyll not se you nowe in my passage: but I trust to abyde a while with you, if God shall suffre me. I wyll tary at Ephesus tyll whitsonetyde. For a great dore and frutefull is opened vnto me: and there are many aduersaryes. Yf c Timothe come, se ye be without feare with you. For he worketh the worke of the Lorde as I do. Let no man despyse him, but conuey him forth in peax, that he may come vnto me. For I loke for him with the brethren.

As touchinge brother Apollo, I greatly desired him to come vnto you with the brethren, but his mynde was not all to come at this tyme, howbe it he wyll come when he shall haue conuenient time. Watche ye, stande fast in the fayth, quite you lyke men, and be stronge. d Let all your dedynes be done in charite.

Brethren, ye know the house of Stephana, howe they are the fyrst frutes of Achaia, and that they haue appointed them selues to ministre vnto the sayntes: I beseche you that ye be obedient vnto such, and to al that help and labour. I am glad of the commynge of Stephana, Fortunatus, and Achaicus: for that whiche was lackynge on your behalfe, they haue supplyed. They haue comforted my spyryte and yours. Loke therfore that ye knowe them that are suche.

The congregacions of Asia salute you. Aquila, and Priscilla salute you moche in the Lorde, and so doth the congregacion that is in their house. All the brethren grete you. Greete ye one an other with an holye kysse. The salutacion of me Paul with myne owne hende. If any man loue not the Lorde Iesus Christe, lete the same be Anathema maranatha. The grace of the Lorde Iesu Christ be with you all. My loue be with you all in Christe Iesu. Amen.

d. The same is accursed at the Lordes comynge. Or as some wyll be same be excommunicate and accursed to death.

¶ The ende of the fyrst Epystle to the Corinthyans.

¶ Sente frome Philippos, by Stephana, and Fortunatus, and Achaicus, and Timotheus.

¶ The seconde Epystle of S. Paul the Apostle, to the Corinthians.

¶ The consolacion of God in trouble. The loue of Paul towarde the Corinthians, and his excuse that he came not vnto them.

CAPI. I.

PAule Apostle of Iesu Christe by the wyll of God, and brother Timotheus. a

Vnto the congregacion of God, whiche is at Corinthen with all the sayntes whiche are in all Achaia. Grace with you, and peax frome God our father, and frome the Lorde Iesu Christe.

Blessed be God the father of our Lorde Iesu Christ, the father of mercy, and the God of all comforte, whiche comforteth vs in all our tribulacion, in so moche that we are able to comforte them whiche are troubled, in what so euer trouble it be, with the same comforte wherwith we oure selues are comforted of God. For as the b afflictions of Christe are plenteous in vs, euen so is oure consolacion plenteous by Christ.

Whether we be troubled for your consolacion, and saluacion, whiche saluacion worketh her power, in that ye suffre the same afflictions, whiche we also suffre: or whether we be comforted for youre consolacion and saluacion: yet our hope is stedfast for you, in asmoche as we knowe that as ye haue youre parte in afflictions, so shall ye be partakers of consolacion.

Brethren, I wolde not haue you ignorant of our trouble, which happened vnto vs in Asia. For we were greued out of measure, passing strength, so greatly, that we dispayred euē of lyfe. Yea, we receyued an answere of deth in oure selues, and that because we shulde not put our trust in our selues, but in God, which rayseth the dead to lyfe agayne, and which deliuered vs from so great a deth, and doth deliuer. On whome we trust, that yet hereafter he wyl deliuer, by the helpe of your prayer for vs, that by the meanes of many occasions, thākes may be geuen of many on our behalfe, for the grace geuen vnto vs.

Our reioysynge is this, the testimony of our conscience, that in syngleness and godly pureness, and not in fleshly wysdome, but by the grace of God, we haue had our conuersacion in the worlde, and moost of all towardes you. We wryte none other thynges vnto you, then that ye rede, and also knowe. Yea and I trust yt shall fynde vs vnto thende, euen as ye haue found vs in parte: for we are your reioysyng, euen as ye are ours, in the daye of the Lorde Iesus.

And in this confydence was I mynded the other tyme to haue come vnto you, that ye might haue hadde yet one pleasure more, and to haue passed by you in to Macedonia, and to haue

b Afflictions or passions of Christe are suche sufferynges as Christ suffred.

c Conscience.

haue come agayne vnto of Macedonia vnto
D you, and to haue ben led wyth to Iury warde
of you. When I thus wyse was mynded: dyd
I vse lyghtnes? Or thynke I carnally those
thinges which I thynke? that with me shulde
be ✣ ye ye, and naye naye. God is tayethful/for
our preachynge to you, was not ye and naye.
For Gods sonne Iesus Chryste whiche was
preached amonge you by vs (that is to saye, by
me and Syluanus and Timotheus) was not
ye and naye: but in him it was ye. For all the
promyses of God, in him are ye, & are in hym,
Amen, vnto the laude of God thorow vs. For
it is God whiche stablyshed vs and you in
Chryst, and hathe anoynted vs, whiche hathe
also sealed vs, and hathe gyuen the erneste of
the spirite in to our hertes. I call God for a
recorde vnto my soule, that for to sauour you
withall I came not any more vnto Corinthe.
1. Pet. v. a Not that we be lordes ouer your fayethe: but
helpers of your ioye. For by fayth ye stande.

¶ She therwith the cause of his absence and exhorteth them to forgyue the man that was taken, and to receyue him agayne with loue.

CAPI. II.

B ✣ But I determined this in my selfe, that
I wolde not come agayne to you in hey-
uynes. For yf I make you sorye, who is
it that shulde make me gladde, but the same
whiche is made sorye by me? And I wrote
this same epystle vnto you, lest yf I came, I
shulde take heuynesse of them, of whome I
oughte to reioyce. Certaynly this confydence
haue I in you all, that my ioye is the ioye of
you all. For in greate affliction and anguyshe
of herte I wrote vnto you with many teares:
not to make you sorye, but that ye myght per-
ceyue the loue whiche I haue moost specially
vnto you.

If any man hathe caused sorowe, the same
hathe not made me sorye, but in parte: lest I
shulde greue you all. It is sufficient vnto the
same man, that he was rebuked of many. So
that nowe contrarye wyse, ye oughte to for-
gyue him, and comforte him, lest that same per-
son shulde be swalowed vp with ouer moche
heuynes. Wherfore I exhorte you that loue
maye haue strengthe ouer him. For this cause
verily dyd I wryte, that I myght knowe the
proffe of you, whether ye wolde be obedient
in al thinges. To whom ye forgyue any thing
I forgyue also. For also yf I forgaue any
thynge, to whom I forgaue it, for your sakes
forgaue I it, in the syght of Christ, lest Satan
shulde preuent vs. For his thoughtes are not
vnknowen vnto vs.

When I was come to Troada for Christes
gospels sake (and a greate doore was opened
vnto me of the Lorde) I hadde no reste in my
spirite, bycause I founde not Titus my bro-
ther: but toke my leaue of them, and went a-
waye in to Macedonia. Thankes be vnto
God, whiche alwayes gyueth vs the victorye
D in Christ, and openeth the sauer of his knowe-
lege by vs in euery place. For we are vnto god
the swete sauour of Christ, bothe among them
that are saued, and also amonge them whiche
perysshe. To the one parte are we the sauour
of bothe vnto bothe. And vnto the other parte
are we the sauour of lyfe vnto lyfe. And who
is mete vnto these thynges? For we are not
as many are, whiche chop and chaunge with
the worde of God, but euen oute of pureness
and by the power of God, and in the syght of
God, so speake we in Christ.

¶ She prayseth the preachynge of the Gospell aboue the preachynge of the lawe.

CAPI. III.

We begyn to prayse oure selues agayne,
Nede we as some other Epystles of re-
commendacion vnto you? or letters of
recommendacion from you? Ye are our Epystle
wryten in our hertes, whiche is vnderstande
and red of all men, in that ye are knowen that
ye are the Epystle of Christ, mynistred by vs &
wryten, not with ynke, but with the spirite of
the lyuynge God, not in tables of stone, but in
fleshly tables of the herte.

✣ Suche truste haue we thorowe Christ to
Godwarde, not that we are sufficient of oure
selues to thynke any thynge as it were of our
selues, but oure hablenes commeth of God,
whiche hathe made vs hable to ministre the
newe testament, not of the letter, but of the
spirite. For the letter kylleth, but the spirite
gyueth lyfe.

Yf the mynistracion of deathe thorowe
the letters fygured in stones was glorious,
so that the chyldren of Israel coulde not be-
holde the face of Moses for the glorye of his
countenaunce (whiche glorye neuertheles
is done awaye) why shall not the mynistra-
cion of the spirite be moche more glorious? For
yf the mynysterynge of condemnacion be glori-
ous: moche more dothe the mynistracion of
ryghteousnes exceede in glorye. ✣ For no wyse
that whiche was there glorifyed, is not at all
glorifyed in respecte of this excedynge glorye.
Then yf that whiche is destroyed was glori-
ous, moche more shall that whiche remaynyth
be glorious.

Seynge then we haue suche truste, we
vse greate boldenes, and doo not as Moses,
whiche put a vayle ouer his face, that the Exod. xxxiiii.
chyldren of Israel shulde not se for what
purpose that serued whiche is put awaye.
But theyr myndes were blynded. For vn-
tyll this daye remaynyth the same couerynge
vntaken awaye in the olde testament, when
they rede it, whiche in Christ is put awaye.
But euen vnto this daye when Moses is
redde, the vayle hangeth before theyr hertes. D
Neuertheles when they shall returne to the
Lorde, the vayle shall be taken awaye. The
Lorde no doubte is a spirite. And where the
spirite of the Lorde is, there is libertie. But
we all beholde the glorye of ✣ Lorde, with vn-
face open, and are chaunged vnto the same ymi-
litude, frome glorye to glorye euen of the
spirite of the Lorde.

Therfore

¶ A true preacher is diligent, he corrupteth not the worde of God, he preacheth not himself, but seketh the honoure of Christe yea though it be with the perell of his life.

CAPI. IIII.

A Therfore sythe we haue suche an office, euen as mercye is come on vs, we faynt not, but haue caste frome vs the cloked of vnhonestie, and walke not in craftynes, neither corrupt we the worde of god, but in open trouth, reapoze our selues to euery mans conscience in the sight of God. If our gospell be yet hyd, it is hyde amonge them that are lost, in whom the God of this worlde hath blinded the mindes of them which beleue not, lest the lyght of the glorious gospell of Christ which is the ymage of God, shold shyne vnto them.

B + For we preache not our selues, but Christ Jesu to be the Lorde, and our selues your seruantes for Jesus sake. For it is God that commaunded the lyght to shyne out of darknes, whiche hath shyned in our hertes, for to giue the light of the knowlege of the glory of God in the face of Jesus Christ.

But we haue this treasure in erthen vessels, that the excellent power of it myght appere to be of God, and not of vs. We are troubled on euery syde, yet are we not without shyfte. We are in pouertie: but not vtterly without somwhat. We are persecuted, but are not forsaken. We are cast downe, neuertheles we perisshe not. And we alwayes beare in our bodyes the dynge of the Lorde Jesus, that the lyfe of Jesu myght appeare in oure bodyes. +

C For we which lyue alwayes are deliuered vnto deathe for Jesus sake, that the lyfe also of Jesu, myght appere in our mortall flesshe. So then deth worketh in vs, and lyfe in you.

+ Seynge then we haue the same spirytt of faythe, accordynge as it is written: I beleued, and therfore haue I spoken. We also beleue, and therfore speake. For we knowe that

Psal. 116. a

D he whiche raysed vp the Lorde Jesus, shall rayse vp vs also by the meanes of Jesus, and shall set vs with you. For all thinges do I for your sakes, that the plenteous grace by thankes gyuen of many, may redounde to the prayse of God.

E Wherfore we are not weryed, but though our outwarde man perysshe, yet the inwarde man is renewed daye by daye. For our exceadynge tribulacion, whiche is momentany and lyght, prepareth an exceadynge and an eternall weyght of glory vnto vs, whyle we loke not on the thynges which are sene, but on the thynges whiche are not sene. For thynges whiche are sene, are temporall: but thynges whiche are not sene, are eternall ynge. +

¶ The rewarde for suffrynge trouble.

CAPI. V.

F We knowe surely yf our erthly mancyon wherin we nowe dwell were destroyed that we haue a buyldynge of god, an habitacion not made with handes but eternall in heuen. And therfore sygh we, desyrynge to be clothed with our mansion, which is frome heuen: so yet yf we be founde clothed, and not naked. For as longe as we are in this tabernacle we sigh and are greued, for we wolde not be vnclothed, but wolde be clothed vpon, that mortalite myght be swalowed vp of lyfe. He that hathe ordeyned vs for this thing, is God: whiche hath gyuen vnto vs the earnest of the spirytt.

Therfore we are alwaye of good chere, and knowe well that as longe as we are at home in the body, we are absent from God. For we walke in faythe and se not. Neuertheles we are of good comforte, and had leuer be absent from the bodye, and presente with the Lorde. Wherfore, whether we be at home, or frome home, we endeuour our selues to please hym. For we must all appere before the iudgement seate of Christe, that euery man maye receyue the workes of his body accordynge to that he hath done, whether it be good or bad.

G + Seynge then that we knowe, howe the Lorde is to be feared, + we fare fayre with men. For we are knowen well ynoughe vnto God. I trust also that we are knowen in your consciences.

H We praise not our selues agayne vnto you, but gyue you an occasion to reioyse of vs, that ye maye haue somwhat agaynst them, whiche reioyce in the face, and not in the hert. For yf we be to feruent, to God are we to feruent. If we kepe measure, for your cause kepe we measure. For the loue of Christe constrayneth vs, because we thus iudge, yf one be dead for all, that then are all dead, and that he dyed for al, that they whiche lyue, shold not hence forthe lyue vnto them selues, but vnto him, whiche dyed for them, and rose agayne.

I Wherfore henceforth know we no man after the flesshe. In so moche though we haue knowen Christe after the flesshe, nowe henceforth knowe we hym so no more. Therfore yf any man be in Christe, he is a newe creature. Olde thynges are passed awaye, beholde all thynges are made newe. Neuertheles, al thynges are of God, which hath reconcyled vs vnto him selfe by Jesus Christ, and hathe gyuen vnto vs the office to preache the attonement. For God was in Christe, and made agrement betwene the worlde and hym selfe, and imputed not their synnes vnto them: and hath committed to vs the preaching of the attonement. Nowe then are we messengers in the rowme of Christ, euen as though God did beseche you thorow vs. So praye we you in Christes stede, that ye be atone with God: for he hath made him to be synne for vs, which knewe no synne, that we by that meanes shulde be that rygh-toulnes whiche before God is alowed.

¶ An exhortacion to receyue the worde of God with all thankfulnesse and amendement of lyfe. The diligences of Paule in the Gospell, and how he warneth them to eschue the company of the wicked.

CAPI. VI.

WE as helpers therfore exhorte you that ye receyue not the grace of god in vayne.
For he sayth: I haue herde the in a time accepted, and in the daye of saluacion haue I succoured the. Beholde nowe is that well accepted tyme: beholde now is that daye of saluacion. Let vs gyue no man occasion of euyll, that in our office be founde no faute, but in all thynges let vs behaue our selues as the mynisters of God.

In moche pacience, in afflictions, in necessitie, in anguyshe, in stryppes, in imprysonmēt, in tiepte, in labour, in watchynge, in fastynge, in pureues, in knowlege, in longe sufferynge, in kyndnes, in the holy ghoste, in loue vnfayned, in the wordes of trouthe, in the power of God, by the armoure of ryghtousnes of the ryght hande and on the lefte, in honoure and dishonour, in euyll reapporte and good reapporte, as disceyuers and yet true, as vnknowē and yet knowen: as dyinge, and beholde yet lyue: chastened, and not kylled: as sorowynge, and yet alwaye mery: as poore, and yet make many ryche: as hauynge nothynge, and yet possessynge all thynges.

O ye Corynthyans, our mouth is open vnto you. Our herte is made large: ye are in no straytes in vs, but are in a straye in youre owne bowelles: I promyse you lyke rewarde with me, as to my chyldren. Set youre selues therfore at large, and be not a straunges yoke with the vnbyleuers. For what felowshyp hath righteousnes with vnrighteousnes? What company hathe lyght with darknes? What concorde hath Chryste with Belial? Eyther what parte hath he that byleueth with an infydell? How agreeth the temple of God with ymages? For ye are the temple of the lyuynge God, as sayde God. I wyll dwell amonge them, and walke among them, and wyll be their God, and they shall be my people. Wherfore come out from the myddes of them, and seperate youre selues (sayth the Lorde) and touche none vncleane thynge: so wyll I receyue you, and wyll be a father vnto you, & ye shall be my sonnes and doughters sayth the Lorde almyghty.

The exhorteth them to receyue the promyses of God thankfully. The Corynthians are commended for their obedience and loue toward Paule.

CAPI. VII.

FOrasmoche as we haue suche promyses (derely beloued) let vs clense oure selues from all fylthynes of the fleshe and spirite, and growe vp to full holynesse in the feare of God. Understande vs, we haue hurt no man, we haue corrupte no man: we haue defrauded no man. I speake not this to condemne you with, for I haue shewed you before, that ye are in our hertes to dye and lyue with you. I am bolde ouer you, and reioyce greatly in you. I am filled with comforte and am exceedynge ioyous in all our tribulacions. For when we were come into Macedonia, our fleshe hadde no reste, but we were troubled on euery syde. Without was fyghtynge, within was feare. Neuertheles God that comforteth the abiecte, comforted vs at the comynge of Titus.

And not with his comminge onely, but also with the consolacion wherwith he was comforted of you. For he told vs youre mynde, youre mournynge, youre feruent mynde towardes me: so that I nowe reioyse the more. Wherfore thoughe I made you sorye with a letter, I repent not, thoughe I dyd repente. For I perceyue that the same Epystle made you sorye, thoughe it were but for a season. But I nowe reioyce, not that ye were sorye, but that ye so sorowed that ye repented. For ye sorowed godly, so that in nothynge ye were hurt by vs. For godly sorowe causeth repentaunce vnto saluacion not to be repented of: where as worldly sorowe causeth death. 1. Pet. 2.

Beholde what diligence this godly sorowe that ye take hath wrought in you: yea it caused you to cleare youre selues. It caused indignacion, it caused feare, it caused desyre, it caused a feruent mynde, it caused punishment. For in all thynges ye haue shewed youre selues that ye were clere in that matter. Wherfore thoughe I wrote vnto you, I did it not for his cause that did hurt: neyther for the cause that was hurte: but that our good mynde whiche we haue towarde you in the syghte of God, myght appere vnto you.

Therfore we are comforted because ye are comforted: ye, and exceedyngly the more ioyed we for the ioye that Titus hadde: because his spirite was refreshed in you all. I am therfore not now ashamed, thoughe I boasted my selfe to him of you. For as all thynges whiche I preached vnto you are true, euen so is our boastynge that I boasted my selfe to Titus withall, founde true. And now is his inwarde affection more aboundaunt towarde you, when he remembreth the obedience of euery one of you: how with feare & trembling ye receyued him. I reioyce that I may be bolde ouer you in all thynges.

The putteth them in remembraunce to helpe the poore sayntes at Ierusalem, according as the Macedonians dyd.

CAPI. VIII.

I Do you to wyt (brethren) of the grace of God which is gruen in the congregacions of Macedonia, how that the aboundance of their reioycynge is, that they are tryed with moche tribulacion. And thereto thoughe they were exceedyng poore, yet haue they gruen exceedyng rychely, and that in syngleness. For to their powers (I beare recorde) yee, and beyonde their power, they were willyng of them owne mocion, and prayed vs with greate instaunce, that we wolde receyue their benefyte, & suffer them to be partakers in other in mynistryng to the sayntes. And this they dyd, not as we hoped for: but gaue their owne selues fyrste to the Lorde, and after vnto vs by the wyll of God: so that we coulde not but exhorte Titus

to

to accomplysshe the same benuolence among
you also, euen as he had begon.

Now therfore as ye are ryche in all partes
in fayth, in worde, in knowlege, in all feruēt-
nes, and in loue, which ye haue to vs: so le ye
be plenteous in this benuolence. Thus saye I
not as commaundynge, but bycause other are
so feruent, therfore proue I your charite, whe
ther it be perfect or no. Ye know the liberalite
of our Lorde Iesus Christ, whiche though he
were ryche, yet for your sakes he became pore,
that ye thorowe his poucrte myght be made
ryche.

And I geue counsell here to. For this is ex-
pedient for you, which began not to do onely:
but also to wyl a yere ago. Now therfore per-
forme the dede: that as there was in you a rea-
dynesse to wyll, euen so ye maye performe the
dede, of that whiche ye haue. For yf there be
fyrst a wyllyng mynde, it is accepted according
to that a man hath, and not according to that
he hath not.

It is not my mynde that other be eased and
ye brought in to combrousnes, but yᵗ there
be equalnes now at this tyme, that your abun
dance succour theyr lacke, that their abundāce
may supply your lacke: that there maye be e-
qualite, agreynge to that whiche is wrytten.
He that gathered moche, had neuer yᵗ more
abundance, & he that gathered lytell, had ne-
uertheles. Thankes be vnto god, which put
in the hert of Titus, the same good mynde to-
warde you. For he accepted the requeste, yea ra-
ther he was so well wyllynge, yᵗ of his owne
accorde came vnto you.

We haue sent with him that brother, whose
prayse is in the gospel thorowe out all the co-
gregacions, and not so onely, but is also chosē
of the congregacions to be a felowe with vs
in our iourney concernynge this benuolence
that is ministred by vs vnto the prayse of the
Lorde, and to stere vp your prompte mynde.

For this we eschewe, that any man shulde
rebuke vs in this plenteous distribucion that
is ministred by vs, and therfore make prouisi-
on for honest thinges, not in the sight of God
onely, but also in the syght of men.

We haue sent with them a brother of ours
whom we haue oft tymes proued diligent in
many thinges, but now moche more diligent.
The great confydence whiche I haue in you,
hathe caused me this to do: partly for Titus
sake, whych is my felow and helper as concer-
nynge you, partly bicause of other whiche are
our brethren and ye messengers of the cōgrega-
cions, and the glory of Christ. Wherfore shew
vnto them a proffe of your loue, and of the re-
ioysynge that we haue of you, that the congre-
gacions may se it.

¶ In this Chapter doeth he the same that he dyd in the Chapter goynge before, that is, moueth them to helpe the poore brethren at Ierusalem.

CAPI. IX.

Of the ministrynge to the sayntes, it is but superfluous for me to write vnto you/ for I knowe your redynes of mynde, wherof I boste my selfe vnto them of Macedo-
nia, and say that Achaia, was prepared a yere ago, and your feruentnes hath prouoked ma-
ny. Neuertheles, yet haue I sent these brethē lest our reioysynge ouer you shulde be in vayne in this behalfe, and that ye (as I haue sayd) prepare youre selues, lest happely yf they of Macedonia come with me, and fynde you vn-prepared: the boost that I make in this mater shulde be a shame to vs, I saye not vnto you.

Wherfore I thought it necessary to exhorte the brethren to come before hande vnto you for to prepare your good bieffyng promised a-
fore, that it might be redy: so that it be a bief-
fyng, and not a defraudyng. ✣ This yet remē-
bre, how that he which soweth litel, shal repe
lytell, and he that soweth plenteously, shall
repe plenteously. And let euery man do accor-
dynge as he hathe purposed in his herte, not
grudgyngly, or of necessitie. For God loueth
a cheerefull geuer.

God is able to make you ryche in al grace
that ye in all thynges hauyng sufficient vnto
the vttermost, may be ryche vnto all manner
good workes, as it is wrytte. ✣ He hath spar-
ed abrode and hathe geuen to the poore, his
righteousnes remayneth for euer. He that fyn-
deth the sower seed, shall mynyster breed for
food, and shal multiply your seed and increase
the frutes of your rygteousnes ✣ that on all
partes, ye may be made ryche in all singlenes,
whiche causeth thorow vs, thankes gruynge
vnto God.

For the office of this ministracion, not on-
ly supplyeth the nede of the sayntes: but al-
so is aboundaunte therin, that for this laude-
ble ministeryng, thankes myghte be geuen to
God of many, which prayse God, for the obe-
dience of youre professyng the Gospell of
Christe, and for youre singlenes in distribu-
cyng to them and to all men: and in theyr
prayers to God for you, longe after you, for
the aboundaunte grace of God geuen vnto
you. Thankes be vnto God for his vnspeaka-
ble gyfte.

¶ He toucheth the false Apostles, and defendeth his auctoryte and callynge.

CAPI. X.

I Paul my selfe beseche you by the meknes
and softnes of Christe whiche when I am
present amonge you am of no reputacion,
but am bold towarde you being absent. I be-
seche you that I nede not to be bolde when I
am present with that same confidence, wher-
with I am supposed to be bold, agaynst some
which repute vs as though we walked carnal
ly. Neuertheles though we walke compassed
with the flesshe, yet we warre not fleshlye.
For the weapens of oure warre are not car-
nall thinges, but thynges myghty in God, to
caste downe stronge holdes wherwith we o-
uerthrowe ymaginacions, and euery hyghe
thing that exhalteth it self against the know-
ledge of God and bringe in to captyuite all
vnderstandynge to the obedience of Christe, &
are redye to take vengeaunce on all disobedi-
ence, whē your obedience is fulfilled. Loke ye
on thynges after the vtter appearaunce.

If any man trust in him self that he is Christes, let the same also consider of him self that as he is Christes, euen so are we Christes. And thoughe I sholde boost my self somwhat more of our auctorite which the Lorde hath geuen vs to edifye, and not to destroye you, it sholde not be to my shame. This saye I, lest I sholde seme as though I wente aboute to make you afrayde with letters. For the epistles (saith he) are stronge, but his bodyly presence is weyke, and his speche is rude. Let him that is suche, thynke on this wyse, that as we are in wordes by letters when we are absent, suche are we in dedes when we are present.

D For we can not fynde in our hertes to make our selues of the nombre of them, or to compare our selues to them which prayse them selues, neuertheles whyle they measure them selues with them selues, and compare them selues with them selues, they vnderstande nought. But we will not reioyce aboue measure: but accordyng to the quantite of the measure whi che God hath distributed vnto vs, a measure that reacheth euen to you. For we stretche not out ouer selues beyonde measure, as though we had not reached vnto you. For euen to you haue we come with the gospell of Christ, and we boost not our selues out of measure in other mens labours. Yea, and we hope when youre fayth is increased among you, to be magnified accordyng to our measure, more largely, and to preache the gospell in those regions which are beyonde you, and not to reioyce of that whiche is by an other mans measure prepared alredy. Let him that reioyceth, reioyce in the Lorde. For he that prayseth him self, is not alowed, but he whom the Lorde prayseth.

¶ Paul vnder sufferaunce commendeth him self, & defendeth his auctorite against the false prophetes

CAPI. XI.

1 Would God ye could suffre me a litle in my folysshnes: ye, and I praye you forbeare me. For I am gelous ouer you with Godly gelowsye. For I coupled you to one man, to make you a chaste virgyn to Christe. But I feare lest as the serpent begyled Eue through his subtelte, euen so youre wyttes sholde be corrupte from the lyngience that is in Christ. For yf he that commeth preache an other Iesus then him whom we preached: or yf ye receyue an other spirite then whiche ye haue receyued, either an other gospel then ye 3 haue receyued, ye might right well haue suffered. I suppose I was not behynde the chefe apostles. Though I be rude in speakynge, yet I am not so in knowlege. Now be it amonge you we are knowe to the vttermost what we are in all thinges. Did I therin synne, because I submitted my self, that ye might be exalted, and because I preached to you the gospell of God freely? I robbed other congregations, and toke wages of them to do you seruice. And 4 when I was present with you, and had nede, I was greuous to no man: for that which was lackynge vnto me, the brethren which came from Macedonia supplyed: and in all thynges I kepte my self that I sholde not be greuous to you: and so will I kepe my self.

Yf the trouth of Christ be in me, this reioysyng shall not be taken from me in the regions of Achaia. Wherfore? Because I loue you not? God knoweth. Neuertheles, what I do, that will I do, to cut awaye occasion from them which seke occasion, that they might be founde lyke vnto vs in that wherin they reioyce. For 5 suche false apostles are disceytfull workers, and fashion them selues lyke vnto the apostles of Christ, and no meruayle, for Sathan him self is chaunged into the fashion of an angell of lyght. Therfore it is no greate thynge though his ministers fashion them selues as though they were the ministers of righteousnes: whose ende shall be accordynge to their dedes.

I saye agayne, lest eny man thynke that I am folysshe: or els cast now take me as a fole, that I may boost my self a litel. That I speake I speake it not after the wayes of the Lorde but as it were folysshly, whyle we are nowe come to boostynge. Seinge that many reioyce after the flesshe, I will reioyce also. + For ye 6 suffre foles gladly, because ye your selues are wise. For ye suffre euen yf a man bringe you in to bondage: yf a man deuoure: yf a man take: yf a man exalte him self: yf a man smite you on the face. I speake as concernynge rebuke, as though we had bene weake.

Howbe it wherin soeuer eny man dare be bolde (I speke folysshly) I dare be bolde also. They are Ebrues, so am I: They are Israelites, so am I. They are the seed of Abraham, euen so am I. They are the ministers of Christe (I speake as a fole) I am more: In laboures more aboundaut: In stripes aboue measure: In prysons more plenteously: In deathe often. Of the Iewes fyue tymes receyued I euery tyme .xl. stripes saue one. Thryse was I beten with rodes. I was ones stoned. I suffred thryse shypwrake. Nyghte and daye haue I bene in the depe of the see. In iourneynge often: in perels of waters: in perels of robbers: in perels of myne owne nation: in perels among the heithen. I haue bene in perels in cities, in perels in wildernes: in perels in the see, in perels amonge false brethren. In laboure and trauayle, in watchynge often, in honger, in thyrste, in fastynges often, in colde & in nakednes. And beside the thynges which outwardly happen vnto me, I am cobried daily, and do care for all congregations. Who is seeke, and I am not seeke? Who is hurte in the fayth & my hert burneth not? If I must nedes reioyce, I will reioyce of myne infyrmytes.

¶ Paul is taken vp into the thirde heauen, and heareth wordes not to be spoken of.

CAPI. XII.

1 It is God and father of our Lorde Iesus Christe, which is blessed for euermore knoweth that I lye not. + In the cite of Damascon, the gouernour of the people

vnder kynge Aretas layde watche in the cyte of the Damascens, and wold haue caught me, and at a wyndowe was I let downe in a basket thorow the wall, & so escaped his handes.

It is not expedient for me truly to reioyce. Nevertheles I wyll come to visions and reuelacions of the Lorde. I know a man in Christ aboue.xiiij. yeres agone (whether he were in the body I can not tell, or whether he were out of the body, I can not tell: God knoweth) whiche was taken vp in to the thirde heuen. And I know the same man, whether in the body or out of the body, I can not tell, God knoweth) how that he was taken vp in to Paradise, and herde wordes not to be spoken, which no man can vtter. Of this man wyll I reioyce, of my selfe I wyll not reioyce, onlesse it be of myne infyrmities. And yet thoughe I wolde reioyce, I wolde not be a fole: for I shall saye the trouth. Neuertheles I spare, lest any man shuld thynke of me, aboue that he seeth me to be, or heareth of me.

And lest I shulde be exalted out of measure thorowe the abundance of reuelacions, there was geuen me a rodde to the fleshe, the messenger of Satan to buffet me, leaste I shulde not be exalted out of measure. For this thyng besought I the Lorde thryse that it might departe from me. And he sayd vnto me, my grace is sufficient for the. For my strength is made parfyte thorowe weyknes. Very gladly therfore will I reioyce of my weyknes, that the strength of Christ may dwell in me. Therfore haue I delectacion in infirmities, in rebukes in neades, in persecutions, in anguishe for Christes sake. For when I am weyke, then am I stronge.

I am become a fole in boasting my selfe. Ye haue compelled me: I ought to haue ben commended of you. For in nothyng was I inferiour vnto the chefe Apostles, though I be nothyng. Yet the tokens of an apostle were wrought among you with all patience, in tokens, and wonders, & mighty dedes. For what is it wherin ye were inferiours vnto other congregacions, excepte it be therin, that I was not greuous vnto you. Forgyue me this wronge vnto you. Beholde now the thyrde tyme I am redy to come vnto you, and yet wyll I not be greuous vnto you. For I seke not yours, but you. For the children ought not to laye vp for the fathers and mothers, but the fathers and mothers for the children.

I wyll very gladly bestow, and wyll be bestowed for your soules: thoughe the more I loue you, the lesse I am loued agayne. But be it that I greued you not. Nuertheles I was crafty, and take you with guyle. Did I pyl you by any of them whiche I sente vnto you? I exhorted Titus, and with him I sente a brother. Dyd Titus defraude you of any thyng? walked we not in one spyrite? walked we not in lyke steppes? Agayne thynke ye that we excuse oure selues? We speake in Christ in the sight of God.

But we do all thynges (derely beloued) for your edifying. For I feare lest it come to passe that when I come, I shall not fynde you suche as I wolde, and I shal be found vnto you suche as I wolde not: I feare lest there be founde amonge you, debate, enuyenge, wrathe, stryfe, backbytinges, whysperynges, swellynges and discorde. I feare lest when I come agayn, God bryng me lowe among you, and I be constrayned to bewaile many of them which haue synned alredy, and haue not repented for the vnclennes, fornication, wantonnes, which they haue committed.

¶ He prompteth to come vnto them and exhorteth them to order them selues, that he may fynde them perfecte, and of one mynde.

CAPI. XIII.

NOw come I the thyrde tyme vnto you + in the mouth of two or three witnesses shall euery tyynge stande. I tolde you afore, and tell you afore: and as I sayd when I was present the seconde tyme, so write I now beinge absent to them which in tyme past haue synned, and to all other: that yf I come agayne, I wyll not spare, seynge that ye seke experience of Christe, which speaketh in me, whyche amonge you is not weyke, but is myghty in you. For verily thoughe he came of weyknes that he was crucified, yet liueth he thorow the power of God. And we no doubt are weyke in him, but we shall lyue with him by the myght of God amonge you.

Proue youre selues whether ye are in the fayth or not. Examin your own selues: know ye not your selues how Jesus Christ is in you onlesse ye be reprouable? I trust that ye shal knowe that we are not reprouable. I desire before God that ye do none euyl, not that we shulde seme commendable, but that ye shulde do that is honest: and lest we be accompted reprouable persones. We can do nothyng agaynste the truth, but for the truth. We are glad whē we are weyke, and ye stronge. This also we wysshe for, euen that ye were perfect. Therfore wryte I these thynges beyng absent, lest when I am present, I shulde vse sharpnes, according to the power which the Lorde hath geuen me to edifie, and not to destroye. Finally brethren farewell, be perfect, be of good comfort, be of one mynde, lyue in peace, & the God of loue and peace shall be with you. Greete one another in an holy kysse. All the saynctes salute you. The grace of our Lorde Jesus Christ, and the loue of God, and the felawshyp of the holy ghost be with you all.

AMEN.

¶ The ende of the seconde Epistle to the Corinthyans.

¶ Sent from Philippos a cyty in Macedonia, by Titus and Lucas.

¶ The Epistle of S. Paule the Apostle, vnto the Galathyans.

¶ Paul rebuketh them, because they were fallen away from the Gospell, he weth his owne conuersion, magnifieth his office and Apostleshyppe and declareth him selfe to be equall with the hygh Apostles

CAPI. I.

PAul Apostle, not of men, neyther by man, but by Jesus Christe, and by God the father whiche rayfed hym from deathe: and all the brethren whiche are with me.

Vnto the congregations of Galacia. Grace with you, and peace frome God the father, and from our Lorde Jesu Christ, whiche gaue hym selfe for our synnes, to deliuer vs from this present euyll worlde, thorowe the wyll of God our father, to whome be prayse for euer and euer. Amen.

I meruayle that ye are so sone turned from him, that called you in the grace of Christ, vnto an other gospell, which is nothyng els, but that there be some which trouble you, and intende to peruert the gospell of Christ. Neuertheles though we our selues, or an aungel from heuē, preache any other gospel vnto you, then that which we haue preached vnto you, holde him as a curssed. As I said before, so say I now
B agayne: yf any man preache any other thyng vnto you, then that ye haue receyued, holde him accursed. Do I now preache mās doctrine or Gods? Either go I about to please men? Yf I studyed to please men, I were not the seruaunt of Christ.

+ Certifye you brethren, that the gospell whiche was preached of me, was not after the manner of men, neyther receyued I it of man, neyther was I taughte it, but receyued it by the reuelacion of Jesus Christe. For ye
C haue herde of my conuersation in tyme paste, in the Jewes wayes, howe that beyonde measure, I persecuted the congregacion of God, and spoyled it: and preuayled in the Jewes lyfe aboue many of my companyons, whiche were of myne owne nacion, and was a moche more feruent mayntayner of the traditions of the elders.

But when it pleased God, whiche seperated from my mothers wombe, and called me by his grace, to declare his sonne by me, that I sholde preache him amonge the heithen: immediatly I cōmoned not of the matter w̄ flesh and blonde, neither returned to Jerusalem to them whiche were Apostles before me: but went my wayes in to Arabia, and came agayn vnto Damasco. Then after thre yere, I returned to Jerusalem to se Peter, and abode with
D him xv. dayes, none other of the apostles saw I, saue James the Lordes brother. The thinges whiche I write, behalde, God knoweth I lye not.

After that I went in to the coostes of Syria and Cilicia: and was vnknowen as touchynge my person vnto the congregacions of Jewrye, whiche were in Christe. But they herde onely, that he whiche persecuted vs in tyme past, nowe preacheth the fayethe whiche before he destroyed. And they glorifyed God on my behalfe.

¶ He withstandeth Peter in the face, and proueth that the lawe and circumcision are not necessarye to saluacion.

CAPI. II.

THen .xiiij. yeres after, I went vp agayne A to Jerusalem Barnabas, and tooke with me Titus also. I went vp by reuelacion and commoned with them of the gospell whiche I preache amonges the Gentyles: but prywete our selues, with them which were counted chefe, lest it sholde haue ben thought that I shold runne, or had runne in vayne. Also Titus whiche was with me, thoughe he were a Gryke, yet was not compelled to be circumcised, because of intermedlers being falce brethren, which came in amonge other to espye out our libertie whiche we haue in Christ Jesus, that they might bring vs in to bondage. To whom we gaue no rowme, no not for the space of an houre, as concernynge to be brought in to subiection: and that because that the truthe of the gospell myght continue with you.

Of them whiche semed to be greate (what they were in tyme past it maketh no mater to me: god loketh on no mans person) neuertheles they whiche semed great, added nothyng to me. But contrary wise when they saw that the gospell ouer the vncircumcision was committed vnto me, as the gospell ouer the circumcision was vnto Peter: for he that was myghtye in Peter in the Apostleshyp ouer the circumcision, the same was myghtye in me amonge the Gentiles: and therfore when they perceyued the grace that was gruen vnto me, then James, Cephas and Johñ, whiche semed to be pyllers, gaue to me and Barnabas the ryghte handes, and agreed with vs, that we sholde preache amonge the heithen, and they amonge the Jewes: warnynge onely that we sholde remembre the poore. Which thyng also I was diligent to do.

And when Peter was come to Antioche, I withstode him in the face. For he was worthye to be blamed. For er that certayne came from James, he ate with the Gentyles. But when they were come, he withdrue and separated him selfe, feareyng them whiche were of the circumcision. And the other Jewes dissembled likewise, in so moch that Barnabas was brought in to their dissimulacion also. But when I sawe that they wente not the ryghte ware after the truthe of the gospell, I sayde vnto Peter before all men, yf thou beynge a Jewe, lyuest after the maner of the Gentyles and not as the Jewes, why constreynest thou the Gentyles to lyue as do the Jewes? We which are Jewes by nature, and not synners of the Gentyles, knowe that a man is not iustifyed

A Paule defendeth the liberte of ye gospel

Paule of an hygh authorite as Peter, James or Johñ.

B

Circumcision ate the iewes and vncircumcision the Gentyles.

C Paule rebuketh Peter in the face.

D

Dedes of the lawe iustifie not, but faith iustifieth.

by the * dedes of the lawe: but by the fayth of Iesus Christ. And therfore we haue byleued on Iesus Christe, that we myghte be iustified by the fayth of Christ, and not by the dedes of the lawe, because that by the dedes of the lawe no fleshe can be iustified.

D Yf then whyle we seke to be made rygh-tous by Christe, we oure selues are founde synners, is not then Christe the ministre of synne? God forbyd. For yf I buylde agayne that whyche I destroyed, then make I my self a trespasser. But I thorow the lawe, am dead to the lawe, that I myghte lyue vnto God. I am crucified with Christe. I lyue verily: yet nowe not I, but Christe lyueth in me. For the lyfe whyche I now lyue in the fleshe, I lyue by the fayth of the sonne of God, whyche loued me, and gaue him selfe for me. I despyse not the grace of God. For yf rygh-teousnes come of the lawe, then Christe dyed in vayne.

¶ He rebuketh the vnderstandinge of the Galathians touching the vnperfectnes of the law, and declareth to what ende it was not gyuen for aungles.

CAPI. III.

O foolyshe Galathians, who hath bewit-ched you, that ye shulde not obeye the truthe? To whome Iesus Christe was euidently described before the eyes and among you crucified. This onely wolde I learne of you: receyued ye the spirite by the dedes of the lawe, or els by preachynge of fayth? Are ye so vnwyse, that after ye haue begon in the spirite, ye wolde nowe ende in the fleshe? So many thynges ye haue suffred in vayne, yf that be vayne. Which ministreth to you the spirite, and worketh myracles among you, dothe he it thorowe the dedes of the lawe, or by preachynge of fayth? * Euen as Abraham byleued God, and it was accompted vnto him for ryghteousnes. Vnderstande therfore that they whyche are of fayth, the same are the chyldren of Abraham.

Gen.xvi.b Rom.iiii.a Galath.vi.d.

For the scripture sawe afore hande, that god wolde iustifye the hethen thorowe fayth, and therfore shewed before hande glade tydinges vnto Abraham: In the shall all nacions be blessed. So then they whyche be of fayth, are blessed with faythfull Abraham. For as many as are vnder the dedes of the lawe, are vnder malediction. For it is written, cursed is euery man that continueth not in all thynges which are written in the boke of the lawe, to fulfyl them. That no man is iustified by the lawe in the syght of God, is euydent. For the iust shal lyue by fayth. The lawe is not of fayth: but the man that fulfylleth the thynges contay-ned in the lawe shal lyue in them. But Christ hath delyuered vs from the curse of the lawe, and was made ‡ accursed for vs. For it is writ-ten: cursed is euery one that hangeth on tree, that the blessyng of Abraham myght come on the Gentyles thorow Iesus Christ, and that we myghte receyue the promyse of the spirite thorowe fayth.

Gen.xii.b

Gene.xxii.b. Gene.xxviii.b.

Abac.ii.a

‡ Christ was accursed for our sakes, for he suffred and dyed for our synnes. Deut.xxi.

Brethren, I wyll speake after the maner of men. Thoughe it be but a mannes testa-ment, yet no man despyseth it, or addeth any thynge therto, when it is ones allowed. + To Abraham and his seed, were the promy-ses made. He sayth not in the seedes, as ma-ny: but in thy seed, as in one, which is Christ. This I saye, that the lawe whyche began af-terwarde, beyonde fourr hundred and thyrtye yeres, dothe not disannull the testament that was confermed afore of God vnto Christ-warde, to make the promyse of none effect. For yf the inheritaunce come of the lawe, it com-meth not of promesse. But God gaue it vnto Abraham by promesse.

Wherfore then serueth the lawe? The lawe was added because of transgression (tyl the seed came, to whom ¶ promesse was made) and it was ordeyned by aungels in the hande of a mediatour. A mediatour is not a media-tour of one. But God is one. Is the law then agaynste the promyse of God? God forbyd. How beit yf there had ben a law gyuen, which coulde haue gyuen lyfe, then no doubte rygh-teousnes, shold haue come by the lawe. But the scripture concluded all thynges vnder synne, that the promesse by the fayth of Iesus Christ shold be gyuen vnto them that byleue. ‡ Be-fore that fayth came, we were kepte and shut vp vnder the law, vnto the fayth which shoulde afterwarde be declared.

¶ The law is not contrary to the promyse, but serueth it.

Wherfore the lawe was oure scholemas-ter vnto Christe, that we myghte be made rygh-teous by fayth. But after that fayth is come, nowe are we no longer vnder a schole-maister. For ye are all the sonnes of God by the fayth whyche is in Christ Iesus. For all ye that are baptysed, haue put on Christ. Nowe is there no Iewe, neyther Gentyle: there is neyther bonde, ne fre: there is neyther man ne woman: but ye are all one thynge in Christe Iesu. Yfye be Christes, then are ye Abrahams seed, and heyres by promes.

¶ Paule sheweth that thorow Christe we be delyuered frome the law, and rebuketh the vnthankfulnes of the Galathians

CAPI. IIII.

I + Saye, the heyre as longe as he is a chylde differeth not frome a seruaunte, where as he is Lorde of all, but is vnder tutores and gouernours, vntyll the tyme appoynted of the father. Euen so we, as longe as we were chyldren, were in bondage vnder the ordy-naunces of the worlde. But when the tyme was full come, God sente his sonne borne of a woman, and made bonde vnto the lawe, to redeme them whiche were vnder the lawe: that we thorowe election, myghte receyue the inheritaunce that belongeth vnto the natu-rall sonnes. Because ye are sonnes, God hath sent the spirite of his sonne in to oure hertes, whyche cryeth Abba father. Wherfore nowe thou arte not a seruaunt, but a sonne. Yf thou be a sonne, thou art also the heyre of God thorowe Christe. ‡

How beit

Howbe it then not knowynge God, ye
dyd seruyce vnto them, which by nature were
no Goddes. But now sythe ye knowe God,
ye rather are knowen of God) how is it that
ye turne agayne vnto the weyke and beggarly
ceremonyes, whervnto agayne ye desyre a-
freshe to be in bondage? Ye obserue dayes, and
monethes, and tymes, and yeres. I am in fere
of you, lest I haue bestowed on you labour
in vayne.

Brethren I beseche you, be ye as I am: for
I am as ye are. Ye haue not hurte me at all.
Ye knowe, howe thorowe infirmitie of the
fleshe, I preached the gospell vnto you at the
fyrst. And my temptacion whiche I suffered by
reason of my fleshe, ye despised not, neither
abhorred: but receyued me as an aungell of
God: yea, as Christ Jesus. How happy were
ye then? for I beare you recorde, that yf it had
ben possible, ye wolde haue plucked out your
owne eyes, and haue geuen them to me. Am I
therfore become your enemye, bycause I tell
you the truthe?

They are gelous ouer you amisse. Yea, they
intende to exclude you, that ye shulde be ge-
lous ouer them. It is good alwayes to be ge-
lous, so it be in a good thynge, and not onely
when I am present with you.

My lytell children (of whome I trauayle in byrthe agayne, vntyll Christe be fas-
shoned in you) I wolde I were with you
nowe, and coulde chaunge my voyce: for I
stande in doubte of you. Tell me ye that de-
syre to be vnder the lawe, haue ye not herde
of the lawe? ✣ For it is wrytten that Abra-
ham hadde two sonnes, the one by a bonde
mayde, and the other by a free woman? But
he whiche was of the bonde woman, was
borne after the fleshe: and he whiche was of
the free woman, was borne by promes. Which
thinges are spoken by an allegorye. For these
women are two testamentes, the one from the
mount Syna, gendrynge vnto bondage, which
is Agar. For mounte Syna is called Agar in
Arabia, and borderth vpon the cyte, whiche
is nowe Jerusalem, and is in bondage with
her children.

But Jerusalem, whiche is aboue, is free:
whiche is the mother of vs all. For it is writ-
ten: ✣ reioyce thou barayne that bearest no
children, breake forth and cry thou that trau-
ayllest not. For the desolate hathe many mo
children, then she whiche hath the husbande.
Brethren, we are after the maner of Isaac,
children of promes. But as then he was borne
carnally, persecuted him that was borne spi-
ritually: Euen so is it nowe. Neuertheles
what sayth the scripture: put away the bonde
woman and her sonne. For the sonne of the
bonde woman, shall not be heyre with the
sonne of the free woman. So then (brethren)
we are not children of the bonde woman, but
of the free woman. ✣

The laboureth to draw them away frome circumcision, sheweth them the battayle betwyxte the spirite and the fleshe, and the frutes of them both.

CAPI. V.

STande faste therfore in the libertie where-
with Christe hathe made vs free, and
wrappe not youre selues agayne in the
yoke of bondage. Beholde, I Paule saye vn-
to you, that yf ye be circumcised, Christe shall
profyte you nothynge. I testifye agayne to e-
uerye man whiche is circumcised, that he is
bounde to kepe the hole lawe. Ye are gone
quyte frome Christe as many as are iustified
by the lawe, and are fallen frome grace. For
we loke in spirite to be iustified thorow fayth.
For in Jesu Christe, neyther is circumcision
any thynge worthe, neyther vncircumcision,
but yfayth, whiche by loue is mighty in o-
peration. Ye dyd runne well, who was a lette
vnto you, that ye wolde not obey the truthe?
Euen that counsell that is not of hym that
called you. A lytell leuen doythe leuen the hole
lompe of dowe.

✣ I haue truste towarde you in the Lorde,
that ye wyll be none otherwyse mynded. He
that troubleth you, shall beare his iudge-
ment, what so euer he be. Brethren, yf I yet
preache circumcision: why do I then yet suf-
fer persecucyon? For then hadde the offence
of the crosse ceased. Wolde God they were
seperated frome you, whiche trou-
ble you. Brethren, ye were called vnto liber-
tye onely, let not youre libertye be an occasion
vnto the fleshe, but in charitie serue one an o-
ther. ✣ For all the lawe is fulfylled in one
worde, whiche is this: thou shalte loue thyne
neyghbour as thy selfe. Yf ye byte and deuour
one an other, take hede lest ye be consumed
one of an other. ✣

✣ I saye, walke in the spirite, and fulfyll
not the lustes of the fleshe. For the fleshe lu-
steth contrarye to the spirite, and the spirite
contrary to the fleshe. These are contrary one
to the other, so that ye can not do that which
ye wolde. But yf ye be led of the spirite, then
are ye not vnder the lawe. The dedes of the
fleshe are manifest, whiche are these: aduou-
trye, fornication, vnclennes, wantonnes, ydo-
latrye, witchecrafte, hatred, bariaunce, yre,
wrathe, stryfe, sedicion, sectes, enuye, mur-
ther, dronkennesse, glotony, and suche lyke: of
whiche I tell you before, as I haue tolde you
in tyme paste, that they whiche commyt suche
thynges, shall not inherite the kyngdome of
god. But the frute of the spirite is loue, ioye,
peace, longe sufferynge, gentlenes, goodnesse,
faythfulnes, meknes, temperaunce. Agaynst
suche there is no lawe. They that are Christes
haue crucifyed the fleshe with the affections
and lustes. ✣

✣ Yf we lyue in the spirite, let vs walke
in the spirite. Let vs not be vayneglorious,
prouokynge one an other, and enuyenge one
an other.

The exhorteth them to brotherly loue and one to beare with another. In the ende he warneth them to beware of circumcision.

CAPI. VI.

Brethren

A Brethren yf any manbe fallen by chaūce into any faute, ye which are spirituall helpe to amende hym in the spirete of meknesse, consyderynge thy selfe, lest thou also be tempted. Bere ye one an others burthen, and so fulfyll the lawe of Christe. If a man seme to hym selfe that he is somwhat when in dede he is nothynge, the same deceyueth hym selfe in his ymagination. Let euery man proue his owne worke, and then shall he haue reioysynge in hym selfe, and not in an other. For euery man shal beare his owne burthen.

B Let him that is taught in the worde, minister vnto him that teacheth hym, in all good thinges. Be not deceyued, God is not mocked. For what so euer a man soweth, that shall he repe. He that soweth in his flesshe, shall of the flesshe repe corruption. But he that soweth in the spirete, shall of the spirete repe lyfe euerlastynge. Let vs not be wery of well doynge. For when the tyme is come, we shall repe without werynes. Whyle we haue therfore tyme, let vs doo good vnto all men, but chefly vnto them which are of the housholde of faith.

C Beholde how large a letter I haue written vnto you with myne owne hande. As many as desire with outwarde apperaunce to please carnally, they constrayne you to be circumcised, onely because they wolde not suffre persecution with the crosse of Christ. For they them selues which are circumcised, kepe not the lawe: but desire to haue you circumcised, that they D might reioyce in your flesshe.

God forbyd that I shulde reioyce, but in the crosse of our Lorde Jesu Christe, whereby the worlde is crucifyed vnto me, and vnto the worlde. For in Christ Jesu, neyther circumcision auayleth, nor vncircumcision: but a newe creature. And as many as walke accordynge to this rule, peace on them, and mercye, and vpon the Israel of God. From henceforth let no man put me to busynes. For I beare in my bodye the markes of the Lorde Jesu. Brethren, the grace of oure Lorde Jesu Christe be with youre spirete. Amen.

* Nothynge auayleth saue to be a newe creature.

The Epistle of S. Paule the Apostle, vnto the Ephesians.

The euerlastynge ordinaunce and election of god to saue all men through Christe Jesu his sonne. We are ordeyned to good workes. The dominion of Christe.

CAPI. I.

A PAule Apostle of Jesu Christ, by the wyll of God.

To the sayntes, which are at Ephesus, and to them whi che byleue on Jesu Christ.

Grace with you, and peace from God our father, and from the Lorde Jesu Christe. Blessed be God the father of oure Lorde Jesu Christ, which hath blessed vs with all maner of spirituall blessynges in heuenly thynges by Christ, accordynge as he had chosen vs in hym, afore the foundacyon of the worlde was layde, that we shulde be sayntes, and without blame before him, thorowe loue. and ordeyned vs before thorow Jesus Christ, to be heyres vnto him selfe, accordynge to the pleasure of his wyll to the prayse of the glory of his grace wherewith he hath made vs accepted in the beloued.

1. Cor. 1. Pet. 1.

B Predestination.

By whome we haue redempcion, thorowe his bloude, euen the forgyuenes of synnes, accordynge to the ryches of his grace, whiche he shed in vs abundantly in al wysdom, and prudence. And hath opened vnto vs the † mistery of his wyll, accordynge to his pleasure, † purposed the same in him selfe, to haue it declared when the tyme were full come, that all thynges, both which are in heuen, and also which are in earthe, shulde be gathered together, in Christe: that is to saye, in hym in whome we are made heyres, and were therto predestinate accordynge to the purpose of him which worketh al thynges after the purpose of his owne wyll: that we whiche afore trusted in Christ shulde be vnto the prayse of his glory.

† Mysteries secret counsel.

C In whome also ye (after that ye herde the worde of truthe, I meane the gospell of your saluacio, wherin ye byleued) were sealed with the holy spirete of promes, which is the ernest of oure inheritaunce, to redeme the purchased possession, and that vnto the prayse of his glorye.

D Wherfore I (after that I herde of the faith which ye haue in the Lorde Jesu, and loue vnto all the sayntes) cease not to geue thankes for you, makynge mencion of you in my prayers, that the God of our Lorde Jesus Christe and the father of glorye myghte geue you the spirete of wysdome, and open to you the knowlege of him selfe, and lighten the eyes of your myndes, that ye might know what that hope is, wherunto he hath called you, † what the ryches of his glorious inheritaūce is vpon the sayntes, and what is the exceedynge greatnes of his power towardes vs which † byleue accordyng to the workyng of that his mighty power

† Faythe is the worke of god only, euen as was the rayssynge of christ.

power, which he wrought in Christ, when he raysed him frome the dead, and set him on his right hande in heuenly thinges, aboue all rule, power, and myght, and dominacion, & aboue all names that are named, not in this worlde onely, but also in the worlde to come: & hath put all thinges vnder his fete, and hath made him aboue all thinges, the heed of the congregacion which is his body & the fulnes of him that fylleth all in all thinges.

¶ Paule sheweth them what maner of people they were before they were conuerted, and what they are nowe in Christe.

CAPI. II.

A. And you hathe he quyckened also that were dead in trespase and synne, wherin in tyme past ye walked, accordynge to the course of this worlde / and after the gouernor that ruleth in the ayer, the spirite that nowe worketh in the childern of vnbeliefe, amonge whome we also had our conuersacion in tyme past, in the lustes of oure fleshe and fulfylled the will of the fleshe & of the mynde and were & naturally the children of wrathe, euen as well as other.

But God which is ryche in mercy thorowe his greate loue wherewith he loued vs, euen when we were dead by synne, hath quyckened vs togither in Christ (for by grace are ye saued) and hathe raysed vs vp together & made vs syt togither in heauenly thinges thorowe Christe Jesus, for to shewe in tymes to come the exceading ryches of his grace, in his kyndnes towardes vs in Christ Jesu. For by grace are ye made safe thorowe faith, and that not of your selues. For it is the gyfte of God, and commeth not of workes, least any man should boast him selfe. For we are his workmanshyp created in Christ Jesu vnto good workes, vnto whiche God ordayned vs before, that we shulde walke in them.

Wherefore remember that ye beyng in tyme past Gentyles in the fleshe, and were called vncircumcision to them which are called circumcision in the flesh, which circumcision is made by handes: Remember I saye, that ye were at that tyme without Christ, and were reputed aliens frome the commen welth of Israel and were straungers frome the testamentes of promes, hauinge no hope, and beyng without God in this worlde. But nowe in Christ Jesu, ye which a whyle ago were farre of, are made nyghe by the bloude of Christ.

For he is our peax, which hath made of both one, & hath broken whome the wall that was a stoppe betweme vs, and hath also put away thorowe his fleshe, the cause of hatred, that is to saye, the lawe of commaundementes contayned in the lawe written, for to make of twayne, one new man in him selfe so making peax: and to reconcyle both vnto God in one body thorowe his crosse, & slewe hatred thereby: & came and preached peax to you which were farre of, and to them that were nyghe. For thorowe him we both haue an open waye in, in one spirite vnto the father.

Now therfore ye are no more straungers and forayners: but citezens with the sayntes, and of the houshold of God: and are buylt vpon the & foundacion of the Apostles and Prophetes, Jesus Christ beyng the heed corner stone, in whome euery buylding coupled togither groweth vnto an holy temple in the Lorde, in whome ye also are buylt togither, and made an habytacion for God, in the spirite. & Feruentes to the Lord of God.

¶ She sheweth the cause of his emprisonment, desyreth the not tayntes because of his trouble, and prayeth God to make them stedfaste in his spirite.

CAPI. III.

FOr this cause I Paule am in the bondes A. of Jesus Christ for your sakes which are heithen: If ye haue herde of the ministracion of the grace of God whiche is gyuen me vpon you. For by reuelacion shewed he this mysterye vnto me, as I wrote aboue in fewe wordes, whereby when ye rede, ye may knowe myne vnderstandinge in the mystery of Christ, whiche in tymes past was opened vnto & sonnes of men, as it is now declared vnto his holy Apostles and Prophetes by the spirite: that the Gentyles shulde be inheritours also, and of the same body, and partetakers of his promes that is in Christe, by the meanes of the Gospell, whereof I am made a minister, by the gyfte of the grace of God gruen me thorowe the workynge of his power. B.

Vnto me the leest of al sayntes is this grace gruen, that I shulde preache amonge the gentyles the vnsearchable ryches of Christe, and to make all men se, what the felowshyp of the mystery is, whyche frome the begynnynge of the worlde hath bene hyd in God, whyche made all thinges thorowe Jesus Christ, to the intent, that nowe vnto the rulers and powers in heauen myght be knowen by the congregacion, the manyfolde wyssome of God, accordynge to the eternall purpose, whiche he purposed in Christ Jesu our Lorde, by whom we are bolde to drawe nyghe in the truste, whyche we haue by fayth on him.

Wherefore I beseche that ye faynt not be- C.
cause of my tribulacions whiche I suffre for your sakes: which is your prayse.

For this cause I bowe my knees vnto the father of our Lorde Jesu Christ, which is father ouer all that is called father in heauen & in earthe, that he wolde graunte you, accordyng to the ryches of his glory, that ye may be strengthed with myght by his spirite in the inner man that Christ may dwell in your hertes by fayth, that ye beyng rooted and grounded in loue, myght be able to comprehende with all sayntes, what is the breedth & length depth and heygth: and knowe the loue of Christe, whiche passeth knowledge: that ye D.
myght be fulfylled with all maner of fulnes of God.

Vnto hym that is able to do aboundantly aboue all that we aske or thinke accordyng to the power that worketh in vs, be prayse in the congregacion by Jesus Christ, thorowe out

oute all generacions frome tyme to tyme. Amen. ✠

¶ He exhorteth them vnto thehenes longe sufferyng, vnto loue and peas, euery one to serue and edifye another with the gyfte that God hath gyuen him, to beware of straunge doctryne, to lare alyde the olde conuersacion of gredy lustes, and to walke in a newe lyfe.

CAPI. IIII

A The lyuynge of a true beleuer.

I ✠ Therfore whiche am in bondes for the Lordes sake, exhorte you, that ye walke worthye of the callynge wherewith ye are called, in all humblenes of mynde, and meknes, and longe sufferynge, forbearynge one an other thorowe charite, and that ye be diligent to kepe the vnite of the spirite in the bond of peas. Beynge one body, and one spirite, euen as ye are called in one hope of your callynge. One Lorde, one faith, one baptysme: One God and father of all, which is above al thy rowm all, and in you all. ✠

B Woman vii. i. Corinth. xi. c. Corinth. x. ✠ Galat. v. Ephe.

✠ Vnto euery one of vs is gyuen grace accordyng to the measure of the gyfte of Christ. Wherfore he sayth: He is gone vp on hyghe and hath ledde captiuite captiue, and hath gyuen gyftes vnto men. That he ascended: what meaneth it, but that he also descended fyrst vnto the lowest partyes of the earth? He that descended, is the same also that ascended vp, above all heauens, to fulfyll all thynges.

C i. Corinth. xii.

And the very same made some Apostles, some Prophetes, some Euangelistes, some Shepeherdes, and some Teachers: that the sayntes myght haue all thynges necessarye to worke and mynister with, to the edifyenge of the body of Christ, tyll we euery one (in the vnite of faythe, and knowledge of the sonne of God) growe vp vnto a perfect man, after the measure of age of the fulnes of Christ. ✠ That we hence forthe be no more chyldren, wauerynge and caryed with euery wynde of doctrine, by the wylynes of men and craftynes, wherby they lay awayt for vs to deceyue vs. But folowynge the truthe in loue let vs in al thynges growe in him which is the heed that is to saye Christ, in whome all the body is coupled and knyt together in euery ioynte wherwith one ministreth to an other (accordinge to the operacion as euery parte hathe his measure) and increaseth the body, vnto ✠ edifyenge of it selfe in loue.

D

✠ This I saye therfore, and testifye in the Lorde, that ye henceforth walke not as other Gentyles walke, in vanite of their mynde, blynded in their vnderstandinge, beynge strangers frome the lyfe which is in God thorowe the ignorance that is in them, because of the blyndnes of their hertes, which beynge past repentaunce, haue gyuen theym selues vnto wantonnes, to worke all maner of vnclennes with greedynes. But ye haue not so learned Christ, yf so be ye haue herde of him, and are taught in him, euen as the truthe is in Jesu.

E Ignorance is cause of euyll lyuynge.

☞ As then as concernynge the conuersacion in tyme past, laye from you that olde man, whiche is corrupte thorow the deceyuable lustes, ✠ and be ye renued in the spirite of youre myndes, and put on that newe man, whiche after the ymage of God is shapen in ryghtwyslues and true holynes.

Wherfore put away lyenge, and speake euery man trouth vnto his neyghboure, for as moche as we are members one of an other. ✠ Be angrye but synne not: let not the sonne go downe vpon youre wrathe, neyther gyue place vnto the backebyter. Let him that stele, steale no more, but let hym rather laboure with his handes some good thinge, that he maye haue to gyue vnto him that needeth. ✠

Let no fylthy communicacion procede oute of your mouthes: but that which is good to edifye, where nede is: that it maye haue fauour with the hearers. And greue not the holy spirite of God, by whome ye are sealed vnto the daye of redempcion. Let all bitternes, fearcnesse and wrathe, roryng and cursed speakynge, be put awaye frome you, with all malicyousnes. Be ye courteouse one to an other and mercyfull, forgyuynge one an other euen as God for Christes sake forgaue you.

¶ He exhorteth vnto loue, warneth to beware of vnclennes, couetyse, folysh talkynge, and false doctryne: to be circumspecte, to auoyde drunkennesse, to submyt them selues one to another. He teacheth how women shulde obeye their husbandes, and how men ought to intreate theyr wyues.

CAPI. V.

B ✠ Be ye folowers of God as dere chyldre and walke in loue euen as Christe loued vs, and gaue him self for vs, an offrynge and a sacrifice of a swete sauer to God. ✠ Fornicacion and all vnclennes or couetousnes be not once named amonge you as it becommeth sayntes: neyther fylthynes, neyther folysshe talkynge, neyther gestynge whiche are not comly: but rather gyuynge of thankes.

A

For this ye knowe that no whoremonger, eyther vnclene personne, or couetous personne, which is an ydolatour, hath any inheritaunce in the kyngdome of Christ and of God.

B Christ no part with Belial.

Let no man deceyue you with vayne wordes. For thorowe suche thinges commeth the wrath of God vpon the children of vnbelefe. Be not therfore companyons with them. Ye were ones derckenes, but are now lyght in ✠ Lorde.

Walke as chyldren of lyght. For the frute of the spirite is in all goodnes, ryghtwyfnesse, and trouth. ✠

C

Accepte that which is pleasynge to ✠ Lorde and haue no fellowshyp with the vnfruteffull workes of derckenes: but rather rebuke the. For it is shame euen to name those thynges whiche are done of theym in secrete: but all thinges, when they are rebuked of the light, are manifeste. For what so euer is manifeste, that same is light. Wherfore he sayth: awake thou that sleepest, and stonde vp frome deathe, and Christ shall gyue the lyght.

Ephe. v.

✠ Take hede therfore that ye walke circumspectly: not as fooles: but as wyse personnes, purchasynge oppoztunite to the same: for ✠ dayes

dayes are euyll. Wherfore, be ye not vnwyse but vnderstande what the will of the Lorde is, and be not dronken with wyne wherin is excesse: but be fulfilled with the spirite, speakyng vnto your selues in Psalmes and hymnes, and spirituall songes, syngynge and makinge melody to the Lorde in your hertes, giuinge thankes alwayes for all thinges vnto God the father, in the name of our Lorde Iesus Christ: submittinge your selues one to another in the feare of God. ✠

Wemen be ye subiect vnto your owne husbandes, as vnto the Lorde. For the husbande is the wyues heed euen as Christ is the heed of the congregation, and the same is the sauioure of the body. Therfore as the congregation is in subiection to Christ, ipke wyse let the wyues be in subiection to their husbandes in all thinges. Husbandes loue your wyues, euen as Christ loued the congregation, and gaue him selfe for it, to sanctifye it, and clensed it in the fountayne of water thorowe the worde, to make it vnto him self, a glorious congregation without spot or wrynckle, or any suche thinge: but that it shoulde be holy and without blame. So ought men to loue their wyues, as their owne bodyes. He that loueth his wyfe, loueth him selfe. For no man euer yet hated his owne flesshe: but norisheth and cherisheth it, euen as the Lorde doth the congregation. For we are members of his body, of his flesshe, and of his bones. ✠ For this cause shall man leaue father and mother, and shall sticke to his wyfe, and two shalbe made one flesshe. This is a great secret, but I speke betwene Christ and the congregacio. Neuertheles let ye so that euery one of you loue his wyfe euenly euen as him selfe. And let the wyfe se that she feare her husbande.

¶ The duetie of parentes, of children, of seruauntes, of maysters. Of the Christen weapons.

CAPI. VI.

Children, obeye your fathers and mothers in the Lorde: for so is it right. Honoure thy father and mother, which is the first commaundement that hath any promes. that thou mayst be in good estate, & lyue longe on the earth. And ye fathers moue not your children to wrathe: but bringe them vp with the nourture and informacion of the Lorde. ✠ Seruauntes be obedient vnto your carnall maisters, with feare and trembelynge in singlenes of youre herte, as vnto Christ: not with seruice in the eye sight, as men pleasers: but as the seruantes of Christ, wyrkyng the will of God frome the herte with good will, seruinge the Lorde, and not men. And remember that what so euer good thinge any man wyll, that shall he receyue agayne of the Lorde, whether he be bonde or free. And ye maisters, do euen the same thinges vnto them, putting awaye threatninges: and remember that euen your master also is in heauen, neyther is there any respect of person with him.

✠ Finally my brethren, be stronge in the Lorde and in the power of his myght. Put on the armoure of God, that ye may stande stedfast against the crafty assautes of the deuyll. For we wrestle not against flesshe and bloude but against rule, against power, and against worldly rulers of the darknes of this worlde against spirituall wyckednes, for heauenly thinges.

For this cause take vnto you the armoure of God, that ye maye be able to resiste in the euyll daye, and stande perfect in all thynges. Christen mens weapons.

Stande therfore, your loynes gyrd about with veritie, hauing on the brestplate of right wysnes, and shood with shoes prepared vnto the Gospell of peace. Above al, take to you the shylde of fayth, wherwith ye maye quenche all the fyrie dartes of the wycked. And take the helmet of saluation, and the swerde of the spirite, which is the worde of God. ✠ And praye alwayes with all maner prayer and supplication: and that in the spirite: and watche therunto with all instaunce and supplication for all sayntes and for me; that vtterraunce maye be geuen vnto me, that I maye ope my mouth boldely, to vtter the mysteries of the Gospell, wherof I am messenger in bondes, that therin I maye speake freely, as it becommeth me to speake.

But that ye may also knowe in what state I am and what I do, Tichicus my moste dere brother and faythfull minister in the Lorde, shall shewe you of all thinges, whome I sende vnto you for the same purpose, that ye myghte knowe in what case I stande, & that he might comfort your hertes.

Peace with the brethren and loue with faith frome God the father, and frome the Lorde Iesu Christ. Grace be with all them whyche loue our Lorde Iesus Christ in puernesse.

AMEN.

¶ Sent frome Rome vnto the Ephesians, by Tychicus.

¶ The Epistle of S. Paule the Apostle vnto the Philippians.

¶ He exhorteth the to increase in loue, in knowlege, and experience, of Godly thynges: maketh mencion of his prysonment at Rome, is glad to here Christ preached, is content either to dye or lyue, and prayeth them to lede a Godly conuersacion, to be of one mynde, and to feare no persecution.

CAPI. I.

PAul and Timothe the seruauntes of Jesu Christ: To all the sayntes in Christe Jesu, which are at Philippos with the Bysshoppes and Deacons.

Grace be with you and peace frome God our father and frome the Lorde Jesu Christ.

I thanke my God with all remembraūce of you, alwayes in all my prayers for you, & praye with gladnes, because of the felawshyp which ye haue in the Gospell frome the fyrste daye vnto nowe: & am surely certified of this, that he which bega a good worke in you, shal go forth with it vntyl the daye of Jesu Christ as it becommeth me so to iudge of you all, because I haue you in my herte, and haue you also euery one companions of grace with me, euen in my bondes, as I defende and stablysh the Gospell.

For God beareth me recorde howe greatly I longe after you all, from the very hert rote in Jesu Christe. And this I praye, that youre loue maye increase more and more in knowledge, and in all feelynge, that ye might accepte thynges most excellent, that ye might be pure and suche as shulde geue no mans conscience, vntyll the daye of Christ, fylled with the frutes of rightwysnes, which frutes come by Jesus Christe vnto the glory and laude of God.

I wolde ye vnderstode brethren that my business is happened vnto the great furtheringe of the Gospell. So that my bandes in Christ are manifest thorow out all the wgement hal and in all other places: In so moch that many of the brethren in the Lorde are bolde ned thorowe my bandes and dare more largely speake the worde without feare. Some there are which preache Christ of enuie and stryfe, and some of good will. The one parte preacheth Christe of stryfe, and not purely, supposynge to adde more aduersitie to my bandes. The other parte of loue, because they se that I am set to defende the Gospell.

What then? So that Christe be preached, all maner wayes, whether it be by occasion, or of true meanynge, I therin reioyce: yea and will reioyce. For I knowe that this shall chaūce to my saluacion, thorow youre prayer and ministringe of the spirite of Jesu Christ as I hertely loke for, & hope that in nothinge I shall be ashamed: but that with all confidence, as alwayes in tymes paste, euen so now Christe shall be magnified in my body, whether it be thorow lyfe, or his death. For Christ is to me lyfe, and death is to me auauntage.

It it chaunce me to lyue in the fleshe, that is to me frutefull for to worke, and what to chose I wote not, for I am constrayned of two thinges: I desyre to be lowsed and to be with Christ, whiche thinge is best of all. Neuertheles to abyde in the fleshe, is more nedefull for you. And this am I sure of, that I shal abyde, and with you all, continue, for the furtheraunce and ioye of youre faith, that ye may more abundantly reioyce in Jesu Christ thorow me, by my comminge to you agayne.

Onely let your conuersacion be, as it becōmeth the Gospell of Christe: that whether I come and se you, or be absent, I maye heare of you, that ye continue in one spirite, and in one soule, labouryng as we ow, to mayntayne the faith of the Gospell and in nothinge fearinge your aduersaries: which is to them a token of perdicion, and to you of saluacion and that of God. For vnto you it is geuen that not only ye shuld beleue on Christ: but also to suffre for his sake, and haue euen the same fight which ye sawe me haue and now heare of me.

¶ He exhorteth them to vnite and brotherly loue, and to beware of stryfe and vayne glorye: And for a sure exemple he layeth Christe before them.

CAPI. II.

IF there be amonge you any consolacion in Christ, yf there be any comfortable loue, yf there be any felowshyppe of the spirite, yf there be any compassion or mercy: fulfill my ioye, that ye drawe one waye, hauinge one loue, beynge of one accorde, and of one mynde that nothinge be done thorow stryfe or vayne glory, but that in meknes of mynde euery man esteme other better then him selfe, and loke not euery man on his owne thinges, but euery man on the thinges of other men.

Let the same mynde be in you that was in Christ Jesu: whiche beinge in the shape of God, thought it not robbery to be equall with God: but he made him selfe of no reputacō, and toke on him the shape of a seruaunt, and became lyke vnto men, and was found in his apparell as a man. He humbled him selfe, & became obedient vnto the death, euen the death of the crosse. Wherfore God hathe exalted him, and geuen him a name about all names: that in the name of Jesus shuld euery knee bowe, both of thinges in heauen and thinges in earth, and thinges vnder the earthe, & that all tongues shulde confesse that Jesus Christ is the Lorde vnto the prayse of God the father.

Wherefore my dearly beloued, as ye haue alwayes obeyed, not when I was present only, but now moche more in myne absence, euen to worke out youre owne saluacion with feare and tremblynge. For it is God which worketh in you, both the wil and also the deede euen of good will.

Do all thinge without murmuringe & disputinge, that ye maye be faultelesse and pure, and the sonnes of God, without rebuke in the

the myddes of a croked and peruerse nacyon: amonge whiche, se ye shyne as lyghtes in the worlde, holdynge faste the worde of lyfe, vnto my reioysynge in the daye of Christe, that I haue not runne in vayne, neyther haue labou red in vayne. Yea thoughe I be offred vpō the offeringe and sacrifice of your faith: I reioyce, and reioyce with you all. For the same cause also reioyce ye, and reioyce ye with me.

I trust in the Lord Jesu to sende Timothe shortly vnto you, that I also maye be of good comforte, when I know in what case ye stande. For I haue no man that is so lyke mynded to me, whiche with so pure affection careth for your matters. For all other seke their owne, & not that which is Jesus Christes. Ye know the proffe of him, howe that as a sonne with the father, so with me hath he bestowed he his labour vpon the Gospel. Him I hope to sende allone as I knowe how it will go with me. I truste in the Lorde, that I also my selfe shall come shortly.

D I supposed it necessary to sende brother Epaphroditus vnto you, my companion in labour, and felowe souldier, your Apostel and my mynister at my neede. For he longed after you, and was full of heuynes, because ye had herde saye y he shulde be sycke. And no doubte he was sicke, and that nyghe vnto death. But God had mercy on him: not on him only, but on me also, leste I shulde haue sorowe vpon sorowe. I sent him therfore the diligentlier, that when ye shulde se him, ye might reioyce agayne, and I might be the lesse sorowfull. Receyue him therfore in the Lorde with all gladnes, and make moche of suche: because y for the worke of Christ he went so farre, that he was nyghe vnto death, and regarded not his lyfe, to fulfyll that seruice whiche was lackynge on your part towarde me.

¶ He warneth them to beware of false teachers, whom he calleth dogges and enemyes of Christ, and reproueth mans owne ryghteousnes.

CAPI. III.

F Inally, my brethren reioyce in the Lord. It greueth me not to wryte one thing often to you. For to you it is a sure thinge. Beware of dogges, beware of cupill workers. Beware of dilsection. For we are circumcision which worshyp God in the spyrite, and reioyce in Christ Jesu, and haue no confidence in the flesshe: thoughe I haue wherof I myghte reioyce in the flesshe. If any other man thinketh that he hathe wherof he myghte truste in the flesshe: moche more I: circumcised the eyghte daye, of the kynred of Israel, of the tribe of Ben Jamin, an Ebrue borne of the Ebrues: as concerninge the lawe, a Phariseye, and as concerninge feruentnes, I persecuted the congregacion, and as touchinge the ryghteousnes of the lawe, I was vnreprouable.

B But the thinges that were lucres vnto me, I accounted brudertounce for Christes sake. Yea I thinke all thinges but losse for y excellent knowledges sake of Christ Jesu my Lorde. For whome I haue counted all thinge losse, and doo iudge them but dunge, that I myght wynne Christ, and myght be founde in him, not hauinge myne owne righteousnes which is of the lawe: but that which commeth of the faith which is in Christ. I meane the ryghteousnes which commeth of God, thorow faith in knowinge him and the vertu of the resurrection, and the felowshyp of his passions, that I might be conformable vnto his deathe, yf by any meanes I myght attayne vnto the resurrection of the dede.

Not as thoughe I had alreddy attayned or C
els were alreddy perfect: but I folowe, yf that I maye comprehende that, wherein I am comprehended of Christ Jesu. Brethren I counte not my selfe that I haue gotten it: but one thinge I saye: I forget that whiche is behynde and stretche my selfe vnto that which is before and presse vnto that marke appointed, to obtayne the rewarde of the hyghe callynge of God in Christ Jesu. Let vs therfore as many as be perfect, be in this wyse mynded and yf ye be otherwyse mynded, I praye God open euen this vnto you. Neuertheles in that wherevnto we are come, let vs procede by one rule, that we maye be of one accorde. ¶ I take not on me to be perfect, that I haue done, but what I loke for at the perfection of Christ

✣ Brethren be followers of me, and loke D
on them which walke so, as ye haue vs for an ensample. For many walke (of whome I haue tolde you often, and now tell you wepynge) that they are the ennemyes of the crosse of Christ, whose ende is damnacion, whose God is their belly, & whose glory is to their shame, which are worldly mynded. But our conuersacion is in heauen, from whence we loke for a sauioure, euen the Lorde Jesus Christ, who the shall chaunge our vyle bodies, that they maye be fashioned lyke vnto his glorious body, accordinge to the workynge, whereby he is able to subdue all thynges vnto hym selfe. ✣ ¶ If we be not Christ in conuersacion we shall not him in glorye.

¶ He saluteth certayne of them, exhorteth them to be of honest conuersacion, and thanketh them for the prouision they made for him beinge in prison.

CAPI. IIII.

THerfore (my brethren) deerly beloued A
and longed for, my ioye and crowne, so continue in the Lorde, ye beloued. I praye Euodias, and beseche Syntiches that they be of one accorde in the Lorde. Yea and I beseche the faithfull yokefelowe, helpe the wemen whiche labored with me in the Gospell, and with Clement also, and with other my labour felowes, whose names are in the boke of lyfe.

✣ Reioyce in the Lorde alwaye, & agayne I saye reioyce. Let your softenes be knowen vnto al men. The Lorde is at hande. Be not carefull: but in all thinges shewe your peticion vnto God in prayer and supplicacion with gyuynge of thankes. And the peace of God whiche passeth all vnderstandinge, kepe your hertes and myndes in Christ Jesu. ✣ B

Finally brethren, what so euer thinges are true, what so euer thinges are honeste, what so euer thinges are iust, what so euer thynges

are

ect pure, what so ever thinges pertayne to loue, what so ever thinges are of honest reporte: yf there be any vertuous thing, yf there be any laudable thinge, those same haue ye in your mynde, which ye haue both learned and receyued, herde and also sene in me: those thinges do, and the God of peace shalbe with you.

I reioyce in the Lorde greatly, that nowe at the last ye are eftsones agayne to cere for me, in that wherin ye were also carefull, but ye lacked opportunite. I speake not because of necessite. For I haue learned in what so ever estate I am, therwith to be content. I can both cast downe my selfe, I can also exceede. Euery where and in al thinges I am instructed, both to be full and to be hongery, to haue plenty & to suffre nede. I can in all thinges thorowe the helpe of Christ which strengtheneth me. Notwithstandinge ye haue well done, that ye bare part with me in my tribulation.

Ye of Philippos knowe that in the beginninge of the Gospell, when I departed from Macedonia, no congregacion bare parte with me, as concerninge gyuinge and receyuinge, but ye onely. For when I was in Thessalonica, ye sent ones and after warde agayne vnto my nedes: not that I desire gyftes: but I desire abundant fruite on your part. I receyued all, and haue plentie. I was fylled after that I had receyued of Epaphroditus, that which came from you, an odour of swetnesse, a sacrifice accepted and pleasaunt to God. My God fulfill all youre nedes thorowe his glorious ryches in Jesu Christe. Vnto God & oure father be prayse for euermore. Amen.

Salute all the saynctes in Christe Jesu. The brethren whiche are with me greete you. All the saynctes salute you: and most of all they whiche are of the Emperours houshold. The grace of our Lord Jesu Christ be with you all. AMEN.

Sent frome Rome by Epaphroditus.

The Epistle of S. Paule the Apostle, to the Colossians.

The greeth thankes vnto God for their faith, loue, and hope, prayeth for their increase, and sheweth howe we are the kyngdome of God, obteyned by Christe, which is the hed of the congregacion.

CAPI. I

PAule, Apostle of Jesu Christ, by the wil of God, and brother Timothe.

To the saynctes whiche are at Colossa, and brethre that beleue in Christ.

Grace be with you and peace from God our father and frome the Lorde Jesu Christ.

We gyue thankes to God the father of our Lorde Jesu Christ, alwayes prayeng for you sythes we herde of your faith whiche ye haue in Christ Jesu, and of the loue which ye beare to all saynctes for the hopes sake whiche is layde vp in store for you in heauen, of whiche ye haue herde before by the true worde of the Gospell, which is come vnto you, euen as it is into all the worlde, and is fruteful, as it is amonge you, frome the first daye in whiche ye herde of it, and had experience in the grace of God in the truth, as ye lerned of Epaphras our deare felowe seruaunt, whiche is for you a faithfull minister of Christ which also declared vnto vs your loue, whiche ye haue in the spyrite.

For this cause we also, sythens the daye we herde of it, haue not ceased prayenge for you, and desyringe that ye might be fulfilled with the knowledge of his will, in all wysedome and spirituall vnderstandinge, that ye myght walke worthy of the Lorde in all thinges that please, beynge fruteful in all good workes, and encreasynge in the knowlege of God, strengthed with all might, thorow his glorious power, vnto all patience and longe sufferinge with ioyfulnes, gyuinge thankes vnto the father whiche hath made vs mete to be partakers of the inheritaunce of saynctes in lyght.

Which hath deliuered vs frome the power of darknes, and hath translated vs into the kyngdome of his deare sonne, in whome we haue redemption thorow his bloude, that is to saye, the forgyuenes of synnes which is the image of the inuisible God, first begotten of all creatures. For by him were all thinges created, thinges that are in heauen, and thinges that are in earth: thinges visible & thinges inuisible, whether they be maieste or lordshyp, eyther rule or power. All thinges are created by him, & in him, and he is before all thinges, and in him all thinges haue their beyng.

And he is the heed of the bodye, that is to wit of the congregacion: he is the beginninge and the first begotten of the deed, that in all thinges he might haue the preeminence. For it pleased the father that in him shuld al fulnes

Our redemption is the forgyuenes of oure synnes.

He is the first & hath the glorye & preeminence of the congregacion.

nesse dwel, and by hym to reconcile al thinge vnto him selfe, and to set at peax by him thorow the bloude of his crosse, bothe thinges in heauen and thinges in earthe.

And you (whiche were in tymes past straungers and enemyes, because your myndes were set in cupill workes) hath he now reconcyled in the body of his flesh thorow deth, to make you holy, vnblameable and without faute in his owne sighte, yf ye continue grounded and stablysshed in the faith, and be not moued awaye from the hope of the Gospell, whereof ye haue herde, how it is preached amonge all creatures which are vnder heauen, whereof I Paule am made a minister.

D Nowe reioyce I in my ꝑ sufferinges whiche I suffre for you, and fulfyll that whiche is behynde of the passions of Christe in my flesshe for his bodyes sake, whiche is the congregacyon, wherof I am made a minister accordinge to the ordinaunce of God, which was gruen me towardes you, to fulfill ꝯ worde of God, the mystery hyd sence the worlde began, and sence the begynnynge of generacions: but now is opened to his sayntes, to who God wolde make knowen the glorious ryches of this mistery amonge the Gentyles, whiche is Christ in you, the hope of glory, whome we preache, warnynge all men, and teachinge all men in all wysdome, to make al men perfect in Christ Jesu. Wherin I also labour and stryue, euē as lustely as his workinge worketh in me myghtely.

¶ What greate care Paule tooke for all congregacions. He exhorteth them to be stedfaste in Christ, to beware of false teachers and worldly wisdome and deceyptes the false Prophetes.

CAPI. II.

A I Wolde ye knewe what fightynge I haue for you ꝯ lakes, and for them of Laodicia, & for as many as haue not sene my person in the flesshe, that their hertes myght be comforted and knit togither in loue, and in all ryches of full vnderstandinge, for to knowe the mystery of God the father and of Christe, in whome are hyd all the treasures of wysdome and knowledge. This I saye, leest any man shuld begyle you with entysynge wordes.

Christ. v.b. ✠ For thoughe I be absent in the flesshe, yet am I present with you in the spirite, reioyce and beholdinge the order that ye kepe, & your stedfast faith in Christ. As ye haue therfore receyued Christ Jesu the Lorde, euen so walke, rooted and buylt in him and stedfast in ꝯ faith, as ye haue learned: and therin be plenteous in gruinge thankes.

B ✠ Beware leest any man come and spoyle you thorow philosophy and disceytfull vanite, thorow the traditions of men, and ordynaunces after the worlde, and not after Christ. For ꝑ in him dwelleth all the fulnes of the Godhed bodyly, and ye are complete in him whiche is the heed of all rule and power, in whome also ye are circumcyled with circumcision made without handes, by puttinge of ꝯ synfull body of the flesshe thorow the circumcision of Christ, in that ye are buryed with him thorow baptyme, in whome ye are also rysen agayne thorow faith, ꝯ is wrought by the operacion of God, whiche raysed him from deethe.

And ye whiche were ded in synne thorow the vncircumcision of youre flesshe, hathe he quyckened with him and hath forgeuen vs al our trespace ꝯ and hath put out the handewrytinge that was against vs, contayned in the lawe written: and that hath he taken out of the waye, and hath fastened it to his crosse, and hath spoyled rule and power, and hathe made a shewe of them openly, and hath triumphed ouer them in his owne person.

Let no man therfore trouble your consciences about meate and drynke or for a peece of an holy daye, as the holy daye of the newe mone, or of the Sabboth dayes, whiche are nothinge but shawwes of thinges to come: but the bodye is in Christe. Let no man make you lose at a wronge marke which after his owne ymagination walketh in the humblenes and holynes of aungels, thinges which he neuer sawe: causeliesse puffed vp with his flesshely mynde, and holdeth not the heed, wherof all the body by iointes and couples, receyuinge nourysshement, and knyt togyther, encreaseth with the encreasynge of God.

D Wherfore yf ye be ded with Christ from ordinaunces of the worlde, why as though ye yet lyued in the worlde, are ye led with traditions of them that saye? Touche not, taste not, handell not: which all perysshe with the vsynge of them, and are after the commaundmentes and doctrines of men: which thinges haue the similitude of wysdome in chosen holynes and humblenes, and in that they spare not the body, and to the flesshe no worshippe vnto his nede.

¶ He putteth them in remembraunce of the spirituall resurrection, to laye aside all maner of corrupte vsuage, to be thankfull in all godlynesse and honesty, and setteth all degrees their duty.

CAPI. III.

A Yf ye be then rysen agayn with Christ seke those thinges which are aboue, where Christ sitteth on the righthande of God. Set youre affection on thinges that are aboue, & not on thinges which are on the earthe. For ye are ded, and youre lyfe is hyd with Christ in God. When Christ which is our lyfe, shall shewe him selfe, then shall ye also appeare with hym in glory. ✠

Mortifye therfore youre membres which are on the earthe, fornication, vnclenesse, vnnaturall lust, cupill concupiscence, and couetousnesse which is worshippynge of ymages: for which thinges the wrathe of God cummeth on the children of vnbeleefe. In whiche ye walked once, when ye lyued in them.

Those members must be slayne.

B But nowe put ye also away from you all thinges: wrathe, feersnesse, malicyousnesse, cursed speakynge, filthy speakynge out of youre mouthes. Lye not one to an other ✠ after ꝯ ye haue put of the old man with his workes

a Rom. vi.a. b Ephes. iiii.a. c Rom. vi.d. d Ephes. iiii.a

and put on the new, which is renued in knowledge after the ymage of him that made him,
Euery man is Christe to another
where is neyther Gentyle nor Iewe, circumcision nor vncircumcision, Barbarous or Scythian, bonde or free: but Christe is all in all thynges.

✣ Now therfore as elect of God, holy and beloued, put on tender mercye, kyndnesse, humblenesse of mynde, meknes, longe sufferynge,
C
forbearynge one an other, and forgeuynge one an other, yf any man haue a quarell to an other: as Christ forgaue you, euen so do ye.
Aboue all these thinges put on loue, which is the bonde of perfectnesse. And the peace of God rule in your hertes, to which ye are called in one body. And be ye thankefull. Let the worde of Christ dwell in you plenteously in all wysdome. Teache and exhort your selues in Psalmes, and Hymnes, and spirituall songes which haue fauour with them, syngynge in your hertes to the Lorde. And all thinges whatsoeuer ye do in worde or dede, do in the name of the Lorde Iesu, geuynge thankes to God the father by hym. ✣

Ephe. v. c
✣ Wyues submyt your selues vnto your owne husbandes, as it is comly in the Lorde.
D
Husbandes loue your wyues and be not bitter vnto them. ✣ Children obey your fathers & mothers in all thinges, for that is well pleasynge vnto the Lorde. ✣ Fathers prouoke not your children, leaste they be of a desperate mynde. ✣ Seruauntes be obedient vnto your bodyly masters in all thinges: not with eye seruice, as men pleasers, but in synglenes of herte, feareynge God. And what so euer ye do, do it hertely, as though ye did it to the Lorde and not vnto men: for as moche as ye know that of the Lorde ye shal receyue the rewarde of inheritaunce, for ye serue the Lorde Christ. But he that doth wronge shall receyue for the wronge that he hath done: for there is no respect of personnes with God.

Ephes. vi. b
Ye masters do vnto your seruauntes that whiche is iust and equall, seynge ye knowe that ye also haue a master in heauen.

¶ She exhorteth them to be feruent in prayer, to walke wysely vnto them that are not yet come to the true knowlege of Christ, and saluteth them.

CAPI. IIII.

A
Ephe. vi. b
COntinue in prayer and watche in the same with thankes geuynge, prayenge also for vs, that God open vnto vs the dore of vtteraunce, that we maye speake the mysterye of Christ (wherfore I am also in bondes) that I maye vtter it, as it becommeth me to speake. ✣ Walke wysely to them that are without, and redeme the tyme. Let your speache be alwayes well fauoured and powdred with ✣ salt, that ye maye knowe howe to answere euery man.
Ephe. vi. d
✣ Salte is the wysdome of Gods worde
B
The deare brother Tychicus shall tell you of all my busynes, whiche is a faithfull mynister and felowe seruaunt in the Lorde, whō I haue sent vnto you for the same purpose, that he might knowe how ye do, and myght comfort your hertes, with one Onesimus a faithfull and a beloued brother, whiche is one of you. They shall shew you of all thinges whiche are doynge here.
C
II. Tim.
Aristarchus my parson felowe saluteth you ✣ and Marcus Barnabas systers sonne: touchynge whome, ye receyued commaundementes. If he come vnto you, receyue him: and Iesus whiche is called Iustus, whiche are of the circumcision. These only are my worke felowes vnto the kyngdome of God, whiche were vnto my consolacion. Epaphras the seruaunt of Christe, whiche is one of you, saluteth you, and alwayes laboureth feruentely for you in prayers, that ye maye stande perfect and full in all that is the will of God. I beare hym recorde that he hath a feruente mynde towarde you, and towarde them of Laodicia, and them of Hierapolis. Deare Lucas the Physicion greeteth you, and Demas.
D
Salute the brethren which are of Laodicia, & salute Nymphas and the congregacion, which is in his house. And when the Epistle is red of you, make that it be red in the congregacion of the Laodicians also: and that ye likewyse rede the Epistle of Laodicia. And saye to Archippus: take hede to the office that thou hast receyued in the Lord that thou fulfill it. The salutation by the hande of of me Paul. Remember my bondes. Grace be with you:

AMEN.

¶ Sent from Rome by Tychicus, and Onesymus.

¶ The fyrste Epistle of Saynt Paule the Apostle to the Thessalonians.

¶ He thanketh God for them, that they are so stedfast in faith and good workes, and receyue the Gospell with suche earnestnes.

CAPI. I.

a PAule Syluanus and Timothe. Vnto the congregacion of the Thessalonians, in God the father, and in the Lorde Jesus Christ.

Grace with you, and peace frome God our father and frome the Lorde Jesu Christ.

We gyue God thankes alwaye, for you all, makynge mencion of you in oure prayers without ceasynge, and call to remembraunce youre worke in the fayth, and labour in loue and perseueraunce in the hope of oure Lorde Jesu Christe, in the syghte of God oure father: because we knowe (brethren beloued of God) that ye are elect. For our Gospell came not vnto you in worde onely, but also in power, and also in the holy ghoste, and in moche certaynte, as ye know after what maner we behaued oure selues amonge you, for youre sakes.

c And ye became folowers of vs, and of the Lorde, and receyued the worde in moche affliction, with ioye of the holy ghoste: so that ye were an ensample to all that beleue in Macedonia and Achaia. For frome you sounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but youre fayth also whiche ye haue vnto God, spred abrode in all quarters, so greately that it neadeth not vs to speake any thinge at all. For they theym selues shewe of you, what maner of entringe in we had vnto you, and how ye turned to God frome ydolles, to serue the lyuinge and true God, and to loke for his sonne frome heauen whome he raysed frome deathe: I meane Jesus whiche deliuereth vs frome the wrath to come.

¶ He putteth them in minde, of the godly conuersacion, that he had amonge them, when he preached the Gospell vnto them, thanketh God that they receyued his worde so fruitfully, and excuseth his absence.

CAPI. II.

a FOr ye youre selues knowe (brethren) of our entraunce in vnto you, howe that it was not in vayne: but euen after that we had suffered before, and were shamefully entreated at Philippos, (as ye well knowe) then were we bolde in oure God to speake vnto you the Gospell of God, with moche stryuinge. Oure exhortation was not to you to errour, nor yet to vnclennes, neyther was it with gyle: but as we were allowed of God, that the Gospell shoulde be committed vnto vs: euen so we speake, not as though we entended to please men, but God, whych tryeth our hertes.

b Neyther was oure conuersacion at anye tyme with flatteringe wordes, as ye well knowe, neyther in cloked couetousnesse, God is recorde: neyther sought we prayse of men, neyther of you, nor yet of any other, when we might haue bene chargeable, as the Apostles of Christe, but we were gentle amonge you, euen as a nource cherysheth her children, so was oure affection towarde you: c oure good will was to haue taught vnto you, not the Gospelle of God onely: but also oure owne soules, because ye were dere vnto vs.

d ✣ Ye remember (brethren) oure laboure, and trauayle. ✣ For we laboured daye and nyght, because we wolde not be greuous vnto any of you, and preached vnto you the Gospell of God. Ye are witnesses, and so is God, how holyly, and iustly, and vnblameably, we behaued oure selues, amonge you that beleue: as ye knowe how that we exhorted and comforted and besought euery one of you, as a father his children, that ye wolde walke worthy of God, whiche hath called you vnto his kyngdome and glory. 1. Cor. 9. 1. Thes. iii. b.

e For this cause thanke we God with oure ceasynge, because that when ye receyued of vs the worde wherwith God was preached, ye receyued it not as the worde of man: but (as it was in dede) the worde of God, whiche worketh in you that beleue. ✣

f For ye brethren became folowers of the congregacions of God, whiche in Jewry are in Christe Jesu: for ye haue suffered lyke thinges of youre kynsmen, as we our selues haue suffered of the Jewes. Whiche as they killed the Lorde Jesus and their owne Prophetes, euen so haue they persecuted vs: and God they please not, and are contrarye to all men and forbyd vs to preache vnto the Gentyles, that they myght be saued, to fulfill their synnes alwaye. For the wrathe of God is come on them, euen to the extreme ende.

g For as moche brethren as we are kept frō you, for a season, as concernynge the bodyly presence, but not in the herte, we endeuored the more to se you personnally with great desyre. And therfore we wolde haue come vnto you, I Paule ones and agayne: but Satan withstode vs. For what is oure hope, or ioye, or crowne of reioysynge? Are not ye it in the presence of oure Lorde Jesus Christe at his commynge? Yes ye are oure glory and ioye.

¶ He declareth how greatly he was reioysed, when Timothe tolde him of their fayth and loue.

CAPI. III.

Act. xvi.

A Wherfore fythens we could no lenger forbeare, it pleased vs to remayne at Athens alone, and sent Timothe our brother and minister of God, and our labourer fellowe in the Gospell of Christe, to stablysshe you and to comforte you ouer youre faith, that no man shoulde be moued in these afflictions. For ye youre selues knowe that we are euen appointed there vnto. For verely when I was with you, I tolde you before that we shoulde suffre tribulation, euen as it came to passe, and as ye knowe. For this cause B when I couldc no lenger forbeare, I sent, that I myghte haue knowledge of youre faith, leest happely the tempter hadde tempted you, and that our labour hadde bene bestowed in vayne.

But nowe lately whan Timothy came from you vnto vs, and declared to vs youre faythe and youre loue, and howe ye haue good remembraunce of vs alwayes, desyringe to se vs, as we desyre to se you: Therfore brethren we hadde consolacion in you, in all our aduersyte and necessite, through youre faith. For nowe are we alyue, yf ye stande stedfaste in the Lorde. For what thankes can we render to God agayne for you, ouer all the ioye C that we ioye for youre sakes before our God: whyle we, nyghte and daye praye exceadyngly that we myghte se youre personne, and myghte fulfyll that whyche is lackynge in youre faith.

God him selfe our father, and our Lorde Jesus Christe gyde our iourneye vnto you: D and the Lorde increace you, and make you flowe ouer in loue one towarde an other, and towarde all men, euen as we do towarde you, to make youre hertes stable and vnblameable in holynes before God our father, at the comynge of our Lorde Jesu Christ with all his Sayntes.

¶ He exhorteth them to stedfastnesse, to kepe them selues from lyuynge, and vnclenly conuersacion, to loue eche other: rebuketh disorderly persones, and speaketh of the resurrection.

CAPI. IIII.

A FInallye brethren we beseche you (brethre) and exhorte you in the Lorde Jesu, that ye encreace more and more, euen as ye haue receyued of vs, how ye ought to walke and to please God. Ye remember what commaundementes we gaue you in oure Lorde Jesu Christe. For this is the wyll of God, e- Rom. xii. Ephe. v. b. 2
uen that ye shulde be holy, and that ye shulde abstayne from fornication, that euery one of you shoulde knowe howe to kepe his vessell in holynesse and honoure, and not in the lust of concupiscence, as do the heythen, whyche knowe not God, that no manne go to farre, B and defraude his brother in bargaynynge: be- C
cause the Lorde is a wreker of all suche thynges, as we tolde you before tyme and testifyed. For God hathe not called vs vnto vnclennes: but vnto holynesse. He therfore that despyseth, despyseth not man, but God, whyche hathe sente his holy spyrite amonge you.

+ But as touchynge brotherly loue, ye nede not that I wryte vnto you. * For ye are C
taughte of God, to loue one an other. Yea * Iohn. xiii. and xv. and 1. Iohn. ii. and iii. and iiii. 1. Iohn. iii.
and that thynge verely ye do vnto all the brethren whiche are thorow out all Macedonia. We beseche you (brethren) that ye encreace more and more, and that ye studye to be quiet and to medle with youre owne busynesse, and to worke with youre owne handes, as we commaunded you: that ye maye behaue youre selues honestly towarde them that are without, and that nothynge be lackynge vnto you.

+ I wolde not brethren, haue you ignorannte, concernynge them whiche are fallen D
a slepe, that ye sorowe not as other do whiche haue no hope. For yf we beleue that Jesus dyed and rose agayne: euen so them also whiche slepe by Jesus, wyll God bringe agayne with hym. And this saye we vnto you in the worde of the Lorde, that we whiche lyue and are remaynynge in the commynge of the Lord shall not come er they whyche slepe. For the Lorde hym selfe shall descende from heauen with a shoute and the voyce of the Archaungell & trompe of God. And the dede in Christ shall aryse fyrste: then shall we whyche lyue and remayne, be caught vp with them also in the cloudes, to mete the Lorde in the ayre. And so shall we euer be with the Lord. Where- 1. Corin. xv.
fore comforte youre selues one an other with these wordes.

¶ He warneth them of the daye of dome and commynge of the Lorde, exhorteth them to watche and to regarde suche as preache Goddes worde amonge them.

CAPI. V

OF the tymes and seasons brethren ye A
haue no nede that I wryte vnto you: * 1. Pet. iii. 2. Pet. iii. and 1. Thes. v.
for ye youre selues knowe perfectely, that the daye of the Lorde shall come euen as a theefe in the nyghte. When they shall saye peace and no daunger, then commeth on them sodeyne destruction, as the trauaylynge of a of a woman with chylde, and they shall not escape. But ye brethren are not in darcknes, so that that daye shoulde come on you as it were a theefe.

+ Ye be all the children of lyghte, and the children of the daye. We are not of the nyght nether of darcknes.

Therfore let vs not slepe as do other: but B
let vs watche, and be sober. For they that slepe, slepe in the nyghte: and they that be dronken, are dronken in the nyghte. But let vs whiche are of the daye, be sober, armed with the brest plate of fayth and loue, and with hope of saluacion as an helmet. For God hath not appoynted vs vnto wrathe: but to obteyne saluacion by the meanes of oure Lorde Jesu Christe, whiche dyed for vs: that whether we wake or slepe, we shoulde lyue together with him. Ephes. vi. Faith is the brest plate, & hope is the helmet.

Wher-

Wherfore comforte your selues together, and edifie one an other, euen as ye do. ✠

We beseche you brethren, that ye knowe them which labour amonge you and haue the ouersighte of you in the Lorde, and geue you exhortation, that ye haue them the more in loue, for their workes sake, and be at peace with them.

✠ We desyre you (brethren) warne them that are vnruly, comforte the feble mynded, forbeare the weake, haue continuall patience towarde all men. See that none recompence euyll for euyll vnto any man: but euer folow that which is good, bothe amonge your selues, and to all men. Reioyce euer. Praye continually. In all thynges geue thankes. For this is the wyll of God, in Christe Iesu, towarde you.

Quenche not the spirite. Despyse not prophecies. Examen all thinges, and kepe that which is good. Abstayne from al suspicious thinges. The very God of peace sanctifye you throughout. And your hole spirite, soule and body, be kept faultelesse vnto the commynge of our Lorde Iesu Christ. ✠ Faithful is he which hath called you: which will also do it. Brethren, praye for vs. Greete all the brethren with an holy kysse. I charge you in the Lorde, that this Epistle be red vnto all the holy brethren. The grace of the Lorde Iesu Christ be with you: AMEN.

¶ The ende of the first Epistle vnto the Thessalonyans. Sent from Athens.

¶ The seconde Epystle of Saynt Paule the Apostle to the Thessalonyans.

¶ He thanketh God for their faith and loue, and prayeth for the encrease of the same.

CAPI. I.

PAule, Syluanus and Timothy.

Vnto the congregacion of the Thessalonyans which are in God our father, and in the Lorde Iesus Christ.

Grace with you / and peace from God oure father, and from the Lorde Iesu Christ.

We are bounde to thanke God alwayes, for you brethren, as it is mete, because that youre faith groweth exceadyngly, and euery one of you swymmeth in loue towarde an other betwene your selues, so that we our selues reioyce of you in the congregacions of god ouer youre patience and faith in all youre persecucions and tribulacions that ye suffre, which is a token ✱ of the righteouse iudgemente of God, that ye are counted worthye of the kyngdome of God, for whiche ye also suffre. It is verely a righteouse thinge with God to recompence tribulation to them that trouble you: and to you which are troubled, rest with vs when the Lorde Iesus shall shewe him selfe from heauen with his myghty Aungels, in flamynge fyre, rendringe vengeaunce vnto them that knowe not God, and to them that obeye not vnto the Gospell of our Lorde Iesus Christ, which shalbe punyshed with euerlastinge damnacion, from the presence of the Lorde, and from the glory of his power, whe he shall come to be glorified in his Saynctes, & to be made meruelous in al them that beleue: because our testimony that we haddē to you, was beleued euen the same day that we preached it. ✱ Wherfore we praye alwayes for you that oure God make you worthye of the callinge, and fulfill all delectation of goodnes and the worke of faith, with power: that the name of our Lorde Iesu Christ may be glorified in you, and ye in him, throughout the grace of our God, and of the Lorde Iesu Christ.

¶ He sheweth them that the daye of the Lorde shall not come, tyll the departinge from the Lorde come firste: and therfore he exhorteth them not to be discoraged, but to stande stedfast in the thinges that he hath taught them.

CAPI. II.

WE beseche you (brethren) by the commynge of our Lorde Iesu Christ, and in that we shall assemble vnto him, that ye be not sodenly moued from youre mynde and be not troubled, neyther by spirite, neyther by wordes, nor yet by letters, which

shulde seme to come from vs, as though the daye of Christe were at hande. ✣ Let no man deceyue you by any meanes, for the Lorde commeth not, except there come a departyng first and that ✣ the synfull man be opened, the sonne of perdition, whiche is the aduersarye / and is exalted aboue all that is called God, or that is worshipped: so that he shall ✣ sytte as God in the temple of God, and shew him selfe as God.

Remember ye not, that when I was yet with you, I tolde you these thinges? And now ye know what withholdeth: euen that he might be reuealed at his time. For the mysterye of the iniquite werk already worke: tyll he whiche now onely letteth, be taken out of the waye. ✣ And then shall that wicked be reuealed, whō the Lorde shall consume with the spirite of his mouth, and shall destroye it with the appearaunce of his commynge, euen him whose comminge is by the worckyng of Satan, with all lyenge power, signes and wonders: and in all deceyuablenes of vnrighteousnes, amōg them that perishe: because they receyued not the loue of the trouth, that they might haue bene saued. And therfore God shall sende the stronge delusion, that they shulde beleue lyes: that all they might be damned which beleeued not the trueth, but had pleasure in vnrighteousnesse.

But we are bounde to geue thankes alway to God for you brethren beloued of ✣ Lorde) because that God hath frō the begynninge chosen you to saluation, thorow sanctifyenge of the spirite, and thorow beleuinge the truth, wherevnto he called you by oure Gospell, to obtayne the glory of our Lorde Iesu Christ.

✣ Therfore (brethren) stande fast, and kepe the ordinaunces which ye haue learned: whether it were by our preachinge or by epistle. Oure Lorde Iesu Christe hym selfe, and God our father which hath loued vs, and hath geuen vs euerlastinge consolacio and good hope thorowe grace, comforte youre hertes, and stablyshe you in all maner good woynge. ✣

The exhorteth them to pray for him, that the Gospell may prospere, and geueth them warning to reproue the idle: and yf they will not labour with theyr handes, that they shall not eate.

CAPI. III.

Fortherm̄ore brethren praye for vs, that ✣ worde of God maye haue free passage & be glorified, as it is with you: and that we maye be deliuered frome vnreasonable & cursed men. For all men haue not faith: but ✣ Lorde is faithfull, which shall stablyshe you and kepe you frome euyll. We haue confidence thorowe the Lorde vpon you, that ye both do, and will do, that which we commaunde you. And the Lorde gyde youre hertes to the loue of God, and patience of Christ.

✣ We require you brethren in the name of our Lorde Iesu Christ, that ye withdrawe your selues from euery brother that walketh inordinately, & not after the institution which ye receyued of vs. Ye your selues know how ye ought to followe vs. For we behaued not our selues inordinately amonge you. Neyther toke we breed of anye man for nought: but wrought with labour and trauayle nyght & daye, because we wolde no: be greuous to any of you: ✣ not but that we had authorite: but to make oure selues an ensample vnto you, to followe vs. For when we were with you, this we warned you of, that yf there were anye which wolde not worcke, that the same shuld not eate.

For we haue herde saye that there are some whiche walke amonge you inordinately, and worke not at all, but are busy bodyes. Such we commaunde and exhorte by our Lorde Iesu Christ, that they worcke with quyetnesse, & eate their owne bred: ✣ Brethren be not wery in well doynge. ✣

Yf anye man obeye not oure sayenges, sende vs worde of him by a letter: and haue no company with him, that he may be ashamed, how be it count him not as an enemy: but warne hym as a brother.

The very Lorde of peace, geue you peace alwayes, by all meanes. The Lorde be with you all. The salutacion of me Paul, with myne owne hande. This is the token in all Epistles So I write.

The grace of our Lorde Iesu Christe be with you all.

Amen.

Sent frome Athens.

✣ Psa. xxxvi.a

✣ That synfull man (signifieth Antichrist) ✣ To sytte as a iudge, to rule in the consciences of men, and there to commaund, where god only hathe place and ought on lyte to raygne: which is as muche as to be exalted aboue God.

✣ Esai. xi.a. with the spirite of his mouth. The spirite of his mouth is his holy worde.

a Thess. i.

b Gala. vi.

¶ The fyrst Epystle of S. Paule vnto Timothe.

¶ The exhorteth Timothe to wayte vpon his office: namely, to se that nothynge be taught but Goddes worde &c. He proueth also wherfore the lawe is good, and telleth this swete and glad tydynges, that Christ Jesus came in to the worlde to saue synners.

CAPI. I.

1 PAul apostle of Jesu Christ, by the commaundement of God our sauiour & Lorde Jesus Christ which is our hope.

Vnto Timothe his ryghte sonne in the fayth.

Grace, mercye, and peax, from God oure father, and Lorde Jesus Christ our Lorde.

As I besought the to abyde styll in Ephesus when I iorned in to Macedony, euen so do, that thou cõmaunde some that they teache none otherwyse: neither gyue hede to fables and genealogyes which are endles, and brede doubtes rather then godly edifynge, which is by fayth: for the ende of the commaundement is ꝑ loue that commeth of a pure herte, and of a good conscience, and of fayth vnfayned: from which thynges some haue erred, and haue turned vnto vayne iangling, because they wolde be doctours in the scripture, and yet vnderstande not what they speke, neither wherof they affyrme.

✣ ✱ We knowe that the lawe is good, yf a man vse it lawfully, vnderstandynge this, that the lawe is not gyuen vnto a ryghteous man, but vnto the vnryghteous & disobedient, to the vngodly, and to synners, to vnholy, and vncleane, to murtherers of fathers, and murtherers of mothers, & to manslears 1 Tim. vi. c. 1 Ioh. iii. a. 1 Ioh. v. a. 1 Pet. iv. c. 2 Pet. ii. c. Iude. c. Reuel. xxii. c. Mat. xv. a. Mar. vii. c. Iohn viii. c. Iohn xv. c. Iohn xvi. c. Iohn xvii. c. Iohn xviii. c. Iohn xix. c. Iohn xx. c. Iohn xxi. c. Acts i. c. Acts ii. c. Acts iii. c. Acts iv. c. Acts v. c. Acts vi. c. Acts vii. c. Acts viii. c. Acts ix. c. Acts x. c. Acts xi. c. Acts xii. c. Acts xiii. c. Acts xiv. c. Acts xv. c. Acts xvi. c. Acts xvii. c. Acts xviii. c. Acts xix. c. Acts xx. c. Acts xxi. c. Acts xxii. c. Acts xxiii. c. Acts xxiv. c. Acts xxv. c. Acts xxvi. c. Acts xxvii. c. Acts xxviii. c. Rom. i. c. Rom. ii. c. Rom. iii. c. Rom. iv. c. Rom. v. c. Rom. vi. c. Rom. vii. c. Rom. viii. c. Rom. ix. c. Rom. x. c. Rom. xi. c. Rom. xii. c. Rom. xiii. c. Rom. xiv. c. Rom. xv. c. Rom. xvi. c. 1 Cor. i. c. 1 Cor. ii. c. 1 Cor. iii. c. 1 Cor. iv. c. 1 Cor. v. c. 1 Cor. vi. c. 1 Cor. vii. c. 1 Cor. viii. c. 1 Cor. ix. c. 1 Cor. x. c. 1 Cor. xi. c. 1 Cor. xii. c. 1 Cor. xiii. c. 1 Cor. xiv. c. 1 Cor. xv. c. 1 Cor. xvi. c. 2 Cor. i. c. 2 Cor. ii. c. 2 Cor. iii. c. 2 Cor. iv. c. 2 Cor. v. c. 2 Cor. vi. c. 2 Cor. vii. c. 2 Cor. viii. c. 2 Cor. ix. c. 2 Cor. x. c. 2 Cor. xi. c. 2 Cor. xii. c. 2 Cor. xiii. c. Gal. i. c. Gal. ii. c. Gal. iii. c. Gal. iv. c. Gal. v. c. Gal. vi. c. Eph. i. c. Eph. ii. c. Eph. iii. c. Eph. iv. c. Eph. v. c. Eph. vi. c. Phil. i. c. Phil. ii. c. Phil. iii. c. Phil. iv. c. Col. i. c. Col. ii. c. Col. iii. c. Col. iv. c. 1 Thes. i. c. 1 Thes. ii. c. 1 Thes. iii. c. 1 Thes. iv. c. 1 Thes. v. c. 2 Thes. i. c. 2 Thes. ii. c. 2 Thes. iii. c. 1 Tim. i. c. 1 Tim. ii. c. 1 Tim. iii. c. 1 Tim. iv. c. 1 Tim. v. c. 1 Tim. vi. c. 2 Tim. i. c. 2 Tim. ii. c. 2 Tim. iii. c. 2 Tim. iv. c. Tit. i. c. Tit. ii. c. Tit. iii. c. Philem. c. Heb. i. c. Heb. ii. c. Heb. iii. c. Heb. iv. c. Heb. v. c. Heb. vi. c. Heb. vii. c. Heb. viii. c. Heb. ix. c. Heb. x. c. Heb. xi. c. Heb. xii. c. Heb. xiii. c. Iames i. c. Iames ii. c. Iames iii. c. Iames iv. c. Iames v. c. 1 Pet. i. c. 1 Pet. ii. c. 1 Pet. iii. c. 1 Pet. iv. c. 1 Pet. v. c. 2 Pet. i. c. 2 Pet. ii. c. 2 Pet. iii. c. 1 Ioh. i. c. 1 Ioh. ii. c. 1 Ioh. iii. c. 1 Ioh. iv. c. 1 Ioh. v. c. 2 Ioh. c. 3 Ioh. c. Iude. c. Reuel. i. c. Reuel. ii. c. Reuel. iii. c. Reuel. iv. c. Reuel. v. c. Reuel. vi. c. Reuel. vii. c. Reuel. viii. c. Reuel. ix. c. Reuel. x. c. Reuel. xi. c. Reuel. xii. c. Reuel. xiii. c. Reuel. xiv. c. Reuel. xv. c. Reuel. xvi. c. Reuel. xvii. c. Reuel. xviii. c. Reuel. xix. c. Reuel. xx. c. Reuel. xxi. c. Reuel. xxii. c. fathers, & murtherers of mothers, & to manslears, whoremongers: to them that defyle them selues with mankynde: to men stealers: to lyers, and to periured, and so forthe / yf there be any other thynge that is contrarye to holsome doctryne: accordynge to the gospell of the glorye of the blessed God, which is committed vnto me.

C And I thanke Christe Jesu oure Lorde, which hathe made me stronge: for he counted me true, and put me in office, when before I was a blasphemer, and a persecutour, and a tyraunt, but I obteyned mercye, because I dyd it ignorauntly thorowe vnbelefe. Neuertheles the grace of oure Lorde was more abundaunt with fayth and loue which is in Christ Jesu. ✣

✣ This is a true sayinge, and by all meanes worthye to be receyued, that Christe Jesus came in to the worlde to saue synners, of whome I am chefe. Notwithstandynge for this cause was mercye gyuen vnto me, that Jesus Christe sholde fyrste shewe on me all longe pacyence, vnto the ensample of them which shall in tyme to come beleue on hym vnto euerlastynge lyfe. So then vnto God kynge euerlastynge, immortall, inuysible, and wyse onely, be honoure and prayse for euer and euer. Amen. The grounde of the fayth.

D This commaundement commyt I vnto the (sonne Timothe) accordynge to the prophesyes, which in tyme past were prophesied of the, that thou in them shouldest fyghte a good fyghte, hauynge fayth and good conscience which some haue put awaye from them, and as concernynge fayth, haue made shypwracke. Of whose nombre is Hymeneus, and Alexander, whiche I haue delyuered vnto Sathan, that they myghte be taughte not to blaspheme.

¶ The exhorteth to praye for all men. He wyl not haue women to be ouer costly arayed nor to teache in the congregacion, but to be in silence, and obey their husbandes.

CAPI. II.

I Exhorte therfore that aboue all thynges, prayers, supplicacions, intercessions, and gyuynge of thankes be made for all men: for kynges, and for all that are in auctorite, that we maye lyue a quyet and a peasable lyfe, in all godlynes, and honestie. For: that is good and accepted in the syght of God our sauyour, which wyll haue all men saued, and to come vnto the knowlege of the trouthe. For there is one God, and one mediatour betwene God and man, which is the man Christ Jesus, which gaue hym selfe a raunsome for all men, that it sholde be testified at his tyme wherunto I am ordeyned a preacher and an Apostle: I tell the trouthe in Christe and lye not, beinge the teacher of the Gentyles in fayth and verite. ✣

I wyll therfore that the men praye euerye where, lyftynge vp pure handes without wrathe, or doubtinge. Lykewyse also the women, that they araye them selues in comlye apparell, with shamfastnes and discrete behauiour: not with broyded heere, eyther gold, or pearles, or costly araye: but with suche as becommeth women that profesle the worshippynge of God thorowe good workes. ✱ Let the woman learne in sylence with all subiection. I suffre not a woman to teache, neyther to haue auctorite ouer the man: but for to be in sylence. For Adam was fyrst formed, & then Eue. Also Adam was not deceyued but the woman was deceyued, and was in transgression. Notwithstandynge thorowe bearynge of children they shall be saued, so they continue in fayth, loue, and holynes, with discrecion. A B C D 1 Cor. xiiii. g Gene. i. d Gene. iii. d

¶ What maner a man a bysshop or preest ought to be, and what condicion his wyfe and children shulde haue. The propertyes also required in a deacon or minister, and in his wyfe.

CAPI. III.

THis is a true sayinge: Yf a man couet the office of a Bysshop, he desyreth a good worke: Wherfore a Bysshoppe muste be faultelesse, the husbande of one wyfe, sober, A

sober, discrete, honestly appparayled, bashefull, apte to teache, not geuen vnto wyne, no fyghter, not gruen to fylthy lucre, but gentle, abhorrynge fyghtynge, abhorrynge couetousnesse, and one that ruleth his owne house honestly, hauynge chyldren vnder obedience, with all honestie. For yf a man can not rule his owne house, howe shall he care for the congregation of God. He may not be a yonge scoler, lest he swell and fall in to the iudgement of the cupill speaker. He muste also be prappoynted amonge them which are without forthe, lest he fall in to rebuke, and snare of the cupill speaker.

A yonge scoler, so calleth Paule him self was lately conuerted vnto the fayth.

Lykewyse muste Deacons be honest, not double tonged, not geuen vnto moche drynking, neyther to fylthy lucre, but hauynge the misterye of the fayth in pure conscience. And let them fyrst be proued, and then let them minister, yf they be founde fautles.

Euen so muste their wyues be honest, not cupill speakers: but sober, and faythfull in all thynges. Let the Deacons be the husbandes of one wyfe, and suche as rule their chyldren well, and their owne housholdes. For they that minister well, get them selues good degre and great libertie in the fayth, whiche is in Christ Iesu.

These thynges wryte I vnto the, trustynge to come shortly vnto the: but yf I tarye longe that then thou mayst yet haue knowlege how thou oughtest to behaue thy selfe in the house of God, whiche is the congregacion of the lyuynge God, the pyller and grounde of truthe. And doubtles greate is that misterye of godlynes: God was shewed in the fleshe, was iustifyed in the spirite, was sene of aungelles, was preached vnto the Gentyles, was beleued on in earthe, and receyued vp in glorye.

In the spirite, is by the spirite bare vs cloth as him self doth therin.

The prophesieth of the latter dayes, and exhorteth Timothe to the diligent readynge of the holy scripture.

CAPI. IIII.

The spirite speaketh euidently, that in the latter tymes some shal depart from the fayth, and shall gyue hede vnto spirites of errour, and deuelyshe doctryne of them whiche speke false thorow ypocrisye, and haue their consciences marked with an hote yron, forbyddyng to mary, and commaundynge to abstayne frome meates whiche God hath created to be receyued with gyuing thankes, of them whiche beleue and knowe the truthe. For all the creatures of God are good and nothynge to be refused, yf it be receyued with thankesgyuynge. For it is sanctifyed by the worde of God and prayer. If thou shalt put the brethren in remembraunce of these thynges, thou shalte be a good mynister of Iesu Christe, whiche hast ben nourysshed vp in the wordes of the fayth and good doctryne whiche thou hast continually folowed. But caste away vngodly and olde wyues fables.

1. Tim. iii. 2. Pet. ii. Iude. i.

Exercyse thy selfe vnto godlynes. For bodyly exercyse profyteth lytel, but godlynes is good vnto all thynges, as a thynge whiche hathe promyses of the lyfe that is nowe, and of the lyfe to come. This is a sure sayinge, and of all partyes worthye to be receyued. For therfore we laboure and fyght rebuke, because we beleue in the lyuynge God, whiche is the sauyour of all men, but specially of those that beleue. Suche thynges commaunde & teache. Let no man despyse thy youthe: but be vnto them that beleue an exemple, in worde, in conuersacion, in loue, in spirite, in fayth, and in pureues.

Tyll I come, gyue attendaunce to readynge, to exhortacion, and to doctryne. Despyse not that gyfte that is in the, whiche was gruen the thorowe prophesye, with layinge on the handes of an elder. These thynges exercyse, and gyue thy selfe vnto them, that it maye be sene howe thou profytest in all thynges. Take hede vnto thy selfe, and vnto lernynge, and contynue therin. For yf thou shalte so do, thou shalte saue thy selfe, and them that heare the.

He teacheth him how he shall behaue him selfe in rebukynge all degrees. In ofyce concernynge wydowes.

CAPI. V.

Rebuke not an elder: but exhorte hym as a father, and the yonger men as brethren, the elder women as mothers, the yonger as systers, with all pureues. Honoure wydowes, whiche are true wydowes. If any wydowe haue chyldren or nephewes, let them lerne fyrste to rule their owne houses godly, and to recompence their elders. For that is good and acceptable before God. She that is a verye wydowe and frendlesse, puttyth her truste in God, and continueth in supplicacion and prayer nyghte and daye. But she that lyueth in pleasure, is dede euen yet alyue. And these thynges commaunde, that they maye be without fawte. If there be any that prouideth not for his owne, and namely for them of his housholde, the same denyeth the fayth, and is worse then an infidell.

Let no wydowe be chosen, vnder three score yere olde, and suche one, as was the wyfe of one man, and well prapoynted in good workes: yf she haue nourysshed chyldren, yf she haue ben lyberall to straungers, yf she haue washed the sayntes fete, yf she haue ministred vnto them whiche were in aduersitie, yf she were continually gruen vnto all maner good workes. The yonger wydowes refuse. For when they haue begon to wexe wantone, to the dishonour of Christ, then wyll they mary, hauynge damnacion, because they haue broken their fyrst fayth. And also they lerne to go from house to house ydle: and not ydle onely, but also tryflyng, and busy bodyes, speakyng thynges which are not comly.

I wyll therfore that the yonger women mary and beare chyldren, and guyde the house, and

and gyue none occasion to the aduersarye to speake cupll. For manye of them are alredye turned backe, and are gone after Satan. And yf any man or woman that byleueth, haue wydowes, let them minister vnto them, and let not the congregacion be charged. that ye maye haue sufficyent for them that are wydowes in dede.

☞ The elders that rule well, are worthye of double honour, moost specially, they whiche labour in the worde and teachynge. For the scripture sayethe: thou shalte not muscll the mouthe of the ore that treadeth oute the corne. And the labourer is worthye of his rewarde. * Agaynst an elder receyue none accusacion, but vnder .ij. or thre wytnesses. Them that synne, rebuke openly, that other maye feare.

I testifye before God, and the Lorde Jesus Christe, and the electe aungelles, that thou obserue these thynges without hastye iudgement, and do nothynge partially. Laye handes sodeynly on no man, neyther be partaker of other mennes synnes, kepe thy selfe stille pure. Drynke no longer water but vse a lyttell wyne for thy stomake, and thyne often diseases.

Some mens synnes are open before hande, and go before in to iudgement: some men[illegible] synnes folowe after. Likewise also good workes are manyfest before hande and they that are otherwyse, can not be hyd.

¶ The dutye of seruauntes towarde theyr masters. Agaynst suche as are not satisfied with the worde of God. Agaynst couetousnes. A good lesson for eyther sort.

CAPI. VI.

LEt as many seruauntes as are vnder the yoke, count theyr masters worthy of all honoure, that the name of God and his doctryne be not cupll spoken of. And that they whiche haue byleuynge masters, despyse them not bycause they are brethren: but so moche the rather do seruice, for as moche as they are byleuynge and beloued, and partakers of the benefyte.

These thynges teache and exhorte. If any man teache otherwyse, and is not contente with the wholsome wordes of oure Lorde Jesu Christe, and with the doctryne of godlynesse, he is pufte vp, and knoweth nothynge: but wasteth his braynes about questyons and stryfe of wordes, wherof spryngc enuye, stryfe, raylynges, cupll surmysynges, & vayne disputacions of men, with corrupte myndes, and destitute of the truthe, which thinke that lucre is godlynes. From suche seperate thy selfe. Godlynes is great ryches, yf a man be content with that he hath. * For we brought nothynge in to the worlde, and it is a playne case that we can carye nothynge out.

☞ When we haue fode and rayment, let vs therwith be content. They that wyll be ryche fall in to temptacion and snares, and in to many folyshe and noysome lustes, whiche do drowne men in perdicion and destruction. For couetousnes is the roote of all cupll, which whyle some lusted after, they erred from the fayethe, and tangled them selfe with many sorowes. But thou whiche art the man of god, flee suche thynges. Folowe eyghteousnes, godlynes, loue, patience, and meknes. Fyghte the good fyght of fayth. Laye hande on eternall lyfe, whereunto thou art called, and hast professed a good profession before many wytnesses.

I gyue the charge in the syght of God, whiche quyckeneth all thynges, and before Jesu Christe, whiche vnder Pontius Pylate wytnessed a good wytnessynge, that thou kepe the commaundement, and be without spotte, and vnreprouable, vntyll the appearynge of oure Lorde Jesus Christ, * which when the tyme is come, he shall shewe that is blessed & mightye onely, kynge of kynges, and lorde of lordes: whiche onely hath immortalitie, and dwelleth in the light that no man can attayn, whome neuer man sawe, neyther can se, vnto * whome be honoure and rule euerlastynge. Amen.

Charge them that are ryche in this worlde, that they be not exceedinge wise, and that they trust not in the vncertayne ryches, but in the lyuynge God, whiche gyueth vs abundantly all thynges to enioye them, and that they do good, and be ryche in good workes, and redye to gyue and distribute, layinge vp in stoare for them selues a good foundacion agaynst the tyme to come, that they maye haue eternall lyfe.

O Timothe, saue that which is gyuen the to kepe, and auoyde vngodly vanities of voyces, and oppositions of science falsly so called, whiche whyle some professed, they haue erred concernynge the fayethe.

Grace be with the. Amen.

☞

Chrst from Laodicia, whiche is the chyefest cite of Phrygia Pacatiana.

T

¶ The seconde Epistle of S. Paule the Apostle, vnto Timothe.

¶ Paul exhorteth Timothe to stedfastnes and patience in persecution, and to continue in the doctrine that he had taught hym. A commendacion of Onesiphorus.

CAPI. I.

a PAul Apostle of Jesu Christ by the will of god to preache the promes of lyfe, which is in Christ Jesu.

To Timothe his beloued son. Grace, mercye and peas, frome God the father, and from Jesu Christ our Lorde.

Rom. 1.a * I thanke God, whom I serue from myne elders, with pure conscience, that without ceasynge I make mencion of the in my prayers

b nyght and day, desyrynge to se the, myndful of thy teares: so that I am filled with ioye, whē I call to remembrauncē the vnfarned faythe that is in the, which dwelt fyrst in thy grandmother Lois, and in thy mother Eunice: and am assured that in the also.

Wherfore I warne the that thou styre vp the gyfte of God which is in the, by the puttynge on of my handes. * For God hath not geuen

Rom. viii. c vs the spirite of feare, but of power, and of loue, & of sobrenes of myndе. Be not ashamed to testifye of our Lorde, neither be ashamed of me, whiche am bounde for his sake: but suffre thou aduersitie also with the gospell, thorow the power of God, which saued vs, and called vs with an holy callynge: not accordynge to our dedes, but accordynge to his owne purpose and grace, whiche was geuen thorow Christ Jesu before the worlde was, but is now declared openly, by the appearynge of our Sauioure Jesu Christ, whiche hathe put awaye deathe, and hath brought lyfe and immortalitie vn-

2. Tim. 1. d to lyghte thorowe the gospell; * whervnto I am appointed, a preacher and Apostle, and a teacher of the Gentyles: for whiche cause I also suffre these thynges. Neuertheles I am not ashamed. For I knowe whom I haue beleued, & am sure that he is able to kepe that whiche I haue committed to his keppynge a-

e gaynste that daye.

e Se thou haue a forme of holsome wordes which thou herdest of me in fayth and loue which is in Jesu Christe. That good thynge which was committed to the keppynge, kepe

f in the holy ghoste, which dwelleth in vs. This thou knowest that all they which are in Asia be turned frome me. Of whiche sorte are Phigelus, and Hermogenes. The Lorde grue mercye vnto the house of Onesiphorus, for he ofte refreshed me, and was not ashamed of my chayne: but when he was at Rome, sought me out verye diligently, and founde me. The Lorde graunte vnto him he maye fynde mercye with the Lorde at that daye. And in howe many thynges he ministred vnto me at Ephesus, thou knowest beste well.

¶ Thou art in the first Chapter, so here he exhorteth him to be constant in trouble, to suffre manly, and to abyde fast in the holsome doctryne of our Lorde Jesu Christe.

CAPI. II.

THou therfore my sonne, be stronge in the grace that is in Christe Jesu. And

1 what thynges thou hast herde of me by many witnesses, the same beliuer to faythfull men, which are apte to teache other. Thou therfore suffre affliction, as a good souldioure of Jesu Christ. No man that warreth, entangleth him selfe with worldly busynes, because he wolde please him that hath chosen hym to be a souldioure. And though a man stryue for a

2 maistry, yet is he not crowned, onelesse he stryue lawfully. * The husbandman that laboureth must fyrst receyue of the frutes. Consyder what I saye. The Lorde gyue the vnder standynge in all thynges.

Remembre that Jesus Christ, beynge of the seed of Dauid, rose agayn from dethe, according to my gospell, wherin I suffre trouble as an euyll doer, euen vnto bondes. But the worde of God was not bounde. Therefore I suffre all thynges for the electes sakes, that they might also obteyn that saluation whiche is in Christ Jesu, with eternall glorye.

It is a true saying: yf we be dede with him, we also shall lyue with him. If we be patient, we shall also reygne with him. * If we denye him, he also shall denye vs. If we beleue not, yet abydeth he faythfull. He can not deny him selfe. Of these thinges put them in remembrance and testifye before the Lorde, that they stryue not about wordes, which is to no profyte, but to peruert the hearers.

Study to shew thy selfe laudable vnto god a workeman that nedeth not to be ashamed, ryghtly cuttyng the worde of truthe. * Vngodly and vayne voyces passe ouer. For they shall encrease vnto greater vngodlynes, and

1. Tim. vi. and. vii. their wordes shall fret euen as doth a cancre: amonges whom is Hymeneus and Philetus, whiche from the truth haue erred, saying that the resurrection is past alredy, and do destroye the fayth of diuers persons.

But the sure grounde of God remayneth, and hath this seale: the Lord knoweth them that are his, and let euery man that calleth on the name of Christ depart from iniquite. Notwithstandynge in a great house are not onely

3 vessels of gold and of syluer: but also of wode and of erth, some for honoure, and some vnto dishonour. If a man therfore wyll purge him selfe from suche, he shall be a vessell sanctified vnto honour, mete for the Lorde, and prepared vnto all good workes.

Lustes of youth auoyde, & pursue ryghtoufnes, fayth, loue, and peas, with them that call on the Lorde with pure hert. * Foolyshe and vnlerned questions put from the, remembryng that they do but gendre stryfe. But the seruant of the Lorde must not stryue, but must be peasable vnto all men, and apte to teache, and one that can suffre the euyll in meknes, and can informe them that resist, yf that god at any time

2. Tim. ii. Tit. iii. wyll

wyll gyue them repentaunce to knowe the
truethe, that they may come to them selues a-
gayne out of the snare of the deuyl, which are
now taken of him at his wyll.

¶ The prophesieth of the perylous tymes, setteth out
ypocrytes in theyr colours, telleth vs what they be
within, for all theyr fayre faces outwardly. Perse-
cution for the Gospell.

CAPI. III.

a Christ tu. gem. in. ita. f

THis vnderstande, that in the last dayes
shall come perylous tymes. For the
men shall be louers of theyr owne sel-
ues, couetous, boasters, proude, cursed speakers,
disobedient to father & mother, vnthankfull,
vnholy, vnkynde, trucebreakers, stubborne,
false accusers, ryatours, fearce, despysers of
them whiche are good, traytours, heedy, hygh
mynded, gredy vpon voluptuousnes more then
louers of God, hauynge a forme of godly
ruynge, but haue denyed the power ther-
of: and suche abhorre. Of this sorte are they
which entre in to houses, and bryng in to
bondage women loden with synne, whiche
are ledde of dyuers lustes, euer lernynge, and
neuer able to come to the knowlege of the
trouthe.

* As Jannes and Jambres withstode Mo-
ses, euen so doo these resyste the trouthe, men
they are of corrupte mindes, and leude con-
cernynge the fayethe: but they shall preuayle
no longer. For theyr madnes shall be vttered
vnto all men as theyrs was. But thou hast
sene the experience of my doctryne, fasshyon of
ruynge, purpose, fayethe, longe sufferynge,
loue, pacience, persecutions, and afflyctions,
which happened vnto me at Antioche, at Ico-
nium, and at Lystra: whiche persecutions I
suffered pacyently. And from the all the Lorde
deliuered me. Yea and all that wyl lyue godly
in Christ Iesu, must suffre persecutions. But
the euyll men and deceyuers shal wexe worse
and worse, whyle they deceyue and are decey-
ued them selues.

But continue thou in the thynges whiche
D thou hast lerned, which also were committed
vnto the, seinge thou knowest of whom thou
hast lerned them, and for as moche also as
thou hast knowen holy scripture of a chylde,
whiche is able to make the wise vnto saluac-
tion, thorowe the fayethe whiche is in Christe
Iesu. * For all scripture gyuen by inspiracion
of God, is profytable to teache, to improue,
to amende, and to instruct in rightoulnes, that
the man of God, may be perfect and prepared
vnto all good workes.

¶ He exhorteth Tymothe to be feruent in the worde
and to suffre aduersitie, maketh mencion of his owne
death, and byddeth Timothy to come vnto him.

CAPI. IIII.

a I Testifye therfore before God, and before
the Lorde Iesu Christ, whiche shall iudge
quycke and dede at his appearynge in his
kyngdom, preache thou the worde, be feruent, be

1 Euangelij is a courtesons like premelier of the gospell.

D

it in season or out of season. Improue, rebuke,
exhorte with all long sufferyng and doctryne.
For the tyme wyll come when they wyll not
suffre wholsome doctryne: but after theyr owne
lustes shall they (whose eares ytche) get them
an heape of teachers, and shal turne theyr ea-
res from the truethe, and shall be gyuen vnto
fables. But watche thou in all thynges, and
suffre aduersitie, and do the worke of an Euan-
gelist, fully thyne office.

For I am now redy to be offered, & the time
of my departynge is at hande. I haue fought
a good fyght, and haue fully fylled my course, I
haue kept the fayeth, from henceforth is layde
vp for me a crowne of rightoulnes, which the
Lorde that is a ryghtous iudge shall gyue me
at that daye, not to me only, but vnto all them
that loue his commynge. Make spede to come
vnto me anone.

For Demas hathe lefte me, and loueth this
present worlde, and is departed vnto Thessa-
lonica. Crescens is gone to Galacia, & Titus
vnto Dalmacia. Onely Lucas is with me.
* Take Marke and bryng hym with the, for
he is necessarye vnto me, for to ministre. And
Tichicus haue I sent to Ephesus. The cloke
that I lefte at Troada with Carpus, when
thou commest bryng with the, and the bokes,
but specially the parchement. Alexander the
coppersmyth dyd me moche euyll, the Lorde
rewarde hym accordyng to his dedes. of whom
be thou ware also. For he withstode our pre-
chynge sore.

At my first answerynge, no man assisted me.
but all forsoke me. I praye God that it maye
not be layde to theyr charges: + notwith-
standing, the Lorde assysted me, and strengthed
me, that by me the preachynge sholde be ful-
fylled to the vttermost, and that all the Gen-
tyles sholde heare. And I was delyuered out of
the mouth of the lyon. And the Lorde shal de-
liuer me from all euyll doynge, and shall kepe
me vnto his heuenly kyngdome. To whom be
prayse for euer and euer. Amen. +

Salute Prisca, and Aquila, and the house-
holde of Onesiphorus. Erastus abode at Co-
rinthe. Trophimus I lefte at Miletum sycke.
Make spede to come before wynter. Eubu-
lus greeteth the, and Pudens, and Li-
nus, and Claudia, and all the bre-
thren. The Lorde Jesus
Christe be with thy
spirite. Grace
be with
you.
A M E N.

¶ The ende of the seconde Epi-
stle vnto Timothe.

¶ Written from Rome, when Paule
was presented the seconde
tyme vp before em-
perour Nero.

¶ The Epystle of S. Paule vnto Titus.

¶ Paule exhorteth Titus to ordeyne prestes or bysshoppes in euery cyte, declareth what maner of men they ought to be that are chosen to that offyce, and chargeth Titus to rebuke suche as withstande the gospell.

CAPI. I.

PAul the seruaunt of god, and apostle of Jesu Christ, to preache the fayth of Gods electe, and the knowlege of the truth, whiche is after godlynes vpon the hope of eternall lyfe, whiche God that can not lye, hath promysed afore the worlde began, but hathe opened his worde at the tyme appointed thorow preachynge, whiche is committed vnto me, by the commaundement of God our sauyour. To Titus his very true sonne in the commen fayth.

Grace, mercy, and peace from God the father and from the Lorde Jesu Christ our sauyour.

For this cause left I the in Crete, that thou shouldest perfourme that whiche was lackynge, and shouldest ordeyne elders in euery cyte as I appointed the. If any be faultlesse, the husbande of one wyfe, hauynge faythfull chyldren, whiche are not slaundred of ryot, neyther are disobedient. For a ✻ bysshop muste be faultlesse, as it becommeth the mynistre of God: not stubborne, not angrye, no dronkarde, no fyghter, not gruen to fylthye lucre: but harborous, one that loueth goodnes, sobre mynded, ryghtous, holy, temperat, and suche as cleueth vnto the faythfull worde of doctryne, that he maye be able to exhorte with holsome lernynge, and to improue them that saye agaynst it.

For there are many disobedient and talkers of vanytie, and deceyuers of myndes, namely they of the circumcision, whose mouthes must be stopped, whiche peruert hole houses, teachynge thynges whiche they ought not, by cause of fylthye lucre. One beynge of them selues, which was a poet of their owne land: The Cretyans are alwayes lyers, euyll beestes, and slowe bellyes. This witnes is true, wherfore rebuke them sharply, that they maye be sounde in the fayth, and not takynge hede to Jewes fables, and commaundementes of men, that turne from the truthe. ✻ Vnto the pure are all thynges pure: but vnto them that are defyled and vnbeleuynge is nothynge pure: but euen the very myndes and conscyences of them are defyled. They confesse they knowe God: but with the dedes they denye him / beynge abhominable and disobedient, and vnto all good workes reprobate.

¶ She teacheth him how he shall teach all degrees to behaue them selues.

CAPI. II.

BVt speake thou that whiche becommeth wholsome lernynge. That the elder men be sober, honest, discrete, sounde in the fayth, in loue, in patience. The elder women lykewyse, that they be in suche reuerence as becommeth holynes, not false accusers, not gruen to moche drynkynge, but teachers of honest thynges, to make the yonge women sobre myuded, to loue their husbandes, to loue their chyldren, to be discrete, chaste, huswyfly, good, and obedient vnto their husbandes, that the worde of God be not euyll spoken of. Yonge men lykewyse exhorte, that they be sobre mynded.

About all thynges, shewe thy selfe an ensample of good workes, with vncorrupte doctryne with honestie, and with the holsome worde whiche can not be rebuked, that he whiche withstandeth, maye be ashamed, hauynge nothynge in you that he may dispraise.

✻ The seruauntes exhorte to be obedient vnto their owne maysters, and to please in all thynges, not answerynge agayne, neyther to be pyckers, but that they shew all good faythfulnes, that they maye do worshyp to the doctryne of our sauyour God in all thynges.

✝ For the grace of God that bryngeth saluation vnto all men, hathe appeared, and teacheth vs that we sholde denye vngodlynes, and worldly lustes, and that we sholde lyue sobre mynded, ryghtously and godly in this present worlde, lokynge for that blessed hope and glorious apperynge of the myghty God, and of oure sauyoure Jesu Christe, whiche gaue hym selfe for vs to redeme vs frome all vnryghtousnes, and to pourge vs a peculyar people vnto hym selfe, feruently gruen vnto good workes. These thynges speake, and exhorte, ✝ and rebuke, with all commaundynge. Let no man despyse the.

¶ Of obedience to suche as be in auctorite he warneth Titus to beware of folysshe and vnprofitable questions.

CAPI. III.

WArne them that they submit them selues to rule and power, to obey the officers, that they be redye vnto all good workes, that they speake euyll of no man, that they be no fyghters: but softe, shewynge all mekenes vnto all men. For we our selues also were in tymes paste, vnwyse, disobedient, deceyued, in bondage to lustes, and dyuers maners of voluptuousnes, lyuynge in malycyousnes and enuye, full of hate, hatynge one an other.

✝ But after that the kyndnes and loue of our sauyoure God towarde man appeared, not of the dedes of ryghtousnes whiche we wrought, but of his mercy he saued vs, by the fountayne of the newe byrth, and with the renuynge of the holy ghost, which he shed on vs abundantly, thorow Jesu Christ our sauyour, that we ones iustyfyed by his grace, sholde be heyres of eternall lyfe, thorowe hope. ✝ This is a true sayynge.

Of

Of these thynges I wolde thou sholdest certifye, that they whiche beleue God, might be diligent to go forwarde in good workes. These thynges are good and profytable vnto men. Foryssbe questyons and genealogyes, and braulynge and stryfe aboute the lawe auoyde: for they are vnprofytable and superfluous. A man that is geuen to heresye, after the fyrste and the seconde admonicion, auoyde: remembrynge that he that is suche, is peruerted and synneth, euen damned by his owne iudgemente.

D When I shall sende Artemas vnto the, or Tichicus, be diligent to come to me vnto Nicopolis. For I haue determined there to winter. Bringe Zenas the lawyer, and Appollos on their iourney diligently, that nothyng be lackynge vnto them. And let ours also learne to excell in good workes, as farforthe as nede requyreth, that they be not vnfruytfull.

All that are with me, salute the. Wryte them that loue vs in the fayth.

Grace be with you all.

A M E N.

☞

Wrytten from Nycopolis a cyte of Macedonia.

(?)

¶ The Epystle of S. Paule vnto Philemon

The entreateth to hearte of the faythe and loue of Philemon, whome he desyreth to forgyue his seruaunte Onesimus, and louyngly to receyue him agayne.

PAule the prysoner of Jesu Christ, and brother Timotheus. A
Vnto Philemon the beloued, and our helper, and to the beloued Appia, B to Archippus our felowe soudiour, C to the congregacion of thy house.

Grace be with you and peace, from God our father, and from the Lorde Jesu Christ.

I thanke my God, makyng mencion alwayes of the in my prayers, when I heare of thy loue and fayth whiche thou hast towarde the Lorde Jesu, and towarde all sayntes: so that the fe- B lawshyp that thou hast in the fayth is fruytfull thorow knowlege of all good thynges which are in you by Jesu Christ. And we haue greate ioye and consolacion ouer thy loue: for by the (brother) the sayntes hertes are comforted.

Wherfore thoughe I be bolde in Christe, enioyne the that whiche becommeth the, yet for loues sake I rather beseche the, though I be as I am euen Paule aged, and now in bondes for Jesu Christes sake. I beseche the for my sonne Onesimus whome I begat in my bondes, which in tyme past was to the vnprofitable, but now profitable bothe to the, and also to me, whome I haue sent home agayne. Thou therfore receyue hym, that is to saye myne owne bowels, whome I wolde fayne haue retayned with me, that in thy stede he myghte haue mynistred vnto me in the bondes of the gospell. Neuertheles, without thy mynde wolde I do nothynge, that the good whiche spryngeth of the, sholde not be as it were of necessite, but wyllyngly. C

Haply he therfore departed for a seasō, that thou sholdest receyue him for euer, not now as a seruaunt, but aboue a seruaunt? I meane a brother beloued, specially to me: how moche more vnto the, bothe in the flesshe and also in the Lorde? If thou count me a felow, receyue him as my selfe. If he hath hurt the, or owetb the oughte, that laye to my charge. I Paule D haue wrytten with myne owne hande. I wyll recompence it. So that I do not saye to the, how thou owest vnto me euen thyne owne selfe. Euen so brother, let me enioye the i the Lorde. Comforte my bowels in the Lorde. Trustyng in thyne obedience, I wrote vnto the, knowynge that thou wylt do more then I saye for. Moreouer prepare me lodgynge: for I trust thorow the helpe of youre prayers, I shall be gyuē vnto you. Here salute the, Epaphras my felow prysoner in Christe Jesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of our Lorde Jesu Christe be with your spyrytes. Amen.

¶ Sente frome Rome by Onesimus a seruaunt.

D

¶ The fyrste Epystle of Sayut Peter the Apostle.

¶ She weth how farth must be tryed: howe the saluacion in Christ is no newes, but a thinge prophesied of olde. He exhorteth them to a godly conuersacion, forthens they are now borne a newe by the worde of God.

CAPI. I.

a Here Peter, as other true Apostles do, sygnifie vnto the vnfaithfull of mercy which God hath bounde hym selfe to geue vs for Christes sake and then our duetye what we be bounde to do ageynst the vnfaithfulnes of the worlde.

PEter Apostle of Jesu Christ, to them that dwell dere and there as straungers thorowout Ponthus, Galacia, Capadocia, Asia, & Bethinia, elect by ye wise knowlege of god the father thorow the sanctifyenge of the spirite, vnto obedience and sprynckelynge of the bloude of Jesu Christe.

Grace be with you, and peace be increased.

Praysed be God, father of our Lorde Jesu Christ, which thorow his abundant mercy begat vs ageyn vnto a lyuely hope by the resurrection of Jesu Christ from deth, to enioye an inheritaunce immortall and vndefyled, & that perysheth not, reserued in heue for you, which are kept by the power of God, thorowe fayth vnto saluacion, which is prepared alredy to be shewed in the laste tyme, in whiche ye reioyce, though now for a season (yf nede requyre) ye are in heuynes, thorow manifolde temptacions that youre fayethe ones tryed, beynge moche more precyous then golde that perysheth, (though it be tryed with fyre) might be found vnto prayse, glorye and honour, at the appearynge of Jesu Christ: whom ye haue not sene, and yet loue him in whom euen now though ye se him not, yet do you beleue: and reioyce with ioye vnspeakable and glorious: receyuynge the ende of your fayth, the saluacion of your soules.

Of whiche saluacion haue the Prophetes enquyred and serched, which prophesyed of the grace that sholde come vnto you, searching when or at what tyme the spyrite of Christe whiche was in them sholde signifye, whiche spirite testifyed before the passions that sholde come vnto Christ, and the glorye that sholde folowe after: vnto which Prophetes it was declared, that not vnto them selues, but vnto vs, they sholde minister the thinges which are nowe shewed vnto you of them which by the holy ghost sent downe from heuen, haue preached vnto you the thynges which the aungels desyre to beholde.

Wherfore gyrde vp the loynes of your mynde, be sobre, and truste perfectly on the grace that is brought vnto you, by the declaringe of Jesu Christ, as obedient chyldren, not fashioninge your selues vnto your olde lustes of ignorance: but as he which called you is holy, euen so be ye holy in all conuersacion, because it is written: Be ye holy, for I am holy.

Leuit. 19. Deute. 5. b

And yf ye call on the father, which without respecte of person iudgeth accordynge to euery mannes workes, se ye passe the tyme of your sojournyng in feare. † For as moche as ye knowe ye were not redemed with corruptible syluer and golde from youre vayne conuersacion, which ye receyued by the traditions of the fathers: but with the precious bloude of Christ, as of a lambe vndefyled, and without spot, whiche was ordeyned before the worlde was made: but was declared in ye last tymes for your sakes, which by his meanes haue byleued on God that raysed him from deth, and glorifyed him, that youre fayth and hope myght be in God.

And for as moche as ye haue purifyed your soules thorowe the spirite, in obeyinge the trouthe, for to loue brotherly without fayneynge, se ye loue one an other with a pure herte feruently: for ye are borne anewe, not of mortall seed, but of immortal, by the worde of God, which lyueth and lasteth for euer. * For all flesshe is as grasse, and all the glory of man is as the floure of grasse. The grasse wydereth, and the floure falleth awaye, but the worde of the Lorde endureth euer. † And this is the worde which by the gospell was preached amonge you.

* Esay. 40. Eccl. 1. Iacobus 1.

¶ He exhorteth to laye aside all vyce, wherwith that Christ is the foundacion wherupon they buylt, and to obey worldly rulers. How seruauntes shulde behaue them selues towarde theyr maysters. He exhorteth to suffer after the exemple of Christ.

CAPI. II.

Wherfore laye aside all malyce & gyle, and dissimulacion, and enuye, and all backbytyng: and as newe borne babes desyre that reasonable milke whiche is without corruption, that ye may growe therin. If so be that ye haue tasted howe pleasaunt the Lorde is, to whome ye come as vnto a lyuyng stone disalowed of men, but chosen of God and precious: and ye as lyuynge stones, are made a spirituall house, & an holy priesthode, for to offre vp spirituall sacrifyce acceptable to God by Jesus Christe,

a

Wherfore it is contayned in the scripture: beholde, I put in Syon an hed corner stone, electe and precious: and he that byleueth on him, shall not be confounded. * Vnto you therfore which byleue, he is precious: but vnto them which byleue not, the stone which the buylders refused, the same is made the hed stone in the corner, and a stone to stomble at, and a rocke to offende them which stomble at the worde, and byleue not that wherein they were set. But ye are a chosen generacion, a royall priesthode, an holy nacion, and a peculyer people, that ye sholde shewe the vertues of him that called you oute of darkenes in to his meruaylous lyghte, which in tyme paste were not a people, yet are now the people of God: which were not vnder mercy, but now haue obteyned mercy. †

b

Esay. 28. a
* Psalm. 118. Matth. 21. b Act. 4. a

c

+ * Derely beloued, I beseche you as straungers and pilgrims, abstayn from fleshly lustes, which fyght agaynst the soule, and se that

Esay. 8. b Rom. 8. a Gala. 5. a 1 Io. 2. a

that ye haue honest conuersacion emonge the Gentyles, that they whiche backbyte you as cuyll doers, maye se youre good workes, and prayse God ‖ in the daye of visitacion.

Submyt your selues vnto all maner ordynaunce of man for the Lordes sake, whether it be vnto the kynge as vnto the chiefe heed, or vnto rulers as vnto them that are sent of him for the punishment of cuyll doers, but for the laude of them that do well. For so is the wil of God, that ye put to sylence the ignorancie of the folyshe men: as free, and not as hauyng the libertie for a cloke of malicyousnes, but euen as the seruauntes of God. * Honour al men. Loue brotherly felawshyp. Feare God and honour the kynge.

* Seruauntes obey your maysters with all feare, not onely yf they be good and curteyse, but also thoughe they be frowarde. For it is thanke worthye yf a man for conscience towarde God, endure grefe, suffryng wrongfully. For what prayse is it, yf when ye be buffeted for youre faultes, ye take it paciently? But yf when ye do well, ye suffre wronge and take it pacyently, then is there thanke with God.

For hereunto verely were ye * called: for ✝ Christ also suffered for vs, leuyng to you an ensample that ye shoulde folowe his steppes, whiche dyd no synne, neyther was there gyle founde in his mouth: which when he was reuyled, reuyled not agayne: when he suffered, he threted not, but cõmitted the cause to him that iudgeth righteously, ‖ which his own self bare our synnes in his bodye on the tree, that we shulde be deliuered from synne and shulde lyue ryghteousnes. By whose stripes we were healed. For we were as shepe goynge astray: but are now returned vnto the shepherde and bysshop of your soules. ‖

¶ How wyues ought to order them selues toward their husbande, and in their apparell. The duetye of men toward their wyues. He exhorteth all men to vnite and loue, and patiently to suffre trouble. Of true baptysme.

CAPI. III.

LIkewyse let the wyues be in subiection to their husbandes, that euen they which beleue not the worde, maye without the worde be wonne by the conuersacion of the wyues: while they beholde your pure conuersacion coupled with feare. Whose apparell shall not be outwarde with broyded heare, & hangynge on of golde, eyther in puttynge on of gorgyous apparell: but let the hyd man of the herte be vncorrupt, with a meke and quiet spirite, whiche is before God a dyuyne moche set by. For after this maner in the olde tyme dyd the holy women whiche trusted in God euer them selues, and were obedient to their husbandes, euē as Sara obeyed Abraham, and called him Lorde, whose doughters ye are as longe as ye do well, not beynge afrayde of euery shadowe.

Likewyse ye men, dwell with them accordynge to knowlege, geuynge honour vnto the wyfe as vnto the weyker vessell, and as vnto them that are heyres also of the grace of lyfe, that your prayers be not let.

✝ In conclusion be ye all of one mynde, one suffre with an other: loue as brethren, be pitifull, be courteys, not rendryng cuyll for cuyll, neither rebuke for rebuke: but contrary wyse, blesse, remembryng that ye are therunto called euen that ye shulde be heyres of blessyng. If any man long after lyfe, and loueth to se good dayes, let him refrayne his tonge from cuyll, and his lyppes that they speake not gyle. Let him elsewhe cuyll e do good, let him seke peace and ensue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. But the face of the Lorde beholdeth them that do cuyll.

Moreouer, who is it that wyll harme you, yf ye folowe that whiche is good? Notwithstandyng happy are ye yf ye suffre for righteousnesses sake. Yea and feare not thoughe they seme terrible to you, neither be troubled: but sanctifye the Lorde God in youre hertes. Be redy alwayes to gyue an answere to euery man that asketh you a reason of the hope that is in you, and that with mekenes and feare, hauing a good conscience, that when they backbyte you as cuyll doers, they maye be ashamed, for as moche as they haue falsely accused youre good conuersacion in Christ.

It is better (yf the wyll of God be so) that ye suffre for well doynge, then for cuyll doynge. ✝ For also moche as Christe hathe ones suffered for synnes, the iuste for the vniuste, for to bryng vs to God, and was kylled as pertaynynge to the fleshe: but was quyckened in the spirite.

In whiche he also went and preached vnto the spyrytes that were in pryson, whiche were in tyme past disobedient, when the long sufferynge of God, abode exedynge paciently in the dayes of Noe, whyle the arke was a preparynge, wherin fewe (that is to saye eyght soules) were saued by water, whiche signifieth baptysme that nowe saueth vs, not the puttyng awaye of the fylth of the fleshe, but in that a good conscyence consenteth to God, by the resurrection of Iesus Christ, who the is on the ryghte hande of God: ‖ and is gone in to heuen, aungels, powers and myghtes subdued vnto him.

¶ He exhorteth men to cease from synne, to spende no more tyme in vyce, to be sober and apte to prayer to loue eche other, to be pacient in trouble, and to beware that no man suffre as an cuyll doer, but as a Christen man and not to be ashamed.

CAPI. IIII.

FOr as moche as Christe hath suffered for vs in the fleshe, arme your selues lykewyse with the same mynde: for he which suffereth in the fleshe, ceaseth from synne, That he henceforwarde shulde lyue as moche tyme as remayneth in the fleshe: not after lustes of men, but after the wyll of God.

Neg. For

For it is sufficient for vs that we haue spente the tyme that is past of the lyfe, after the wil of the Gentyles, walkynge in wantonnesse, lustes, dronkennesse, in eatynge, drynkynge, and in abhominable ydolatrye.

B And it semeth to them a straunge thynge that ye runne not also with them vnto the same excesse of ryot, and therfore speake they euyll of you, whiche shall geue accompte to hym that is redye to iudge quycke and dead.

For vnto this purpose was the gospel preached vnto the dead, that they sholde be iudged lyke other men in the fleshe, but sholde lyue before god in the spirite. The ende of all thynges is at hande.

Be ye therfore discrete and sober, that ye maye be apte to prayers. But about all thynges haue feruent charitie amonge you. For charitie couereth the multitude of synnes. Be ye hartie louers one to an other, and that without grudgynge. As euery man hathe receyued the gyfte, mynistre the same one to an other, as good mynisters of the manifolde grace of God. If any man speake, let hym talke as though he spake the wordes of God. If any man mynistre, let hym doo it as of the habilitie whiche God mynistreth vnto hym: So that God in all thynges may be glorified thorowe Iesus Christe, to whome be prayse and dominion, for euer and euer. Amen.

C

Derely beloued, be not troubled in this heate, whiche nowe is come amonge you to trye you, as though some straunge thynge had happened vnto you: but reioyce, in as moche as ye are partakers of Christes passions, that when his glorye appeareth, ye maye be mery and glad. If ye be rayled vpon for the name of Christ happy are ye. For the spirite of glorye, and the spirite of God resteth vpon you. On their parte he is euyll spoken of: but on youre parte he is glorified.

D

Se that none of you suffre as a murtherer, or as a thefe, or an euyll doer: or as a busy bodye in other mens maters. If any man suffre as a christen man, let him not be ashamed, but let him glorifye God in this behalfe. For the tyme is come that iudgement muste begyn at the house of God. If it fyrste begyn at vs, what shal the ende be of them whiche beleue not the gospell of God? And yf the righteous scarcely be saued: where shal the vngodly and the synner appeare? Wherfore let them that suffer accordynge to the wyll of God, commit their soules vnto hym with well doynge, as vnto faythfull maker.

Prouer. 11. b.

A specyall exhortation for all bysshoppes or prestes to fede the flocke of Christe. He exhorteth younge persons to submit them selues to the elder, euery one to loue an other, to be sobre and to watche, that they may resiste the enemye.

CAPI. V.

The prestes which are among you I exhorte, whiche am also a prest & a wytnes of the afflictios of Christ, and also a partaker of the glorye that shall be opened: se that ye fede Christes flocke which is among you, takynge the ouersyghte of them not as though ye were compelled therto, but wyllyngly: not for the desyre of fylthy lucre, but of a good mynde, not as though ye were lordes ouer the parysshes: but that ye be an exemple to the flocke. And whe the chefe shepeherde shall appeare, ye shall receyue an incorruptible crowne of glorye. Lykewyse ye yonger, submyt youre selues vnto the elder. Submyt youre selues euery man, one to an other, knytte youre selues togyther in lowlynes of mynde. For God resysteth the proude, and giueth grace to the humble. Submyt youre selues therfore vnder the mighty hande of God, that he maye exalte you, when the tyme is come. Caste all youre care on hym: for he careth for you.

Presbyter. that is to say.

a prest, in the Greke, signifyeth an elder, bycause comment, e they were elderly me, that were chosen to rule the people. Parysshes, greke hathe lotres, that is to saye, parysshes or dyoceles, vnto whiche the prestes, and bysshops are appoynted by lot, or election, to preche the goddes word to them.

C

Be sober and watche, for youre aduersarye the deuyll as a rorynge lyon walketh about seknge whome he maye deuoure: whome resyste stedfast in the faythe, remembrynge that ye doo fulfyll but the same afflictions whiche are appointed to youre brethren that are in the worlde. The God of grace whiche called you vnto his eternall glorye by Christ Iesu, shall his owne selfe after ye haue suffered a lytell affliction make you perfect: shall settle, strengthe, and stablysshe you. To hym be glorye and dominion for euer, and whyle the worlde endureth. Amen.

D

By Syluanus a faythfull brother vnto you (as I suppose) haue I written briefly, exhortynge and testifyenge that this is the true grace of God, wherin ye stande. The compaignions of youre election that are of Babylon, salute you, and Marcus my sonne. Greete ye one an other with the kysse of loue. Peace be with you all whiche are in Christ Iesu.

Amen.

¶ The seconde Epistle of Saynt Peter.

¶ He exhorteth the to flee the corruption of worldly lust, and make theyr callynge sure with good workes, and frutes of fayth.

CAPI. I.

SImon Peter seruaunte and Apostle of Jesu Christ, to them whiche haue obteyned lyke precious fayth with vs in the rygh-teousnes that commeth of our God and sauiour Jesu Christ.

Grace with you, and peace be multiplyed in the knowlege of God, & of Jesus our Lorde. ¶ As his godly power hathe gyuen vs all thynges that pertayne to lyfe and godlynes, thorow the knowlege of him that hath called vs by vertue and glory, by the meanes whereof are gyuen to vs excellent and moost great promyses, that by the helpe of them, ye shulde be partakers of the godly nature, in that ye flee the corruption of worldly lust.

B Yea, and herevnto gyue all diligence: in youre fayth ministre vertue, in youre vertue knowlege, and in knowlege temperance, and in temperance patience, and in patience godlynes, in godlynes brotherly kyndnes, in brotherly kyndnes loue. For yf these thynges be amonge you & are plenteous, they wyll make you, that ye neither shall be vyle, nor vnfruteful in the knowlege of our Lorde Jesu Christ.

C But he that lacketh these thynges is blynde, and gropeth for the way with his handes, and hath forgotten that he was pourged from his olde synnes.

C Wherfore brethren, gyue the more diligēce to make youre callynge and election sure. For yf ye do suche thynges, ye shal neuer erre. Yea by this meanes an entrynge in shall be ministred vnto you habundantly in to the euerlastynge kyngdome our Lorde and sauyour Jesu Christe.

Wherfore I wyll not be negligent to put you alwayes in remembraunce of suche thynges, thoughe ye knowe them your selues, and be also stablyshed in the present trouthe. Yee wythstandynge, I thynke it mete as longe as I am in this ‡ tabernacle, to stere you vp by puttynge you in remembraunce, for as moche as I am sure the tyme is at hande that I must put of my tabernacle, euen as our Lorde Jesu Christe hathe shewed me. I wyll doo my diligence therfore, that on euery syde ye myghte haue wherewith to stere vp the remembraunce of these thynges after my departure. ✣ For we folowed not deceyuable fables, when we opened vnto you the power and commynge of oure Lorde Jesu Christe, but with oure eyes we sawe his maiestie: euen then verily when he receyued of God the father honoure and glory, and when there came suche a voyce to hym frome the excellent glorye. * This is my dere beloued sonne, in whome I haue delyte. This voyce we herde when it came frome heauen, beynge with hym in the holy mounte.

‡ Tabernacle signifyeth his bodye as also doth 2. Cor. v. a

D * Mat. xvii. and iii

We haue also a ryghte sure worde of prophecye, wherevnto ye do take hede, as vnto a lyght that shyneth in a darke place, vntyll the daye dawne, and the daye sterre aryse in youre hertes. ✣ So that ye fyrst knowe this: that no prophecie in the scripture hathe any priuate interpretation. For the scripture came neuer by the wyll of man: but holy men of God spake as they were moued by the holy ghost.

John. 1. Marth. 3. Luke. iii. b

¶ The prophesieth of false teachers, and sheweth their punyshment.

CAPI. II.

THere were false prophetes amonge the people, euen as there shall be false teachers amonge you: whiche priuely shal bringe in damnable sectes, euen denyeng the Lorde that hath bought them, and bring vpō them selues swyfte damnation, and many shal folowe theyr damnable wayes, by whych the waye of trouthe shall be cuyll spoken of, and thorowe couetousnes shall they with fayned wordes make marchaundyse of you, whose iudgement is not farre of, and theyr damnacyon sleepeth not.

3 b False prophetes maye here note to amēdement of all theyr parti. B and that because we haue no loue to the trouthe. 2. Thes. ii. And couetousnes is the father of them and their preachynge confidence in worckes is the deuyse of Chrystes.

For yf god spared not the aungels that synned, but cast them downe in to hel, and drawen them in to chaynes of darknes to be kept vnto iudgemēt, neither spared the old worlde, but saued Noe the eight preacher of righteousnes, and brought in the floode vpon the worlde of the vngodly, & turned the cityes of Sodom and Gomor in to asshes: ouerthrew them & dāned them, and made on them an exemple vnto all that after shulde lyue vngodly. And wrote Lot vexed with the vncleanly conuersacion of the wycked, delyuered he. For he beynge ryghteous, and dwellyng among them in seing and heatynge, vexed his righteous soule from daye to daye with theyr vnlawfull dedes. The Lorde knoweth how to deliuer the godly out of temptacio, & how to reserue the vniust vnto the day of iudgemēt for to be punished: namely them that walke after the flesshe in the lust of vncleannes, and despise the rulers. Presumptuous are they, and stubborne, and feare not to speake cuyll of them that are in auctorite. C When the aungels whiche are greater both in power and myght receyue not of the Lorde raylynge iudgement agaynst them. But these as dome beestes, naturally made to be taken and destroyed, speake cuyll of that they know not, and shall perysshe thoughe theyr owne destruction, and receyue the rewarde of vnrighteousnes.

They count it pleasure to lyue deliciously, for a season. Spottes they are, and filthynes lurynge at pleasure and in deceyuable wayes, feastynge with you, hauynge eyes full of aduoutrye, and that can not cease to synne, beguylynge vnstable soules. Hertes they haue exercised

Numer.xxii.c

D

Iude.i.b

Iohn.viii.c
Rome.vi.c
Petr.ii.a
Iude.i.b

* It is better not haue knowen the truth then after to turne from it. Prou.xxvi.

exciſed with couetouſnes. They are curſed chyldren, and haue forſaken the ryght waye * and are goone aſtraye, folowynge the waye of Balam the ſonne of Boſor, whiche loued the rewarde of vnryghteouſnes: but was rebuked of his wyckednes. The tame and domme beeſt ſpeakynge with mans voyce, forbad the folyſhnes of the Prophete.

* These are welles without water, and cloudes caryed aboute of a tempeſt, to whom the myſt of darknelle is reſerued for euer. For when they haue ſpoken the ſwellynge wordes of vanitie, they begyle with wantonnelle thorowe the luſtes of the fleſhe, them that were clene eſcaped: but nowe are wrapped in errours. They promyſe them libertye, and are them ſelues the bonde ſeruauntes of corruption. * For of whom ſo euer a mā is ouercome, vnto ſ ſame is he in bondage. For if they after they haue eſcaped frome the fylthynes of the worlde, thorowe the knowlege of the Lorde and of the ſauyoure Ieſus Chriſte, are yet tangled agayne therin, & ouercome: then is the latter ende worſe with them then the begynnynge. For it hadde ben better for them not to haue * knowen the waye of ryghteouſnes, then after they haue knowen it, to turne frome the holy commaundement gyuen vnto them. It is happened vnto them, accordyng to the true prouerbe: * The dog is turned to his bowlet agayn, and the ſow that was waſhed to her wallowynge in the myre.

¶ He exhorteth to beware of ſuche as wolde make vs beleue, the daye of the Lorde were ſlacke in commynge. And prayeth vs to lede a godly lyfe, and to loke verely for the commynge of the Lorde, whose longe tarienge is ſaluation.

CAPI. III.

THis is the ſeconde epiſtle that I nowe wryte vnto you, beloued, wherewith I ſtere vp, and warne your pure myndes, to call to remembraunce the wordes whiche were tolde before of the holy prophetes, and alſo the commaundement of vs the Apoſtles of the Lorde and ſauyoure.

* This fyrſte vnderſtande, that there ſhall come in the laſt dayes mockers, whiche wyll walke after their owne luſtes, & ſaye. Where is the promyſe of his commynge? For ſithens the fathers dyed, all thynges continue in the ſame eſtate wherin they were at ſ begynnyng. This they knowe not (and that wyllyngly) that the heuens a great whyle ago were, and the erthe that was in the water appeared by out of the water, by the worde of God: by whiche thynges the worlde that then was, periſhed ouerflowen with the water. But the heuens verely, and erth whiche are nowe, are kepte by the ſame worde in ſtore, and reſerued vnto fyre, againſt the daye of iudgement and perdicion of vngodly men.

Derely beloued, be not ignorant of this one thynge, that one daye is with the Lorde as a thouſande yeres, and a thouſande yeres as one daye. The Lorde is not ſlacke to fulfyl his promeſſe, as ſome men count ſlacknes: but is pacient towardes vs, and wolde haue no man loſte, but wolde receyue all men to repentaunce.

2.Thes.i.b
Apoc.xx.a and.xxi.

* Neuertheleſſe the daye of the Lorde wyll come as a theefe in the nyght, in whiche daye, the heuens ſhall periſſhe with terrible noyſe, and the elementes ſhall melt with heate, and the erth with the workes that are therin ſhal burne.

If all theſe thynges ſhall periſſhe, what maner perſons ought ye to be in holy conuerſacion and godlynes: lokyng for and haſtyng vnto the cōmyng of the daye of God, in which the heuens ſhall periſſhe with fyre, and the elementes ſhal be conſumed with heat. * Neuertheleſſe we loke for a newe heuen, and a new erth, accordyng to his promeſſe, in whom abydeth ryghteouſnelle.

D

Apoca.xxi.a
Eſay.xxxv.i
lxv.g

Wherfore (derely beloued) ſeynge that ye loke for ſuche thynges, be diligēt that ye maye be founde of him in peace, without ſpotte, and vndefyled. And ſuppoſe that the longe ſuffrynge of the Lordes ſaluacion, euen as oure derely beloued brother Paule, accordynge to the wyſdome gyuen vnto hym, wrote to you ye almoſt in euery epiſtle, ſpeakynge of ſuche thynges: amonge whiche are many thynges harde to be vnderſtande, whiche they that are vnlerned, and vnſtable peruerte, as they doo other ſcriptures vnto their owne deſtruction. Ye therfore (beloued) ſeynge ye knowe it before hande, beware leeſt ye be alſo plucked awaye with the errour of the wycked, and fall from your owne ſtedfaſtnes, but grow in grace, and in the knowlege of our Lorde and ſauioure Ieſu Chriſt: to whō be glorye both nowe and for euer.

A M E N.

¶ The fyrste Epistle of Sayntˉ Johñ the Apostle.

¶ True wytnesse of the everlastynge worde of God. The bloude of Christ is the purgacion frome synne. No man is without synne.

CAPI. I.

A That whyche was frome the begynnynge, whiche we haue herde, whyche we haue sene with oure eyes, whiche we haue loked vpon, and oure handes haue handled, of the worde of lyfe. For the lyfe appeared, and we haue sene and beare wytnesse, and shewe vnto you that eternall lyfe, whiche was with the father, and appeared vnto vs. That whiche we haue sene and herde, testifie we vnto you, that ye maye haue felowshyp with vs, and that oure felowshyp maye be with the father and his sonne Jesu Christ. And this wrytte we vnto you, that youre ioye maye be full.

B And this is the tydynges whiche we haue herde of hym and declare vnto you, that God is lyghte, and in hym is no derckenesse at all.

C Yf we saye that we haue felowshyppe with hym, and yet walcke in derckenesse, we lye, and do not the trouthe. But yf we walcke in ☞ lyghte, euen as he is in lyghte, then haue we felowshyppe with hym, and the bloude of Jesu Christe his sonne clenseth vs frome all synne.

D Yf we saye that we haue no synne, we deceyue oure selues and trouthe is not in vs. Yf we ☞ knowledge oure synnes, he is faythfull and iuste, to forgyue vs oure synnes, and to clense vs frome all vnryghtwysnes. If we saye: we haue not synned, we make hym a lyar and his worde is not in vs.

¶ Christ is oure aduocate. Of true loue, and howe it is tryed.

CAPI. II.

A My deare chyldren, these thynges wryte I vnto you, that ye synne not: yf anye man synne, yet we haue a spokesman with the father, Jesus Christ, which is righteous: and he is a mercyfulle for oure synnes: not for oure synnes onely: but also for the synnes of all the worlde. And hereby we are sure that we knowe hym, yf we kepe his ☞ commaundementes. He that sayth I knowe him, and kepeth not his commaundementes is a lyar, and the trouthe is not in hym. Who so euer kepeth his worde, in hym is the loue of God perfecte in dede. And thereby knowe we that we are in hym. He that sayeth he abydeth in hym, oughte to walke as he walked.

Brethren, I wryte no newe commaundement vnto you: but that olde commaundement whiche ye herde frome the begynnynge. B The olde commaundement is the worde, whiche ye herde frome the begynnynge. Agayne, a newe commaundement I wryte vnto you, a thynge that is true in hym, and also in you: for the derckenesse is passe, and the true lighte nowe shyneth. He that sayeth he is in the lyghte, and yet hateth his brother, is in derckenesse euen tyll this tyme. He that loueth his brother, abydeth in the lyghte & there is none occasyon of euyll in hym. He that hateth his brother, is in derckenesse, and walketh in derckenesse: and canne not tell whyther he goeth, because derckenesse hathe blynded his eyes.

C Deare chyldren I wryte vnto you that youre synnes are forgyuen you for his name. I wryte vnto you fathers, that ye knowe him that was frome the begynnynge. I wryte vnto you younge men, that ye haue ouercome the wycked. I wryte vnto you lytell chyldren, that ye knowe the father. I wryte vnto you fathers, that ye knowe hym that was frome the begynnynge. I wryte vnto you younge men, that ye be stronge and the worde of God abyde in you, and ye haue ouercome that wycked.

D Loue ye not the worlde, neyther the thynges in the worlde. If any man loue the worlde, the loue of the father is not in him. For all that is in the worlde, as the lust of the flesshe, the lust of the eyes, and the pryde of goodes, is not of the father, but of the worlde. And the worlde vanysheth awaye, and the lust therof: but he that fulfylleth the will of God, abydeth euer.

Lytell chyldren it is the laste tyme, and as ye haue herde howe ☞ Antechrist shall come, euen nowe are there many Antichristes come alredy. Wherby we knowe that it is the laste tyme. They went out from vs, but they were not of vs. For yf they hadde bene of vs, they wolde no doubte, haue continued with vs. But that fortuned that it myght apeare they were not of vs.

But ye haue an vnctemente of the holy ghoste, and ye knowe all thynges. ✣ I wrote not vnto you, as thoughe ye knewe not the trouthe: but as thoughe ye knewe it, and knowe also that no lye commeth of trouthe. Who is a lyar, but he that denyeth that Jesus is Christ? the same is the Antichrist that denyeth the father and the sonne. Who so euer denyeth the sonne, the same hath not the father. Let therfore abyde in you that same whiche ye herde frome the begynnynge. If that whiche ye herde frome the begynnynge, shall remayne in you, ye also shall continue in the sonne, and in the father. And this is ☞ promes that he hath promysed vs, euen euerlastinge lyfe.

This haue I wrytten vnto you, concernynge them that deceyue you. And the anoyntinge whiche

☞ Lyght is ☞ loue, as of Christ. Hebr. 1.d. 1. Pet. 1.d.

☞ If we confesse our synnes god (for he cannot lye) hath promysed to forgyue them.

☞ he that kepeth the commaundementes knoweth God and he that kepeth them not knoweth not god.

☞ for that is meant whiche Iohn hath of God.

Antechriste.

Plal. xciii. b.

which ye receyued of him, dwellieth in you. And ye nede not that anye man teache you: but as the anneyntynge teacheth you all thynges, and is true, and is no lye, and as it taughte you, euen so abyde therin. And now babes abyde in hym, that when he shall appeare, we maye be bolde, and not be made ashamed of hym at his commynge. If ye know that he is ryghteouse, knowe also that he whyche followeth ryghteousnesse, is borne of hym.

¶ The singuler loue of God towarde vs: and how we agayne ought to loue one an other.

CAPI. III.

BEholde what loue the father hathe shewed vn vs that we shoulde be called the sonnes of God. For this cause the worlde knoweth you not, because it knoweth not hym. Derely beloued, nowe are we the sonnes of God, and yet it weth not appeare what we shall be. But we knowe that when it shall appeare, we shall be lyke hym. For we shall se hym as he is. And euery manne that hathe this hope in hym, purifyeth hym selfe, euen as he is pure. Who so euer committeth synne, committeth vnryghteousnesse also, for synne is vnryghteousnesse. And ye knowe he appeared to take awaye oure synnes, and in hym is no synne. As many as abyde in hym, synne not: who so euer synneth, hathe not sene hym, neyther hath knowen hym.

Babes, let no man deceyue you. He that weth ryghteousnesse, is ryghteous, euen as he is ryghteous. He that committeth synne, is of the deuyll: for the deuyll synneth frome the begynnynge. For this purpose appeared the sonne of God, to lowse the workes of the deuyll. Who so euer is borne of God, synneth not: for his seed remayneth in hym, and he can not synne, because he is borne of God. In this are the chyldren of God knowen, and the chyldren of the deuyll.

Who so euer weth not ryghtwysnesse, is not of God, neyther he that loueth not his brother.

For this is the tydynges, that ye herde frome the begynnynge, that ye shoulde loue one an other: not as Cayn whyche was of the wycked, and slewe his brother. And wherfore slewe he hym? Because his owne workes were euyll, and his brothers good.

Marueyle not my brethren, though the worlde hate you. We knowe that we are translated frome death vnto lyfe, because we loue the brethren. He that loueth not his brother, abydeth in death. Who so euer hateth his brother, is a murtherer. And ye knowe that no murtherer, hathe eternall lyfe abydynge in hym.

Herein perceyue we the charite of God: that he gaue his lyfe for vs: and therfore ought we also to gyue our lyues for the brethren. Who so euer hath this worldes good, and seeth his brother haue nede: and shutteth vp his compassion frome hym: howe dwelleth the loue of God in hym? My babes, let vs not loue in worde, ne in tongue: but with the dede, and in verite: for therby we knowe that we are of the verite, and before hym shall appease oure hertes. But yf oure hertes condempne vs, God is greatter then oure hertes, and knoweth all thynges. Beloued, yf oure hertes condempne vs not, then haue we truste vpon God: and what so euer we aske, we shall receyue of hym: because we kepe his commaundementes, and do those thynges, whyche are pleasynge in his syghte.

And this is his commaundemente, that we beleue on the name of his sonne Jesu Christe, and loue one an other, as he gaue commaundemente. And he that kepeth his commaundementes, dwelleth in hym, and he in hym: and therby we knowe that there abydethe in vs, of the spyryte, whyche he gaue vs.

¶ Difference of spyrytes, and howe the spyryte of God maye be knowen frome the spyryte of errour. Of the loue of God, and of our neyghbours.

CAP. IIII.

YE beloued, beleue not euery spyryte, but proue the spyrytes, whether they are of God, or no: for many false Prophetes are gone out into the worlde. Herby shall ye knowe the spirite of God. Euery spirite that confesseth that Jesus Christe is come in the flesshe, is of God. And euery spirite whyche confesseth not that Jesus Christ is come in the flesshe, is not of God. And this is that spyryte of Antichrist, of whome ye haue herde, howe he shoulde come: and euen nowe alredy is he in the worlde.

Lytell chyldren, ye are of God and haue ouercome therym: for greatter is he that is in you, then he that is in the worlde. They are of the worlde, and therfore speake they of the worlde, and the worlde heareth them. We are of God. He that knoweth God, heareth vs: he that is not of God, heareth vs not. Herby knowe we the spirite of verite, and the spirite of errour.

Beloued, let vs loue one an other: for loue commeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God, for God is loue. In this appeared the loue of God towardes vs, because that God sent his onely begotten sonne into the worlde, that we myght lyue thorowe hym. Herein is loue, not that we loued God, but that he loued vs, and sente his sonne, to be a sacrifyce for oure synnes.

Beloued, yf God so loued vs, we ought also to loue one an other. No man hathe sene God at anye tyme. If we loue one an other, God dwelleth in vs, and his loue is perfecte in vs. Herby knowe we: that we dwell in hym,

a We that are borne of God, synne not, because the seed of God remayneth in vs.

b Loue is the fyrst precepte and cause of all other.

* Gene. iiii. b

c An hater of his brother is a murtherer.

d He that hath no compassion, loueth not God.

e 1. Johan. iii. b

hym, and he in vs: because he hathe gruen vs of his spyrite. And we haue sene and do testyfye that the father sente the sonne, whiche is the sauioure of the worlde. Who so euer confesseth that Iesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to vs.

D God is loue / and he that dwelleth in loue, dwelleth in God, and God in hym.

¶ Herein is the loue perfecte in vs, that we shoulde haue truste in the daye of iudgement: For as he is, euen so are we in this worlde. There is no feare in loue, but perfecte loue casteth oute all feare, for feare hathe vexacion. He that feareth, is not perfecte in loue.

¶ perfecte loue is voyde of feare.

We loue hym, for he loued vs firste. If a man saye, I loue God, and yet hate his brother, he is a lyar. For howe can he that loueth not his brother, whome he hath sene, loue God whome he hathe not sene? And this commaundemente haue we of hym: that he whyche loueth God, shoulde loue his brother also. ⊢

He that loueth not his brother, loueth not god.

¶ To loue God, is to kepe his commaundmentes. Faith ouercommeth the worlde. Euerlastynge lyfe is in the sonne of God. Of the synne vnto death.

CAP. V.

1 WHo soeuer beleueth that Iesus is Christ is borne of God. And euerye one that loueth hym whyche begat, loueth hym also whiche was begotten of hym. In this we knowe that we loue the children of God, when we loue God and kepe his commaundmentes. This is the loue of God that we kepe his commaundmentes, and his commaundmentes are not greuous.

✣ For all that is borne of God, ouercommeth the worlde. And this is the victory that ouercommeth the worlde, euen our faith. Who is he that ouercommeth the worlde: but he whyche beleueth that Iesus is the sonne of God.

¶ faith is our victory.

B This Iesus Christ is he that came by water and bloude, not by water onely: but by water and bloude. And it is the spyrite that beareth wytnesse, because the spyrite is the verye truthe. For there are thre which beare recorde in heauen, the father, the worde, and the holy ghost. And these thre are one. For there are three whiche beare recorde (in earth) the spyrite, and water, and bloude: and these thre are one. If we receyue the wytnesse of men, the wytnesse of God is greatter. For this is the wytnesse of God, which he testified of his sonne. He that beleueth on the sonne of God, hath the wytnes in him selfe. ⊢

This that is written in other places after the suggestion of Erasmus, in his annotacions vpon the worde of Iohn, the water of this Epistle, but time to be put in of some other.

C In Christ is life eternal.

He that beleueth not God, hath made him a lyar, because he beleued not the recorde that God gaue of his sonne. And this is that recorde, that God hath gruen vs eternall lyfe, and this lyfe is in his sonne. He that hathe the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

These thynges haue I wytten vnto you, that beleue on the name of the sonne of God that ye maye knowe ye haue eternall lyfe, & that ye maye beleue on the name of the sonne of God. And this is the truste we haue in him: that yf we aske any thynge accordynge to his wyll, he heareth vs. And yf we knowe that he heare vs what so euer we aske, we knowe we shall haue the petitions that we wyshe of hym.

Synne vnto death. D

Yf any man se his brother synne a synne that is not vnto deathe, he shall aske, and he shall gyue hym lyfe for suche as synne not vnto deathe. There is a synne vnto deathe, for whiche saye I not that a man shoulde praye. All vnrighte wytnesse is synne, & there is synne not vnto deathe.

We knowe that who so euer is borne of God, synneth not: but he that is begotten of God kepeth him selfe, and that wycked toucheth him not. We know that we are of God and that the worlde is all together set on wickednes. We knowe that the sonne of God is come, and hathe gruen vs a mynde to knowe him whiche is true: and we are in hym that is true, throughe his sonne Iesu Christ. This same is very God, and euerlastinge lyfe.

By that wycked he vnder standeth the deuyll

Babes kepe youre selues from ymages.

AMEN.

¶ The seconde Epystle of Saynt John.

¶ He wryteth vnto a certayne lady, reioyseth that her chyldren walke in the truth, exhorteth them vnto loue, warneth them to beware of such deceyuers as denye that Iesus Christe came in the fleshe, prayeth them to continue in the doctrine of Christe, and to haue nothynge to do with them that bryngeth not this learnynge.



THe elder to the elect lady and her chyldren whiche I loue in the trouthe: and not I onely, but also all they knowe the trouthe, for the trouthes sake whiche dwelleth in vs, and shalbe in vs for euer.

With you be grace, mercy and peace frome God the father and frome the Lorde Iesus Christ the sonne of the father, in trouthe and loue.

I reioyced greately, that I founde of thy children walkynge in trouthe, as we haue receyued a commaundment of the father. And now beseche I the, (lady,) not as though I wrote a newe commaundment vnto the, but that same which we had from the begynning, that we shulde loue one an other. And this is the loue, that we shoulde walke after his commaundmentes.

This commaundment is (that as ye haue herde frome the begynnynge) ye shulde walke in it. For many deceyuers are entred into the worlde, which confesse not, that Iesus Christ is come in the fleshe. This is a deceyuer and an Antichrist. Loke on youre selues, that we lose not that we haue wrought: but that we maye haue a full rewarde. Who so euer transgresseth, and abydeth not in the doctryne of Christe, hathe not God. He that endureth in the doctryne of Christ, hathe bothe the father and the sonne.

If there come any vnto you and bringe not this learnynge, receyue not to house: neyther bydde them God speede. For he that bydeth him God speede, is partaker of his cuyll dedes. I had many thinges to wryte vnto you, nauertheles I wolde not wryte with paper and ynke: but I truste to come vnto you, and speake with you mouth to mouth, that our ioye may be full. The sonnes of thy electe sister greete the.

Amen.

¶ The thyrde Epystle of Saynt Johñ.

¶ He is glade of Gayus, that he walketh in the trueth: exhorteth them to be louyng vnto the poore Christen in their persecucion, sheweth the vnkynde dealynge of Diotrephes, and the good reporte of Demetrius.

THe elder vnto the beloued Gayus, whome I loue in the trouthe. Beloued I wysshe in all thynges that thou prospere and fare well euen as thy soule prospereth. I reioyced greately, when the brethren came, and testyfied of the truth that is in the, how thou walkest in trouth. I haue no greatter ioye then to heare that my sonnes walke in verite.

Beloued, thou dost faythfully what so euer thou dost to the brethren, and to straungers, whiche bare wytnesse of thy loue before all the congregacion. Which brethren when thou bringest forwardes of their iourney (as it becometh God) thou shalt do well: because that for his names sake they went forth, and toke nothinge of the Gentyles. We therfore ought to receyue suche, that we also myghte be helpers to the truthe.

I wrote vnto the congregacion: but Diotrephes which loueth to haue the preeminence amonge them, receyueth vs not. Wherfore yf I come, I will declare his dedes which he worth, reasynge on vs with malicious wordes, neither is therewith content, not only he himselfe receyueth not the brethren: but also he forbydeth them that wolde, and thrusteth them out of the congregacyon.

Beloued, followe not the cuyll, but the good. He that doth well, is of God: but he that doth cuyll seeth not God. Demetrius hath good reporte of all men & of the truth: yea and we our selues also beare recorde, and ye knowe that our recorde is true. I haue many thinges to wryte: but I wil not with ynke and penne wryte vnto the. For I trust I shall shortly se the, and we shall speake mouth to mouth. Peace be with the. The frendes salute the. Greete the frendes by name.

Amen.

The Epystle vnto the Hebreues.

How God dealte lourngly with them of the olde tyme in sendynge them his Prophetes, but moche more merrye hath shewed vs, in that he sent vs his owne sonne. Of the moste excellent glorye of Jesus Christe, in hythe in all thynges to lyke to his father.

CAPI. I.

A GOd in tyme paste diuerslye and many wayes, spake vnto the fathers by the Prophetes but in
a Of these last dayes pe haue Gala. iii. d
B Exo. xxxviii. c Sapien. viii. d
these last dayes he hath spoken vnto vs by his sonne, whome he
c Christ hath purged oure synne.
hath made heyre of all thinges: by whom also he made the worlde, * Whiche beynge the brightnes of his glorye, and expresse ymage of his substance, bearynge vp all thinges with the worde of his power, hath to his owne person a purged oure synnes, and is sytten on the ryght hand of the maiestye on hygh, b is more excellent then the angels, for as moche as he hath by inheritaunce obteyned a more excellent name then they.

For vnto whiche of the angels sayd he at any tyme: * Thou arte my sonne, this daye begate I the? And agayne: * I wyll be his father, and he shalbe my sonne: ‡ And agayn when he bryngeth in the fyrst begotten sonne in to the worlde, he sayth: * And all the angels of God shall worshippe hym. And of the angels he sayth: ‡ He maketh his angels spirites, and his mynysters flammes of fyre. But vnto the sonne he sayth: * God, thy strate shall be for euer and euer. The scepter of thy kyngdome is a ryght scepter. Thou hast loued ryghteousnes and hated wyckednes. Wherefore God, whyche is thy God, hathe anoynted the with the c Oyle of gladnes aboue thy felowes.

And thou Lorde in the begynnynge hast layde the foundacion of the erth. And the heuens are the workes of thy handes. They shal perysshe, but thou shalte endure. They all shall wexe olde as doth a garmente: and as a vesture shalte thou chaunge them, and they shall be chaunged. But thou arte all wayes, and thy yeres shall not fayle. ‡ Vnto whyche of thy aungels sayde he at any tyme: Sit on my ryghte hande, tyll I make thyne enemyes thy fote stole: Are they not all mynystrynge spyrytes, sente to mynyster, for their sakes whyche shall be heyres of saluacion?

Whersore we ought to gyue the more hede to the thynges we haue herde leest we perysshe. For yf the worde whyche was spoken by aungels, was stedfast: so that euery transgression and disobedience receyued a iust recompence of rewarde, howe shall we escape, yf we despyse so greate saluacion, whyche at the fyrst began to be preached of the Lorde hym selfe, and afterwarde was confermed vpon vs, by them that herde it, God bearynge wytnesse therto, both with tokens and wonders also, and with dyuers myracles and gyftes of the holy goost, accordynge to his owne wyll.

4 If the despysers of Moses were so greuously punysshed, what shal become of them that make a mocke of Christe.

For he hath not vnto the Aungels put in subiection the worlde to come, wherof we speake. But one in a certayne place wytnessed, sayenge. What is man, that thou arte myndefull of hym? or the sonne of man that thou hast vysyted hym? Thou madest hym lower for a season then the aungels: thou crownedst hym with honour and glorye, and hast set hym aboue the workes of thy handes.

B Psal. viii. f

Thou hast put all thinges in subiection vnder his feete. In that he put all thynges vnder him, he left nothynge that is not put vnder hym. Neuerthelesse we yet se not all thynges subdued, but hym that was made lesse then the aungels, we se that it was Jesus, whyche is crowned with glorye and honoure for the suffrynge of deathe: that he by the grace of God, shoulde taste of deathe for all men.

C

For it became hym, for whome are all thynges, and by whome are all thynges, after that he hadde broughte many sonnes vnto glory, that he shoulde make the Lorde of their saluacion perfecte thorowe suffrynge. For he that sanctifieth, and they whyche are sanctified, are all of one. For whyche cause he is not ashamed to call them brethren, sayenge: D * I will declare thy name vnto my brethren, and in the myddes of the congregacion wyll I prayse the. And agayn: I will put my trust in hym. And agayne: * beholde here am I, e the children whyche God hath gyuen me.

* Psal. xxii. a

* Psal. xviii. a

For as moche then as the children were partakers of fleshe and bloude, he also hym selfe lykewyse toke parte with them, to put downe thorowe deathe, hym that hadde rule ouer deathe, that is to saye the deuyll, f that he myghte deliuer them, whyche thorowe feare of deathe were duringe their bole lyfe in daunger of bondage. For he in no place taketh on hym the aungels: but the seed of Abraham taketh he on hym. Wherfore in all thinges it became hym to be made lyke vnto his brethren, that he myght be mercyfull, and a faythfull hyghpreest in thynges concernynge God, to pourge the peoples synnes. For in that he hym selfe suffered and was tempted, he is able to succour them that are tempted.

Esaye. viii. b.

Ose. xiii. d.

The exhorteth vs to be obedyent vnto the new lawe, whyche Christe hathe gyuen vs, and not to be offended at the infyrmyte and lowe degree of Christe, because it was necessarye, that for oure sakes, he shulde take suche an humble state vpon hym, that he myghte be lyke vnto his brethren.

CAPI. II.

The requyreth vs to be obedyent vnto the worde of Christe, whyche is more worthye then Moses. The punyshment of suche as wyll nedes harden their hertes.

CAPI. III.

A Therefore holy brethren, partetakers of the heuenly callynge, consyder the embassadour and hyghe prest of our profession Christ Jesus, which was faithfull to him that made him, euen as was Moses in al his house. For this man is so moch more worthy of glorye then Moses as he that buyldeth an howse is more worthy then the house selfe. Numer. xii. b

For euery house is prepared of some mā. But he that ordeyned all thinges, is God. And B Moses verely was faithfull in all his house, as a minister, to beare witnesse of those thinges which shulde be spoken afterwarde. But Christ, as a sonne, hath rule ouer the house (whose house are we) so that we hold fast the confidence and the reioysynge of that hope, vnto the ende. Psal. xciiii. a.

Wherfore as the holy ghost sayth: to daye yf ye shall heare his voyce, harden not youre hertes, after the rebellion in the daye of temptation in the wyldernes, where your fathers temted me, proued me, and sawe my workes xl. yere longe. Wherfore I was greued with that generacion, and sayde. They streye euer C in their hertes: they haue not knowen my wayes, so that I sware in my wrathe, that they shulde not enter into my rest. Take hede (brethren) that there be in none of you an euyll herte in vnbeleife, that he shulde departe frome the lyuynge God: but exhorte one an other daylye, whyle it is called to daye, least eny of you were harde herted thorow the deceytfulnesse of synne.

We are partetakers of Christ yf we kepe sure vnto the ende the ✠ first foundation, so longe as it is sayde: to daye yf ye heare his voyce, harden not your hertes, as when ye rebelled. For some, when they hearde dyd rebelle: howbeit not all that came out of Egypte vnder Moses. But with whome was he displeased xl. yeres? Was he not displeased with them that synned, whose carkeises were ouerthrowen in the wyldernesse? To whome sware he that they shulde not enter into his rest: but vnto them that beleued not? And we se that they coulde not enter in, because of vnbeleife. ✠ First foundacion is faith. D

¶ The Sabboth or rest of the Christen: punyshments of vnbeleuers: the nature of the worde of God.

CAPI. IIII.

LEt vs feare therfore least any of vs forsakinge the promes of entringe into his rest, shulde seme to come behynde. For vnto vs was it declared, as well as vnto them. But it profited not them in that they herde ✠ worde, because they which herde it, coupled it not with ✠ faith. But we which haue beleued, do enter into his rest, as contrarye wyse he sayth to the other, ✠ I haue sworne in my wrathe, they shall not enter into my rest. And that spake he verely longe after that the workes were made and the foundacion of the worlde layde. For he spake in a certayne place of the seuenth daye, on this wyse: And God ✠ dyd rest the seuenth daye from all his workes. And in this place agayne: They shal not come into my rest. ✠ The fayth is the grounde of all grace wherin stands vnbeleife the rote of all synne. ✠ Psal. xcv. b. B

Seynge therfore it foloweth that some muste enter therevnto, and they to whome it was first preached entred not therin for their vnbeleife: Agayne he appointed in Dauid a certayne present daye after so longe a tyme, sayeng as it is rehersed: this daye yf ye heare his voyce, harden not herde hertes. For yf Josue had gruen them rest, then wolde he not afterwarde haue spoken of an other daye. There remaynyth therfore yet a rest to the people of God. For he that is entred into his rest, hath ✠ ceasse frome his owne workes, as God dyd frome his. L ✠ Synne cure workes, frome which all must rest that entre to the rest of a quyet conscience in Christ. C

Let vs study therfore to enter into that rest, least any man fall after the same exemple, into vnbeleife. For the worde of God is quicke, and myghtye in operacion, and sharper then any two edge sworde: and entreth throughe, euen vnto the dyuidinge a sonder of the soule and the spirite, and of the ioyntes and the mary: and iudgeth the thoughtes and the ententes of the herte: neyther is there any creature vnmanifest in the sighte of him. For all thinges are naked and bare vnto the eyes of hym, of whome we speake. D Eccles. xxi. Psal. xxxiii.

¶ Christe is euer hyghe preste, and state of grace, and more excellente then the hyghe prestes of the olde lawe.

CAPI. V.

SEynge then that we haue a greate hyghe Preste, whyche is entred into heauen, (I meane Jesus the sonne of God) let vs holde our profession. For we haue not an high preest, which can not haue compassion on our infirmities: but was in all poynctes tempted lyke as we are: but yet without synne. Let vs therfore go boldely vnto the seate of grace that we maye receyue mercy, and synde grace to helpe in tyme of nede. A

✠ For euery hyghe preest taken out of men is ordeyned for men, in thinges pertaynynge to God: to offer gyftes & sacrifices for synne: whiche can haue compassion on the ignorante, and on them that are out of the waye, because he him selfe also is compased with infirmitie: and for this infirmities sake he is bounde to offer for synnes, as well for his owne part, as for the peoples. And no man taketh honour vnto him selfe, but he that is called of God, as was Aaron.

Euen so likewyse, Christ glorified not him selfe, to be made the hyghe preest: but he that sayde vnto him: ✠ Thou arte my sonne, this daye begate I the, glorifyed him. As he also in an other place speaketh: ✠ Thou arte a preest for euer, after the order of Melchisedech. ✠ B 1. Par. xvii. b Psalm. ii. b Psalm. cx. d

Which ✠ in the dayes of his flesshe, dyd offer vp prayers and supplications, with stronge cryenge and teares vnto him that was able to saue him frome death and was also herde, because of his godlynes. And thoughe he ✠ The daye of his flesshynesse, is ment of his humanyte. were

were Gods sonne, yet lerned he obedience, by
tho thinges whiche he suffred, and was made
perfect, and the cause of euerlastinge saluacio
vnto all them that obeye him: and is cal-
led of God an hyghe preest, after the ordre of
Melchisedech.

D Whereof we haue many thynges to saye,
whiche are harde to be vttered: because ye are
dull of hearynge. For when as concernynge
the tyme, ye oughte to be teachers, yet haue
ye nede agayne, that we teache you the firste
principles of the worde of God: and are be-
come suche as haue nede of mylke, and not of
stronge meat: for euery man that is fed with
mylke, is vnskylfull of the worde of rygh-
teousnesse. For he is but a babe. But stronge
meate belongeth to theym that are perfecte,
which thorow custome haue their wyttes ex-
ercised, to iudge bothe good and euyll.

¶ He goeth forth with the thynge that he began in the latter ende of the .v. chapter and exhorteth them not to fayne, but to be stedfaste and patient: seinge God is sure in his promyse.

CAPI. VI.

THerfore leauynge the worme pertay-
nynge to the begynninge of a Christen
man, let vs mount vnto perfection, and
layeng no more the foundacion of repentaunce
frome deed workes, & of faith towarde God,
of baptysmes, of warme, and of layenge on
of handes, and of resurrection frome death and
of eternall iudgement. And so will we d, yf
God permitte. For it is not possible that they
which were ones lyghted, and haue tasted of
the heauenly gyft, and were become partetak-
ers of the holy ghost, and haue tasted of the
good worde of God, and of the power of the
worlde to come: yf they fall, shulde be renu-
ed agayne vnto repentaunce, crucifyenge vnto
them selues agayne the sonne of God & ma-
kinge a mocke of him.

B For that earth which drynketh in the rayne
that commeth ofte vpon it, and bryngeth forth
herbes conuenient for theym that dresse it, re-
ceyueth blessinge of God. But that grounde
whiche beareth thornes and bryars, is repro-
ued, and nyghe vnto cursynge: whose ende is
C to be burned. Neuertheles (deare frendes)
we trust to se better of you, and thinges whi-
che accompany saluacion, thoughe we thus
speake. For God is not vnrighteous that he
shulde forget youre worke and laboure that
procedeth of loue, whiche ye shewed in his
name, who haue ministred vnto the sayntes,
and yet ministre. Yea, we desyre that euery
one of you shewe the same diligence, to the
stablysshynge of hope, euen vnto the ende: y
ye sayntes not, but folowe them, which thor-
ow faith and pacyence inherite the promises.

For when God made promes to Abraham:
D because he hadde no greater thinge to sweare
Gene. xxii.c by, he sware by him selfe, sayenge: Surely I
will blesse the and multiplie the in dede. And
so after that he hadde tarryed a longe tyme, he
enioyed the promes. For men sweare by him
that is greater then them selues, and an othe
for confirmacion is amonge them an ende of
all stryfe. So God willinge more abound-
dauntly to shewe vnto the heyres of promes,
the stablenes of his counsayle, added an othe
that by two * immutable thinges (in which
it was impossible that God shulde lye) we
myght haue perfect consolacion, whiche haue
fled, for to holde fast the hope that is set be-
fore vs, whiche we haue as an ancre of the
soule, both sure and stedfast, and entrynge in,
into tho thinges which are within the vayle,
into whiche the forerunner is entred in, I
meane Iesus that is made an hyghe preest for
euer, after the ordre of Melchisedech.

* Two immutable thinges: the promyse and the othe.

¶ He compareth the preesthode of Christ vnto Melchisedech, but to be farre more excellent.

CAP. VII.

THis Melchisedech, kynge of Salem, 2
(whiche beynge Preest of the moste Genes. xiiii.b.
hyghe God, met Abraham, as he returned frome the slaughter of the kynges, and blessed hym: to whome also Abraham gaue tythes of all thynges) firste is by interpretacion kynge of righteousnesse: after that he is kynge of Salem, that is to saye, kynge of peace: without father without mother, without kynne, and hathe neyther begynnynge of his dayes, neyther yet ende of his lyfe: but is lykened vnto the sonne of God, and contynueth a preest for euer. Consyder what a ma this was vnto whome the Patriarke Abraha gaue tythes of the spoyles. And verely thole children of Leui, whiche receyue the office of the preestes, haue a commaundement to take accordynge to the lawe, tythes of the people that is to saye, of their brethren, yea thoughe they sprange out of the loynes of Abraham. But he whose kynred is not counted amonge them receyued tythes of Abraham, and blessed hym that hadde the promyses. And with- 7
out all gaynsayenge, he which is lesse, receyueth blessynge of him which is greatest. And here men that dye, receyue tythes. But there he receyueth tythes of whome it is witnessed, that he liueth. And to saye the truthe, I cuy hym selfe also whiche receyueth tythes, payed tythes in Abraham. For he was yet in the loynes of his father Abraham, when Melchisedech met him.

If nowe therfore perfection came by the preesthode of the Leuytes (for vnder that preesthode the people receyued the lawe) what nede it further more that an other preest shulde arise, after the ordre of Melchisedech, and not after the ordre of Aaron? For yf the preesthode be translated, then of necessitie must the lawe be translated also.

For he of whome these thynges are spo-
ken, pertayneth vnto an other tribe, of wh-
che neuer man serued at the aulter. For it is
euidente that our Lorde sprange of the tribe
of Iuda, of whiche tribe, Moses spake no-
thinge concernynge preesthode. And it is yet a C
more euydent thinge, yf after the lykenes of

Melchisedech there aryse an other preest, whiche is not made after the lawe of the carnall commaundment: but after the power of the endelesse lyfe. (For he testifyeth: * Thou arte a preest for ever, after the ordre of Melchisedech). Then the commaundment that went afore, is disanulled, because of her weakenes, and unprofytablenes. For the lawe made nothinge perfect: but was an introduccement of a better hope, by whiche, we drawe nyghe unto God. * Psal. cix. c

And for this cause it is a better hope, that it was not promysed without an othe. For those preestes were made without othe, but this preest with an othe, by him that sayth unto hym. The Lorde swore, and will not repent: Thou arte a preest for ever after the ordre of Melchisedech. And for that cause was Jesus a suretysshep of a better testament. D

And amonge theym many were made preestes, because they were not suffred to endure by the reason of deth. But this man, because he endureth ever, hath an everlastynge preesthode. Wherfore he is able also ever to save theym that come unto God by hym, for as moche as he ever lyveth, to make intercession for us.

For suche an hyghe preest it became us to have whiche is holy, harmelesse, undefyled, severed fro me synners, and made hygher then heaven. Which needeth not daylye (as ye hyghe preestes) to offer up sacrifices fyrste for his owne synnes, & then for the peoples synnes. For that dyd he ones for all, when he offred up hym selfe. For the lawe maketh me preestes, whiche have infirmitees: but the worde of the othe that came sythens the lawe maketh the sonne preest, which is perfect for evermore. Christ made sacrificed for all sinnes

¶ The office of Christe is more worthye then the preestes office of the olde lawe, whiche was imperfect, and therfore abrogate.

CAPI. VIII.

Of the thinges whiche we have spoken this is the pyth: that we have suche a hyghe preest that is sytten on the ryghthand of the seate of majestie in heaven, and is a minister of holy thinges, and of the very tabernacle whiche God pyght, and not manne. A
For every hyghe preest is ordeyned to offer gyftes and sacrifices: wherfore it is of necessitie that this man have somwhat also to offer. For if he were not a Preest, yf he were on the earthe where preestes are that accordynge to the lawe offer gyftes, who serve unto the exemple and shadowe of heavenly thinges: even as the answer of God was gyven unto Moses when he was about to fynysshe the tabernacle. Take heede (sayth he) that thou make all thynges accordynge to the patrone shewed to the in the mount. Exodi. xxv. b. B

But nowe hath he obteyned a more excellent office, in as moche as he is mediatour of a better testament, which was made for better promyses. For yf that fyrst testament had bene faultelesse: then shulde no place have bene sought for the seconde. For in rebukinge them he sayth: * Beholde the dayes will come, (sayth the Lorde) and I will fynysshe upon the house of Israel, and upon the house of Juda, a newe testament: not lyke the testament that I made with their fathers at that tyme, when I toke theym by the handes, to leade theym out of the lande of Egypte, for they continued not in my testament, and I regarded them not, sayth the Lorde. Jerem. xxxi. C

For this is the testament that I will make with the house of Israel: After those dayes, sayth the Lorde, I wil put my lawes in their myndes, and in their hertes I will write the, and I wyll be their God, and they shall be my people. And they shall not teache, every man his neyghboure, and every man his brother, sayenge: Knowe the Lorde: for they shall knowe me, fromthe least to the moste of them: For I will be mercyfull over their unrighteousnesse, and on their synnes and on their iniquities. In that he sayth a new testament, he hathe disanulled the olde. Nowe D which is disanulled and waxed olde, is redye to vanysshe awaye.

¶ The profyte and worthynes of the olde Testament and how farre the newe excelleth it.

CAPI. IX.

That fyrste tabernacle therfore hadde ordynaunces, and servynges of God, and worldelye holynesse. + * For there was a fore tabernacle made, wherin was the candelsticke and the table, and the shewbred which is called holy. But with in the seconde vayle was there a tabernacle, whiche is called the holy of holyes, whiche hadde the golden censer and the arche of the testament overlayde roundeaboute with golde, wherein was the golden pot with Manna, and Aarons rodde that sprange, and the tables of the testament. Over the arche were the Cherubins of glory, shadowynge the seate of grace. Of whiche thinges we will not now speake particularly. A * Exo. xxvi. and xxxvii.

When these thinges were thus ordeyned, the preestes went alwayes into the fyrst tabernacle and executed the service of God. But into the seconde went the hyghe preest alone, ones a yere: and not without bloude, whiche he offered for him selfe, and for the ignorances of the people. Wherby the holy ghost this signified that the waye of holy thinges, was not yet opened, whyle as yet the fyrste tabernacle was standynge. Whiche was a similitude for the tyme then present, and in whiche were offered gyftes and sacrifices that coulde not make the minister perfect, as pertayning to the conscience with only meates, drynkes, and dyvers washynges and ordynynges of the flesshe, which were ordeyned tyll the tyme of reformacion. C

+ But Christ beynge hyghe preest of good thynges to come, came by a greatter & a more perfecte tabernacle, not made with handes: that is to saye, not of this maner buyldinge, neyther by the bloude of goates and calves: but

D but by his owne bloude he entred in, ones for all into the holy place, and founde eternall redemption. ☞ For yf the bloude of oxen and of gotes, and the asshes of an heyfer, when it was sprynkled, purifyed the vncleane, as touchinge the purifyenge of the flesshe: how moche more shall the bloude of Christ (which the thorowe the eternall spirite, offered hym selfe without spot to God) purge your consciences from ded workes, to serue the lyuynge God?

And for this cause is he mediator of the newe testament, that thorowe death which chaunced for the redemption of those transgressions that were in the firste Testament, they which were called, myghte receyue the promyse of eternall inheritaunce. ☞ For E where so euer is a testament, there must also be the death of hym that maketh the testamēt. For the testament taketh auctorite when men are ded: for it is of no value as longe as he that made it, is a lyue. For whiche cause also neyther the firste testamēt was ordeyned without bloude. For when all the commaundmētes were redde of Moses to all the people, he toke the bloude of calues and of gotes, with water and purple, woolle and yssope, & sprynkled bothe the boke, and all the people, sayenge: * This is the bloude of the testamente which God hath appointed vnto you. Moreouer, he sprenkled the tabernacle with bloud also, and all the ministringe vessels. And also almoste all thinges, are by the lawe pourged with bloude, and without sheddynge of bloude is no remission.

It is then nede that the resemblaunces of heauenlye thynges, be purifyed with suche thinges: but the heauenly thynges them selues are purifyed with better sacrifyces then are those. For Christe is not entred into the holy places that are made with handes, whiche are but figures of true thynges: but is entred into very heauen, to appeare now in the sight of God for vs: not to offer hym selfe often, as the hyghe preest entreth into the holy place euery yere with straunge bloude, for the muste he haue often suffred frome the begynnynge of the worlde. But nowe in the ende of the worlde, hathe he appeared ones, to put synne to flyghte, by the offeringe vp of hym selfe: And as it is appoynted vnto men that they shall ones dye, and then commeth the iudgement, * euen so Christe was ones offered to take awaye the synnes of many, and vnto them that looke for hym, he shall appeare agayne without synne vnto saluation.

¶ The olde lawe hadde no power to clense awaye synne: but Christe dyd it with offeringe of his bodye ones for all. In exhortacion to receiue this goodnesse of God, thankfullye, with perseuer, and stedfaste faythe.

CAPI. X.

H For the lawe hauynge the shadowe of good thinges to come, and not the thynges in their owne fashion can neuer with the sacrifices whiche they offer yere by yere continually, make the commers thervnto perfect. For wolde not then those sacrifices haue ceased to haue bene offered, because that the offerers beynge ones pourged shulde haue had no more conscience of synnes. Neuertheles in those sacrifices is there mencyon made of synnes euery yere. * For it is impossible that the bloude of oxen and of gotes shuld take awaye synnes. * Leuit. xvi.c

Wherfore when he commeth into the worlde, he sayethe. * Sacrifice and offeringe thou wouldest not haue: but a body hast thou ordeyned me. In sacrifices and synneofferynges thou hast no lust. Then I sayde: Loo I come, in the chefest of the boke it is written of me, that I shulde do thy will, O God. Above, when he had sayde sacrifice and offeryng, and burnt sacrifices, and synneofferynges thou wouldest not haue, neyther hast allowed (whiche yet are offered by the lawe) and then sayde: Loo I come to do thy will, O God: he taketh awaye the firste to stablysshe the latter. By whiche will, we are sanctifyed: by the offeryng of the body of Jesu Christ ones for all. D * psal. xxxix.b. Christes bodye is but ones offered.

And euery preest is redy dayly ministringe, and ofte tymes offereth one maner of offringe whiche canne neuer take awaye synnes. But this Christ after he hadde offered one sacrifyce for synnes, sate hym downe for euer on the ryghte hande of God, frome henceforthe tarryeth tyll his ennemyes be made his foote stoole. For with one offeringe hathe he made perfect for euer them that are sanctifyed. And the holy ghost also beareth vs recorde of this, euen when he tolde before: * This is the testament that I will make vnto them: after those dayes, sayeth the Lorde. I will put my lawes in their hertes and in their mynde I will wryte them, and their synnes and wyckednesses will I remember no more. And where remission of these thynges is, there is no more offeringe for synne. E Psalm. x * Hebr. viii.f

Seynge brethren that by the meanes of the bloude of Jesu, we may be bolde to enter into that holy place, by the newe and lyuynge waye which he hath prepared for vs, through the vayle, that is to saye, by his flesshe, And seynge also we haue an hyghe preste whyche is ruler ouer the house of God, let vs drawe nyghe with a true herte in a full fayth, sprinkled in oure hertes frome an euyll conscience, and washed in our bodyes with pure water: and let vs kepe the profession of oure hope, withoute wauerynge (for he is faythfull that promysed) and let vs consyder one an other, to prouoke vnto charite, and to good workes: and let vs not forsake the felawshyppe that we haue amonge oure selues, as the maner of some is: but let vs exhorte one an other, and that so moche the more, because ye se that the daye drawith nyghe. F

For yf we synne willyngly after that we haue receyued the knowledge of the truthe, there remayneth no more sacrifyce for synnes, but a fearefull lokynge for iudgement, and

violent fyre, whiche shall deuoure the aduersaries. He that dispyseth Moises lawe, dyeth without mercy vnder two or three witnesses.

How moche sore punyshment suppose ye, shall he be counted worthye, whiche treadeth vnder fote the sonne of God: and counteth the bloude of the testament as an vnholy thinge wherewith he was sanctified, and hath dishonoure to the spirite of grace. For we knowe hym that hath sayde: * Vengeaunce belongeth vnto me, I will recompence sayethe the Lorde. And agayne: the Lorde shall iudge his people. It is a fearfull thinge to fal into the handes of the liuynge God.

Call to remembraunce the dayes that are passed, in whyche after ye had receyued light, ye endured a great fyght in aduersities, partly whyle all men wondred and gased at you for the shame and tribulacion that was done vnto you, and partly, whyle ye became companions of them whych so passed their tyme. For ye suffered also with my bondes, and toke in good worthe the spoylynge of your goodes, and that with gladnesse: knowinge in youre selues that ye hadde in heauen a better and an enduringe substaunce. Cast not awaye therfore youre confidence whiche hath greate rewarde to recompence. * For ye haue nede of pacience, that after ye haue done the will of God, ye myght receyue the promyse. For yet a verye litell whyle, and he that shall come, will come, and will not tarye. But the iuste shall lyue by faith. And yf he withdrawe hym selfe, my soule shall haue no pleasure in him. We are not they whiche withdrawe our selues vnto damnation, but we appertayne to faith, to the wynnynge of the soule.

¶ What faith is, and a commendacion of the same. The olde fathers in olde tyme.

CAPI. XI.

FAith is a sure confydence of thynges whiche are hoped for, and a certaynte of thinges whiche are not seene. By it the elders were well reported. * Thorowe faith we vnderstande that the worlde was ordeyned by the worde of God, and that thinges whiche are seene, were made of thinges which are not seene.

* By faith Abell offered vnto God a more plenteous sacrifice then Cayn: by whiche he obteyned wytnesse that he was righteous, God testifienge of his giftes: by whiche also he beynge dead, yet speaketh.

* By faith was Enoch translated that he shoulde not se deathe: neyther was he founde: for God hadde taken hym awaye. Before he was taken awaye, he was reported, that he hadde pleased God: wherout without faith it is impossible to please hym. For he that commeth to God, muste beleue that God is, and that he is a rewarder of them that seke hym.

* By faith, Noe honoured God, after he was warned of thynges which were not seene and prepared the arcke to the sauynge of his housholde, thorow which, he condemned the worlde, and became heyre of the righteousnes of faith.

* By faith, Abraham, when he was called, obeyed, to go out into a place, whiche he shoulde afterwarde receyue to inheritaunce, and he went out, not knowynge whether he shulde go.

By faythe, he remoued into the lande that was promysed hym, as into a straunge countrey, and dwelte in tentes: and so dyd Isaac and Jacob, heyres with hym of the same promyse. For he looked for a cyte hauynge a foundacion, whose buylder, and maker, is God.

* Thorowe faythe, Sara also receyued strength to be with chylde, and was deliuered of a chylde, when she was paste age, because she iudged hym faythfull whiche hadde promysed.

And therfore sprange there, of one whyche was as good as dead, so many in multytude, as the starres of the skye, and as the sonde of the see shore which is innumerable.

And they all dyed in faythe, and receyued not the promyses: but sawe them a farre of, and beleued theym, and saluted theym: and confessed that they were straungers and pylgrymes on the earthe. They that saye suche thynges, declare that they seke a countrey. Also yf they hadde bene myndefull of that countrey, frome whence they came out, they hadde leasure to haue returned agayne: but now they desyre a better, that is to saye an heauenly. Wherfore God is not ashamed of them, but to be called their God: for he hath prepared for them a cyte.

By faith, Abraham offered vp Isaac, whe he was tempted, and he offered hym beynge his onely begotten sonne, whyche hadde receyued the promyses of whome it was sayde, * In Isaac shall thy seed be called: for he consydered that God was able, to raise vp agayne frome deathe. Therfore receyued he hym, for an exemple.

* In faith Isaac blessed Jacob and Esau, concernynge thynges to come.

* By faythe, Jacob when he was a dyenge, blessed bothe the sonnes of Joseph, and bowed hym selfe towarde the toppe of his scepter.

* By faythe, Joseph when he dyed, remembred the departynge of the chyldren of Israel, and gaue commaundement of his bones.

* By faith, Moises when he was borne, was hyd three monethes of his father and mother, because they sawe he was a proper chylde: neyther feared they the kynges commaundement.

By faith, Moises when he was great, refused to be called the son of Pharaos daughter, and chose rather to suffre aduersite with the people of God, than to enioye the pleasures of synne for a season, and esteemed the rebuke of Christe, greater ryches then the treasure of Egypte. For he had respect vnto the rewarde.

By faith

By faythe, he forsoke Egypte, and feared not the fearcenesse of the kynge. For he endured euen as he hadde sene him whiche is inuisible.

* Thorowe faythe, he ordeyned the easter lambe, and the effusion of bloud, least he that destroyed the fyrste borne, shoulde touche theym.

* By faythe, they passed thorowe the reed see, as by dyre lande, whyche when the Egyptians hadde assayed to do, they were drowned.

* By faythe, the walles of Jerico fell downe after they were compased about seuen dayes.

* By faythe, the harlot Raab perysshed not with the vnbeleuers, when she had receyued the spyes to lodgynge peasably.

And what shal I more say, the tyme wold fayle me to tell of Gedeon, of Barach, and of Sampson, and of Jephthae: also of Dauid and Samuel, and of the Prophetes: + Whiche thorowe faythe subdued kyngdomes wrought rygh teousnes, obteyned the promysses, stopped the mouthes of lyons, quenched the violence of fyre, escaped the edge of the swerde, of weake were made stronge, waxed valiaunt in fight, turned to flight the armyes of the aliantes. And the women receyued their dead raysed to lyfe agayne.

Other were racked, and wolde not be delyuered, that they myght receyue a better resurrection. Other tasted of mockynges and scourgynges, moreouer of bondes and pryson-ment: were stoned, were hewe a sonder, were tempted, were slayne with swerdes, walked vp and downe, in shepes shynnes, in gootes shynnes, in nede, tribulation, and veration, which the worlde was not worthye of: they wandred in wyldernes, in mountaynes, in dennes and caues of the earthe.

And these all, thorowe faythe, obtayned good reporte, + and receyued not the promes, God prouydynge a better thynge for vs, that they without vs shoulde not be made perfecte.

¶ An exhortation to be patient and stedfast in trouble and aduersite, vpon hope of euerlasting reward. A commendation of the newe Testament aboue the olde.

CAPI. XII.

Wherfore let vs also (seynge we are compased with so great a multitude of witnesses,) laye awaye all that pressyth downe, and the synne that hangeth on, and let vs runne with patience vnto the battayle that is set before vs, lokynge vnto Jesus the auctor and fynysher of oure faythe, whiche for the ioye that was set before hym, abode the crosse, and despysed the shame, and is set downe on the ryghthonde of the trone of god. Consyder therfore, howe he endured suche speakynge agaynste hym of synners, least ye shoulde be weryed and faynte in youre myndes. For ye haue not yet resysted vnto bloudsheddynge, stryuynge agaynste synne. And haue forgotten the consolacion, whyche speaketh vnto you, as vnto chyldren: my sonne despyse not the chastenynge of the Lorde, neyther faynte when thou arte rebuked of him: for whome the Lorde loueth, hym he chastyseth: yea, and he scourgeth euery sonne that he receyueth.

Yf ye endure chastenynge, God offreth him selfe vnto you as vnto sonnes. What sonne is that whome the father chastyseth not? Yf ye be not vnder correction (whereof all are partetakers) then are ye bastardes and not sonnes. Wherfore seynge we had fathers of oure flesshe whiche corrected vs, and we gaue them reuerence: shulde we not moche rather be in subiection vnto the father of spirituall gyftes that we myght lyue? And they verely for a fewe dayes, nurtred vs after their owne pleasure: but he learneth vs vnto that which is profytable, that we myghte receyue of his holynesse. No manor chastysynge for the present tyme semeth to be ioyous, but greuous: but afterwarde it bringeth the quyet fruite of righewysnes, vnto them which are exercised in the same.

Stretche forthe therfore agayne the handes whiche were let downe, and the weake knees, and se ye haue strayghte steppes vnto your fete, least any halteynge turne you out of the waye: yea let it rather be healed. Embrace peace with all men and holynes: without whiche no man shall se the Lorde. And loke, that no man be destitute of the grace of God, and that no rote of bitternes sprynge vp and trouble, and therby many be defyled: and that there be no fornicator, or vncleane person, as Esau, which for one breakfast sold his byrthrighte. Ye knowe howe that afterwarde when he wolde haue inherited the blessyng, he was put by, and he founde no meanes to come therby agayne: no though he desyred it with teares.

For ye are not come vnto the mounte that can be touched, and vnto burnynge fyre nor yet to myst and darkenes and tempest of weder, neyther vnto the sounde of a trompe and the voyce of wordes: whiche they that herde it, wysshed awaye: that the communication shulde not be spoken to them. For they were not able to abyde, that was spoken. Yf a beast hadde touched the mountayne, it muste haue bene stoned, or thruste thorowe with a darte: euen so terrible was the sight whiche appeared. Moses sayde, I feare and quake. But ye are come vnto the mount Syon, and to the cytie of the lyuynge God, the heauenly Jerusalem: and to an innumerable syghte of aungels, and vnto the congregacion of the first borne sonnes, whiche are written in heauen, and to God the iudge of all, and to the spyrites of iust and perfect men, and to Jesus the mediator of the newe Testament, and to the sprynklynge of bloude that speaketh better, then the bloude of Abel.

See ye despyse not hym that speaketh. For yf they escape not whiche refused hym that spake on earthe: moche more shall we not es-

capt, yf we turne awaye frome him that spea
Heb.12.d keth frome heauen: whose voyce then shoulde
the earthe, and now declareth, sayenge: yet
ones moze will I shake, not the earth onely,
but also heauen. Now, this that he sayth, yet
ones more, signifieth the remouynge awaye
of those thinges which are shaken, as of thin
ges whiche haue endid their course: that the
thinges which are not shaken, may remayne.
Wherfore yf we receyue a kyngdome whiche
is not moued, we haue grace, wherby we
maye serue God, and please him with reue-
Deut.4.a.d rence and godly feare. ✣ For oure God is a
consumynge fyre.

¶ He exhorteth vnto loue, to hospytalyte, to rhynke
vpon suche as be in aduersyte, to mayntayne wed-
locke, to auoyde couetousnesse, to make moche of
them that preache Goddes woyde, to beware of
straunge learnynge to be content to suffre rebuke
with Christe, to be thankfull vnto God, and obedy-
ent vnto oure heades.

CAPI. XIII. ✣

A LEt brotherly loue continue. Be not for-
getfull to lodge straungers. For therby
haue dyuers receyued aungels into their
houses vnwares. Remember them that are
in bondes, euen as thoughe ye were bounde
with them. Be myndefull of them which are
in aduersite, as ye whiche are yet in your bo-
dyes. ✣ Let wedlocke be hadde in prye in all
poyntes, and let the chaumber be vndefyled
for, hore keperes and aduoutrers God will
iudge. Let your conuersacion be without co-
uetyse, and be contente with that ye haue al-
Iosue.1.a ready. For he boldly sayth: ✣ I will not fayle
B the, neyther forsake the: that we may bold-
Psal.117.a.c ly saye: ✣ The Lorde is my helper, and I will
not feare what man doth vnto me. Remem-
ber them whiche haue the ouerlyghte of you,
whiche haue declared vnto you the woyde of
God. The ende of whose conuersacion, se ye
lohe vpon, and folowe their faith.

Jesus Christe yesterdaye and to daye, and
the same continueth for euer. ✣ ✣ Be not ca-
ryed about with dyuers & straunge learnynge.
For it is a good thinge that the herte be sta-
blysshed with grace, and not with meates,
Numer.xix.a. which haue not profyted them that haue had
their pastyme in them. ✣ We haue an auster
Numer.xix.a. wherof they maye not eate which serue in the
tabernacle. ✣ For the bodyes of those beastes
whose blonde is broughte into the holy place
by the hyghe preest to pourge synne, are burnt
without the tentes. Therfore Jesus, to san-
ctifye the people with his owne blonde, suf-
fred without the gate. Let vs goo forth ther-
fore out of the tentes, and suffre rebuke with
Mich.2.c him. ✣ For here haue we no continuynge cy-
tie: but we seke one to come.

For by him offre we the sacrifice of prayse
alwayes to God: that is to saye, the fruite of
those lyppes, which confesse his name. To
good, and to distribute, forget not, for with
suche sacrifices God is pleased. ✣ ✣ Obeye
them that haue the ouerlyght of you, & sub-
myt your selues to them, for they watche for
your soules, euen as they that must gyue ac-
compte: that they maye do it with ioye, and
D not with greefe. For that is an vnprofytable
thinge for you. Praye for vs. We haue confi-
dence because we haue a good conscience in all
thinges, and desyre to lyue honestly. I desyre
you therfore the more what the more abundant-
ly, that ye so do, as I maye be restored to you
quickely.

The God of peace that broughte againe from
death our Lorde Jesus, the greate shepeherde
of the shepe, through the bloude of the euer-
lastinge testamente, make you perfecte in all
good woyrkes, to do his will, woyrkynge in you
that is pleasaunt in his syghte through Jesus
Christ. To whome be prayse for euer whyle
worlde endureth: Amen. ✣

I beseche you (brethren) suffre the woyrdes
of exhortation: for we haue written vnto you
in fewe woyrdes: knowe the brother Ti-
mothe, whom we haue sent from
vs, with whome (yf he come
shortly) I will se you.
Salute them that
haue the ouer
sight of
you,
and all the saynctes. They of
Italye salute you.
Grace be
with
you all: AMEN.

¶ Sent frome Italy by
Timothe.

¶ The Epistle of Saynt James.

¶ He exhorteth to reioyce in trouble, to be feruente in prayer with stedfast beliefe, to looke for all good thinges from above, to forsake all vice, and thankfully to receyue the worde of God, not only hearyng it and speakynge of it, but to do therafter in dede. True religyon or deuocion what it is.

CAPI. I.

1 IAmes seruaunt of God, and of the Lorde Iesu Christ, sendeth greetyng to the twelue tribes which are scattered abrode. ✣ My brethren, count it exceadynge ioye, when ye fall in to diuers temptacions, knowynge that the tryinge of your fayth bryngeth pacience, 3 let pacience haue her perfect worke, that ye may be perfect and sounde, lackynge nothynge.

☞ If any of you lacke wysdome, let hym aske of God, which giueth to al men indifferently and casteth no man in the teeth: and it shalbe giuen him. But let him aske in fayth and wauer not. For he that doubteth is like the waues of the see, toss of the wynde, & caryed with violence. Neither let that man thynke he shal receyue any thynge of the Lorde. 8 A wauerynge mynded man, is vnstable in all his wayes.

9 Let the brother of low degre, reioyce in that he is exalted, and the ryche, in that he is made low. For euen as the flower of the grasse shal he vanysshe awaye. The sonne ryseth with heate, and the grasse wydereth, and his floure falleth awaye, and the beautie of the fashion of it perysheth: euen so shall the ryche man perysshe with his abundaunce.

Iames.i.c Mayt.5.d

12 Happy is the man that endureth in temptacion, for when he is tryed, he shall receyue the crowne of lyfe, whiche the Lorde hathe promysed to them that loue hym. ✣

13 Let no man say when he is temted, that he is temted of God. For God is not temted of euyls, neither temteth he any man. But euery man is temted, whyle he is drawne awaye
☾ and allured of his owne lust: 15 Then whē lust hath conceyued, she bringeth forth synne and synne whē it is fynished, bringeth forth deth.

16 Be not deceiued my dere brethren. ✣ Euery good gyft, and euery perfect gift, is frō aboue, and commeth downe from the father of lyghtes, with whome is no variablenes, neither is he chaunged vnto darkenes. 18 Of his owne wil begat he vs w the worde of truth, that we shold be the first frutes of his creatures.

Prou.xvii.d. ☞ D

19 Wherfore (dere brethren) let euery man be swyfte to heare, slowe to speake, and slowe to wrathe. For the wrathe of man worketh not that which is righteous before God.

21 Wherfore laye aparte all fylthynes, al superfluitie of malicyousnes, and receyue with mekenes the worde that is graffed in you, whiche is able to saue your soules. ✣ ✣ 22 And be ye the doers of the worde, and not hearers only, deceiuyng your owne selues with sophestry. For yf any heare the worde, and do it not, be is lyke vnto a man that beholdeth his bodyly face in a glasse. 24 For as soone as he hath beheld him selfe, he goeth his awaye, and forgetteth forthwith what his facion was. But who so looketh in the perfect lawe of libertye, and continueth therin (yf he be not a forgetful heaerer but a doer of the worke) the same shall be happy in his dede.

Religyon or deuocion.

26 If any man amonges you seme deuoute, & refrayne not his tonge, but deceyue his owne hert, this mans deuocion is in vayne. 27 Pure deuocion and vndefyled before God the father, is this: to vysyte the fatherlesse and wydowes in their aduersitie, and to kepe hym selfe vnspotted of the worlde. ✣

¶ He forbiddeth to haue respecte of persons, but to regarde the poore as well as the ryche, to be louyng and mercyfull, and not to bosse of fayth where no workes are: for it is but a dead fayth, where good workes followe not.

CAPI. II. ✣

1 BRethren, se ye haue not the fayth of our Lorde Iesu Christ the Lorde of glorye in respect of persons. Yf there come in to your company a man with a golden ryng, and in goodly apparell, and there come in also a poore man in vyle rayment, and ye haue a respect to him that weareth the gaye clothyng, and saye vnto him. Syt thou here in a good place: and saye vnto the poore, Stande thou there or syt here vnder my fotestole: are ye not partiall in your selues, and haue iudged after cuyll thoughtes.

Leuitic.xix.c Deutero.i.d Prouer.xxiiii.c Eccle.xiii.a

5 Harken (my dere beloued brethren.) Hathe not God chosen the poore of the worlde, whiche are ryche in fayth, and heyres in the kyngdome whiche he promysed to them that loue him? 6 But ye haue despysed the poore. Are not the ryche they whiche oppresse you, and they whiche drawe you before iudges? 7 Do not they speake cuyll of that good name after whiche ye be named?

Le.xix.d.18 Deute.vi.d.5

8 Yf ye fulfyll the royall lawe accordyng to the scripture whiche sayth. Thou shalte loue thyne neighbour as thy selfe, ye do well. 9 But if ye regarde one person more then an other, ye commit synne, and are rebuked of the lawe, as trāsgressours. 10 Who so euer shal kepe the hole lawe, and fayle in one poynt, is gylty in all. 11 For he that sayd thou shalt not commit aduoutrey, sayd also: thou shalt not kyll. Thoughe thou do none aduoutrye, yet if thou kyll, thou arte a breaker of the lawe. 12 So speake ye, and so do, as they that shall be iudged by the law of libertie. 13 For mercyles iudgement shall be to hym that sheweth no mercy, and mercy reioyseth agaynst iudgement. ✣

☾

14 What auayleth it (my brethren) thoughe a man say he hath fayth, when he hath no workes? Can fayth saue him? 15 Yf a brother or a syster be naked, or destitute of dayly fode, 16 and one of you saye vnto them: departe in peace, God strengthen you, warmeth and fode: notwithstandynge ye geue them not tho thynges which are needful to the body: what helpeth it? 17 Euen so, fayth, yf it haue no dedes is dead in it selfe.

But

But a man wyl saye: thou hast fayth, and I haue dedes: shewe me thy fayth by thy dedes, and I wil shewe the my fayth by my dedes. Beleuest thou that there is one God? Thou dost well. The deuyls also beleue and tremble.

Gene. xxii. b. God workes proceedyng of a feythfull harte declare our iustifica- tion before god.

Wilt thou vnderstande, o thou vayne man that fayth without dedes is dede? Was not Abraham our father iustified thorow workes, when he offered Isaac his sonne vpon the aulter? Thou seest that fayth wrought with his dedes, and thorough the dedes was the fayth made perfect, and the scripture was fulfylled whiche sayth: Abraham beleued God, and it was reputed vnto hym for ryghtousnes, and he was called the frende of God. ✣ Se then that of dedes a man is iustified, and not of fayth onely. Lykewyse also was not Raab the harlot iustified thorow workes, when she receyued the messengers, and sente them oute an other waye? For as the body without the spirite is dede, euen so fayth without dedes is dede. ✣

Iames. ii. a

¶ What good and euyll commeth thorow the tonge. The nature of it may be learned. The difference betwene the wisdome of the Scripture and of the worlde

CAPI. III.

My brethren, let not euery man be a maister, remembryng that we shall receyue the more damnation: for in many thinges we offende all. Yf a man offende not in worde the same is a perfecte man, and able to tame all the body. Beholde we put bittes in to the horses mouthes, that they shold obeye vs, and we turne about all the body. Beholde also the shippes, whiche though they be so greate, and are dryuen of fearce wyndes, yet are they turned about with a very small helme, whyther so euer the violence of the gouernour wil: Euen so the tonge is a lytle membre, and boasteth great thynges.

The tonge.

Beholde, how great a thynge a lytle fyre kyndleth, and the tonge is fyre and a worlde of wickednes. So is the tonge set among our membres, that it defyleth the hole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell.

All the natures of beastes and of byrdes, and of serpentes, and thynges of the see are meked and tamed of the nature of man. But the tong can no man tame. It is an vnruly euyll, full of deedly poyson. Therwith blesse we God the father, and therwith curse we men, which are made after the lykenesse of God. Out of one mouth commeth blessing and cursing. My brethren these thynges ought not so to be. Doth a fountayn send forth at one place, swete water and bytter also? Can ꝑ sygge tree (my brethren) beare olyue beries, or a vyne beare figes? So can no fountayn gyue bothe salt water and freshe also. Yf any man be wyse and endued with lernynge amonges you, let hym shew the workes of his good conuersation in meknes that is coupled with ꝓ wysdome.

ꝓ wisdome. All meknes and sobrietie must be ioyned

But yf ye haue bitter enuye & stryfe in your hertes, reioyce not: neither be lyars agayn ſt the trouth: this wisdom descendeth not from aboue: but is erthly, natural and deuyllysh. For where enuynge and stryfe is, there is vnstablenes, and all maner euyll workes. But the wysdome frome aboue is fyrste pure, then peasable and gentle, and easy to be entreated, full of mercy and good frutes, without mdgruge, and without simulacion: yea the frute yt ryghtousnes is sowen in peace, of them that mayntayn peace.

the wisdom and workes of god.

D

ꝓ Natural, that is, as a man hath without the spyne of God

¶ Warre and fyghtyng commeth of voluptuousnes. The frendshipe of the world is enemitie before God. An exhortacion to flee slaunder and the vanyte of this lyfe.

CAPI. IIII.

From whence commeth warre and fyghtynge amonge you: come they not frome hence? euen of your voluptuousnes that reigne in your membres. Ye lust and haue not. Ye enuye, and haue indignacion, and can not obteyn. Ye fyght and warre and haue not, bycause ye aske not. Ye aske and receyue not, bycause ye aske amysse: euen to consume it vpon your voluptuousnes. Ye aduouterers, and women that breake matrimonye: knowe ye not that the frendshyp of the worlde is enmmitie towardes God? Who so euer wyll be a frend of the worlde, is made the enemy of God. Eyther thynke ye that ꝑ scripture saith in vayne. The spirite that dwelleth in you, lusteth euyl contrary to enuy, but gyueth more grace.

A

B

Submyt your selues to God, and resyste the deuyll, and he wyll flee from you. Drawe nye to God, and he wyll drawe nye to you. Cleanse youre handes ye synners, and pourge youre hertes ye wauerynge mynded. Suffer afflictions: sorowe ye and wepe. Lette youre laughter be turned to mournynge, and youre ioye to heuynes. Cast downe youre selues before the Lorde, and he shal lyft you vp. Backbyte not one an other, brethre. He that ꝓ backbyteth his brother, and he that mdgeth his brother, backbyteth the lawe, and mdgeth the lawe. But yf thou mdge the lawe, thou arte not a doer of the lawe, but a mdger. There is one lawe gyuer which is able to saue and to destroye. What arte thou that mdgest an other man?

C

ꝓ He that backbyteth or mdgeth his brother, doth mdge the lawe. Be cause the lawe forbydeth to do so.

Go to now ye that saye: to day and to morow let vs go in to suche a cite, and continue there a yere and by and sell, and wynne: and yet can not tell what shall happen to morow. For what thyng is your lyfe? It is euen a vapour that appeareth for a lytle tyme, and then vanysheth away: for that ye ought to saye: yf the Lorde wyll and yf we lyue, let vs doo this or that. But nowe ye reioyce in your bosynges. All suche reioysynge is euyll. Therfore to hym that knoweth how to do good, & doth it not, to hym it is synne.

D

¶ He threatneth the wicked ryche men, exhorteth vnto patience, to beware of swearing, one to knowledge his faultes to another, one to pray for another and one to laboure to bryng another to the trueth.

CAPI. V.

Go

Ryches. GO to now ye ryche men. Wepe & howle
on youre wretchednes that shall come
vpon you. Your ryches is corrupt, your
garmentes are motheaten. Your golde & youre
syluer are cancred, and the rust of them shall
be a wytnes vnto you, & shall eate your flesshe
as it were fyre. Ye haue heaped treasure toge-
ther in your last days: Beholde the hyre of the
labourers which haue reped downe youre fel-
des (whiche hyre is of you kept backe by gyle)
B crieth: and the cryes of them which haue re-
ped, are entred in to ꝭ eares of the Lorde Sab-
baoth. Ye haue lyued in pleasure on the erth,
and in wantonnes. Ye haue nourysshed youre
hertes, as in a daye of slaughter. Ye haue con-
demned and haue kylled the iust, and he hath
not resysted you.

✝ Be patient therfore (brethren) vnto the
commyng of the Lorde. Beholde the husbande
man wayteth for the precious frute of the erth,
and hath longe patience therupon, tyll he re-
ceyue therely and the latter rayne. Be ye also
patient therfore and stable your hertes, for the
commyng of the Lorde draweth nye. C Iudge
not one agaynst an other (brethren) lest ye be
damned. Beholde the iudge standeth before the
dore. Take (my brethren) the prophetes for an
exemple of suffering aduersite, and of long pa-
cience, which spake in the name of the Lord. ✝
Beholde we count them happy which endure.
Ye haue herd of the patience of Job, and haue
knowen what ende the Lorde made. For the
Lorde is very pitefull and mercifull.

But aboue all thynges my brethren, sweare
D not, neither by heuen, neither by erth, neither
by any other othe. Let youre ye be ye, and your
naye naye, lest ye fall in to hypocrisye. ✝ any
of you be euyll vsed, let him praye. ✝ any of
you be merry, let him synge psalmes. ✝ any be
diseased among you, let him cal for the elders
of the congregacion, & let them praye ouer him,
and anoynt him with oyle in the name of the
Lorde, & the prayer of fayth shal saue the sicke,
and the Lord shal raise him vp, and if he haue
committed synnes, they shalbe forgiuen him.

✝ Knowlege youre faultes one to an other,
and praye one for an other, that ye may be hea-
led. The prayer of a ryghtous man auayleth
mooche, yf it be feruent. Helyas was a man
subiect vnto like passions as we are, and he prayed in his
prayer that it myght not rayne, and it rayned
not on the erthe by the space of thre yeres and
sixe monethes. And he prayed agayne, and
the heuen gaue rayne, and the earthe brought
forthe her frute.

Brethren, if any of you stray from the truth
and an other conuert him, let the same know
that he which conuerteth the synner from
goynge astraye out of his waye,
shall saue a soule from death,
and shall hyde the mul-
titude of synnes.

¶ The ende of the epystle of
Sayut Iames.

¶ The Epistle of Sayut Judas.

¶ He rebuketh suche as beynge blynded with theyr
owne lustes, resyste the trueth: and that we maye
knowe them the better, he sayeth they be suche as
lyue beastly agaynst nature and despyse rulers. &c.
He exhorteth vs to edyfye one another, to praye in
the holy ghost to contynue in loue, to loke for the
commynge of the Lorde, and one to helpe another
out of the fyre.

IUdas seruaunte of Iesu 1
Christe, the brother of Iames:
To them whiche are called, and
sanctified in God the father, and
preserued in Iesu Christ: Mercy
vnto you, and peace and loue be multiplyed.

Beloued, when I gaue all dylygence to
wryte vnto you of the commen saluacion, it
was needfull for me to wryte vnto you, to
exhorte you, that ye should continually labour
in the fayth which was ones geuen vnto the
saynctes. For there are certayne crepte
in, of whiche it was wrytten afore tyme vnto
suche iudgement. They are vngodly and turne
the grace of oure God vnto wantonnes, and
denye God the onely Lorde, and oure Lorde
Iesus Christe.

My mynde is therfore to put you in re-
membraunce, for as moche as ye ones knowe
this, that the Lorde (after he had deliuered
the people out of Egypte) ✝ destroyed them
whiche afterwarde dyd not. The aungell
also which kepte not their first estate, but left
theyr owne habitacion: he hath reserued in e-
uerlastynge chaynes vnder darknes, vnto the
iudgement of the great daye: ✝ euen as So-
dom and Gomor, and the cyties about them,
(which in lyke maner vsed them selues with
fornicacion, and folowed ✝ straunge flesshe) are
set forth for an exemple, and suffer the venge-
aunce of euerlastyng fyre. Lykewyse these ae-
mers defile the flesshe, despise rulers, and speke
euyll of them that are in auctorite.

Yet Michael the archaungell when he
stroue agaynst the deuyll, and disputed a-
boute the bodye of Moses, durste not gyue
raylyng sentence, but sayd: the Lorde rebuke
the. But these speake euyll of those thynges
whiche they knowe not, and what thynges
they knowe naturally, as beastes whiche
are without reason, in those thynges they cor-
rupte them selues. Woo be vnto them, for
they haue folowed the waye of Cayn, and
are vtterly gyuen to the errour of Balam
for lucres sake, ✝ and perysshe in the treason
of Core

These persons euen amongst your charities
be spottes, ✝ leadyng togyther without feare
fedynge them selues: Clowdes they are with-
out water, caryed about of wyndes, and trees
without frute at gatheryng tyme, twyse
dede and plucked vp by the rootes. They are
the ragynge waues of the see, fomynge oute
their owne shame. They are wandrynge sters,
to whom is reserued the myste of darke-
nesse

Numer xvi.e
B
C
✝ Gene.xix.a
✝ Straunge
flesh, that is,
contrary the
nature of the
vses and na-
turall. Roma.i.
C
Luc.iii.m.a
Ecclus.xxi.b
D
Gene.iiii.b
Numer.xxii.b
Numer.xvi.e
✝ Feastinges
for the relefe
of the poore,
were called
charitees.

nesse for euer.

* Iudæ. i. b. Mayr. iii. c

Enoch the seuenth frome Adam prophesyed before of suche, sayinge. * Beholde, the Lorde shall come with thousandes of sayntes, to gyue iudgement agaynst all men, and to rebuke all that are vngodly amonge them of all theyr vngodly dedes, whiche they haue vngodly committed, and of all theyr cruell speakinges, which vngodly synners haue spoken agaynst hym.

C Theise are murmurers, complayners, walkynge after theyr owne lustes, whose mouthes speake proude thynges. They haue men in greate reuerence because of aduauntage. But ye beloued, remembre the wordes whiche were spoken before of the Apostles of oure Lorde Iesu Christe, that they tolde you * there shold be begylers in the last tyme whiche sholde walke after theyr owne vngodly lustes. Theise are makers of sectes, sensyly, hauynge no spirite.

* 1. Tim. iii. a. 2. Timo. iii. a. 2. Petri. ii. a.

But ye (derely beloued) edifye youre selues in your moost holy layth, prayinge in the holy ghost, and kepe youre selues in the loue of God, lokynge for the mercy of our Lorde Iesus Christ vnto euerlastinge lyfe. And haue compassion of some, seperatynge them: and other saue with feare, pullynge them oute of the fyre, and hate the spotted vesture of the flesh. Vnto hym † is able to kepe you that ye fall not, and to presente you spotelesse before the presence of his glorye with ioye, that is to saye, to god oure sauiour, whiche only is wise, be glorye, maiestie, dominion and power, now † and for † euer.

Amen.

(J)

† Iude. i. a.

The Reuelacion of Sayut Johñ the deuyne.

Thappye are they that heare the worde of God and kepe it. He writeth to the seuen congregacions in Asia, sayth seuen candelstyckes, and in the myddes of them, one lyke vnto the sonne of man.

CAP. I.

THe reuelacion of Iesu Christe, which God gaue vnto hym, to shewe vnto his seruantes thynges whi che muste shortly come to passe. 2

† And he sente and shewed by his aungell vnto his seruaunt Johñ, whiche bare recorde of the worde of God, and of the testimony of Iesus Christ, and of all thynges that he sawe. Happy is he that redeth, and they that heare the wordes of the prophesy, and kepe the thinges wrytten therin. For the tyme is at hande.

Johñ to the seuen congregations in Asia. Grace with you and peace, from him which is and whiche was, and whiche is to come, and from the seuen spirites whiche are presente before his trone, and from Iesu Christ, which is a saythfull wytnes, and fyrst begotten of the dead: and Lorde ouer the kynges of the erth. Vnto him that * loued vs, and washed vs from synnes in his owne bloude, † and made vs kynges and preestes vnto God his father be glorye and dominion for euermore. Amen. * Beholde he commeth with cloudes, and all eyes shall se hym: and they also whiche perced him. And all kynredes of the earthe shall waple. Euen so: Amen. I am ϕ Alpha ϕ Omega, the begynnynge and the endynge, sayth the Lorde almyghty, whiche is, and whiche was, and whiche is to come.

The .vii. churches in Asia.

* Hebr. ii. b. i. Petri. i. b. i. Johñ. i. b

B Worth. xxiiii. Mayr. iii. c

ϕ Alpha and Omega are letters of the Greke crafte rowe, Alpha is the first letter and Omega the laste.

I Johñ youre brother and compaignion in tribulacion, and in the kyngdome and pacyence whiche is in Iesu Christe, was in the yle of Pathmos for the worde of God, and for the wytnesse of Iesu Christe. I was in the spirite on a sondaye, and herde behynde me a great voyce, as it hadde ben of a trompe, sayinge: I am Alpha and Omega, the fyrste and the laste. That thou seest, wryte in a boke, and sende it vnto the congregacions whiche are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

C

And I turned backe to se the voyce that spake to me. And when I was turned, I sawe seuen golden candelstyckes, and in the myddes of the candelstyckes, one lyke vnto the sonne of man, clothed with a lyngel garment downe to the grounde, and gyrde about the pappes with a golden gyrdle. His heed and his heeres were whyte, as whyte wolle, and as snowe: and his eyes were as a flame of fyre: and his fete lyke vnto brasse, as though they byrnt in a furnace: and his voyce as the sounde

D Seuen golde candelstickes

Seuē starres

soūde of many waters. And he hadde in his ryghte hande seuen sterres. And oute of his mouthe wente a sharpe two edged swerde. And his face shone euen as the sonne in his strengthe.

And when I sawe him, I fell at his fete as dede. And he layd his ryght hande vpon me sayinge vnto me: feare not. * I am the fyrste and the laste, and am alyue, and was dede. And beholde I am alyue for euermore, and haue the keyes of hell and of deth. Wryte therfore the thynges whiche thou hast seue, and the thynges whiche are, and the thynges whiche shall be fulfylled hereafter: and the mysterye of the seuen sterres whiche thou sawest in my ryght hande, & the seuen golden candelstyckes. The seuen sterres are the messengers of the .vij. congregacions. And the seuen candelstyckes which thou sawest are the seuen congregacions,

* Esa.xliii.b

Apoc.xli.d and.xlvii.a

The starres are the preachers

The candelstyckes, are the congregacyons.

¶ She exhorteth foure congregacions to a mende. and sheweth the rewarde of him that ouercommeth

CAPI. II.

A messenger is an preacher of the congregacion.

VNto the messenger of the congregacion of Ephesus wryte: these thynges sayth he that holdeth the seuen sterres in his ryghte hande, and walketh in the myddes of the seuen golden candelstyckes. I knowe thy workes, and thy labour and thy pacience, and how thou canst not forbeare them which are cupll, and examinest them which saye they are Apostles, and are not: and hast founde them lyars, and hatest walcke thy selfe. And hast pacience: and for my names sake hast laboured and hast not fayntcd. Neuertheselle, I haue somwhat agaynst the, for thou hast lefte thy fyrste loue. Remembre therfore from whence thou arte fallen, and repent, and do the fyrst workes. Or elles I wyll come vnto the shortly, and wyll remoue thy candelstycke oute of his place, onlesse thou repent. But this thou hast, because thou hatest the dedes of the Nicolaitans, whiche dedes I also hate. Lette hym that hath eares, heare, what the spirite sayth vnto the congregacions. To hym that ouercommeth, wyll I gyue to eate of the tree of lyfe, whiche is in the myddes of the Paradyse of God.

The Nycolaytans were heretiques whiche helde opynyon that mens ought to be comune: of whom Eusebius. lib.iii. capi.xxix.

And vnto the aungell of the congregacion of Smyrna wryte: These thynges sayth he that is fyrste, and the laste, whiche was dede, and is alyue. I knowe thy workes and tribulacion and powertie, but thou art ryche. And I knowe the blasphemy of them which call them selues Iewes and are not, but are the congregacion of Sathan. Feare none of those thynges whiche thou shalt suffre. Beholde the deuyll shall cast of you in to prysou, to tempte you, and ye shal haue tribulacion .x. dayes. Be saythfull vnto the deathe, and I wyll gyue the crowne of lyfe. Let hym that hath eares, heare, what the spirite sayth to the congregacions: He that ouercōmeth, shall not be hurt of the seconde dethe.

The congregacion of Smyrna.

And to the messenger of the congregacion in Pergamos wryte: This sayth he which hath the sharpe swerde with two edges, I knowe thy workes, and where thou dwellest, euen where Sathans seate is, and thou kepest my name, and hast not denyed my faythe. And in my dayes Antipas was a faythfull witnes of myne, whiche was slayne amonge you where Sathan dwelleth. But I haue a fewe thynges agaynste the, that thou hast there, them that mayntayn the doctryne of Balam * whiche taughte in Balake, to put occasion of fynne before the children of Israel that they sholde eate of meate dedicate vnto ydoles, and commyt fornication. Euen so hast thou them that mayntayne the doctryne of the Nicolaytans, whiche thynge I hate. But be conuerted, or elles I wyll come vnto the shortly, and wyll fyghte agaynste them with the swerde of my mouth. Let hym that hath eares, heare what the spirete sayth vnto the congregacions. To hym that ouercommeth wyll I gyue to eate Manna that is hyd, and wyl gyue hym a white stone, and in the stone a new name wrytten, whiche no man knoweth, sauynge he that receyueth it.

* Nu.xxiii.c.

C

And vnto the messenger of the congregacion of Thiatira wryte. This sayth the sonne of God, whyche hathe his eyes lyke vnto a flambe of fyre, whose fete are lyke brasse: I knowe thy workes, and thy loue, seruyce, and fayethe, and thy pacience, and thy dedes, whiche are moo at the laste then at the fyrst. Notwithstandyng I haue a fewe thynges agaynst the, * that thou sufferest that woman Iesabel which called her selfe a prophetesse, to teache and to disceyue my seruauntes, to make them commyt fornication, and to eate meates offered vp vnto ydolles. And I gaue her space to repent of her fornication, and she repented not. Beholde, I wyll caste her in to a bedde and them that commyt fornication with her, into greate aduersitie, except they tourne frome their dedes. And I wyll kyll her children with deathe. And all the congregacions shall knowe that * I am he, whiche serche the reynes and hertes. And I wyll gyue vnto euery one of you accordynge vnto youre workes.

E

* 1 Reg.xvi.g. iiii. Regu. i.d

F

* Iere.xvii.b

Vnto you I saye, and vnto other of them of Thiatira, as many as haue not this lernynge, and whiche haue not knowen the depenesse of Sathan (as they saye) I wyll put vpon you none other burthen, but that whiche ye haue alredye. Holde faste tyll I come, and who so euer ouercommeth and kepeth my workes vnto the ende: to hym wyll I gyue power ouer nations, and he shall rule them with a rodde of yron: and as the vesselis of a potter, shall he breake them to shyuers: Euen as I receyued of my father, so wyll I gyue hym the morynge sterre. Lette hym that hath eares, heare, what the spirite sayth to the congregacions.

Psal.ii.c

¶ She instructeth and enfourmeth the Aungels of the congregacions, herlayenge also the rewarde of him that ouercommeth.

CAPI. III.

And

A Nd wryte vnto the messenger of the congregacion of Sardis: this sayth he that hath the spirits of god and the .vij. sterres. I know thy workes: thou hast a name that thou lyuest, and thou arte dead. Be awake, and strength ye thynges which remayne that are redye to dye. For I haue not founde thy workes perfecte before God. Remembre therfore how thou hast receyued an herd, and holde fast and repent. * If thou shalte not watche, I wyll come on the as a theefe, and thou shalte not knowe what houre I wyll come apon the. Thou hast a fewe names in Sardis, whiche haue not defyled theyr garmentes: and they shall walke with me in white, for they are worthy. He that ouercommeth shall be clothed in wryte araye, and I wyl not put his name out of the boke of lyfe, and I wyl confesse his name before my father, and before his aungelles. Let hym that hath eares, heare what the spirite sayth vnto the congregacions.

* Thes.v.a
a. Petri.ij.c

And wryte vnto the fydynges hynder of the congregacion of Philadelphia: this sayth he that is holy and true, * whiche hathe the keye of Dauid, whiche openeth, and no man shutteth, and shutteth, and no man openeth. I knowe thy workes. Beholde, I haue set before the an open worke, and no man can shut it, for thou hast a lytell strengthe, and hast kepte my sayinges: and hast not denyed my name. Beholde I make them of the congregacion of Sathan, whiche call them selues Iewes, and are not but doo lye: Beholde, I wyll make them that they shall come and worshyp before thy feete: and shall knowe that I loue the.

* Esa.xxij.c
and Apo.iij.c

Bycause thou hast kepte the wordes of my pacience, therfore I wyll kepe the from the houre of temptacion, whiche wyll come vpon all the worlde, to tempt them that dwell vpon the erth. Beholde, I come shortly. Holde that whiche thou hast, that no man take away thy crowne. Him that ouercommeth, wyl I make a pyller in the temple of my God, & he shal go no more oute. And I wyll wryte vpon hym, the name of my God, and the name of the cyte of my God, newe Ierusalem, which commeth downe out of heuen from my God, and I wyll wryte vpon him my newe name. Let him that hathe eares, heare what the spirite sayth vnto the congregacions.

The congregacion of Laodicia.

And vnto the messenger of the congregacion whiche in Laodicia, wryte: This sayethe Amen, the faythfull and true witnes, the begynning of the creatures of God. I know thy workes that thou art neyther colde nor hote. I wolde thou were colde or hote. So then bycause thou art betwene both, and neither colde ne hote, I wyl spue the out of my mouth: bycause thou sayest thou art ryche and increased with goodes, and hast nede of nothynge, and knowest not how thou art wretched and miserable, poore, blynde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayst be riche: and whyte rayment that thou mayst be clothed, that thy fylthy nakednes do not appeare: and anoynt thyne eyes with eye salue, that thou mayste se.

* As many as I loue, I rebuke and chasten. Be feruent therfore and repent. Beholde, I stand at the wye and knocke. If any man heare my voyce and open the doze, I wyll come in vnto him and wyl sup with him, and he with me. To him that ouercommeth wyl I graunt to syt with me in my seat, euen as I ouercame and haue syttyn with my father in his seate. Let hym that hath eares, heare what the spirite sayth vnto the congregacions.

* Hebr.xij.a

¶ She seeth the heauen open, and the seate and one sittynge vpon it, and xxiiij. seates aboute it with xxiiij. elders sittynge vpon them, and foure beastes praysynge God daye and nyght.

CAPI. IIII.

After this I loked, and beholde a doore was open in heuen, and the fyrst voyce whiche I herde, was as it were of a trompet talkyng with me, which sayd: come vp hyther, and I wyl shewe the thynges whiche must be fulfilled hereafter. And forthwith I was in the spirite: and beholde a seate was put in heuen, and one sate on the seate. And he that sate, was to loke vpon like vnto a iasper stone, and a sardyne stone. And there was a raynebowe aboute the seate, in syghte lyke to an emeralde. And about the seat were xxiiij seates. And vpon the seates xxiiij. elders sittynge, clothed in whyte rayment, and had on theyr heedes crownes of golde.

Rayneboge.

And out of the seate proceded lyghtenynges, and thundrynges, and voyces, and there were seuen lampes of fyre, burnynge before the seate, whiche are the seuen spiryte of God. And before the seate there was a see of glasse lyke vnto a crystall, and in the myddes of the seate, and rounde aboute the seate were foure beestes full of eyes before and behynde. And the fyrste beest was lyke a lyon, the seconde beest lyke a calfe, and the thyrde beest had a face as a man, and the fourth beest was lyke a flyenge egle. And the foure beestes had eche one of them syxe wynges about him, and they were full of eyes within. And they haue no rest day ne nyght, sayinge: * Holy, holy, holy, Lorde God almyghty, whiche was, and is, and is to come.

Seuen lyghtes.

* Esay.vi.

And when those beestes gaue glorye and honour and thankes to hym that sate on the seate, whiche lyueth for euer and euer: the xxiiij. elders fell downe before hym that sate on the trone, and worshypped hym that lyueth for euer, and caste theyr crownes before the trone sayinge: Thou arte worthy (Lorde) to receyue glorye and honoure and power, for thou hast created all thynges, & for thy wylles sake they are and were created.

¶ He seyth the lambe openynge the boke, and therfore the foure beastes, the xxiiij elders and the angels prayse the lambe, and do him worshype.

CAPI. V.

And

A The boke sealed with. vij. seales.

AND I sawe in the ryght hande of hym that sate in the trone a boke written within and on the backesyde, sealed with seuen seales. And I sawe a stronge aungell whiche cryed with a loude voyce: Who is worthye to open the boke, and to loose the seales therof. And no man in heuen or in erth neyther vnder the earthe, was hable to open the boke, neyther to loke theron. And I wept moche, because no man was founde worthye to open and to rede the boke, neyther to loke theron.

Eyeth.ii.d

B A lion obtayned to open ye boke.

And one of the elders sayd vnto me: wepe not: Beholde a lyon of the tryde of Iuda, the roote of Dauid, hathe obteyned to open the boke, and to loose the seuen seales therof. And I beheld, and lo in the myddes of the trone, and of the foure beestes, and in the myddes of the elders stode a lambe as thoughe he hadde ben kylled, whiche had seuen hornes, and seuen eyes, whiche are the spirites of God, sent in to all the worlde. And he came and toke the boke out of the ryghte hande of him that sate vpon the trone.

C And when he had taken the boke, the foure beestes and xxiiij. elders fell downe before the lambe, hauynge harpes, and golden vyals full of odours, whiche are the prayers of sayntes, and they songe a new songe, sayng: thou art worthy to take the boke, and to open the seales therof: for thou wast kylled, and hast redemed vs by thy bloude out of all kynredes, and tonges, and people, and nacions, and hast made vs vnto our God, kynges and prestes, and we shall raygne on the erth.

D * Apo.i.a i.Petri.ii.b Danie.vii.c. * And I beheld, and I herde the voyce of many aungels aboute the trone, and aboute the beestes, and the elders. and I herde thousande thousandes, sayenge with a loude voyce: Worthy is the lambe that was kylled to receyue power, and ryches, and wysdome, and strengthe, and honour and glory, and blessyng. And all the creatures which are in heuen, and on the erth, and vnder the erth, and in the see, and all that are in them I herde, sayenge: blessynge, honoure, glorye, and power be vnto him that sytteth vpon the trone, and vnto the lambe for euermore. And the foure beestes sayd Amen. And the foure and twenty elders fell vpon their faces, and worshipped him that lyueth for euermore.

¶ The lambe openeth the.vi.seales, and many thinges folowe the openynge therof.

CAPI. VI.

A The lambe opened the seales.

AND I sawe when the lambe opened one of the seales, and I herde one of the foure beestes say, as it were the noyse of thonder, come and se, and I sawe. And beholde there

White horse

was a whyte horse, and he that sate on hym, had a bowe, and a crowne was gyuē vnto him, and he went forth conquerynge, and for to ouercome. And whē he opened the second seale, I herde the second beest saye: come and se. And there went out an other horse that was redde,

Red horse.

and power was gyuen to him that sate theron to take peax frome the earthe, and that they sholde kyll one an other. * And there was gyuen vnto him a great swerde.

Exay. xxvii.a

B Blake horse.

And when he opened the thyrd seale, I herd the thyrde beest saye: come and se. And I beholde, and lo, a blacke horse: and he that sate on him had a payre of balaunces in his hande. And I herde a voyce in the myddes of the foure beestes saye: a measure of whete for a penye and thre measures of barlye for a penye: a oyle and wyne se thou hurt not. And when he opened the fourth seale, I herde the voyce of the fourthe beest saye: come and se: and I loked.

Greene horse.

And beholde a greene horse, and his name that sate on him was deth, and hell folowed after hym, and power was gyuen vnto them ouer the fourth parte of the erthe to kyll with swerde, and with honger, and with erth that commeth of vermen of the erth.

C Soules vnder the aulter

And when he opened the fyfte seale, I sawe vnder the aulter, the soules of them that were kylled for the worde of God, and for the testimony whiche they had, and they cryed with a loude voyce sayenge: Howe longe tarryest thou Lorde, holy and true, to iudge, and to auenge our bloude on them that dwell on the erth? And long whyte garmētes were gyuē vnto euery one of them. And it was sayd vnto thē that they sholde rest for a lytle season, tyl the nombre of their felowes and brethren, and of them that sholde be kylled as they were, were fulfylled.

Exay.xiii.b Dani.v.b and Luke.xxiii.

D And I beheld when he opened the fyrst seale, and lo there was a greate erthquake, and the sunne was as blacke as sacke clothe made of heere. And the mone wexed euen as bloude, & the sterres of heuen fell vnto the erth euen as a rygge tree castyth from her her tygges, when she is shaken of a myghty wynde. And heuen vanished awaye, as a scroll when it is rolled togyther. And all mountaynes and yles, were moued out of their places. And the kynges of the erth, and the great men, and the ryche men, and the chefe captaynes, and the mighty men, and euery bondman, and euery free man, hyd them selues in dennes, and in rockes of the hilles: * and sayd to the hylles and rockes: fall on vs, and hyde vs frome the presence of hym that sytteth on the seate, and from the wrathe of the lambe: for the great daye of his wrath is come, and who can endure it.

* Clare.i.b Dure.i.b Luke.xxiii.b,

¶ The seyth the seruauntes of God sealed in their foreheades out of al nacions and people, which though they suffre trouble, yet the lambe fedeth them, leadeth them to the fountaynes of lyuynge water, and God shall wype awaye all teares frome their eyes.

CAPI. VII.

A AND after that, I sawe foure aungelles stande on the foure corners of the erth, holdynge the foure wyndes of the erth that the wyndes sholde not blow on the erth, neyther on the se, neyther on any tree.

+ And I sawe an other aungell ascende from the sysynge of the sunne, whiche had the seale of the lyuyng God, and he cryed with a loude

B voyce

boyce to the foure aungels (to whom power was gyuen to hurt the erth and the see) sayeng hurt not the erth, neyther the see, neither the trees, tyll we haue sealed the seruaunces of our God in theyr foreheedes.

And I herd the nombre of them which were sealed, and there were sealed an hundred and xliiij. thousande, of all the tribes of the chyldren of Israel. Of the tribe of Juda were sealed xij. thousande. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue. M. Of the tribe of Aser were sealed twelue. M. Of the tribe of Nephtalim were sealed twelue. M. Of the tribe of Manasses were sealed twelue. M. Of the tribe of Symeon were sealed twelue thousand. Of the tribe of Leuy were sealed twelue. M. Of the tribe of Isacar were sealed twelue. M. Of the tribe of Zabulon were sealed twelue thousande. Of the tribe of Joseph were sealed twelue. M. Of the tribe of Beniamin were sealed twelue thousande.

After this I beheelde, and lo a great multitude (whiche no man coulde nombre) of all nations and people, and tonges, stode before the seate, and before the lambe clothed with longe white garmentes, and palmes in theyr handes, and cryed with a loude voyce, sayeng: Helth to hym that sytteth upon the seat of our God, and vnto the lambe. And all the aungels stode in the compace of the seate, and of the elders, and of the foure beestes, and fell before the seate on theyr faces, and worshypped God, sayenge: Amen. Blessynge and glory, wysdome and thankes, and honour, and power, and myght be vnto our God for euermore. Amen.

And one of the elders answered, saying vnto me: what are these which are arayed in long white garmentes, & whence came they? And I sayd vnto him: Lorde thou wotest. And he sayd to me: these are they whiche came out of great tribulacion, and made theyr garmentes large, and made them white in the bloude of the lambe: therfore are they in the presence of the seat of God, and serue him day and night in his temple, and he that sytteth in the seate wyll dwell amonge them. They shall honger no more, neither thurst, neither shall the sunne lyght on them, neither any heate. For the lambe Esay. xlix. c. whiche is in the myddes of the seate, shal rule them, and shall leade them vnto fountaynes Esay. xxv. c. of lyuynge water, and God shall wype away all teares from theyr eyes.

¶ The seuenth seale is opened, there sylence in heauen, the foure aungels blowe theyr trompettes, and greate plagues followe vpon the earth.

CAPI. VIII.

AND when he hadde opened the seuenth seale, there was sylence in heuen about the space of halfe an houre. And I sawe aungels standynge before God, and to them were gyuen seuen trompettes. And an other aungell came and stode before the aulter hauynge a golden senser, and moche of odoures was gyuen vnto him, that he shulde offre of the prayers of al sayntes vpon the golden aulter, which was before the seate. And the smoke of the odours which came of the prayers of al sayntes, ascended vp before god out of the aungels handes. And the aungell toke the senser, & fylled it with fyre of the aulter, and caste it in to the erth, and voyces were made, and thonderynges and lyghtnynges, and erthquake.

And the seuen aungels which had the seuen trompettes prepared them selues to blowe.

The fyrst aungell blewe, and there was made hayle and fyre, whiche were myngled with bloude, and they were cast in to the erth: and the thyrde parte of trees was burnt, and all grene grasse was brent. And the seconde aungell blew: and as it were a great mountayne burnynge with fyre was cast in to the see, and the third part of the see was turned to bloud, and the thyrde parte of the creatures whiche had lyfe, dyed, and the thyrde part of shippes were destroyed.

And the thyrde aungell blewe, and there fell a great sterre frome heuen burnynge as it were a lampe, and it fell in to the thyrde parte of the ryuers, and in to fountaynes of waters, and the name of the sterre is called wormewod. And the thyrde parte was tourned to wormewod. And many men dyed of the waters, because they were made bytter. And the fourth aungell blewe, and the thyrde parte of the sunne was smytten, and the thyrde parte of the mone, and the thyrde parte of sterres, so that the thyrde part of them was darkned. And the daye was smytten, that the thyrde parte of it shulde not shyne, and lykewyse the nyght. And I beheelde and herde an aungell flyenge thorowe the myddes of heuen, sayenge with a loude voyce: Wo, wo to the inhabyters of the erth, because of the voyces to come of the trompe of the thre aungels which were yet to blowe.

¶ The fyrth and fyfth aungell blowe theyr trompettes: the sterre falleth frome heauen: the locustes come out of the smoke: The fyrste wo is paste: the foure aungels that were bounde are lowsed, and the thyrde parte of men is slayne.

CAPI. IX.

AND the fyfte aungell blewe, and I sawe a sterre fall from heuen vnto the erthe. And to hym was gyuen the keye of the bottomelesse pyt. And he opened the bottomelesse pyt, and there arose the smoke of a great fornace. And the sunne and the ayre were darkned by the reason of the smoke of the pit. And there came oute of the smoke locustes vpon the erth: and vnto them was gyuen power as the scorpyons of the erth haue power. And it was commaunded them that they shulde not hurte the grasse of the erth: ne any grene thyng: neither any tree: but onely those men whiche haue not the seale in theyr foreheedes. And to them was commaunded that they shuld not kyll them, but that they shulde be vexed fyue monethes, and theyr payne was as the

payne that commeth of a scorpion, when he hath stonge a man. ✱ And in those dayes shall men seke deathe, and shall not fynde it, and shal desyre to dye, and deth shal flee from them.

✱ And the symilitude of the locustes was lyke vnto horses prepared vnto batayle, and on theyr heedes were as it were crownes, like vnto golde: and theyr faces were as it hadde ben the faces of men. And they hadde heere as the heere of women. And theyr tethe were as the tethe of lyons. And they hadde habbergyons, as it were habbergyons of yron. And the sounde of theyr wynges, was as the sounde of charettes when many horses runne togyther to batayle. And they had tayles lyke vnto scorpyons: and there were stynges in theyr tayles. And theyr power was to hurte men fyue monethes. And they hadde a kynge ouer them, whiche is the aungell of the bottomlesse pytte, whose name in the Hebrue tonge is ✱ Abadon, and in the Greke tong, Apollion. One woo is paſt, & beholde two woos come after this.

And the fyfte aungell blewe, and I herde a voyce from the foure corners of the golden aulter whiche is before God, sayinge to the fyfte aungell, whiche had the trompe: Loose the foure aungelles, whiche are bounde in the great ryuer Euphrates. And the foure aungelles were loosed whiche were prepared for an houre, for a daye, for a moneth, and for a yere, to slee the thyrde parte of men. And the nombre of horsemen of warre, were twentye tymes ten thousande. And I herde the nombre of them: and thus I sawe the horses in a vysion, and them that sate on them, hauynge fyrye habbergyons of a Jacinct colloure, and brymstone, and the heades of the horses were as the heedes of lyons. And oute of theyr mouthes went forth fyre and smoke, and brymstone. And of these thre was ✱ the thirde parte of men kylled: that is to saye, of fyre, of smoke, and brymstone, which proceded out of the mouthes of them: for theyr power was in theyr mouthes and in theyr tayles: for theyr tayles were lyke vnto serpentes, and hadde heedes, and with them they dyd hurte. And the residue of the men whiche were not kylled by these plages, repented not of the workes of theyr handes, that they sholde not worshyp deuyles, and ymages of golde, and syluer, and braſſe, and stone, and of wode, whiche neyther can se, neyther heare, neyther go. Also they repented not of theyr murther, and of theyr sorcery, neither of theyr fornication, neyther of theyr theefte.

¶ The Aungell hathe the boke open: he sweareth there shalbe no more tyme: he giueth the boke vnto Johñ, whiche eateth it vp.

CAPI. X.

AND I sawe an other myghtye aungell come downe from heuen clothed with a cloude, and the rayne bowe vpon his heed. And his face as it were the sunne, and his feete as it were pyllers of fyre, and he had in his hande a lytle boke open: and he put his ryght foote vpon the see, and his lefte foote on the erth. And cryed with a loude voyce, as when a lyon roareth. And when he had cryed, seuen thondres spake theyr voyces. And when the seuen thondres had spoken theyr voyces, I was aboute to wryte. And I herde a voyce from heuen sayinge vnto me: seale vp those thynges whiche the seuen thondres spake, and wryte them not.

✱ And the aungell whiche I sawe stande vpon the see, and vpon the earthe lyfte vp his hande to heauen, and sware by hym that lyueth for euermore, whiche created heuen, and the thynges that therin are, and the see, and the thynges which therin are: that there sholde be no longer tyme, but in the dayes of the voyce of the seuenth aungell, whē he shal begyn to blowe, euen the mysteryе of God shall be fynyshed as he preached by his seruauntes the prophetes.

And the voyce whiche I herde frome heuen, spake vnto me agayne, and sayd: ✱ go and, take the lytle boke whiche is open in the hande of the aungell whiche standeth vpon the see and vpon the earthe. And I went vnto the aungell, and sayde to hym: Gyue me the lytle boke, and he sayde vnto me: take it, and eate it vp, and it shall make thy belye bytter, but it shall be in thy mouth as swete as hony. ✱ And I toke the lytle boke out of his hande and eate it vp, and it was in my mouthe as swete as honye: and as soone as I hadde eaten it, my belye was bytter. And he sayd vnto me: thou muſte prophesye agayne amonge the people and nacions, and tonges, and to many kynges.

¶ The Temple is measured. The seconde woo is paſte.

CAPI. XI.

AND then was gyuen me a rede, lyke vnto a rodde, and it was sayde vnto me: Aryse and mete the temple of god, and the aulter, and them that worshyp therin, and the quere whiche is without in the temple, caste out and mete it not: for it is gyuen vnto the Gentyles, and the holy cyte shal they treade vnder fote. xlij. monethes. And I will gyue power vnto my two wytnesses, and they shall prophesye a thowsande, two hundrede and threscore dayes, clothed in sacke clothe. These are two olyue trees, and two candelsticches, standynge before the God of the erthe.

And yf any man wyl hurte them, fyre shall proceede oute of theyr mouthes, and consume theyr enemyes. And yf any man wyll hurte them this wyse muste he be kylled. These haue power to shut heauen, that it rayne not in the dayes of theyr prophesynge: and haue power ouer waters to turne them to blonde, and to smyte the erth, with all maner plages as often as they wyll.

And when they haue fynyshed theyr testimony, the beest that came out of the bottomlesse pyt, shall make warre agaynst them, and

shall overcome them and kyll them. And their bodyes shall lye in the stretes of the greate cytye, whiche spiritually is called Sodom and Egypte, where our Lorde was crucifyed. And they of the people and kynredes, and tonges, and they of the nacions, shall se theyr bodyes thre dayes and an halfe, and shall not suffre theyr bodyes to be put in graues. And they that dwell vpon the erthe, shall reioyce ouer them and be glad, and shall sende gyftes one to an other, for these two Prophetes vexed them that dwelt on the erth.

And after thre dayes and an halfe the spirite of lyfe from God, entred in to them. And they stode vp on theyr fete: and greate feare came on them whiche sawe them. And they herde a great voyce from heuen, sayinge vnto them. Come vp hyther. And they ascended vp in to heuen in a cloude, and theyr aduersaryes sawe them. And the same houre was there a great erthquake, and the tenth parte of the cyte fell, and in the erthquake were slayne names of men seuen thousande, and the residue were feared, and gaue glory to God of heuen The seconde wo is past, and beholde the third wo wyll come anone.

And the seuenth aungell blewe, and there were made greate voyces in heuen, sayinge: the kyngdomes of this worlde are our Lordes and his Christes, and he shall raygne for euer more. And the xxiiij elders whiche syt before God on theyr seates, fell vpon theyr faces, and worshypped God, sayinge: we gyue the thankes Lorde God almighty: whiche arte, and wast, and art to come, for thou hast receyued thy greate myghte, and hast reygned. And the nacions were angry, and thy wrathe is come, and the tyme of the dead, that they shulde be iudged, and that thou shuldest gyue rewarde vnto thy seruauntes the prophetes and saintes and to them that feare thy name small and great, and shuldest destroy them which destroy the erth. And the temple of God was opened in heuen, and there was seene in his temple, the Arche of his Testament: and there folowed lyghtenynges, and voyces, and thonderynges, and erthquake, and moche hayle.

¶ The seuenth Aungell bloweth his trompet. There appeareth in heuen a woman clothed with the sonne: Michael fyghteth with the dragon, whiche persecuteth the woman.

CAPI. XII.

AND there appered a grete wonder in heuen: A woman clothed with the sunne and the mone vnder her fete, and vpon her heed, a crowne of twelue sterres. And she was with chylde, and cryed trauaylynge in byrth, and payned redy to be delyuered. And there appered an other wonder in heuen, for beholde a great red dragon hauyng .vii. heedes and ten hornes and crownes vpon his heedes: and his tayle drue the thyrde parte of the sterres, and cast them to the erth.

And the dragon stode before the woman, whiche was redye to be delyuered: for to deuoure her chylde as sone as it were borne. And she brought forth a manchylde, which shulde rule all nacions with a rodde of yron. And her sonne was taken vp vnto god, and to his seate. And the woman fledde into wyldernes where she had a place prepared of God, that they shulde fede her there a thousande. .ij. hundred and sixty dayes.

And there was a great batayle in heuē, Michael and his angels fought with the dragon and the dragon fought and his aungels, and preuayled not: neither was their place found any more in heuen. And the great dragon that olde serpent called the deuyll, and Sathanas was cast out, which deceyueth all the worlde. And he was caste in to the erthe, and his aungels were cast out also.

And I herde a loude voyce, sayinge: in heuen is nowe made saluacion, and strengthe and the kyngdom of our God, and the power of his annoynted. For he is cast downe which accused them before God daye and nyght. And they ouercame him by the bloud of the lambe and by the worde of their witnes, and they loued not theyr lyues vnto the dethe. Therfore reioyce heuens, and ye that dwell in them. Woo to the inhabitauntes of the erth, and of the see: for the deuyl is come downe vnto you which hath great wrath, because he knoweth he hath but a shorte tyme.

And when the dragon sawe, that he was caste vnto the erthe, he pursued the woman, whiche broughte forthe the man chylde. And to the woman were gyuen two wynges of a great egle, that she myght flee in to the wyldernes, in to her place, where she is norysshed for a tyme, tymes, and halfe a tyme, from the presence of the serpent. And the dragon caste out of his mouthe water after the woman as it had ben a ryuer, because she shulde haue ben caught of the floode. And the erthe holpe the woman, and the erth opened her mouthe and swalowed vp the ryuer, which the dragon cast out of his mouth. And the dragon was wroth with the woman: and went and made warre with the remnaunt of her seed, whiche kepe the commaundementes of God, and haue the testimonye of Jesu Christ. And I stode on the see sande.

¶ The beaste ryseth oute of the see with seuen heades and ten hornes. An other beaste commeth out of the earth with two hornes.

CAPI. XIII.

AND I sawe a beest ryse out of the see, hauynge seuen heedes, and tenne hornes, and vpon his hornes tene crownes, and vpon his heed, the name of blasphemye. And the beest which I sawe, was lyke a cat of the mountayne, and his fete was as the fete of a beare, and his mouth as the mouthe of a lyon. And the dragon gaue hym his power & his seate, and greate auctorite: and I sawe one of his heedes as it were wounded to deth and his deedly wounde was healed. And all the worlde wondred at the beest, & they worshypped

shypped the dragon whiche gaue power vnto the beest, and they worshypped the beest, saynge who is lyke vnto the beest? who is able to warre with him?

And there was gyuen vnto him a mouthe, that spake great thynges and blasphemyes, and power was gyuen vnto him to doo.xlij. monethes. And he opened his mouthe vnto blasphemye agaynste God, to blaspheme his name and his tabernacle, and them that dwel in heuen. And it was giuen vnto him to make warre with the saynctes, & to ouercome them. And power was gyuen hym ouer all kynredes tonge and nacion, and all that dwel vpon the erth worshipt him, whose names are not writ ten in the boke of life of the lambe, which was kylled from the begynnynge of the worlde. If any mā haue an eare, let him heare. * He that leadeth in to captiuite, shal go in to captiuitie: * he that kylleth with the swerde, must be killed with a swerde. Here is the patience and the fayth of the saynctes.

And I beheld an other beest commyng vp out of the erth, and he had two hornes lyke a lambe, and he spake as did the dragon. And he dyd all that the fyrst beest could in his presence, and he caused the erth, and them which dwell therin, to worshyp the first beest, whose deedly wounde was healed. And he dyd great wonders, so that he made fyre come downe from heuen in the syght of men. And deceyued them that dwelte on the erthe by the meanes of those signes whiche he had power to do in the syghte of the beest, sayinge to them that dwelte on the erth: that they shulde make an ymage vnto the beest, whiche had the wounde of a swerde, and dyd lyue.

And he had power to gyue a spirite vnto the ymage of the beest, and that the ymage of the beest shulde speake, and shulde cause that as many as wolde not worshyp the ymage of the beest shulde be kylled. And he made all bothe small and greate, ryche and poore, free and bonde, to receyue a marke in their ryght handes, or in their foreheedes. And that no man might bye or sell, saue he that had the marke or the name of the beest, either the nombre of his name. Here is wysdom. Let him that hath wytte count the nombre of the beest. For it is the nombre of a man, and his nombre is syxe hondred, thre score and sixe.

¶ The lambe standeth vpon the mounte Sion, and the vndefyled congregacion with him: The aungell exhorteth to the feare of God and telleth of the fall of Babylon.

CAPI. XIIII.

AND I loked, and lo a lambe stode on the mount Sion, and with him an. C. and xliij. thousande hauynge his fathers name wrytten in their foreheedes. And I herde a voyce frome heuen as the sounde of manye waters, and as the voyce of a great thonder. And I herde the voyce of harpers harpynge with their harpes. And they songe as it were a newe songe, before the seate, and before the four beestes, and the elders, and no man could learne that songe, but the houdred and fourte and fortye thousande, whiche were redemed frome the erthe. These are they whiche were not defyled with women, for they are virgyns. These folowe the lambe whyther so euer he goeth. These were redemed from men, beinge the fyrst frutes vnto God, and to the lambe, and in their mouthes was founde no gyle. For they are without spotte before the trone of God.

And I sawe an aungell flee in the myddes of heuen, hauynge an euerlastyng Gospell, to preache vnto them that dwell on the earthe, and to all nations, kynredes, and tonges and people, saynge with a loude voyce: Feare God, and gyue honour to hym, for the houre of his iudgement is come: and worshyp him, that made heuen and earthe, and the see, and fountaynes of water. And there folowed an other aungell, sayinge: * Babylon is fallen is fallen that greate cyte, * for she made all nations drynke of the wyne of her fornicacion.

And the thyrd aungel folowed them saying with a loude voyce: If any man worshyp the beest and his ymage, and receyue his marke in his forhed, or on his hande, the same shall drynke the wyne of the wrath of God, which is poured in the cup of his wrath. And he shall be punysshed in fyre and brymstone, before the holy aungels, and before the lambe.

And the smoke of their torment ascended vp euermore. And they haue no rest day nor nyght which worshyp the beest and his ymage and and who so euer receyueth the print of his name. Here is the patience of saynctes. Here are they that kepe the commaundementes and the fayth of Iesu.

And I herd a voyce from heuen, saying vnto me: write. Blessed are the dead, which dye in the Lorde, euen so sayth the spirite that they maye rest from their laboures, but their workes shall folowe them.

And I loked, and beholde a white cloude, and vpon the cloude one sittynge lyke vnto the sonne of man, hauynge on his head a golden crowne, and in his hande a sharpe sickle. And an other aungell came out of the temple cryinge with a loude voyce to him that sate on the cloude. * Thrust in thy sickle and repe, for the tyme is come to repe, for the corne of the earthe is rype. And he that sate on the cloude, thrust in his sickle on the erth, and the erth was reped.

And an other aungell came out of the temple, which is in heuen, hauynge also a sharpe sickle. And an other aungell came out frome the aulter, which had power ouer fyre, and cryed with a loude cry to him that had the sharpe sickle, and sayd: thrust in thy sharpe sickle, and gather the clusters of the erth, for her grapes are rype. And the aungell thrust in his sickle on the erth, and cut downe the grapes of the vyneyarde of erth, & cast in to them in to the great wynefat of the wrath of God, and the wynefat was troden without the cyte, and bloude came out of the fat, euen vnto

the holie bridles by the space of a thousande and syxe hundred furlonges.

¶ The seuen seuen Angels, hauynge seuen vyals full of wrath.

CAPI. XV.

A And I sawe an other signe in heauen, great and meruaylous, seuen aungels hauynge the seuen laste plages, for in them is fulfylled the wrathe of God. And I sawe as it were a glassye see, mengled with fyre, and them that had gotten victory of the beest, and of his ymage, and of his marke, and of the nombre of his name, stande on the glassye see, hauyng the harpes of God, and they song the songe of Moses the seruaunt of God, and the songe of the lambe: sayinge: Great and meruaylous are thy woorkes, ✣ Lorde God almyghty, iust and true are thy wayes kynge of saynctes. B Who shall not feare o Lorde, and glorify thy name? For thou only art holy, and all gentiles shal come and worship before the, for thy iudgementes are made manifest.

a Deut. 32. Apoc. 16. b

And after that I loked, and beholde the C temple of the tabernacle of testimonye was open in heuen, and the seuen aungelles came out of the temple, whiche had the seuen plages, clothed in pure and bright lynnen, and hauynge theyr breestes gyrded with golden gyrdels. And one of the foure beestes gaue vnto D the seuen aungelles seuen golden vyalles full of the wrathe of God, whiche liueth for euer more. And the temple was full of the smoke of the glory of God, and of his power, and no man was able to entre in to the temple, tyll the seuen plages of the seuen aungels were fulfylled.

¶ The Aungelles poure oute theyr vyalles full of wrath.

CAPI. XVI.

A And I herd a great voyce out of the temple sayinge to the seuen aungels: Go your wayes, poure out your vyalles of wrathe vpon the erth. And the fyrst went and poured out his vyall vpon the erth, and there fel a noysome and a sore botche vpon the men whiche had the marke of the beest, and vpon them whiche worshypped his ymage. And the seconde aungell shed out his vyall vpon the see, and it turned as it were in to the bloud of a dead man: and euery lyuynge thyng dyed in the see. And the thyrde aungell shed oute his vyall vpon the ryuers and fountaynes of waters, and they turned to bloude. And I herde B an aungel saye: Lorde whiche art and waste, thou art ryghtous and holy, because thou hast gruen such iudgementes, for they shed out the bloud of saynctes and prophetes, and therfore hast thou giuen them bloud to drinke, for they are worthye. And I herde an other out of the aulter say: euen so Lorde God almighty true and ryghteous are thy iudgementes.

And the fourth aungel poured out his vyall on the sunne, and power was giuen vnto him to burne men with heate of fyre. And the men rage d in great heat, & spake euyll of the name of god, whiche hath power ouer those plages, and they repented not, to giue him glory. And the fyfte aungell poured oute his vyall vpon the seat of the beest, and his kyngdome were darke, and they gnewe theyr tonges for sorow and blasphemed the God of heuen for sorow and payne of theyr sores, and repented not of theyr dedes.

And the syxte aungell poured out his vyall C vpon the great ryuer Euphrates, and the water dryed vp, that the wayes of the kynges of the East holde be prepared. And I sawe three vncleane spirites, lyke frogges come out of the mouthe of the dragon, and out of the mouthe of the beest, and out of the mouth of the false Prophete. For they are the spirites of deuyls woorkynge myracles, to go out vnto the kynges of the erth, and of the hole worlde, to gather them to the batayle of that great daye of God almighty. ✣ Beholde I come as a theefe. Happye is he that watcheth and keepeth his garmentes, leest he be founde naked, and men se his fylthynes. And he gathered them togyther in to a place called in the Hebrue tonge Armagedon.

Mat. 24. 1. Petri. 4. 1. Thess. 5.

And the seuenth aungell poured out his vyall in to the ayre. And there came a voyce oute of heuen frome the seate, sayinge: it is done. And there folowed voyces, thonderynges, and lyghtenynges, and there was a greate erthquake, suche as was not sythens men were vpon the erthe, so mighty an erthquake and so greate. And the greate cytye was deuyded in to three partyes, and the cityes of all nations fell. And greate Babylon came in remembraunce before God, to giue vnto her the cup of the wyne of the fearcenes of his wrathe. Euery yle fled awaye, and the mountaynes were not founde. And there fell a great hayle as it had ben talentes out of heuen vpon the men, and the men blasphemed God: because of the plage of the hayle, for it was great and the plage of it sore.

¶ He declareth the woman sytting vpon the beast with ten hornes.

CAPI. XVII.

A And there came one of the seuen aungelles, whiche had the seuen vyalles: and talked with me, saynge vnto me: come, I wyll shewe the the iudgement of the great hoore that sytteth vpon many waters, with whom haue committed fornication, the kynges of the erthe, so that the inhabiters of the earthe are dronken with the wyne of her fornication. And he caried me awaye in to the wyldernes in the spirite. And I sawe a woma syt vpon a rose coloured beest, ful of names of blasphemye, whiche had ten hornes. And the woman was araied in purple and rose colour and decked with golde, precyous stone, and pearles, and had cup of golde in her hande ful of abominations and fylthynesse of her fornication. And in her forhed was a name written B a mysterye, greate Babylon the mother of

hooredome

hordome and abhominacions of the erth. And I sawe the woman dronken with the blonde of saynctes, and with the blonde of the wytnesses of Jesu. And when I sawe her, I wondred with great meruayle.

And the aungell sayd vnto me: Wherfore meruaylest thou? I wyl shewe the, the mysterye of the woman, and of the beest that beareth her, whiche hath seuen heedes, and tenne hornes. The beest that thou sawest, was, and is not, and shall ascende oute of the botomlesse pyt, and shal go in to perdicion, and they that dwell on the erth shal wonder, whose names are not wrytten in the boke of lyfe from the begynnyng of the worlde, when they beholde the beest, that was and is not, and here is a mynde that hathe wysdome.

L The seuen heedes are seuen mountaynes, on whiche the woman sytteth: they are also seuen kynges. Fyue are fallen, and one is, and an other is not yet come. When he commeth he muste continue a space. And the beest that was and is not, is euen the eyght, and is one of the seuen, and shal go in to destruction. And the ten hornes whiche thou sawest, are ten kynges, whiche haue receyued no kyngdome, but shall receyue power as kynges at one houre with the beest. These haue one mynde, and shall gyue their power and strength vnto the beest. These shall fyght with the lambe, and the lambe shall ouercome them: * For he is Lorde of Lordes, and kynge of kynges, & they that are on his syde, are called, and chosen, and faythfull.

* 1. Tim. vi.

And he sayd vnto me: the waters whiche thou sawest where the hoore sytteth, are people, and folke, and nations, and tonges. And the ten hornes, whiche thou sawest vpon the beest, are they that shall hate the hoore, and shall make her desolate and naked, and shall eate her fleshe, and burne her with fyre. For God hathe put in their hertes to fulfyll his wyll, and to do with one consent, for to gyue her kyngdome vnto the beest, tyll the wordes of God be fulfylled. And the woman whiche thou sawest, is that great cyty, which reigneth ouer the kynges of the erth.

¶ The louers of the worlde are sory for the fall of Babylon, but they that be of God haue cause to reioyce for her destruction.

CAPI. XVIII.

A Nd after that, I sawe an other aungell come from heuen, hauynge greate power, and the earthe, was lyghtened with his bryghtnes. And he cryed myghtyly with a stronge voyce, sayenge: * Great Babylon is fallen, is fallen: and is become the habitacion of deuyls, and the hold of al foule spirites, and a cage of all vncleane and hatefull byrdes, for all nations haue dronken of the wyne of the wrathe of her fornicacyon. And the kynges of the earthe haue committed fornicacion with her, and her merchaunts are waxed ryche, of the abundaunce of her pleasures.

* Esay. xxi. f Jeremye. li. a

And I herde an other voyce from heuen, saye: come awaye from her (my people) that ye be not partakers in her synnes, that ye receyue not of her plages. For her synnes are gone vp to heuen, and God hath not remembred her wyckednes. Rewarde her euen as she rewarded you, and gyue her double accordynge to her workes. and powre in double to her in the same cuppe whiche she fylled vnto you. And as moche as she glorifyed her selfe, and lyued wantonly, so moche powre ye in for her of punyshement and sorowe, for she sayde in her selfe: * I sytte beynge a quene, and am no wydowe, and shall se no sorowe. Therfore shall her plages come at one daye, deth, and sorowe, and honger, and she shall be brent with fyre: for stronge is the Lorde God whiche iudgeth her. B * Es. xlvii. g L

And the kynges of the earthe shall bewepe her and waile ouer her, whiche haue committed fornication with her, and haue lyued wantonly with her, when they shall se the smoke of her burnyng, and shall stande afarre of for feare of her punyshement, sayenge: * Alas, alas that greate cyty Babylon, that myghty cyty: for at one houre is her iudgement come. And the merchaunts of the erth shall wepe and waile in them selues, for no man wyll buye their ware any more, the ware of golde and syluer, and precious stones, nether of pearle, and raynes, and purple, and scarlet, and all thynne wodde, and all maner vesselles of yuorye, and all maner vesselles of most precyous wodde, and of brasse, and yron, and cynamon, and odours, and oyntmentes, and frankencense, and wyne, and oyle and fyne flour, and whete, beestes, and shepe, and horses and charettes, and bodyes and soules of men. * Jerem. li. g

And the apples that thy soule lusted after are departed from the. And all thynges which were delycate, and gaddant in pryce are departed from the, and thou shalte fynde them no more. The marchauntes of these thynges whiche were waxed ryche, shall stande afarre of from her, for feare of her punyshement of her, weppynge and waylynge, and sayenge: * Alas, alas, that greate cyty, that was clothed in raynes and purple, and scarlet, and decked with golde, and precious stones, and pearles: for at one houre so greate ryches is come to nought. * Jerem. li. h L

And euery shyppe gouernour, and all they that occupyed shyppes, and shypmen which worke in the see, stode afarre of, & cryed, when they sawe the smoke of her burnynge, sayenge: what cyte is lyke vnto this great cyte? And they caste dust on their heedes, and cryed weppynge, and waylynge, and sayde: * Alas, alas, that great cyte, wherin were made ryche all that had shyppes in the see, by the reason of her costlynes, for at one houre is she made desolate. * Jer. li. d L

Reioyce ouer her thou heuen, and ye holy Apostles and prophetes: for God hath gyuen your iudgement on her. And a mighty aungel toke vp a stone like a great mylstone, and cast it in to the see, sayenge: with suche violence

H iij. shal

C shall that greate cite Babylon be caste, and
shal be founde no more. And the voyce of harpers,and musicions,and of pypers,and trompetters shall be herde no more in the: and no craftes man of what so euer craffte he be, shall be founde any more in the. And the sounde of of a mylle shal be herde no more in the,and the voyce of the brydgrome and of the bryde shall be herde no more in the, for thy marchauntes were the greate men of the erth. And with thyne enchauntement were disceyued all nacions: and in her was founde the bloude of the prophetes,and of the sayntes, and of all that were slayne vpon the erth.

¶ Prayse or thankes are gyuen vnto God for iudgynge the whore,and for auengynge the bloude of his seruauntes. The Angell will not be worshipped. The foules and bydes are called to the slaughter.

CAPI. XIX.

A Nd after that I herd the voyce of moch people in heauen, sayinge: Alleluya. Helthe and glory and honour and power to the Lorde our God,for true and rightous are his iudgementes,for he hath iudged the great hoore whiche dyd corrupt the erathe with her fornication, and hathe auenged the bloude of his seruauntes of her hande.And agayn they sayd: Alleluya.And smoke rose vp for euermore. And the xxiiij elders, and the foure beestes fell downe,and worshipped God that sate on the seate, sayinge: Amen, Alleluya.And a voyce came forth of the seate,saynge: prayse oure Lorde God all ye that are his seruauntes, and ye that feare hym bothe small and great.

And I herd the voyce of moche people,euen as the voyce of many waters, & as the voyce of strong thonderynges, sayinge: Alleluya, for God omnipotent raygneth. Let vs be glad & reioyce and gyue honour to him: for the mariage of the lambe is come,and his wife made her selfe redye.And to her was graunted,that she shoulde be arayed with pure and goodly raynes. For the raynes is the ryghteousnes of sayntes. And he sayde vnto me, * happye are they whiche are called to the lambes supper. And he sayd vnto me: these are the true sayinges of God.And I fell at his fete,to worshyp him. And he sayde vnto me, se thou do it not. For I am thy felowe seruaunt,and one of thy brethren, and of them that haue the testimonye of Jesu. Worshyp God. For the testimony of Jesu is the spirite of the prophesye.

And I sawe heuen open,and beholde a white horse,and he that sate vpon him was faithful and true, and in ryghteousnes dyd iudge and make batayle. His eyes were as a flambe of fyre: and on his heed were manye crownes: and he habde a name wrytten, that no man knewe but he hym selfe. * And was clothed with a vesture dypte in bloude, and his name is called the worde of god.And the soudiours whiche were in heauen, folowed hym vpon whyte horses, clothed with whyte and pure raynes: & out of his mouth went out a sharpe swerde, that with it he sholde smyte the heithen. * And he shall rule them with a rod of yron,and he trode the wynefat of fearfulnes and wrath of almyghty God.And hath on his vesture and on his thygh a name wrytten: kynge of kynges,and Lorde of Lordes.

And I sawe an aungell stande in the sunne, and he cryed with a loude voyce, sayinge to all the foules that flee by the myddes of heuen, come and gather youre selues togyther vnto the supper of the greate God, that ye maye eate the flesshe of kynges and of bygge captaynes,and the flesshe of myghty men,and the flesshe of horses, and of them that sytte on them,and the flesshe of all free men and bond men,and of small and great. And I sawe the beest and the kynges of the earthe, and their warryours gathered togyther to make batayl agaynste hym that sate on the horse, and agaynst his souldyours.

And the beest was taken & with him that false prophete that wrought myracles before him, with which he disceyued them that receyued the beestes marke, and them that worshipped his ymage. These bothe were caste in to a ponde of fyre burnynge with brymstone: and the reste were slayne with the swerde of hym that sate vpon the horse,whiche proceded out of his mouthe,and all the foules were stuffed with their flesshe.

¶ The dragon is bounde for a thousande yeres & the dede aryse,and receyue iudgement.

CAPI. XX.

A Nd I sawe an aungel come downe frō heuen,hauynge the keye of the botomlesse pytte, and a greate chayne in his hande. And he toke the dragon that olde serpent which is the deuyl and Satanas,and he bounde him a thousande yeres, and caste hym in to ỹ botomlesse pyt, and he bound him, and set a seale on hym, that he sholde disceyue the people no more,tyll the thousande yeres were fulfylled. And after that he muste be loosed for a tyme a season.

And I saw seates and they sate vpon them, and iudgement was gyuen vnto them: and I sawe the soules of them that were beheeded for the wytnes of Jesu, and for the worde of God,which had not worshipped the beest,neyther his ymage, neyther had taken his marke vpon their foreheedes,or on their handes, and they lyued,and reygned with Christe a thousande yeres: but the other of the dede men lyued not agayne, tyll the thousande yeres were fynished. This is that fyrst resurrection. Blessed and holy is he that hath parte in the fyrst resurrection. For on suche shall the second dethe haue no power, for they shall be the preestes of God and of Christ, and shall raygne with hym a thousande yeres.

And when the thousande yeres are expyred, Satan shall be loosed out of his prison, and shall go out to disceyue the people, which are in the foure quarters of the erth Gog and Magog, to gather them togyther to battayle, whose

* Mat. xxvi. Luke xxii.

☞ The aungell refuseth to be worshipped.

* Esa. lxiij.

* By this swerde is vnderstanded ỹ worde of God, as is sayd. Esay. xlix. Heb. iiij. Apo. i. ii. xix.

* Psal. ii.

Ezech. xxxviij. and xxxix.

whose noumbre is as the sande of the see: and they went vp in the playne of the earthe: and compased the tentes of the sayntes about, & the beloued cytie. And fyre came downe from God, out of heauen, and deuoured them: and the deuyll that deceyued them, was cast into a lake of fyre and brymstone, where the beast and the false Prophete were, and shalbe tormented daye and nyght for euermore.

And I sawe a great whyte seate, and hym that sate on it, fro whose face fled awaye bothe the earthe and heauen, and their place was no more founde. And I sawe the ded, both great and small stonde before God: And the bokes were opened, And an other booke was opened, which is the boke of lyfe, and the ded were iuged of those thinges which were wrytten in the bookes accordinge to their dedes: and the see gaue vp her ded, which were in her, and deathe and hell deliuered vp the ded, whiche were in them: and they were iudged euery man accordynge to his dedes. And deathe and hell were cast into the lake of fyre. This is the seconde deathe. And who so euer was not founde wrytten in the boke of lyfe, was cast into the lake of fyre.

¶ In this Chapter is described the newe and spirituall Jerusalem.

CAPI. XXI.

A And I sawe a newe heauen, and a newe earthe. For the fyrste heauen, and the fyrst earthe were vanyshed awaye, and there was no more see. ✣ And I Johñ sawe that holy cytie newe Jerusalem come downe from God out of heauen prepared as a bryde garnyshed for her husbande. And I herde a great voyce out of heauen, sayenge: beholde the tabernacle of God is with men, and he will dwell with them. And they shall be his people, and God him selfe shalbe with them and be their God. ✣ And God shall wype awaye all teares from their eyes, And there shalbe no more death, neyther sorowe, neyther crienge, neyther shall there be any more payne, for the olde thinges, are gone. And he that sate vpon the seate, sayde. ✣ Beholde I make all thinges newe. ✣ And he sayde vnto me: wryte, for these wordes are faythfull and true.

And he sayde vnto me: it is done, I am Alpha and Omega, the begynnynge and ende I will gyue to hym that is a thrust of the well of the water of lyfe, freely. He that ouercommeth, shall inherite all thinges, and I will be his God, and he shalbe my sonne. But the fearefull and vnbeleuinge, and the abhominable, and murtherers, and horemongers, & sorcerers, and ydolaters, and all lyars shall haue their parte in the lake whiche burneth with fyre and brymstone, which is the seconde death.

And there came vnto me one of the. vii. Angels whiche hadde the. vii. vyals full of the. vii. last plages: and talked with me, sayenge: come hyther, I will shewe the the bryde, the lambes wyfe. And he caryed me away in the spirite to a great and hyghe mountayne, and he shewed me the great cytie, holy Jerusalem descendynge oute of heauen from God, hauyng the brightnes of God. And her shyning was lyke vnto a stone moste precious, euen a Jaspar cleare as Crystall: and hadde walles great and hyghe, and had. xii. gates, and at the gates. xii. Aungels: and names wrytten, which are the. xii. trybes of Israel: on ✣ east parte, iii. gates: and on the Northsyde. iii. gates and towardes the South. iii. gates, & from the west. iii. gates: and the wall of ✣ cytie had. xii. foundations, and in them the names of the lambes. xii. Apostles.

And he that talked with me, had a golden rede to measure the cytie with, and the gates therof and the wall. And the citie was buylt iuj. square and the length was as large as ✣ bredth of it, and he measured the cytie with the rede. xii. M. furlonges: and the lenght & the bredth, and the heygth of it, were equal. And he measured the wall therof, an. cxliiij. cubytes: the measure that the aungell hadde was after the measure that man vseth. And the buyldinge of the wall of it was of Jaspar. And the cytie was pure golde lyke vnto cleare glasse, and the foundations of the wal of the cytie were garnyshed with all maner of precious stones. The fyrst foundacion was Jaspar, the seconde Saphyre, the third a Calcedony, the fourth an Emeralde: the fyfte Sardonix: the sixte Sardeos: the. vii. Crysolyte: the eyght Berall: the. ix. a Topas: the. x. a Crysoprasos: the. xi. a Jacynte: the. xii. an Amatist.

The. xii. gates, were. xii. pearles, euery gate was of one pearle, and the strete of the cytie was pure golde, as thorowe shyninge glasse. And there was no temple therin. For the Lorde God almyghtye and the lambe are the temple of it. ✣ And the cytie hath no nede of the sonne neyther of the mone to lyghten it. For the brightnes of God dyd lyght it: & the lambe was the lyght of it. And the people which are saued shal walke in the lyght of it: and the kynges of the earth shall bryng their glorye vnto it. ✣ And the gates of it are not shut by day. For there shalbe no nyght there. And there shall entre into it none vncleane thynge: neyther what so euer worketh abhommacion or maketh lyes: but they only whiche are wrytten in the lambes boke of lyfe.

¶ The ryuer of the water of lyfe, the fruytefulnes and lyght of the cytye of God. The Lorde gyueth ere his seruauntes warnynge of thynges to come, the angell will not be worshypped. To the worde of God maye nothyng be added nor taken there from.

CAPI. XXII.

A And he shewed me a pure ryuer of water of lyfe cleere as Crystall: proceedyng out of the seate of God & of the lambe. In the myddes of the strete of it, and of eyther syde of the ryuer was there wode of lyfe: whiche bare. xii. maner of frutes: and gaue frute euery moneth: and the leues of the wod serued

ſerued to beale the people with. And there ſhalbe no moze curſe, but the ſeate of God and the lambe ſhalbe in it: and his ſeruaun-
D tes ſhall ſerue him. And they ſhall ſe his face,
* Esaye.xl.c. and his name ſhalbe in their foꝛheddes. * And there ſhall be no nyght there, and they
nede no candell, neyther lyght of the ſunne: foꝛ the Lorde gyueth them lyght, & they ſhall
raygne foꝛ euermoꝛe.

And he ſayde vnto me: theſe ſayenges are
faythfull and true. And the Loꝛde God of
Sayntes and Pꝛophetes ſent his aungell to
ſhewe vnto his ſeruauntes, the thynges whi-
che muſt ſhoꝛtly be fulfylled. Behold I come
ſhoꝛtly. * Happy is he þ keepeth the ſayeng of
* Apoc.22.d the propheſy of this boke. I am Iohn which
ſawe theſe thinges and herde them. And whē
I had herde and ſene, * I fell downe, to woꝛ-
C
* Apo.22.c ſhyp before the fete of the aungel which ſhe-
wed me theſe thinges. And he ſayde vnto me,
ſe thou do it not, foꝛ I am thy felow ſeruaũt,
and the felow ſeruaunte of thy bꝛethren the
Pꝛophetes and of them whiche kepe the ſay-
enges of this boke. But woꝛſhyp God.

And he ſayde vnto me: ſeale not the ſayen-
ges of the propheſy of this boke. Foꝛ þ time
is at hande. He that hathe euyll, let him be
euyll ſtyll: and he which is fylthy, let him be
fylthy ſtyll: and he that is ryghteous, let him
be more righteous: and he that is holye, let
him be more holy. And beholde I come ſhoꝛt-
ly, and my rewarde with me, to gyue euerye
man accoꝛdinge as his woꝛke ſhall be. I am Al
pha and Omega, the begynnyng and the ende
the firſt and the laſt. Bleſſed are they that do
his commaundementes, that their power may
be in the tree of lyfe, and maye entre thoꝛow
the gates into the cytie. * Foꝛ without ſhall
be dogges, and whaũpterers, and hoꝛemõgers
and murtherers, and ydolaters, and who ſo
euer loueth oꝛ maketh leaſynges.

I Jeſus ſent myne aungell, to teſtifye vnto
you theſe thinges in the congregations. I am
the roote and the generation of Dauid, and
the bꝛight moꝛnynge ſtarre. And the ſpyrite &
the bryde ſayde, come. And let him that hea-
reth, ſaye alſo, come. * And let him that is a
thyrſt, come. And let who ſo euer wil, take of
the water of lyfe freely.

I teſtifye vnto euery man that heareth the
woꝛdes of the propheſy of this boke: * yf any
man ſhall adde vnto theſe thinges, God ſhall
adde vnto hym the plages that are written in
this boke. And yf any man ſhall mynyſhe of
the woꝛdes of the boke of this pꝛopheſy, God
ſhall take awaye his parte out of the boke of
lyfe, and out of the holy cytie, and frome the
thinges whiche are written in this boke. He
whiche teſtifyeth theſe thinges ſayethe:
be it, I come quyckely, A M E N.
Euen ſo come Loꝛde Jeſu.
The grace of oure
Loꝛde Je-
ſu
Chꝛiſt be with you all.
A M E N.

? ? * ? ?

¶ The ende of the newe Teſtament.

* Esa.xlix. Apo.22.b

D

* Esay.lv. Joha.vii.

* Deut.iiii. and.xii.d. Pꝛou.xxx.

¶ This is the Table wherin ye shall fynde the Epistels and the Gospels after the vse of Salisbury.



For to fynde them the soner: so shall ye seeke after these Capitall letters by name: A. B. C. D. which stande by the fyde of this boke, alwayes. On or vnder the letter there shall ye fynde a crosse ✠ where the Epistle or the Gospell begynneth, And where the ende is, there shall ye fynde an half crosse ☩

¶ And the first lyne in this table alwaye is the Epistle, and the seconde lyne is alwaye ℣ Gospel.

¶ On the firste Sondaye in the Aduent.

This also we know. Rom.xiii.D
When they drewe nyghe. Mat.xxi.A

On the Wensdaye.

Be patient therfore brethren. Jaco.v.B
The begynninge of the Gospell. Mar.i.A

On the Frydaye.

Esaie the. ii. Chapter. A
In those dayes Johñ. Mat.iij.A

¶ On the seconde Sondaye in the Aduent.

What so euer thynges are written. Ro.xv.A
And there shalbe sygnes. Luc.xxi.C

On the wensdaye.

Zacharie the. viij. Chapter. A
Verely I saye vnto you. Mat.xj.B

On the Frydaye.

Esaie the. lxv. Chapter. C
Johñ bare witnes of him. Johñ.i.B

¶ On the thirde Sondaye in the Aduent.

Let men this wyse estyme vs. i.Cor.iiii.A
When Johñ beynge in prison. Mat.xi.A

On the wensdaye.

Esaye the. ij. Chapter. A
And in the. vi. moneth the. Lu.i.C

On the Frydaye.

Esaie the. xi. Chapter. A
Mary arose in those dayes. Lu.i.D

¶ On the fourth Sondaye in the Aduent.

Reioyce in the Lorde alwaye. Philip.iiij.A
And this is the record of Johñ. Johñ.i.A

On the wensdaye.

Joel the. ij. and. iij. Chapter. D
And this rumor of him went. Lu.vij.C

On the Frydaye.

Zacharie the. ij. Chapter. D
Take hede, beware of the leuen. Mar.viij.B

¶ In the Christmas euen.

Paul the seruaunt of Jesus. Rom.i.A
When his mother mary was. Mat.i.C

In the Christmas nyght at the first Masse.

For the grace of God. Tit.ij.C
It folowed in those dayes. Lu.ij.A

At the. ij. Masse.

But after that the kyndnes. Tit.iij.B
The shepeherdes sayde one to. Lu.ij.C

At the. iij. Masse.

God in tyme past dyuerse. Hebr.i.A
In the begynninge was Johñ.i.A

¶ On Saint Stenens daye.

Steuen full of faith and power. Act.vi.C
Wherfore beholde I sende. Ma.xxiij.D

On Sayne Johñ Euangelist.

Ecclesiast. the. xv. Chapter. A
Folowe me, Peter turned. Johñ.xxi.F

On the childermasse daye.

And I loked, and lo a lambe. Apoc.xiiij.A
Lo the aungell of the Lorde. Mat.ij.C

¶ On the Sondaye after Christmasse.

And I saye that the heyre as. Gal.iiij.D
And his father and mother. Lu.ij.C

¶ On the Newe yeres daye.

For the grace of God that. Tit.ij.C
And when the eyght daye was. Lu.ij.C

¶ On the twelfe euen.

For the grace of God that. Tit.ij.C
When Herode was dead. Mat.ij.D

¶ On the twelfe daye.

Esaie the. lx. Chapter. A
When Jesus was borne. Mat.ij.A

¶ On the firste sondaye after the twelfe day.

Esaie the. lx. Chapter. A
The nexte daye, Johñ saw. Johñ.i.D

¶ On the seconde Sondaye after the twelfe daye.

I beseche you therfore brethren. Rom.xij.A
And when he was. xij. yere olde. Lu.ij.F

On the wensdaye.

Brethren my herres desyre. Rom.x.A
When Jesus had herde that. Mat.iiij.B

On the Fryday.

Let euery soule submyte him. Rom.xiij.A
And Jesus retourned by the. Lu.iij.C

¶ On the thirde Sondaye after the twelfe day.

Seynge that we haue dyuers. Rom.xij.B.
And the thirde daye was the. Johñ.ij.A

On the wensdaye.

This is a true sayenge, and by. i.Tim.i.C
And he departed thence: and. Mat.ix.A

On the Frydaye.

For I knowe, and surely beleue. Rom.xiiij.C
And he came into Capernaum. Lu.iiij.C

¶ On the fourth Sonday after the twelfe daye.

Be not wyse in your owne opi. Rom.xij.D
When Jesus was come downe. Mat.viij.A

On the wensdaye.

I beseche you brethren for. Rom.xv.B
And he entred agayne into Mat.ix.A

On the Fryday.

Are ye not ware that ye are. i.Cor.iij.C
And Jesus went about all. Mat.iij.D

¶ On the fyfte Sondaye after the twelfe daye.

Owe nothinge to any man. Rom.xiii.C
And he entred into a shyp. Mat.viij.C

On the wensdaye.

As concerninge the thinges. i.Cor.xij.A
It chaunced as they went on. Lu.v.C

On

On the Frydaye.

Let euery man abyde in the. i. Cor. vij. D
And they brought children. Mat. i. D

¶ On the. vi. Sondaye after the twelfe daye.

Septuagesima. Now therfore as elect of. Colos. iij. B
The kyngdome of heauen is. Mat. xxj. D

On the Wensdaye.

I reherse therfore that aboue. i. Tim. j. A
A certayne man had two son. Mat. xxj. D

¶ When the weddynge gold out.

Perceyue ye not how that. i. Cor. x. D
For the kyngdome of heauen. Mat. xx. A

On the Wensdaye.

If our Gospell be yet hyd. ij. Cor. iij. A
And they departed thence, and. Mat. xx. C

On the Frydaye.

Seynge then that we haue. ij. Cor. iij. C
He that is not with me is. Mat. xij. C

¶ On the Sondaye. Ix. Sexagesima. For ye suffer fooles gladly. ij. Cor. xj. C
When moche people were. Lu. viij. A

On the Wensday.

I call God for a recorde vpon. ij. Cor. j. A
And he began agayne to. Mat. xiij. A

On the Frydaye.

Seynge that we knowe. ij. Cor. v. B
When he was trauailed. Luc. xvij. C

¶ On the Sondaye. l. Quinquagesima. Thoughe I speake with the. i. Corin. xiij. A
He toke vnto him the twelue. Lu. xviij. F

On the Wensday.

Ioel the. ij. Chapter. C
Be not discomfited when ye faste be not. Mat. vi. B

On the Frydaye.

Esaie the. lviij. Chapter. A
Ye haue herde how it is sayde. Mat. v. B

¶ On the. j. Sondaye in Lent. Quadragesima. We as helpers therfore. ij. Cor. vj. A
Then was Iesus led awaye. Mat. iiij. A

¶ On the wensdaye in the fourte tymes.

Exodi the. xxxij. Chapter, and. iij. Reg. xix. C
Then answered certayne. Mat. xij. C

On the Frydaye. Embrynge.

Ezechiel the. xviij. Chapter. A
After that there was a feast. i. Johñ. v. A

¶ On the. ij. Sondaye in lent.

Furthermore we beseche. i. Thess. iij. A
And Iesus went thence and. Mat. xv. C

On the wensdaye.

Deuter the. xxj. Chapter. C
And Iesus aleuered to Ierusalem. Mat. xx. C

On the Frydaye.

Genesis the. xxxvij. Chapter. B
Herken an other similitude. Mat. xxi. D

¶ On the. iij. Sondaye in Lent.

Be ye followers of God. Ephe. v. A
And he was a castynge out. Lu. xj. B

On the wensdaye.

Exodi the. xx. Chapter. C
Then came to Iesus the. Mat. xv. A

On the Frydaye.

Numeri the. xx. Chapter. A
Then came he to a cytie of. Johñ. viij. A

¶ On the. iij. Sondaye, halfe Lent.

For it is written that Abraham. Gal. iij. C
After that went Iesus his. Johñ. vj. A

On the wensdaye.

Ezechiel the. xxxvj. Chapter, and Esaie. j. C
And as Iesus passed by, he. Johñ. ix. A

On the Frydaye.

iij. Regum the. xvij. Chapter. C
A certayne man was sicke. Johñ. xj. A

¶ On the fift Sondaye in lent.

But Christ vexynge the vnbe. Heb. ix. C
Which of you can rebuke me. Johñ. viij. F

On the wensdaye.

Leuitici the. xx. Chap. C
It was at Ierusalem the. Johñ. v. D

On the Frydaye.

Hieremie the. xvij. Chap. B
Then gathered the vnge priestes. Johñ. xj. F

¶ On the Palme Sondaye.

Let the same mynde be in. Phil. ij. A
Ye knowe that after. Mat. xxvj. A

On the Wensdaye.

Esaie the. liij. Chapter. D
The feast of swete vnle. Lu. xxij. A

On the good Frydaye.

Exodi the. xij. Chap. A
When Iesus had spoken. Johñ. xviij. A

¶ On Easter euen.

If ye be then risen agayne. Colloss. iij. A
For Sabboth daye at. Mat. xxviij. A

¶ On Easter daye.

Purge therefore the olde. i. Cor. v. C
Mary Magdalen, and. Mar. xvj. A

On the Monday.

Which preachinge was. Act. x. F
And beholde two of them. Lu. xxiij. D

On the Tewsdaye.

Ye men and brethren. Act. xij. D
Iesus him selfe drew nie. Lu. xxiij. F

On the wensdaye.

Ye men of Israel why. Act. ij. C
After that Iesus he wed. Johñ. xx. A

On the Thorsday.

The angell of the Lorde. Act. v. C
Mary stode without at. Johñ. xx. B

On the Frydaye.

For as moche as Christ. i. Pet. iij. C
Then the xi. disciples went. Mat. xxviij. D

On the Saterday.

Wherefore laye a syde all. i. Pet. ij. A
The morowe after. Johñ. xx. A

¶ On the firste Sondaye after Easter daye.

For all that is borne of. i. Johñ. v. A
The same daye at nyght. Johñ. xx. C

On the wensdaye.

If Christ be preached. i. Cor. xv. B
When Iesus was risen. Mat. xvj. B

On the Frydaye.

Obeye them that haue. Heb. xiij. C
And they departed quickely. Mat. xxviij. B

¶ On the seconde Sondaye after Easterdaye.

Christ also suffred for. i. Pet. ij. D
I am a good shepherde. Johñ. x. C

On the wensdaye.

For as moche as ye knowe. i. Pet. j. D
On the morow after. Lu. xxiiij. A

On the Frydaye.

Likewyse then as by. Rom. v. D
Then came the disciples of. Mat. ix. D

¶ On the thirde Sonday after Easterdaye.

Verely beloued I beseche you. i. Pet. ij. C
After a whyle ye shall not se. Johñ. xvj. D

On the wensdaye.

My lytell children, these. i. Johñ. ij. A
There arose a question betwene. Johñ. iij. B

On the Frydaye.

Ye are all the children. i. Thessal. v. A
I am come a lyght into the. Johñ. xij. A

¶ On the fourth Sonday after Easterdaye.

Euery good gyfte, and euery. Jam. j. C
But now go I my waye to. Johñ. xvj. B

On the wensdaye.

Brethren haue not the faith. Jac. ij. A
Holy father kepe in thyne. Johñ. xvij. B

On the Frydaye.

Ye se then how that of iiii. Jac. ij. D
Deare children yet a lytell. Johñ. xiij. D

¶ On the fyfte Sonday in the Crosdayes.

And se that ye be wares of. Jac. j. D
Verely verely I saye vnto. Johñ. xvj. C

On the Mondaye.

Knowledge your faultes one. Jac. v. D
Yf any of you shulde haue a. Lu. xj. A

On the Tewsdaye.

Slaie the. xix. Chapter. D
And Jesus sat ouer against. Mat. xv. D

On the Wensdaye.

The multitude of them that. Act. iij. C
These wordes spake Jesus &c. Johñ. xvij. A

¶ On the assention daye.

In the former treatyse Deare. Act. i. A
After that he appeared. Mat. xvj. C

On the Sondaye after Assention daye.

Be ye therfore discrete and so. i. Pe. iij. B
But when the comforter is. Johñ. xv. D

On the Whitson euen.

It fortuned, whyle Apollos. Act. xix. A
Yf ye loue me kepe my commaū. Johñ. xiiij. B

On the Whitsondaye.

When the fyftye daye was come. Act. ij. A
Yf a man loue me and wil kepe. Johñ. xiiij. C

On the Mondaye.

And he commaunded vs to preache. Act. x. C
God so loued the worlde, that. Johñ. iij. B

On the Tewsdaye.

When the Apostles which we. Act. viij. C
Verely verely I saye vnto you. Johñ. x. A

On the Wensdaye.

Peter stepped forth with the. Act. ij. C
No man can come to me except. Johñ. vi. C

On the Thursdaye.

Then came Philip into a cytie of. Act. viij. A
Then called he the. xij. together. Lu. ix. A

On the Frydaye.

Ye men of Israel heare the. Act. ij. D
And it happened on a certayne. Lu. v. D

On the Saterday.

And the next Sabboth daye. Act. xiij. F
And he arose vp and came out. Lu. iiij. F

¶ On the Trinite Sondaye.

After this I loked, and beholde. Reue. iiij. A
There was a man of the. Johñ. iij. A

¶ Corpus Christi daye.

That which I gaue vnto you. i. Cor. xj. C
For my flesshe is meate in. Johñ. vj. F

¶ On the first Sondaye after Trinite Sondaye.

For God is loue, in thys. i. Johñ. iiij. B
There was a certayne ryche. Lu. xvi. C

On the Wensdaye.

When we opened vnto you the. ij. Pe. i. D
Thinke not that I am. Mat. v. B

¶ On the seconde Sondaye after Trinite Sondaye.

Meruayle not my brethren. i. Johñ. iij. C
A certayne man ordeyned a. Lu. xiiij. D

On the Wensday,

This I saye therfore and testify. Ephe. iiij. D
And when he was come into. Mat. xii. G

¶ On the thirde Sondaye after Trinite Sondaye.

Submit your selues therfore. i. Pet. v. B
Then resorted vnto him all the. Lu. xv. A

On the Wensday.

Notwithstandinge the Lorde. ij. Tim. iiij. D
Agre with thyne aduersary. Mat. v. D

¶ On the fourth Sondaye after Trinite Sondaye.

For I suppose that the afflict. Rom. viij. C
Be ye therfore merciefull as you. Lu. vi. E

On the Wensdaye.

And herby we know that we. i. Johñ. ij. A
And his disciples asked of. Mat. xvij. A

¶ On the fyfte Sondaye after Trinite Sondaye.

In conclusion be ye all. i. Pet. iij. B
It came to passe as the people. Lu. v. A

On the Wensdaye.

I exhorte therfore that about. i. Tim. ij. A
It chaunced on a certayne daye. Lu. viij. C

¶ On the first Sondaye after Trinite Sondaye.

Remember ye not that al. Rom. vi. A
For I saye vnto you except. Mat. v. C

On the Wensdaye.

I wrote not vnto you as. i. Johñ. ij. C
And when he was come. Mat. x. B

¶ On the seuenth Sondaye after Trinite Sondaye.

I will speake grefly because of. Rom. vi. D
In those dayes when there. Mat. xxj. A

On the Wensdaye.

There is then no damnation. Rom. viij. A
In that tyme went Jesus. Mat. xij. A

On the eyght Sondaye after Trinite Sondaye.

Therfore brethren we are. Rom. viij. C
Beware of false prophetes. Mat. vij. C

On the Wensdaye.

But God setteth out his loue. Rom. v. B
Master we sawe one. Mar. ix. F

¶ On the. ix. Sondaye after Trinite Sondaye.

That we shulde not lust after. i. Cor. x. B
There was a certayne ryche. Lu. xvi. A

On the Wensdaye.

Remember ye not how that. Rom. vi. C
He that is faythfull in. Lu. xvi. C

¶ On the. x. Sondaye after Trinite Sondaye.

Ye knowe that ye were. i. Cor. xij. A

And

And when he was come, Lu.xix.f

On the Wensday.

All flesshe is not one maner, i.Cor.xv.C
Take hede to your selues, Lu.xxi.G

¶ On the.vj. Sondaye after Trinite Sondaye.

Brethren as pertayninge, i.C or.xv.A
And he put forth this, Lu.xviij.A

On the Wensday.

Other remember ye not, i.C or.xv.C
He put forth a. Lu.xviij.A

¶ On the.vij. Sondaye after Trinite Sondaye.

Surely trust have we, ij.C orin.iij.B
And he departed agayne, Mat.viij.D

On the Wensday.

For we preache not our, ij.C or.iij.B
Then began he to Mat.xj.C

¶ On the.viij. Sonday after Trinite Sondaye.

To Abraham and his, Gal.iij.C
Happy are the eyes, Lu.x.B

On the wensdaye.

Ye remember brethren, i.Thess.ij.B
Then the Pharises went Mat.xij.A

¶ On the.ix. Sonday after Trinite Sondaye.

I saye walke in the spirite Gala.v.C
And it chaunced as he Lu.xvj.C

On the Wensdaye.

Beare not a straunge yoke ij.C or.vj.C
One of the company sayd Lu.xj.B

¶ On the.x. Sonday after Trinite Sondaye.

If we lyue in the spirite Gal.v.D
No man can serue two Mat.vj.C

On the Wensdaye.

We knowe that the lawe i.Tim.j.B
And it fortuned in Lu.xj.A

¶ On the.xj. Sondaye after Trinite Sondaye.

Wherfore I saye Ephe.iij.C
And it fortuned after Lu.vij.B

On the Wensdaye.

Beware least any man Coloss.ij.B
And he came to Bethsayda Mat.viij.C

¶ On the.xij. Sondaye after Trinite Sondaye.

I therfore which am in Ephe.iiij.A
And it chaunced that Lu.xiij.A

On the Wensdaye.

For yf by the synne of Rom.v.D
When they were come Mat.xxij.D

¶ On the.xiij. Sonday after Trinite Sondaye.

I thanke my God i.C or.i.A
When the Pharises Mat.xxi.D

On the Frydaye.

I beseche you brethren Rom.xv.B
An other parable he Mat.xiij.C

¶ On the.xiv. Sondaye after Trinite Sondaye.

And be ye renued in the Ephe.iiij.C
And he entred into Mat.ix.A

On the Wensdaye.

Therfore brethren stande ij.Thes.ij.D
Then sent Jesus the Mat.xxi.B

¶ On the.xv. Sonday after trinite Sondaye.

Take hede therfore that Ephe.v.C
The kyngdome of heaven Mat.xxij.A

On the Wensdaye.

Thou therfore my sonne ij.Tim.ij.A
When thou makest a Lu.xiiij.C

¶ On the.xvj. Sondaye after Trinite Sondaye.

Finally my brethren Ephe.vi.B
And there was a Joha.iij.B

On the Wensdaye.

Because we knowe i.Thess.i.B
And it fortuned in Lu.vi.B

¶ On the.xvij. Sondaye after Trinite Sondaye.

And I am surely Philip.i.A
Therfore is the kyng. Mat.xviij.C

On the Wensdaye.

Ye and we knowe Rom.iij.C
Verely I saye vnto Mat.xi.C

¶ On the.xviij. Sonday after Trinite Sonday.

Brethren folow me Philip.iij.D
Then went the Pharises Mat.xxij.B

On the Wensday.

For yf by the synne Rom.v.C
When they were come Mat.xvij.D

¶ On the. xviij. Sonday after Trinite Sondaye.

For this cause we Coloss.i.B
And yf he thus spake Mat.ix.C

On the Wensday.

And I wolde not i.C or.x.B
A certayne man had Mat.xxi.C

¶ On the last Sondaye after Trinite Sondaye.

Hieremie the.xxiij. Chap. B
Then Jesus lyft vp Joha.vi.A

¶ On the Wensdaye in the ymbringe weke.

Amos the.ix. Chap. B
And one of the comp. Mat.ix.C

On the Frydaye.

Ezec the.xxxiij. Chap. A
And one of the Pharisies Lu.vij.C

On the Saterday.

For that first tabernacle Heb.ix.A
He put forth this Lu.xiij.B

¶ In the dedication of the churche.

And I Joha sawe Reue.xxi.A
And he entred in Lu.xix.A

¶ Here endeth the Table of the Epistles and Gospels of the Sondaies.

¶ Here after folowe the Epystles and Gospels of the Haynates.

¶ On Sayncte Andrewes daye.

For the delele of the hert Rom.x.C
As Jesus walked by Mat.iiij.C

¶ On Sayncte Nicolas daye.

Ecclesiasti. xliij. C hap. A
For ij. shewyde a certayne Mat.xxv.A

¶ On the Conception of our lady

Mylde

Eccleſi. xxiiij. Chap. C
This is the boke of Mat.i.A
¶ On S. Thomas the Apoſtle daye.
Now therefore ye are no more Ephe.ij.D
Thomas one of the Joh̃. xx.F
¶ In the conuerſion of S. Paul
Saul yet breathing Act.ix.A
Then anſwered Peter Mat.xix.D
¶ On Candlemas daye.
Malachie the.iij. Chap. A
And when the tyme Lu.ij.D
¶ On S. Mathias the Apoſtle daye.
And in thoſe dayes Act.i.C
Then Jeſus anſwered Mat.xi.D
¶ The greetinge of our lady.
Elaie the. vij. Chap. B
And in the.vi. moneth Lu.i.C
¶ On S. Georges daye.
My brethren, count it Ja.i.A
I am the true vine, Joh̃n. xv.A
¶ On S. Markes the Euangelist.
Vnto euery one of you Ephe.iij.B
I am the true vine, Joh̃n. xv.A
¶ On S. Philip and James daye.
Sapientie the.v. Chap. A
And he ſayde vnto his Joh̃n. xiiij.A
¶ The fyndinge of the Croſſe.
I haue truſt towarde Gal.v.B
There was a man Joh̃n. iii.A
¶ On the Natiuite of S. Johñ Baptiſt.
Elaie the.xlix. Chap. A
Elizabeths tyme was Lu.i.F
¶ On S. Peter and Paules daye.
In that tyme Herode Act.xij.A
When Jeſus came Mat.xvi.C
¶ In the commemoracion of S. Paul.
I certifie you brethren that Gal.i.B
Then anſwered Peter Mat.xix.D
¶ On the viſitacion of our Lady.
Cantic. ij. Chap. A
Mary aroſe in thoſe dayes Luc.i.D
¶ On S. Mary Magdalene daye.
Prouerb. xxxi. Chap. B
And one of the Phariſes Lu.vij.C
¶ On S. James the Apoſtle.
Now therefore ye are Ephe.ij.D
Then came to him Mat.xx.C
¶ Lammeſſe daye.
And as he conſydred Act.vij.C
When Jeſus came Mat.xvi.C
¶ On the tranſfiguracion of our Lorde.
For we folowed not ij. Pet.j.D
And after.vi. dayes Mat.xvij.A
¶ On the name of Jeſu.
Then Peter full Act.iiij.B
Whyle he thus Mat.i.C
¶ On S. Laurens daye.
This yet remember ij.Cor.ix.B
Verely verely I ſaye Joh̃n. xij.D
¶ On the aſſumption of our Lady
Eccleſi. xxiiij. Chap. B
It fortuned as he Lu.x.B
¶ On S. Bartholomews daye
Now therefore ye are Ephe.ij.D
And there was a ſtryfe. Lu.xxij.C
¶ On the Natiuite of our Lady.
Eccleſi. xxiiij. Chap. C
This is the boke. Mat.j.A
¶ On the exaltacion of the Croſſe.
I haue truſt towarde. Gala.v.B
Now is the iudgement. Joh̃n. xij.C
¶ On S. Mathewe the Apoſtle.
Ezech.j. Chap. C
And as Jeſus paſſed. Mat.ix.B
¶ On S. Michaels daye.
And he ſent and. Reue.j.A
The ſame tyme the. Mat.xviij.A
¶ On S. Luke the Euangeliſtes daye.
Ezechiel.j. Chap. C
After that the Lorde. Lu.x.A
¶ On S. Symon and Judas daye.
For we know well. Ro viij.C
Thus commaundeth J. Joh̃n. xv.C
¶ On all halowes day.
And I ſawe an other. Reue.vij.A
Whereby ſaw the. Mat.v. C
¶ On all ſowles daye.
I wolde not brethren. i.Theſſ.iij.C
Then ſayde Martha. Joh̃n. xj.C
¶ On S. Katherins daye.
Eccleſi. li. Chap. B
Agayne the kyngdome. Mat.xij.F

¶ The ende of this Table.

¶ The ende of the newe Teſtament,
and of the hole Byble.

¶ To the honour and prayſe of God, Was this Byble
prynted: and fynyſhed, in the yere of
our Lorde God,

M. D. XXXIX.